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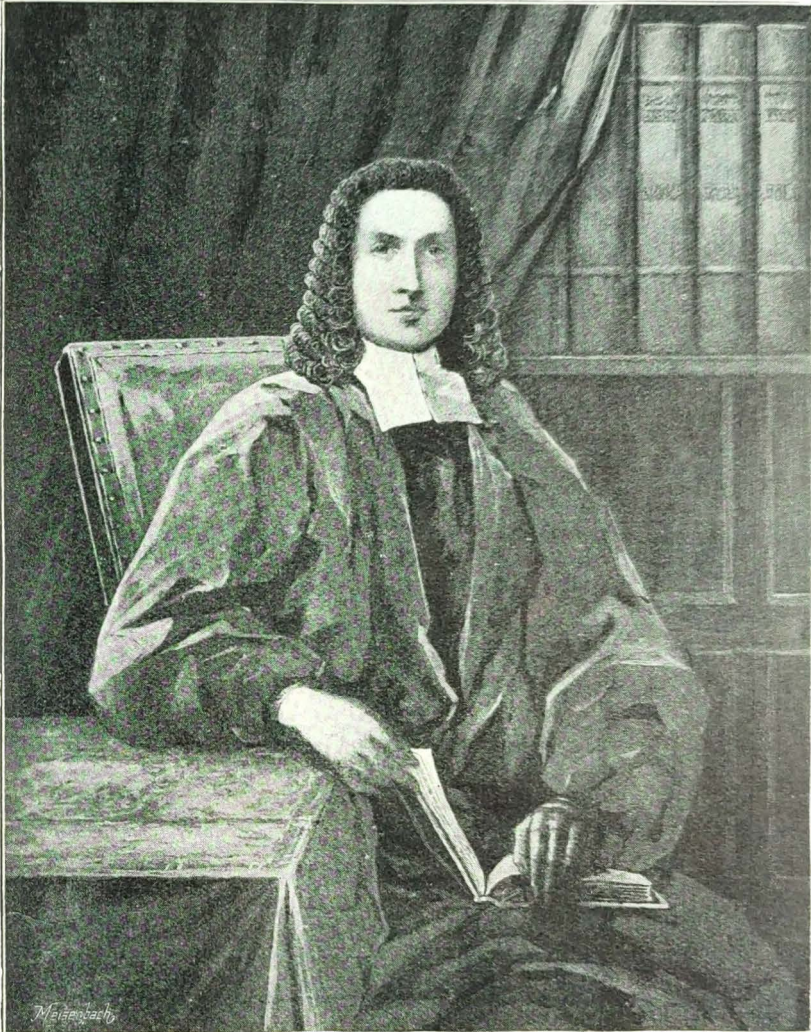


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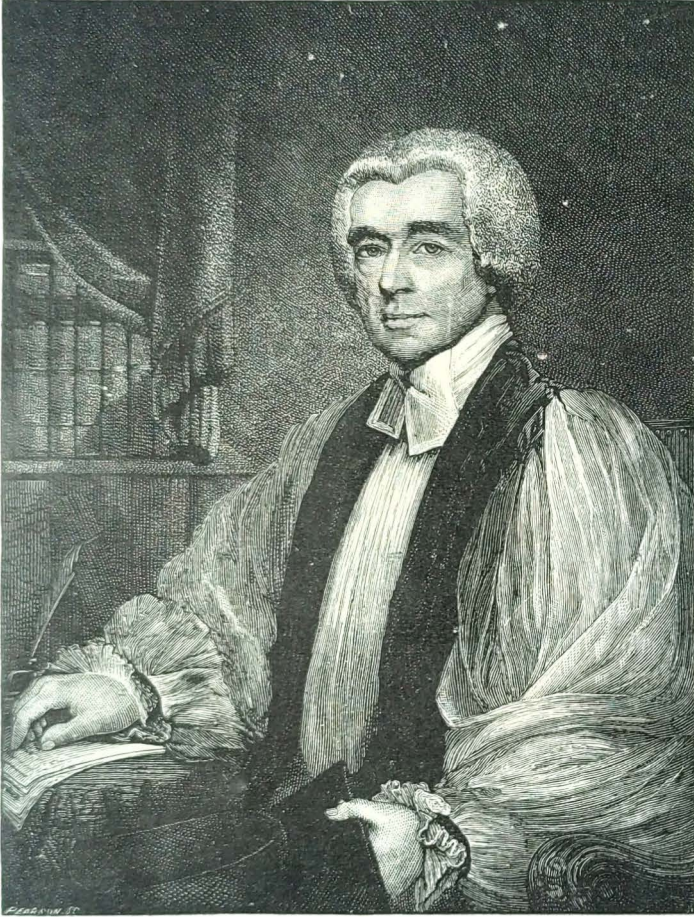
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THE REV. DR. BRAY.

(See pp. 3-6.)

[From the oil painting presented to the Society by His Honour Judge Kenelm Digby.]



THE RIGHT REV. CHARLES INGLIS, D.D.

(The first English Colonial Bishop.)

CONSECRATED BISHOP OF NOVA SCOTIA, AT LAMBETH, ON AUGUST 12, 1787.

TWO HUNDRED YEARS

OF THE

S. P. G. :

AN HISTORICAL ACCOUNT

OF THE

Society for the Propagation of the Gospel
in Foreign Parts,

1701—1900.

(BASED ON A DIGEST OF THE SOCIETY'S RECORDS.)

BY

C. F. PASCOE,

KEEPER OF THE RECORDS.

“God is working His purpose out, as year succeeds to year :
God is working His purpose out, and the time is drawing near—
Nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea.
All we can do is nothing worth, unless God blesses the deed,
Vainly we hope for the harvest, till God gives life to the seed ;
Yet nearer and nearer draws the time, the time that shall surely be,
When the earth shall be filled with the glory of God, as the waters cover the sea.”

A. C. AINGER.

“Lift up now thine eyes, and look . . . northward, and southward, and eastward
and westward. . . . Arise, walk through the land.”—GEN. xiii. 14-17.

LONDON :

Published at the Society's Office.

19 DELAHAY STREET, WESTMINSTER, S.W.

1901.

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The Society's Seal.

(See page 6.)



“ That quaint device upon the Seal of this venerable Society, with its queer old ship and the man at the bow holding an open Bible in his hand, is one of those anachronisms in naval architecture which tells at a glance the story of its age. But it is the legend, ‘*Transiens adjuva nos,*’ which explains the fact of the almost universal adjective instinctively applied to the Society. For S.P.G. is venerable and venerated the world over because it has always listened for and heard the call, ‘Come over and help us’; across seas, pathless until the Mission-ship made a wake in them, glowing with other than the phosphorescent light of ordinary wakes; through wildernesses, trackless until they were trodden by the feet of men shod with the preparation of the Gospel of Peace; and over continents whose primæval forests the missionary blazed with the Sign of the Cross.”—
(Bishop Doane, of Albany, U.S.A.)

TO THE
MEMORY OF THOSE APOSTLES
WHO ARE NOW AT REST FROM THEIR LABOURS:
AND TO
THOSE WHO ARE STILL AT WORK,
WHOSE NAMES AND ACTS ARE HERE RECORDED,

This Book is Dedicated

“Their sound is gone out into all lands:
and their words into the ends of the world.”



ARCHBISHOP WAKE, 1716-37.



ARCHBISHOP POTTER, 1737-47.



ARCHBISHOP HERRING, 1747-57.



ARCHBISHOP TENISON, 1701-15



ARCHBISHOP HUTTON, 1757-8.



ARCHBISHOP SECKER, 1758-66.



ARCHBISHOP CORNWALLIS, 1768-83.

The Society's Charter of 1701 named Archbishop Tenison as the first President, and empowered the Society to choose, on the third Friday in February, "one President" for the year ensuing. The Archbishop of Canterbury was always elected annually until, by the Supplemental Charter of April 6, 1882, the Archbishop became *ex officio* President.



ARCHBISHOP MOORE, 1783-1805.



ARCHBISHOP SUTTON, 1805-28



ARCHBISHOP HOWLEY, 1828-48



ARCHBISHOP BENSON, 1863-96.



ARCHBISHOP SUMNER, 1848-62.

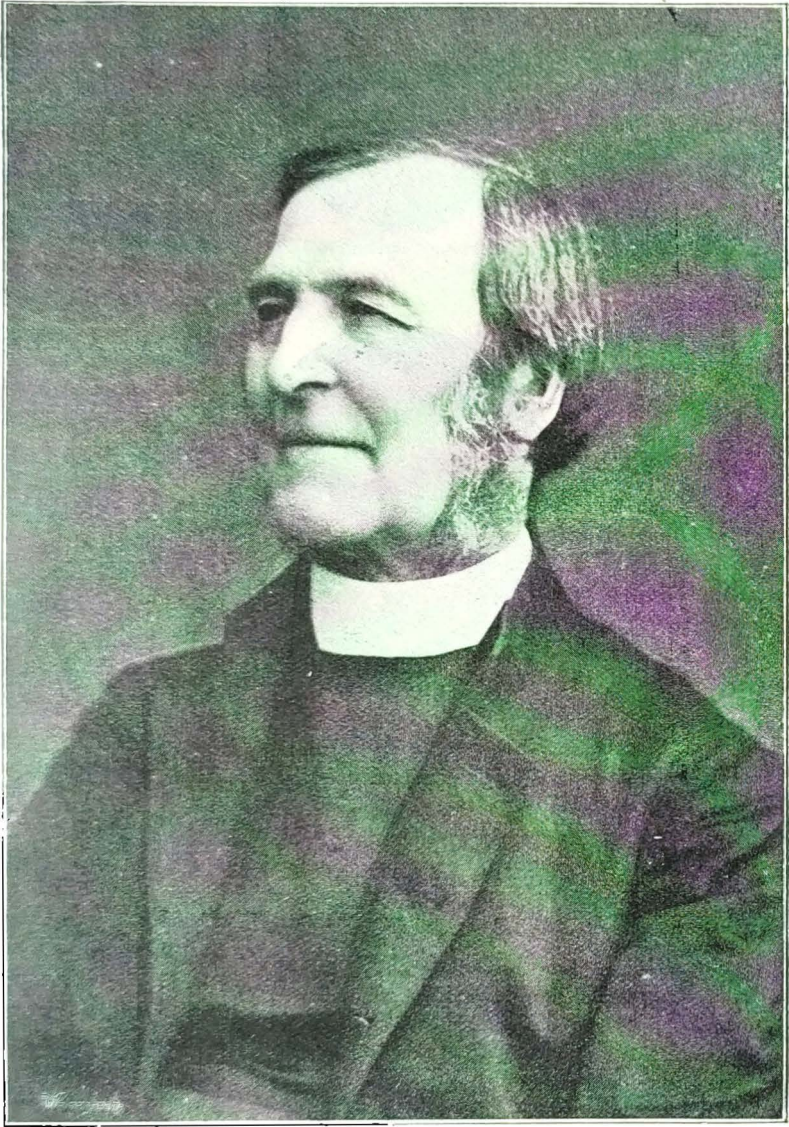


ARCHBISHOP LONGLEY, 1862-8.



ARCHBISHOP TAIT, 1868-82

The portraits in the Society's possession have been reproduced in the above form through the bounty of the late Rev. Brymer Belcher (one of the Society's Vice-presidents) and with the aid of his son, H. W. Belcher, Esq.



[From a photograph by Russell & Son.]

ARCHBISHOP TEMPLE.

PRESIDENT OF THE SOCIETY SINCE 1897.

PREFACE.



THE Society on entering on the two hundredth year of its existence recognised with devout and humble thankfulness to Almighty God the measure of success vouchsafed to its labours in planting the Church in the British Colonies and in evangelising the heathen. In giving expression to this feeling at the opening meeting* of the Bicentenary, the Marquis of Salisbury (a Vice-President of the Society) described the occasion as a great one: "a standpoint in the history not only of our Church, but of our nation." That the Society should have lasted during these two centuries and "grown constantly in authority and power shows not only that God is with us and has honoured us with a special call," but that there is "a great field of duty open to us which we are "now summoned to possess."

To "make disciples of all the nations" was the great command, and with this end in view the Society has adopted what Bishop G. A. Selwyn termed "the surer way of spreading the Gospel to the uttermost parts of the earth," by building up the Colonial Churches as Missionary centres. But though its primary aim has been to save our fellow-Christians from lapsing into Pagans, the work of converting Pagans into Christians has gone on simultaneously from the first.

It seems fitting at a time when there has been so much rejoicing over the expansion of the Empire, that the spiritual side of the Imperial shield should be presented, showing what has been done towards the building of that Empire "on the best and surest foundations," and to ensure that the people may so pass through things temporal as to finally lose not the things eternal. One of the leaders† of the American Church recently asserted in St. Paul's Cathedral

* Held in Exeter Hall on June 19, 1900.

† Bishop Dudley of Kentucky (*see* "The First Week of the Bicentenary," p. 14).

that "Greater Britain had been hardly a possibility save for the development of the Missionary spirit in the Church of England, largely through the operations of this Society."

And (as so well expressed by the venerable Primate of Ireland), that "the expansion of the Empire is not a mere vain boast," but that it "means the expansion of the knowledge of Christ," and is due, "under God, in great measure to the Society," is evident from the view here presented.

It will be seen that in the various Colonies and Dependencies of Great Britain there are branches of the Mother Church, ministering to both colonists and natives—races so numerous and varied that the mere acquisition of their names is no light task. Much of this must have been made manifest during the recent tour of His Royal Highness the Duke of Cornwall (now the Prince of Wales) around the world.

But while the Society's first duty is to the peoples within the Empire, its work of "propagating the Gospel in foreign parts" has extended to regions beyond Greater Britain, so that our own kith and kin, wanderers from home, are enabled to sing the Lord's song in strange lands, while at the same time Chinese, Manchus, Japanese, Coreans, and the dwellers in Madagascar, and in the Hawaiian Islands, and in Central America: and Ba Ronga and Ba Tonga, and Ba Putyu and Basuto, and Kaffirs and Zulus, and Swazis and Susus are also enabled to hear in their own tongues the wonderful works of God.

This does not exhaust the list, but it will serve as an illustration; and a full view both of the "field" and the "harvest" is given on pages xxxviii-xli. It is there shown that the Society's field of labour *in the past two hundred years* has embraced every one of our Colonies excepting the Falkland Islands, besides India and the foreign regions named, and that of the ninety-seven Colonial, Indian, and Missionary Bishoprics of the English Church, **all but fifteen** contain Missions which were planted or supported by the Society (pp. xxxviii-ix). Many of the Churches thus planted are not only self-supporting but are also taking their part in the evangelisation of the world. For example, to-day there is "not an acre" of the territory of the great Republic on the continent of America that is not under the jurisdiction of some Bishop of the American Church. "From the Atlantic to the Pacific, from the furthest frozen North to the flower-bordered shores of the Mexican Gulf, stand the sons of the Church, the disciples of the Missionaries of this Society, to bear the one witness which they did bear."* In foreign

* Bishop Dudley.

parts also—in West Africa, China, Japan, Hayti, Mexico, and Brazil, as well as in Cuba and Porto Rico—the American Church is bearing witness for Christ; and it has recently taken over the spiritual care of the Hawaiian Islands, and is preparing to send a Bishop to the Philippines.* Dean Lefroy says there is hardly anything in the history of religion that can compare with this for power and for progress, and Bishop Dudley bids us “be of good cheer! for despite the lukewarm indifference of two hundred years ago, the result of the Society’s labours in America is a marvel.”

The races and tribes ministered to in the various fields of the Society in the same period exceed 180 in number, while the languages and dialects used by the Missionaries number more than 115 (*see p. xli*).

The first “Historical Account” of the Society consisted of a summary of its work in North America from 1702 to 1728, by the Rev. Dr. Humphreys, the Secretary, and was published in 1729 (356 pages).

After an interval of ninety years there appeared “Propaganda,” consisting principally of extracts from the Society’s anniversary sermons, arranged under appropriate heads. This book of some 200 pages deserves honourable mention from the fact that it was compiled and published in 1819 by the Rev. Josiah Pratt, Secretary of “the Church Missionary Society,” with the object of furnishing the Clergy with “such statements and reasonings as might enable them to plead the cause” of the S.P.G. in connection with the King’s Letter which was being issued on behalf of Bishop’s College, Calcutta. The compiler (“a Member of the Society”) is said to have concealed his identity “for fear it might hinder the circulation of the book.” In any case grateful acknowledgment is due to him for his generous efforts to revive and extend interest in a sister Society. Already, in the “Missionary Register” (started by him in 1813), he had urged the S.P.G. to make its work better known. “Justice” (he said) “is not done to those patient and successful exertions by which it long reproached the supineness of others.”

(It is characteristic of the cordial relations between the two Societies at headquarters that at the time when the older institution was preparing to celebrate its Bicentenary, another Secretary of

* The sending of a Bishop to the Philippines is the outcome of a petition of Church Clubs in America to the General Convention of the American Church with a promise of support.

the C.M.S. should have come forward to advocate the claims of the S.P.G. Such proofs of sympathy should never be forgotten, and it will be gratifying to the gifted historian of the C.M.S. (Mr. Eugene Stock) to know that his sketch of the history of the S.P.G. and brief account of "its world-wide operations" in the *Church Missionary Intelligencer* of May, 1900, proved of immense service in promoting the cause of the Society.)

In 1823 the compilation of a history of the Society was entrusted to the Rev. John Wenham, while acting as "Assistant to the Secretary of the Society," but in the following year Mr. Wenham took up a Missionary appointment in Canada, and the only trace of his literary labours is an incomplete *proof* of 313 pages. The publication stage does not appear to have been ever reached, and the attempt is not even mentioned by the Rev. Ernest Hawkins (Secretary of the Society from 1843 to 1865), in his "Historical Notices of the Church of England in the North American Colonies, previous to the Independence of the United States." This valuable book of 467 pages, published in 1845 by Fellowes (Ludgate Street, London), contained an account of the Society's work in the (now) "United States" and in Newfoundland and Nova Scotia in the eighteenth century.

In subsequent years brief accounts of some Missions and Dioceses were published by the Society itself from time to time; but the mine of material for a complete and authentic history of the Society's work remained to a great extent unexplored—even the mere number of the Missionaries employed in the past being unknown, to say nothing of their names, which were in most cases forgotten.

The increasing number of requests made to the Society for the evidence, which only its records can supply, of early Church life, especially in North America, suggested in 1885 the idea of printing, *verbatim et literatim*, the Society's MS. Journals for the years 1701–1800.

Valuable as such a publication would have been, it would only have supplied in a more convenient form a *portion* of the materials for a history of the *first* century, and as the estimated price—six guineas for the set of five large quarto volumes—proved prohibitive, the scheme was abandoned.

The present writer then undertook the compilation of an authentic "chronicle of the Society's work in all parts of the world for the period 1701 to 1892," which was published in 1893 under the title of "A Classified Digest" of the Society's Records (996 pages). In this book a narrative form was adopted, every field in which the Society had laboured coming under review in its turn, and copious references to the authorities on which each statement rested being given at the

end of the chapters.* After passing through seven editions the book has been carefully revised and nearly **500 pages added**, so as to give a **complete account** of the Society **from its foundation to the present time**. The additional pages represent a **summary** of 15,000 pages of new matter. To ensure accuracy the local authorities have been consulted, and the aid received from the foreign Bishops and other Missionaries in correcting the proof-sheets, adds greatly to the value of the book, which is further enriched by many new illustrations, including portraits of the Rev. Dr. Bray, General Codrington, the Rev. John Wesley, Bishop Gray, and Dr. Machray, the first Colonial Archbishop.

It will be noticed that in every instance the narrative has been continued, without a break, by the insertion of supplementary pages connecting with the old sheets, the references to the authorities being transferred to the end of the book. By this plan the inconvenience which would be caused to the reader by a separate supplement has been avoided, as well as the great cost which the alteration of the old stereotyped paging and cross references would have involved. It was not possible to connect the Missionary Roll in the same way, and the necessary additions in this instance are therefore given in a second part. One point in connection with the Roll deserves special notice here, viz., the loyalty of the Society's Missionaries to the Church of England. Of the 4,267 employed in the two hundred years, only four cases of secession to other Christian bodies are recorded in the Roll, while the accessions in the same period number over 100. Of the three who joined the Church of Rome, one had been selected and ordained by Bishop Broughton of Sydney, another (a native of Madagascar) "returned" to the Romanists, "whom he had left as a boy"; and one, *and one only*, was *sent out by the Society*. This is a sufficient answer to the attacks which have been made from time to time on the Society, and should serve to reassure those whose confidence has been shaken by unfounded charges. It should be remembered that the Society has never been, and never can be, a party institution. As it represents the Church of England, no candidates are excluded from its service whom the Church would admit, and none admitted whom the Church would exclude.

The day may come when the Society will benefit pecuniarily from this position, instead of suffering as in past years. At present (as Archbishop Temple shows), though the Society "has opportunities

* The MS. letters and Reports of the Missionaries and others, and the printed Reports and magazines of the Society, were consulted as well as the Journals—the records generally, in fact—but no use was made of Wenham's proof, or, save in a few instances, of Humphreys' and Hawkins' accounts.

given to no other set of men," and is "presided over by all the Bishops of the Church," and "falls in with the ordinary working of the Church in all its regulations," and "may be said in a very real sense to represent the Church abroad," it is "not supported at all in proportion to that position which it has claimed from the beginning, and which has been accorded to it by all the leaders of the Church."

The strength and importance of the Society's claims rest not alone on the achievements of the past: there is that "great field of duty open" to which Lord Salisbury referred when he urged the Society to remember that the world, however slowly, "is travelling to the point where the government of all races will be done, not by organised force, but by regulated and advancing public opinion; that you have in your hands one of the most powerful and one of the most sacred levers that ever acted upon opinion, and that it will be dependent not only on the zeal but also on the wisdom and Christian prudence with which you work that instrument, that the great results which we all pray for will be achieved." *

How far these qualities have characterised the operations of the Society may well be left to the reader, but it may be added that "an Apostolical Zeal, tempered with Prudence, Humility, Meekness, and Patience," was laid down in 1706 as one of the qualifications required for the Missionary office, and the Missionaries were also instructed to "take special care to give no Offence to the Civil Government, by intermeddling in Affairs not relating to their own Calling and Function." The faithful observance of this "instruction" has contributed much to the success of the Mission cause, though it has not always secured the Missionaries from molestation, persecution, and death. As this touches the indemnity question, it is well to state here that in the late troubles in China, when three of its Missionaries were murdered, the Society not only declined to claim, but actually refused to accept, compensation for the loss of life or of property, sustained by or in connection with its Missions.

It remains to say that this book to some extent may be regarded as an endeavour to respond to the charge of the President of the Society to its officers in 1899 to "try to do the work which it is necessary to do at home—the work of stirring to the very depths the hearts of Christians, and making them understand why it is that the task" [of preaching the Gospel everywhere] "has been undertaken, and why it is that so long as the Church exists so long are we bound to persevere in pushing the great call on the attention of all who can be reached in any way."

* Speech at the opening meeting of the Society's Bicentenary.

Another charge of his Grace on the same occasion, and having a wider application, is here reproduced :

“ I charge all the members of the Society wherever they may be to be missionaries for the work which has to be done, and so to second the labours of the missionaries abroad and make them feel that the whole heart of the Church of England is at their back, and that with all her strength the Church of England means to take up the task and to carry it to its effective end. I beg all the members not to think that they have done enough if they attend meetings . . . ; not to think that they have done enough when they contribute of their money to the work of this Society, but to take in, as part of the work that they have to do, the conversion, not of the heathen, but of the Church of England herself, to understand what the Lord is asking her to do.”

May this solemn charge meet with such a response as will enable the Society to do all that the Church abroad is asking it to do for the extension of Christ's Kingdom on earth! As Bishop Corfe says:—

“ The S.P.G. stands upon the highest of all possible levels. It recognises its duty both to Englishmen and to persons who are not Englishmen, and declares in the most emphatic way that Jesus Christ is an universal Saviour, and hung on the Cross not only for Englishmen, wherever they may be found, but also for the whole world.”

C. F. P.

Christmas 1901.

NOTABILIA.

[*This list is drawn up for the convenience of readers, especially those who are desirous of advocating the claims of the Society, but it must not be regarded as a complete epitome. Further references will be found in the Index (pp. 1390-1429).*]

THE unique position accorded to the Society by its establishment—the joint action of the Church and of the State—as the Church's own instrument* for effecting her extension into foreign parts (pp. 4, 5, 932-5).

The maintenance and strengthening of that position, the whole Episcopate being now *ex officio* at the head of the Society's administration, and every Incorporated Member represented on its executive by his freely-elected Diocesan Representatives (pp. 940-2).

The extent to which the Society has obeyed the command to go into "all the world" and preach the Gospel to "every creature" (pp. xxxviii-xli).

[Bishop Samuel Wilberforce likened the Society to an "Angel of Mercy" "coming down into the troubled waters of an ungodly colonization, making one and another whole as they stepped into them," and he did not think it "too much" to say that "to its past labours America and our many Colonies owe their Christianity." The full force of this testimony is exemplified in the early history of North America and Australia.]

* The S.P.G. wishes to act, *not* as a Society, but as the handmaid of the one Christian Society, gathering together in one the many members that each may do his or her part.—BISHOP SAMUEL WILBERFORCE (of Oxford).

"We have in connection with this Society, not a dead organisation, but a band of soldiers and servants of Christ, each occupying his allotted post in those harmonious relations of authority and willing obedience such as were ever seen in the 'willing armies' of our God. This Society is the accredited organ of the whole Episcopacy of our branch of the Church Catholic; it has all along addressed itself peculiarly to those duties which lie upon us as a Nation, those relating to our Colonies and dependencies; it has ever gladly submitted itself to our Bishops abroad, and placed its Missionaries at their disposal; it has in connection with it, in east and west and north, seminaries for the education of Native Missionaries. I would speak freely though kindly as to other institutions; but I would say, that however little this Society may in some places be known, because it has preferred to do rather than to speak of its doings, it is at present the institution in this country eminently entitled to the support of those who would wish, in a wise, orderly, self-denying, lasting way, to propagate the Gospel of their God and Saviour."—THE REV. DR. PUSEY.

The Society holds "a defined relation to the Church of England . . . authoritatively representing her both in its work abroad, and also in its claims upon all Church members for their contributions towards Missionary enterprise."—BISHOP COPLESTON (of Colombo).

See also the Society's action, and the definition of its position, on the transfer of the S.P.C.K. Lutheran Missions to it in India in 1825 (p. 503).

NORTH AMERICA.

(THE OLDER COLONIES, NOW "THE UNITED STATES.")

Note the condition in which the Society found the older Colonies--some of the settlers being among "the most ignorant and wicked people in the world," either living without any religion, or "like wild Indians," or "worse than the heathen" (pp. 9, 12, 13, 15, 16, 20, 28, 33, 41, 52, 54, 57); others, in danger of becoming so, crying to the Society, "Come over and help us" (see the Salem appeal, pp. 53-4, also 10, 11, 23, 34); others, distracted with fanatical preachers and a variety of strange doctrine (pp. 37, 41, 45, 63). ["In the darkness of colonial isolation, when no man seemed to care for their souls, they trusted in Thee, and Thou didst raise up this Society to be their helper and guardian" (Bishop Dudley).]

The peculiar trials and hindrances encountered by the Missionaries:—

(a) on the voyage from England (pp. 12, 31-2, 35);

(b) in their Missions--from the ravages of Indians (pp. 17, 18, 21-2, 36, 38), and from the opposition of "sectaries," whose persecution of Churchmen contributed to the conformity of many Dissenters and their teachers to the Church which showed "a more excellent way" (pp. 15, 21, 24, 37-8, 41-7, 51-61).

The disadvantageous position of the Church for want of a Bishop, and the sacrifices which had to be made by American Candidates for the ministry (pp. 24, 35, 748-50, 840-1).

The Mission of John Wesley to Georgia (pp. 26-8).

The work among the natives--begun (in 1703) and carried on in the face of much opposition from the settlers, and yet resulting in the conversion of "great multitudes" of Negroes and Indians in less than forty years (pp. 8, 12, 15-16, 22, 46-8, 38-9, 55, 63-74).

Note the baptism of a Yammonsee Prince in London in 1715 (pp. 16, 17), and the interview of Indian Sachems with the Society in 1710 (p. 69), and the loyalty of the Mohawks to England, even to the point of exile and death (pp. 73-4).

The Society's care of French and German refugees from Europe* (pp. 19, 26-7, 59, 61).

The assistance rendered to the Church by Colonial Governors (61-2).

The heroic devotion to duty shown by the Missionaries, who, in spite of all disadvantages and hindrances, succeed in planting the Church in the land (pp. 8, 14, 15, 18, 23-4, 35-6, 39, 54, 62-74).

The loyalty and sufferings of the clergy during the Revolution (see the curious use of Cromwell's picture as a means of punishment, p. 49) (pp. 76-8, and 19, 25, 29, 39, 40, 48-51, 55-6, 74-5).

The withdrawal of the Society from "the United States" (p. 79), the consecration of the first American Bishop (p. 79), the fruit of the seed (sown in tears), and the undying gratitude of the American Church (pp. 79-87), which acknowledges that "whatever this Church has been in the past, is now, or will be in the future, is largely due, under God, to the long-continued nursing care and protection of the venerable Society" (p. 85).

(THE PRESENT BRITISH NORTH AMERICA.)

Christian colonisation in Nova Scotia in 1749 (pp. 108-9).

The Society's response to the call for Ministrations for the various nationalities in Canada in the eighteenth century:—

* See also p. xxx.

- (a) British loyalist refugees (pp. 114-5, 126, 139, 142).
- (b) French, German and Swiss communities (pp. 111-2, 142-3).
- (c) Negroes (pp. 116-7, 133-4).
- (d) Mohawk Indians (*see next page*).

Deplorable effects of schism in a new country (p. 149).

The Church a barrier against fanaticism (pp. 118, 148), and a centre of unity (pp. 151-2).

The first English church and the first organ in Canada (pp. 142, 144).

The introduction of the system of National Education into Canada by the Society (pp. 119, 130, 146), and the establishment of Colleges for the training of an indigenous ministry (pp. 119, 130, 145, 779, 841).

The foundation of the Colonial Episcopate (pp. 117-8), and the labours of Bishops C. Inglis (pp. 117-8), J. Inglis (pp. 119-20), C. J. Stuart (pp. 144-5, 157), Feild (pp. 96-7, 100), McLean (pp. 180*d, e, f*), Ridley (p. 191*a*).

First visit of an English Bishop to Canada (p. 143), and to Newfoundland (pp. 94-5).

Labours of the clergy ("not unworthy of the primitive ages") (pp. 146-7, 160); their services during pestilence (pp. 150, 157); Milner the church builder (p. 131); Mr. Colley's jubilee (p. 101*a*); Mr. Temple (p. 99); Mr. Rule (p. 99); Labrador Missionaries (pp. 97-8, 101*b*).

"The trivial round, the common task," in Newfoundland (101*a*), and in Algoma Diocese (p. 176*a*).

The good effected in Bermuda (pp. 104-6), and the rapid progress of a manumitted slave (p. 105).

The reformation effected among white men (pp. 101, 147-50, 184-5).

Fruitful work among gold miners at Essington (pp. 189-90) and Glenora ("How is it we cannot get away from the old Church?") (p. 191*b*).

Lay help and lay ministrations (pp. 95, 99, 101*a-b*). (Prince William Henry (William IV.) (p. 92); Mrs. Ridley (p. 191*c*)).

Lay Baptism (pp. 98-9, 148).

Affection shown for the Church in Newfoundland (pp. 88-91, 94, 99-101*b*), and in Labrador (p. 152, *footnote*), and New Brunswick (pp. 134-5), and N.W. Canada (p. 180*k*).

Missionary meetings in Newfoundland (p. 101*b*). Relief of distress caused by the fire and bank failures in St. John's, Newfoundland (p. 101*b*).

Growth of the Church in Manitoba and N.W. Canada (pp. 179-180*b*). The Riel Rebellion and Mr. McKay's gallantry (pp. 180*e-f*).

Immigrations into N.W. Canada and mixture of races (p. 180*g*). Remarkable spirit of self-support in Manitoba and N.W. Canada (180*a, h, l*).

A model cathedral establishment (p. 180*b*).

Mission to the Danes in New Brunswick (p. 134).

Confiscation of the Clergy Reserves; Self-support elicited at the time by the Society's aid (pp. 150, 161-3).

Quebec's relinquishment of the Society's help (p. 152).

Consolidation of the Church in Canada (pp. 176, 180*c*). The first Colonial Archbishop, and his great work (pp. 180*b-c*; portrait, p. 176*b*).

Canadian Mission to Japan (p. 175).

Loyalty the fruit of Church principles (pp. 148, 158, 160). First Imperial Church Parade in Canada (p. 152). [In connection with this we are reminded that though the Church of England can claim only some thirteen per cent. of the population of Canada, yet about sixty per cent. of the Canadian Volunteers for South Africa in 1899-1900 were members of the Church of England, a large proportion coming from Manitoba and the North-West. "Whatever strengthens the Church of England materially strengthens the British sympathy and connection" (Archbishop Machray).]

Indian Missions in:—

(1) Quebec and Ontario Provinces (pp. 136-40, 150, 153-4, 165-74). The loyal Mohawks' care of the Communion service given by Queen Anne (p. 165). Wonderful change wrought by Missions (pp. 171, 174, 176). Rev. A. and Mrs. Jamieson's services during epidemic (p. 178). Pagan Indians wait thirty years for "the English Black Coat" (174).

(2) Nova Scotia and New Brunswick (pp. 112-3, 125-6).

(8) North West Canada (Indians and half-breeds) (pp. 180*h-j, m, n*). Attachment to the Church (p. 180*h*).

(4) British Columbia (pp. 181-8, 191*a-f*); demoralisation caused by whites (pp. 183-6). Indians' cry for "light" (p. 191*a*); Chief's speech (pp. 187-8). Missions the miracle of the century (p. 191*c*). "Men whose histories were written in blood and sorceries" become disciples of Christ (pp. 187-8). Rescue of a Tahltan lad (p. 191*a*).

The last of the Bœothick (p. 94).

Chinese Missions (pp. 189, 191*d-e*).

Statistical Summary (pp. 192-3).

THE WEST INDIES, CENTRAL AND SOUTH AMERICA.

Early efforts on behalf of the coloured population (pp. 194-5); the opposition to the same (pp. 196, 213, 220); the Society's exercise of its Trusteeship of the Codrington Estates "a noble exception" to the general neglect and prepared the way for freedom (pp. 196, and 193, 197-203).

The evangelisation of the freed slaves (pp. 194-6, 203-5, 229-30).

How the day of emancipation was observed in Barbados (p. 203), and in Jamaica (p. 231).

Codrington College—its foundation and work (pp. 198-9, 205*a*, 782); its closing averted by the help of the West Indian Committee (p. 205*a*); (view of College, p. 782); portrait of General Codrington (p. 200*a*).

Present condition of the Codrington Estates (pp. 205*a-b*).

The first Medical Missionary of the Society (p. 199).

The tyranny of vestries (p. 196).

Mr. Macmahon's escape in the slave insurrection (p. 200*b*).

Consecration and reception of the first Bishop in Barbados (pp. 200*b*, 239*a*).

Spanish cruelty in the West Indies and the benefits of British rule (pp. 228, 233).

Devoted attachment of the coloured population to the Church (pp. 214, 215*c*, 224, 239*b*). Church building extraordinary (pp. 213, 230).

Labours of Bishop Jackson—[the St. John of the West Indies] (pp. 215*a-b*), and of the Clergy in Antigua Diocese (pp. 215*b-c*).

Hurricanes, and funds for relief of distress (pp. 198, 200, 208, 205-7, 214, 215*c*). The church in which Nelson was married (p. 215*c*).

The delays and dangers of travelling in days of old (p. 222).

Missionary character of the work in the Bahamas, and progress during the episcopate of Bishops Venables, Cramer-Roberts and Churton (pp. 226-7*b*).

Mission to the Mosquitos in 1747-85 (pp. 234-6).

First English Church in Nicaragua (p. 237).

Colon (Panama) during the rebellion of 1885 (pp. 240-1).

British Guiana as a Mission-field—the evangelisation of

- (a) the Negroes (pp. 242-3);
- (b) the Aboriginal Indians (*see* Mr. Brett's labours and great ingatherings) (pp. 243-251c);
- (c) Chinese (pp. 249-50, 251c);
- (d) East Indians (pp. 249-50, 251d);

practically accomplished in the first three instances.

Success of the Coolie work in Trinidad (pp. 208-9a).

Mission to West Africa (p. 205).

First consecration of a Bishop in the West Indies (pp. 205a, 239a).

The first Archbishop of the West Indies (p. 233).

Statistical Summary (pp. 252-3).

AFRICA.

Thompson's Mission to West Africa in 1752, the ordination of a native in 1765 and his fifty years' service (pp. 255-8). The Pongas Mission (its welcome by Chief Wilkinson, p. 263) and the results of its work (pp. 260-7b).

(SOUTH AFRICA.)

The Society's field: Capetown to the Zambesi (p. 254); beginning of work in 1820, and need of a Bishop (pp. 269-73). Consecration of Bishop Gray (p. 273); his first Visitation and Confirmations (pp. 275-6); interview with Kaffir chiefs (p. 276); toilsome journeys (pp. 281-2, 293); his death and review of his work (pp. 293-4); portrait (p. 295).

The Society the mainstay of the whole Colonial Church (p. 274). Colonists' attachment to the Church in spite of neglect (pp. 277, 288-9). Communion after 34 years (p. 289).

Mission to Mahommedans in Capetown (pp. 277-9, 295-6, 296b).

Mission to Natives in Capetown Diocese (pp. 281, 286-7, 291-2, 295); the Church's strength among the coloured people (p. 296); progress almost startling (pp. 296a-b). Malay Mission (pp. 277-9, 295-6, 296b).

Exclusion of natives from the Dutch Church (pp. 278, 281, 328, 351, 358c). The first free and open church at the Cape, and in which a Kaffir communicated (p. 279).

Kaffir War of 1851: Day of humiliation and prayer, and observance of the Society's third Jubilee (p. 283).

The Church (in 1855) doing more than any other religious body in South Africa (p. 287). "The Communion of Saints" (pp. 287-8). "A marvellous alteration for the better" (p. 293). Progress during Archbishop Jones' episcopate (pp. 295, 296b-c).

Native Missions in Grahamstown Diocese (pp. 279-80, 297, 305). Murder of Rev. J. Willson (p. 301). Government support of Missions as a safeguard against rebellion (pp. 298-9). Keiskamma Hoek and industrial training (pp. 302-3, 304b). A polyglot Mission (p. 304c). Great and rapid growth of Kaffir Missions (pp. 304, 304a). Kaffirs' musical capacity (pp. 303, 316j), and Kaffir offerings in church (pp. 304b-c). Grahamstown Cathedral (p. 304d); Railway Mission (304d). Ethiopian movement and the Order of Ethiopia (304e-f, 305).

Kaffraria and Kaffirs (p. 306). Archdeacon Waters' Mission (pp. 307-10, 313, 316). The cattle killing delusion (pp. 307-8). Visit of Prince Alfred in

1860 (p. 308). Witchcraft and its horrors (pp. 306, 309-11, 316*l-o*, *q*). Mission to Griquas (pp. 311-12, 316*o-r*, 317). Bishop Callaway's work and death (pp. 312-16). Bishop Key's labours among the Pondomisi (pp. 310-11); growth of work (pp. 316, 316*a*); his review of native Missions (pp. 316*a-c*); his work and death (pp. 316*d-e*). Massacre of native teachers and other Christians (p. 311). Labours of Mr. Dodd (pp. 310-11). Loyalty of Kaffir Christians (p. 313). Native ministry (pp. 315, 316*a*, 316*e*). ("A body of faithful, efficient, and excellent men.") First native priest (p. 315). The Fingoes as the missionary race of Africa (p. 316*i*). Rev. P. K. Masiza's work (pp. 316*i-k*); his Easter services (p. 316*j*); his visit to the Holy Land (p. 316*k*). Missions in Pondoland, where murder and horrible atrocities were of "almost daily occurrence" (pp. 316*l-o*). Dr. Sutton's medical work (pp. 316*n-o*). Native Church Conferences (p. 316*d*). Work among lepers (p. 316*f*). St. John's College (316*g-h*); native evangelists (p. 316*f*). The rinderpest year and its influence on the naming of children (p. 316*g*).

Kimberley as a Mission field (pp. 318*a-b*).

Work among liberated slaves and Zulu exiles (pp. 321-2); in St. Helena (pp. 320-1). The story of Tristan d'Acunha (pp. 322-4).

Progress in Basutoland (pp. 326-7*a*). Bishop Hicks' death (p. 327*c*).

Bishop Gray's visit to Natal (p. 328). Consecration of Bishop Macrorie (p. 332). Springvale Mission (pp. 332-3, 334*i-j*). Coolie Missions in Natal (pp. 334, 334*e*).

Zulu cruelty (pp. 335, 338). Bishop Colenso's visit to Panda (pp. 335-7). Rorke's Drift and Isandhlwana (p. 340). The Tinnevely of South Africa (pp. 341*b-e*, 345*b*). No crime among native Christians in Zululand (pp. 341*a*, *c*). Dinizulu desire for teachers (p. 341*f*).

Pioneering in Tongaland (pp. 344-5*b*). Delagoa Bay, &c., demoralisation of natives (p. 346). Evangelistic efforts (pp. 346*a-f*). Testimony to American Christians (p. 346*f*).

Bishop Gray's visit to the Orange River district (pp. 347-8). Barolong at Thaba 'Nchu (pp. 352-3*a*).

The Transvaal as a Mission field (pp. 357-8*a-j*). White and black heathenism at Johannesburg (p. 358*g*). Wonderful spread of the Gospel by native converts (pp. 358*c-f*, 358*h-i*, *l*). A native chief's example (p. 358*i-j*). The glory and excellence of the prospect before the Church (p. 358*j*).

The Boer Invasion and War: Clergy relief fund (p. 296*d*); Siege of Kimberley (pp. 318*b*, 319), and of Ladysmith (p. 334*g*), and Mafeking (pp. 361*c-d*). Expulsion of Bishop and Clergy from Transvaal and sentence on Mr. Jones (p. 358*j*); Wakkerstroom (p. 358*i*), Potchefstroom (p. 358*c-d*), Bloemfontein (pp. 353*a-b*), Mashonaland (p. 366*o-p*), Zululand (pp. 341*d-e*, 342), Enhlonhlweni (pp. 334*h-i*), and Dundee (p. 334*i*) during the war. Death of General Symons and Mr. Bailey (p. 334*i*); Ministrations of Clergy to troops, and sick and wounded and refugees (pp. 334*d-g*, 346*f*), in particular at Umtali (p. 366*j*) and Delagoa Bay (p. 346*f*); capture of Mr. Leary (pp. 362*g*, 366*p*). Services of Dr. Booth and Indian stretcher bearers at battle of Colenso (p. 334*e*). Loyalty of Kaffirs (p. 304*e*), and of Basutos (p. 327*d*), and Zulus (p. 341*e*). Bishop Key (p. 316*d*) and Bishop Carter (p. 341*e*) on the war—the latter's experiences (pp. 358*k-l*).

Bechuanaland (p. 359); Canon Bevan's labours (p. 361*a*); Mafeking (p. 341*b*).

Matabeland: Cruelty of the "noble savage" (pp. 362-362*c*, *e*, 364, 366*b*, *d*, *m*); "killing Mashona is to them no more than killing sheep is to an Englishman" (p. 366*m*). The expedition against Lobengula: Bishop Knight-Bruce's services (pp. 362*a-c*); Bulawayo Mission (pp. 362*b*, *d-e*).

Mashonaland: Bishop Knight-Bruce, pioneer and founder (pp. 363-4, 366*b*); first service at Fort Salisbury (pp. 364-5). Universal acceptance of

Church teaching (pp. 366, 366*b*, *f*); work of the pioneers (366*a-c*, *f*). First church in Mashonaland (p. 366*f*); Mashona language (pp. 366*b-c*). Bishop Gaul's work (p. 366*c*). Illustration of the ignorance of first principles of free Church life and organisation (p. 366*e*). Defects of education in England (pp. 366*d-e*). Native rebellion (p. 366*d*). England's responsibilities to native races (p. 366*e*). Steadfastness of Native Zulu Christians (p. 366*g*); the martyrdom of Bernard (p. 366*h*). The story of Umтали: baptism of the first two Mashona converts (p. 366*i*); "How is there an English church here?" ; the same church a miniature kaleidoscope of Greater Britain (p. 366*j*); Medical and Industrial work (p. 366*l*).

Paramount importance of Missions to Colonists (pp. 290, 362*d*, 366*i*). Conversion of the whites a necessary step to conversion of natives (p. 366*d*). White heathenism (pp. 300, 346*g*). What heathenism really is (pp. 366*g*, *m*, *o*, and 316*l-o*). Effects of Christianity and heathenism contrasted (pp. 362*e-f*, 366*k*, and 316*g*).

Laymen's testimony to Missions (pp. 296*d*, 316*c*). No other way of raising the natives (pp. 341*a*, *e*). Lord Milner's testimony to the Society (p. 296*d*).

Grant of £30,000 from the Bicentenary Fund (p. 296*d*).

Mauritius: Coolie work (pp. 371-3*a*).

Madagascar: The opposition to the sending of a Bishop (p. 377). Progress during Bishop Kestell-Cornish's episcopate (p. 380). The French occupation and the anti-Hova movement (pp. 380, 380*a-b*, *d-e*, *g*). Formation of a Brotherhood (p. 380*d*). The Training College (p. 380*c-e*). French recognition of Mr. Gregory's services (p. 380*e*). Progress at Ramainandro (pp. 380*e-f*). Cruelty of the Malagasy (p. 380*h*). The Coast Missions (pp. 380*g-h*). A brave and faithful Christian (p. 380*h*). Persecution of converts (p. 380*j*). Murder of Catechist Abel (380*j*). Medical work (pp. 380*g*, *k*).

English Church at Assouan (p. 381).

Statistical Summary (pp. 382-5).

AUSTRALIA.

Ungodly colonisation in its worst form, in New South Wales (pp. 386, 390-4, 396), Norfolk Island (pp. 386, 390-1), Tasmania (pp. 428-31—note the convict's letter, p. 430), Victoria (pp. 405-6); and Queensland (pp. 410, 414*d*, 415).

The Society's efforts to save the convicts from a state more pitiful than that of the heathen (pp. 387-9, 392-7, 402, 429, 432, 771), and others from lapsing into heathenism (pp. 403, 411, 417, 421, 427*b*); the seed thus sown "increased a hundredfold" (pp. 402, 433).

Labours of Johnson (pp. 386-8); of Bishops Broughton (pp. 390-3, 397, 399) (protest against claims of Church of Rome, p. 395), Tyrrell (pp. 400-1), and Stanton (p. 414); and of Synge, the travelling Missionary (p. 399). Testimony to the clergy, past and present (pp. 396, 427*b*). Ministrations to gold miners in Victoria (p. 407) and W. Australia (p. 427*b*). Bishop Riley's charge of a diocese over a million square miles in area (pp. 427*a-c*).

The importance of Christian colonisation further illustrated (p. 414*b*); its recognition in S. Australia (pp. 415-8), in Victoria (pp. 404-5); and in W. Australia (pp. 424-5, 428); first church at Perth (pp. 424-5). Bishop Montgomery's testimony (p. 433). The need in the bush districts (pp. 414*b-c*). Six

clergy for a district as large as the German Empire (p. 414*c*). Community Mission at Longreach (p. 414*c*). Bishopric of Carpentaria (pp. 415, 424).

Church growth (pp. 395-7, 414, 414*a*). Moore College (pp. 414*b-c*). Foundation and extension of the Episcopate (pp. 392, 395, 397-8, 400). What the Federal Commonwealth owes to Church organisation (p. 386).

Tasmania's example in self-help (pp. 432-3).

Australasian Board of Missions (pp. 398, 409, 445, 451, 464); its jubilee (p. 403). Mission work among natives in Australia: (a) Aborigines (pp. 398, 409, 413-4, 414*d*, 417-9, 425-7*a*), Dr. Hale and Poonindie (pp. 419-20), Atrocities of bush settlers (p. 418); (b) South Sea Islanders (pp. 412, 414*a*), a Judge's testimony (p. 414*a*); (c) Chinese (pp. 398, 409, 412, 423); (d) Japanese (p. 414*d*). New Guinea Mission (pp. 463-5).

Statistical Summary (pp. 466-7).

NEW ZEALAND AND THE PACIFIC.

Christian colonisation in N.Z. (pp. 434-5). Canterbury Association (p. 439). The Church foremost in the field (p. 436). Advantages of the endowment system over annual grants (p. 435). St. John's College. "the key and pivot" of Bishop G. A. Selwyn's operations (pp. 436, 438). Value of industrial training (pp. 438-9).

Labours of Bishop G. A. Selwyn (pp. 435-42); his testimony to the Society (pp. 437, 439, 440). Six dioceses mainly due to its aid (p. 442). A settler's testimony (p. 440).

Maori Mission (pp. 440, 442). The Maori War and the Hau Hau fanaticism (pp. 441-2).

How starving the Colonial Churches hinders "the surest method of preaching the Gospel to the heathen" (p. 439). Diffusive and fructifying character of the Society's colonial work: Melanesia an instance (pp. 445-449).

The martyrs of Melanesia—Bishop Patteson and others (pp. 446-50). Society's efforts for suppression of the slave trade in the Pacific (p. 449). Bishop John Selwyn's noble work (p. 451).

Pitcairn Island: stranger than fiction (pp. 452-4).

Norfolk Island as a convict settlement (pp. 386-91, 394) and as a Mission centre (pp. 454-6).

How the Church has done her duty in Fiji (pp. 457-9*a*) and in the Hawaiian Islands: The coming of kings "to the brightness," and Kaunahameha's translation of the Prayer Book (pp. 461-2). Chinese Mission and polyglot services in Honolulu (pp. 463-463*a*). Transfer of that diocese to the American Church (p. 463*a*).

New Guinea Mission (pp. 463*b*-465).

Statistical Summary (pp. 466-7).

ASIA.

(INDIA—EXCLUDING BURMA.)

Early Missions in India: Syrian Christians and Roman Catholics (p. 471). English settlers' and traders' neglect of religion—seventy years pass before an English church is begun: the first Governor of Bengal becomes an avowed Pagan (pp. 471, 501).

The first Lutheran Mission to India one of the fruits and effects of the Society's example in America, and its object promoted by the Society (pp. 471-2, 501; *see also* pp. 468-9).

Foundation of Bishopric of Calcutta, and commencement of Society's work in India (pp. 472, 474). Bishop's College, Calcutta, its work and present position (pp. 474-6).

Transfer of the S.P.C.K. Lutheran Missions to S.P.G., and consequent employment of only "episcopally ordained clergymen," in accordance with the "invariable practice" of the S.P.G. (pp. 501-3).

Subsequent extension of the Society's operations (pp. 472*a*, 505), and of its system of work, which covers the whole ground of Missionary enterprise—educational, pastoral, evangelistic, medical (p. 504*a*).

The Society's principal Missions :

- (1) Tinnevely, in which stronghold of devil* worship (p. 532) Dr. Caldwell helped to found the Church, and, as Bishop, to build up and consolidate a work till it "attained a prominence unequalled in the Missions of the world" (p. 550). Nazareth, the model Mission, "a very home and workshop of Christ," with its 12,000 Christians, is cited as "a perfect specimen of the harmony of all forms of study and energy under the dominant power of the Christian faith" (pp. 550-1, 553*c, e, f*). Rejection of proposed transfer of Society's Mission to C.M.S. (p. 534). Progress (pp. 538-40, 547-8, 550-1); "Encouragements quite outweighing any disappointments" (p. 553*c*). Visit of Bishop Spencer (pp. 535-6). Native Christians' address to Queen Victoria (pp. 540-1). Visit of the Prince of Wales (King Edward) (p. 547), and the Duke of Clarence (p. 551). Accession of 35,000 natives during the famine of 1877-8. Centenary celebration (pp. 547-8).
- (2) The Telugu Mission (pp. 562*c-7*), "perhaps the most promising of all the S.P.G. Missions in India" (566, 566*a*), people "coming daily to Capernaum, as it were, seeking Jesus," flocking in more rapidly than the missionaries can receive them (pp. 566*a-b*), and proving their sincerity by noble sacrifices (pp. 566*a, 567*). Progress arrested by lack of workers—suffering and sacrifice of overworked staff (p. 566*b*). The Nunc Dimittis of Basil Wood (p. 566*c*). Nandyal College and Mr. Andrews' aid (p. 566*d*).
- (3) Chhota Nagpur (pp. 495*a-500n*). "Sirs, we would see Jesus." At the death (in 1895) of one of the inquirers there were over 120,000 Christians, where fifty years before the people were all devil-worshippers (pp. 496, 500). *See also* Mr. Batsch's Nunc Dimittis: he finds Chhota Nagpur without a single Christian, and leaves it with more than 42,000 (p. 499).
- (4) Ahmadnagar (pp. 580-6*b*), the most promising and the largest of the Society's Missions in *Western* India (p. 586*b*). The helpless outcasts, despised as "the lowest of the low," are the first to throw away their idols and embrace the one true God, and are "rising up," while the high and mighty Brahmins, on their own testimony, are "going down." "What a work Missions are doing in this country!" says a Brahmin doctor (pp. 580, 586*b*). Most of the Mahars and Mangs are more or less willing to become Christians. Pathetic appeals for teachers (pp. 586-586*a*). Ernest Browne—"an example to all workers" (p. 586*b*).

* The devils are supposed to be ever going to and fro in the earth and wandering up and down in it seeking for opportunities of inflicting evil, always malignant, never merciful, their wrath to be appeased, not their favour supplicated. In one hamlet of nine houses as many as thirteen devils were worshipped (pp. 532, 539-40).

- (5) Cawnpore and (6) Delhi—Missions originated by the English residents (pp. 590, 612). Massacre of missionaries in the Indian Mutiny (pp. 595-7, 615-6), and revival and extension of the Missions (Cawnpore, pp. 598-600; Delhi, pp. 615-28*g*). Steadfastness of Ram Chunder (pp. 613-5); labours of Mr. and Mrs. Winter (pp. 627, also 615-26), and Mr. Maitland, and the Maitland Bequest (pp. 627 and 628*a*).
- (7) Roorkee (p. 602). Converts from all classes and castes, the result of twenty years' work (p. 603).
- (8) Rewarri (p. 628*g*), an example of patient labours in a heathen wilderness (pp. 628*g-h*).
- (9) Assam (pp. 606-11*b*); an instance of "thoroughly sound and good" results of work among natives and Europeans (p. 611*a*); a "flourishing Christian colony," the outcome of a Kol convert's zeal (p. 611).
- (10) Tanjore (pp. 511-16*b*) and (11) Trichinopoly (pp. 527-530*b*); examples of great success in the educational branches, and (from lack of workers) of stagnation in other respects (pp. 516, 530). Schwartz centenary (pp. 516*a-b*).
- (See also Cashmere and the hopeful Mission at Jammu, pp. 656-7.)

Work of Community Missions at Delhi (pp. 626-8*g*), Hazaribagh (pp. 500*h-n*) (see welcome by Ranchi Christians, p. 500*k*), and Cawnpore (pp. 599*a-600*).

Education (see also p. xxx-xxxi): Value of Society's schools and colleges (pp. 500*d, h, m, 504a, 506, 510, 515-6, 530-530b, 771-3*); nearly all the education of Tinnevely in the hands of the missionaries (pp. 543, 553*c*); change wrought in the boarding schools "a moral miracle" (p. 566*a*), and gives a new perception of the power of Christ in His Church (p. 566*d*). Higher education influences those who can be reached in no other way (pp. 500*d, h, m, 509, 516, 549, 553c*): offers "almost boundless opportunities," and apart from its secular success its moral and religious influence is incalculable (pp. 529-30*b, 628b-c, 773*).

A pupil of Dapoli School becomes Senior Wrangler at Cambridge (p. 587).

Government recognition of the need of moral training in its educational system: "What India wants is not so much M.A.s and B.A.s as men who can be trusted with small sums of money" (p. 628*b*, and see p. 772). A Hindu's indictment of the Government system of religious neutrality: "Your scientific education has made our children irreligious, atheistic, agnostic; . . . you say you have given us light, but your light is worse than darkness. . . . Better far that our children should remain ignorant of your sciences, but retain the simple faith of their ancestors, than that they should know all the *ologies* of the day, but turn their backs upon religion and morality as rags and remnants of a superstitious age" (see the remainder, p. 628).

Work among Women: Without their education and enlightenment the difficulties of the conversion of Hindus and Mahomedans "almost insuperable" (p. 617). Female education the greatest lever which can be used for the regeneration of Indian society (p. 553*c*). Hindu girls, ordinarily, "do not count as members of a family, and they rank more with the cattle" (*e.g.*, "You might as well teach monkeys as women") (p. 553*d*). Education and training of women now carried on in variety of forms, and with blessed results. (See Index references under the following heads: "Education, Female," "Orphanages," "Women, Work among," "Women's Mission Association," "Zenanas," and "Medical Missions," and note the Christlike work done at Delhi (pp. 628*e-f*) and elsewhere.)

Medical work (p. xxxiii).

Evangelistic bands: The Gospel preached to 80,000 heathen in one year (pp. 530, 553*d-e*).

Work among the blind (pp. 500*f-g*, 553*c*), the deaf and dumb (p. 553*c*).

Famine: Over 100,000 sufferers relieved by the Society without respect to race, caste, or creed, and provision made for the maintenance of numbers of orphans (pp. 472*b*, 485, 548, 599*c*. 628); advantages and benefits of this system (p. 472*b*). Services rendered by the missionaries during the time of plague. Danger arising from ignorance and want of sympathy between Indians and Europeans (pp. 485, 572, 588*b*, 599*b-c*, 628).

Caste and caste troubles: caste "a more serious evil than superstition" (p. 539) (pp. 500*h*, 506, 512-4, 516*a*, 517, 519, 521-2, 524, 530*c*, 538 (riots, pp. 553*a-b*)). Caste agitation in Tinnevely, and Bishop Gell's pastoral (pp. 504*a-b*, 553*a*). Christian fraternity at Nazareth, where members of eighteen castes unite (pp. 553*b* and 504*b*). (See also pp. 537, 560.)

Other trials, sacrifices, and persecutions which natives have to face on becoming Christians: On joining the Christian Church they are (*a*) regarded as dead by their relatives (pp. 530*d*, 538) (*e.g.*, Simeon's cross: his relations would have killed him "rather than he should have lived to forsake the faith of his forefathers," p. 593); (*b*) or are persecuted (*e.g.*, a Christian's ears cut off because he refused to perform an idolatrous service, p. 542) (pp. 477, 487, 497, 508, 520, 537, 539, 560*b*, 564, 566*c*, 601, 603, 603*a*); (*c*) or deprived of their property (pp. 497, 542, 560*b*, 656*b*). See other references to "Persecution" in Index. (Note how converts witness a good confession under the most grievous persecution, and "endure to the end.")

Society's policy in regard to Mission boundary questions—cases of Vellore (pp. 526-7), Madura (pp. 554-5, 558-9), Ahmadnagar (pp. 580-1, 583-4), and Jammu (pp. 656*a-b*) (and see "Boundary" in Index).

Religions of India (p. 471); see notes on the Arya-Samaj and Brahmo-Samaj (p. 600); Mahommedanism (p. 628*d*), and Hindu Pilgrimages (pp. 488, 500*n*, 603*b*). Note also how Mahommedans and Hindus fraternised recently in combining to resist the Government plague regulations (pp. 599*b-c*, 628).

Legal rights and disabilities of native Christians (pp. 472*b*, 473, 513, 628*f*); the Lex Loci Act of 1850 (the charter of religious freedom), and a case in point (p. 508). The Royal Proclamation of 1858 (p. 473).

The extension of the episcopate (pp. 472*a*, 755-6, 767). Size of the original Diocese of "Calcutta" (pp. 752-3). State opposition to its subdivision (pp. 755). Society's scheme of 1876 for ten Missionary Bishoprics (pp. 755-6). Failure of experiment of Assistant Bishops (pp. 504, 547, 551-2). Satisfactory scheme (due to Bishop Johnson's statesmanship) for additional Bishops on the basis of consensual compact and canonical obedience (pp. 499, 552, 757). Contrast the jealousy and alarm caused by the foundation of the first Indian Bishopric in 1814, especially the suppression of the sermon at the consecration (p. 472), with the present position—six of the Bishoprics being now filled by former Missionaries (p. 472*a*). Note Bishop Wilson's testimony to the Society (pp. 480-1) and deaths of Bishops Heber (p. 528), French (p. 627), and Matthew (p. 628*a*).

Increase of Christian population of India—"four times as fast as the Hindu and Mahommedan populations generally" (p. 472*b*). Marvellous progress of the native Church in S. India during episcopate of Bishop Gell, to whose worth Orthodox Hindus bore witness as eloquently as the most enthusiastic of his followers (pp. 504, 504*a*).

Native ministry. Examples: Kols in Chhota Nagpur, "an earnest, excellent, God-fearing set of men" (p. 500*e*). Tamils in S. India, "priests who themselves are the descendants of devil-worshippers, but who, through the

power of Christ, would be an honour to any Church in Christendom" (p. 504a). Some undertake foreign service (pp. 507, 510). Note murder of Rev. J. Gnanaolivu (p. 510). (See also "Karens" in Burma.)

"Self-support." Examples: Tinnevely (pp. 545-6, 550, 553-4); Telugu district: The converts in some instances "for every Rs. 100 contributed" "are actually out of pocket to the extent of Rs. 1,000" (pp. 566, 566a, 567), and see Index.

Value of industrial training in enabling converts—even the blind and deaf and dumb—to obtain an honest livelihood (pp. 553c-d), and in raising the tone of a Mission and helping to spread Christianity (pp. 553c-d, 579-80, and 500g, 558, 599c, 603). Lace-making introduced by Mrs. Caldwell (p. 544). Scheme of agricultural settlements for oppressed converts (p. 530d).

Further testimony to Missions: "No class of Englishmen who have done so much to render the name of England respected in India as Missionaries" (Sir W. Hunter, p. 472a). Their lives "a standard, an example which all of us would wish to follow" (Sir C. A. Elliott, Lt.-Gov. of Bengal, p. 472b). A large Christian congregation formed among a people of whom a Government official had said "if you can make this kind of creature into men you can do wonders" (p. 500g). "The knowledge and the integrity of this irreproachable Missionary have retrieved the character of Europeans from imputations of general depravity" (Report of Commander of British Army in 1783). Of the same Missionary (viz. Schwartz), the ferocious Hyder Ali said, "Let them send me the *Christian*, he will not deceive me" (p. 511). "The sight of Tinnevely scatters to the winds almost all that has been written to disparage Mission work" (Bishop Gell, p. 543). "The spiritual life of the Christians of Tinnevely will bear comparison with any body of Christians of the same standing in the Church; whether in ancient or modern times" (Madras Diocesan Committee, p. 552; see also p. 504d). "I cannot imagine a more perfect and complete system of education," combining as it does "the mental, spiritual, and bodily training which we all desire" (Sir A. Havelock, Governor of Madras, on Nazareth Schools, p. 553f). "Your Christians are the poorest, the lowest in the country; and yet in spite of famine, opposition, and even persecution, they are increasing in numbers and influence. I can only explain this on the ground of the high moral teaching and the goodness of which Christianity is the expression" (a Hindu gentleman, p. 560d). "Christianity is the only religion which can raise up these poor people. Hinduism is useless for this. Mahomedanism cannot raise them" (a Mahomedan magistrate, p. 566d). As an example, see the contrast between a Hindu village and a Christian settlement—the former with its fear of demons, the whole life and existence of the people centred in the heathen temple and its worship—and the latter with its service of love (not of fear and trembling), and the superiority of the people, socially, mentally, and spiritually everywhere apparent (p. 553f). (See also pp. 488-9, 500c, and 832d on the effect of Christianity in the appearance of converts, "the new look in the very faces of those who have turned from the worship of devils to pray to a Father in heaven," and 500c-d, 503-4, 504a, 515, 625-6, and other "Testimony" pages in Index.) Note also the Bengali Life of Christ, written by a Hindu Pandit (p. 500l).

England's duty to India—to give her Christianity in place of the ancient religions, which are being killed (p. 472a). Inadequacy of the Society's means to enter "regions rich with the promise of future blessing" (pp. 505, 516, 516b, 580).

Ministrations to Europeans: Bishop Welldon's efforts to secure a loftier Christian standard (pp. 472a, 658).

Statistical Summary (pp. 730-3).

(BURMA.)

Buddhism "the religion of despair" (pp. 629-30*a*). No country more open to mission work. Variety of races: Forty-two languages spoken (p. 630*a*). A heathen contributes to the starting of the first Church Mission (p. 631). St. John's College: its great and varied work; 9,000 pupils of many races educated under Dr. Marks (pp. 634-9); Mandalay Mission one of its offshoots: Burmese King's gift of church and other buildings, and Queen Victoria's gift of font (pp. 648-51). The first Burmese priest of the English Church (pp. 631, 651). James Colbeck's life and influence (pp. 651-2). The deliverance of the Karens, and their steadfastness and love for the Church (pp. 641-7). Humble and devout, and contented with small salaries, the Karen Clergy have proved eminently suited to the wants of the people (pp. 645, 646*b*). Salmon the master-builder (p. 646*a*). Attempts to raise the Andamanese and Nicobarese (pp. 653-5).

(CEYLON.)

England's former neglect of religion (pp. 660-2). Twenty-five years' progress (p. 663). The Society gives a missionary character to all the Church's work and proves "the true handmaid" (pp. 665-7). St. Thomas's College the great spiritual centre (pp. 665, 669). Industrial education (pp. 669-70). Work among the Veddahs (p. 678). Mistaken views as to Buddhism (pp. 664-5). Buddhist activity and opposition (pp. 664, 667, 670-1).

(BORNEO.)

Benefits of Rajah Brooke's administration (pp. 682-8), and of Dyak Missions: head hunting, cannibalism, and other evils give way to Christian teaching, the white man now regarded as a friend, and the missionary welcomed everywhere (pp. 682-8, 690, 690*b*, 691). Converts become voluntary evangelists, build churches, and prove faithful (pp. 686, 688, 688*b*, 690, 690*a-b*). Some villages entirely Christian (pp. 688*b*, 690, 690*a*). Work promoted by medical aid (p. 690*a*). Debt due to the pioneer Bishop and his fellow workers (p. 687).

Chinese work—at first checked by rebellion (p. 685), afterwards makes good progress (pp. 687-8*a*, 689-90*a*, 693-4, 694*a*).

Work among Europeans (pp. 692-4) and natives (pp. 694*b-c*) in North Borneo.

The Straits Settlements reject disestablishment policy (p. 696). Polyglot Mission at Singapore, and Mr. Gomes' labours (pp. 697-8).

(CHINA.)

Bishop Schereschewsky's labours (p. 703). The Society's pioneers (pp. 705-6, 709). Famine Relief (p. 706). The anti-foreign movement of 1899-1900, and martyrdom of missionaries and their flocks (pp. 711*a*, 716*a*) (origin of the "Boxers," p. 711*a*); Lord Alverstone on the martyrs (p. 711*a*). Vindication of missionaries (p. 711*b*); "the Chinese enormously benefited by their labours," and the troubles "are directly due to heathenism"; Christianity the only hope of deliverance from the "yellow peril" (pp. 711*b-c*); testimony of Chinese authorities (pp. 711, 711*j*). Lord Salisbury's declaration that the Missionaries "cannot renounce, they cannot abandon, they cannot even be lukewarm in the commission which they have received. . . . There is nothing which can be more devoted and more free from

secondary motives than the Missionaries who leave these shores" (p. 711*b*). Caution and prudence of S.P.G. missionaries (pp. 711*i-j*). The Society's refusal of compensation for its losses (pp. 711*c, h, j*). Siege of Peking (pp. 711*d-e*), and of Tientsin, and death of Mrs. Scott (p. 711*f*).

Mr. Greenwood's labours and bequest (pp. 709, 711*e, h*). Value of Medical Missions (pp. 709, 711*b, d, e, h*).

Proposed five new dioceses, one ("Shantung") practically provided for (p. 711*a*).

(COREA.)

A Mission with "the seal of apostolic poverty" (p. 714). Value of medical work in preparing the way for evangelisation, "The hospital of joy in good deeds" (pp. 714, 715, 715*a-e*). Native superstition—list of spirits (p. 715*a*). The tractate "Lumen" (pp. 715*b, c*). The (prospective) "Iona of Corea" (pp. 715*c, d*).

(JAPAN.)

The change effected within twenty-five years: formerly proscribed as an "immoral religion" (trampling upon the Cross being an annual ceremony), Christianity has "kindled a new light in the hearts and consciences of men," and won a secure position for itself, at least as a moral power (pp. 717, 723, 724*e*).

Wisdom of the various Anglican Church Missions (S.P.G., C.M.S., American and Canadian, and specially of Bishop Bickersteth) in establishing one duly organised body, which aims at becoming in reality, as well as in name, the National Church of the country, and a rallying point for the divided Christendom of Japan (pp. 724*a-c*).

Chaotic state of religious feeling in Japan (pp. 724*d, e*). Revival of interest in the ancient religions, and mischief* caused by the "Parliament of Religions" in Chicago in 1893 (p. 724).

N.B.—The Society and Archbishop Benson declined an invitation to take part in the so-called "Parliament." (See the reasons stated on p. 724*b*.)

The Society's aid in establishing the principle of "Non-Society" Bishops (pp. 724, 727); fruitful character of its work (pp. 724*e-f*). Services rendered by Archdeacon Shaw, and Japanese recognition of the same (p. 724*f*) and Bishop Foss (pp. 725-7*a*), also by the native clergy (who are "hardly to be excelled in any Church," &c.) (p. 724*e*), and by native converts (pp. 724*a, g, i*).

Work among Japanese soldiers and police (pp. 724*c, d*), and seamen (p. 724*f*) and the Éta (p. 724*g*), and in the Bonin Islands (pp. 727*a-b*), and Formosa (p. 727*b*).

Statistical Summary (pp. 730-3).

WESTERN ASIA.

The Assyrian Christians (pp. 728-9). Cyprus and Haifa (p. 729).

* In illustrating the hopelessness of Asiatic life without Christian faith, Bishop Partridge of Kyoto recently referred to the case of a Buddhist priest found by some of the missionaries in a Chinese temple. He was dirty, unkempt, impure, degraded, and as he sat in his repulsive filthiness as the representative of his religion he had hanging from the cord about his neck a card of invitation to the Parliament of Religions. This represents the reality of that etherealised and idealised paganism conjured up by Western Christians as the result of reading the religious books or making a hasty survey of the life of the East.

EUROPE.

Help to Amsterdam and Moscow in 1702-3 (pp. 784). Society's "fraternal correspondence" with the Reformed Churches, and admission of representatives to honorary membership, lead to foundation of similar societies (p. 784). Help for galley slaves and persecuted Palatines, Vaudois,* and others, and for Debritzer University (p. 735). Vryhouven bequest (£44,971) to Society (pp. 735-6).

Chaplains for the Crimea, four of whom sacrificed their lives (p. 786). Crimean Memorial Church and Mission, Constantinople, and its work (pp. 737-8, 742-3) (view, p. 931c.) Ordination and death of two Turkish converts (p. 737)—"to convert a Turk of Constantinople . . . almost tantamount to inviting him to undergo immediate martyrdom" (p. 737).

Ministrations to English congregations on the Continent (pp. 738-42); not an intrusion or mission to make proselytes, or to interfere with other Churches (p. 741); but wherever our countrymen find their way they are accompanied by the Church (p. 740). Work among sailors (pp. 741-2). Intercommunion with Swedish Church (p. 789), and with American Church (pp. 739, 742); and friendly relations with the Eastern Churches (p. 742). Canon Curtis' work (pp. 736-7, 742-3). Church buildings vested in the Society (pp. 742a-b). St. Paul's, Valetta, and Hardman Trust (p. 742b).

APPENDIX.

Foundation and growth of the Episcopate (pp. 748-59). Note the struggle for Bishops for America (pp. 748-51); the opposition—unexampled for its intolerance—to the Church; and that for nearly the whole of the 18th century the Society "furnished the only point of contact, the only bond of sympathy between the Church of England and her children scattered over the waste places of the New World" (p. 746); *see also* list of headings under "Episcopate" in the Index, and list of Bishopsrics and Bishops (pp. 757-8, 763-8), Society's expenditure on Bishops (viz., £362,760), and the number aided (viz., 134) (p. 759).

Church organisation—from "meetings" and vestries, to Synods (*see* "Organisation (Church)" in Index). Lambeth Conferences (pp. 761-2a). "If there had been no Society for the Propagation of the Gospel there would, humanly speaking, have been no Lambeth Conference" (Bishop Lightfoot). Recognition by the Conference of the work of Foreign Missions as standing "in the first rank of all the tasks which we have to fulfil" (p. 762a). "Parliament of Religions" at Chicago (p. 762b; *see also* p. xxix).

Education (pp. 769-74, also xxv). Comprehensive character of this branch of the Society's work: the beginning with a "Catechising School" for Negro and Indian slaves in New York in 1704 (p. 769); the introduction of the "National" system into North America in 1815 (pp. 769-70); the great work of educating freed slaves in the West Indies in 1834-50 (pp. 770-1); the schools for convicts and natives in Australia (p. 771); and the progress made in India, where the Mission schools rival the Government schools, and higher education is to a great extent in the hands of Christians—a result partly due to the exclusion of moral and religious instruction from the Government schools—an evil which even Hindus recognise (pp. xxv, 771-2). Value of the High Schools and of the Boarding Schools, Seminaries, and Colleges ("the strength of the Christian

* The Vaudois are said to be descended from those refugees from Italy, "who after St. Paul had there preached the Gospel," abandoned their beautiful country and fled to the mountains, where from generation to generation the Gospel has been handed down "in the same purity and simplicity as it was preached by St. Paul."

cause in India") (p. 778). Society's principles for conduct of Mission schools (pp. 778-4). The aid of the Marriott bequest in developing educational work (p. 774). Account of Colleges and Training Institutions (pp. 774a-97).

Books: Distribution of, and gifts to Colleges, including Harvard (an Independent) College (pp. 798-9). The Negus Fund (p. 799). List of Translations (pp. 800-13d). Note the Mohawk Prayer Book, begun in 1715 (p. 800). The Society's Home Publications (pp. 813d-16); its Library (MSS. "White Kennet," and general collections) (pp. 816-7).

Medical work: The beginning in Barbados in 1712, in New Zealand in 1842, in Borneo in 1848 (p. 816a), and subsequent development in Asia (p. 816a), and in Africa, &c. (p. 817), till there are now 36 Mission hospitals and dispensaries, and 178,000 cases are treated in a year (pp. 816a, d-e). Note (1) the great work at Nazareth, where natives thought that a God had descended amongst them (p. 816b), and at Delhi, eliciting the boundless thanks of the native women (pp. 816b-c), to whom the dispensary "is like an idol's shrine: with such amazed and adoring thankfulness do they receive help" (p. 816c). Mark also the Christlike services performed by the native Christian nurses (there is nothing in the creed of Hindu or Mahomedan to fit a woman for such work) in homes full of physical and moral filth, and in which the sad scenes and terrible sufferings of women and little girls are too shocking for publication (pp. 628c, 816c); (2) the wonderful opportunities for ministering to the souls as well as the bodies of the afflicted (p. 628c). Splendid work also in other parts of Asia, resulting in fear and prejudice giving way to friendship and confidence as the people experience mercy and love unknown in heathen life (pp. 816f, 817); while in Africa the power of the witch-doctors is broken, and the way opened for the Gospel (p. 817, also 816n-o), and the Coolie Mission wins the support of Hindus and Mahomedans, and renders praiseworthy service at the battle of Colenso (p. 817, also 834e).

Emigrants and Emigration: Past neglect (p. 818); reforms achieved on sea and land (p. 820). The great loss to the Church owing to the failure to supply emigrants with letters of introduction (pp. 818, 820).

Intercession: Day of united prayer suggested in 1709, but not fixed till 1872 (pp. 820-1). Further provision made and still needed (p. 821).

Funds and Home Organisation: First subscription list (p. 822). Notable help from Ireland (p. 823). Royal letters (pp. 823-5). Special Funds (pp. 828b-829a, and specially Archbishop Benson's remarks, pp. 829a-b). Table of Income and Expenditure (pp. 830-2), and "Funds" in Index. Junior Clergy Associations, their work, and boundless possibilities (p. 828a). Children's Associations (pp. 828a-b).

The Bicentenary: Co-operation received, especially from the C.M.S. (p. 832a); the opening services and meetings (pp. 832b-c); the meetings abroad: e.g. in Capetown, under Sir A. (now Lord) Milner, and the "Feast of Tabernacles" in Tinnevely, where 5,000 Christians assembled (pp. 832c-d). Royal and other contributions to the Bicentenary Fund. Self-denial of native Christians* (p. 832d). Concluding meeting, and Grants from the Bicentenary Fund (p. 832d).

Security of Church property (p. 833). Anniversary Sermons (pp. 833-5). Analysis of preachers: only one Indian or Colonial Bishop as yet selected, viz. Bombay in 1901.

Society's Offices and Secretaries (pp. 835-6). Bishop Montgomery's election (p. 836).

* In the Nazareth Mission, all the Clergy, catechists, Christian masters and mistresses gave one month's salary in full, whilst the children in the schools denied themselves in various ways to give to the fund.

The Missionaries (pp. 836-46). *See* "Missionary" in Index. Note specially the strict observance of Church principles in the selection, appointment, and removal of missionaries, and in the management of the Missions generally (pp. 842-3), also the "choice Missionaries" from Ireland (p. 840), and the sacrifices made by the early colonial candidates from America—the voyage proving fatal to one-fifth of those who ventured on it (pp. 840-1); the list of Brotherhoods (p. 846*b*), the Roll of Martyrs (p. 931*d*), the General Missionary Roll (pp. 849-931*c*), the Summary of the same (p. 847), and the loyalty of the Missionaries already noticed in the Preface (p. xiii).

The Women's Mission Association (pp. 846, 846*a*, and Index)—what it owes to Mr. Bullock (p. 846) and Miss Bullock (p. 846*a*), and the value of its ever-growing work, by which means thousands of children are brought under instruction, and native women in zenanas and harems receive offices of mercy and love which only ladies can perform (p. 846*a*; *see also* "Medical Work," 816*c*, &c.). Grants from the Bible Society for Bible women (p. 846*a*).

The Charters (pp. 932-8) and the notes thereon, and on the constitution and functions of the Society and its Committees (pp. 939-42).

List of References to authorities (pp. 1300-1369).

The Index (pp. 1390-1429), especially the following subjects:—

Agreements as to Mission Boundaries.	Dissent and Dissenters.	Parliamentary Grants for Religion.
Apostasy.	Drink.	Persecution.
Baptism.	Education.	Polygamy.
Bible, The.	Endowments aided by S.P.G.	Principles of Society.
Boards of Missions.	Episcopate.	Races.
Books.	Famines.	Results of Society's Work.
Caste.	Foreign Mission Work of American and Colonial Churches.	Roman Catholic Missions, &c.
Catechists.	Funds.	Roman Catholic Opposition to Anglican Missions.
Cathedrals.	Intercommunion.	Roman Catholic Accessions and Secessions.
Church building.	Ireland.	Schoolmasters.
Church Councils.	Languages.	Scottish Church.
Church Discipline.	Lay Mission Agents.	Self-help and Self-support.
Colonies, Religious State of.	Martyrs.	Slaves and Slavery.
Colonists, Hindrances of, to Conversion of Natives.	Medical Missions.	Societies.
Colonists in a Heathen Condition.	Missionary Effort.	State Aid to Religion.
Comity.	Native Church Councils.	Testimony to Missions.
Coolies.	Native Ministry.	Testimony to the Society and its Missionaries.
Demons and Demon-worship.	Native Races under British and under Foreign rule.	Victoria, H.M. Queen.
Discipline, Church.	Organisation (Church) abroad.	Wales, The Church in.
Disendowment (<i>see</i> State Aid).	Organisation, Home (<i>see</i> Funds).	
Disestablishment (<i>see</i> State Aid).		

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.....

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CONTENTS.

(See also "NOTABILIA," pp. xvi-xxxii, and INDEX.)

FRONTISPIECE -THE SOCIETY'S PRESIDENTS, 1701-1901 (pp. vi-viii),
AND DR. BRAY AND BISHOP C. INGLIS (pp. i, ii).
THE SOCIETY'S SEAL (p. iv).

PREFACE (pp. ix-xv), AND NOTABILIA (pp. xvi-xxxii).
THE FIELD (pp. xxxviii-ix).
THE HARVEST, RACES AND LANGUAGES (pp xl, xli).

CHAPTER	Historical Part		Appendix			
	PAGE	Statistical PAGE	Bishopries PAGE	Colleges PAGE	Missionary Roll PAGE	Authorities PAGE
I. Origin, Object, and First Proceedings of the Society . . .	1-9	—	—	—	—	1301
II. North America— The United States Introduction . . .	9-12	—	757	—	—	1301
III. South Carolina . . .	12-20	86-7	—	—	849-50	1301
IV. North Carolina . . .	20-5	—	—	—	850	1302
V. Georgia . . .	26-9	—	—	—	851	1302
VI. Virginia . . .	30	—	—	—	—	1302
VII. Maryland . . .	31-3	—	—	—	—	1302
VIII. Pennsylvania . . .	33-40	—	—	—	851-2	1303
IX. New England . . .	41-51	—	—	—	852-4	1303
X. New Jersey . . .	52-6	—	—	—	854-5	1304
XI. New York . . .	57-78	—	—	775	855-6	1304-5
XII. Summary of Results Statistics . . .	79-87	—	—	—	—	1306, 1358
		86-7	—	—	—	—

CHAPTER	Historical Part	Statistical	Appendix			
			Bishops and Bishops	Colleges	Missionary Roll	Authorities
	PAGE	PAGE	PAGE	PAGE	PAGE	PAGE
XIII. British North America — Introduction	88	192-3	758, 764	—	—	—
XIV. Newfoundland & N. Labrador	88-102	"	—	781	856, 930	1306, 1358
XV. Bermuda .	102-6	"	—	—	860, 930 ^a	1307
XVI. Nova Scotia, Cape Breton, & P. E. Island	107-24	"	758, 763	776	860, 930 ^a	1307, 1358
XVII. New Brunswick	125-35	"	"	777	865, 930 ^b	1308, 1358
XVIII. Quebec & Ontario Provinces .	135-41	"	"	—	—	1308
XIX. Quebec)	142-52	192-3	"	778 ^b	869, 930 ^c	1309, 1358
XX. Ontario) (<i>cont.</i>)	153-76	"	"	778	873, 930 ^d	1309, 1358
XXI. Manitoba and N.-W. Canada	— 177-81	— 192-3	— "	779-80	879, 930 ^e	1311, 1359
XXII. British Columbia Statistical Summary	181-91 ^f —	" 192-3	758, 763-4 —	— —	882, 930 ^g —	1311, 1360 —
XXIII. West Indies, Central and S. America Introduction .	194-6 —	252-3 "	758, 764 "	— —	— —	1311, 1361 —
XXIV. Windward Islds.	196-206	"	"	782	883, 930 ^g	1312, 1361
XXV. Tobago .	206-7	"	"	"	884, 930 ^h	1312, 1361
XXVI. Trinidad .	208-9 ^b	"	"	"	885, 930 ^h	1312, 1361
XXVII. Leeward Islands	210-15 ^d	"	"	"	885, 930 ^h	1313, 1361
XXVIII. Bahamas .	216-27 ^b	"	"	"	886, 930 ⁱ	1313, 1362
XXIX. Jamaica .	228-33	"	"	783	887-8	1314, 1362
XXX. Mosquito Shore .	234-7	"	"	—	—	1314, 1362
XXXI. British Honduras	238-9 ^b	"	"	—	888, 930 ⁱ	1314, 1362
XXXIA. Costa Rica	239 ^b	"	"	—	930 ^j	1362
XXXII. Panama .	240-1	"	"	—	889, 930 ⁱ	1314, 1362
XXXIII. British Guiana . Statistical Summary	242-51 ^d —	" 252-3	" —	781	889, 930 ^j —	1315, 1363 —
XXXIV. Africa— Introduction .	254	382-5	758, 765	—	—	—
XXXV. West Africa	254-67 ^b	382-3	"	—	891, 930 ^j	1315, 1363
XXXVI. Cape Colony: W. & E. Divs.	268-85	"	"	—	—	1316
XXXVII. Cape Colony: W. Division	286-96 ^d	"	"	783 ^b , 784	891-2, 930 ^{j-k}	1317, 1363

CHAPTER	Historical Part		Appendix			
	PAGE	Statistical PAGE	Bishoprics and Bishops PAGE	Colleges PAGE	Missionary Roll PAGE	Authorities PAGE
XXXVIII. Cape Colony:—						
E. Division (continued)	297-305	382-3	758, 765	785-a	{ 893-5, 930k-l	1317, 1364
XXXIX. Kaffraria . . .	305-17	"	"	786a-b	895, 930l	1318, 1364
XL. Griqualand West . . .	317-19	"	"	—	{ 896-7, 930m	1318, 1364
XLI. St. Helena . . .	319-21b	"	"	—	897, 930n	1318, 1365
XLII. Tristan d'Acunha	322-4	"	"	—	"	1319, 1365
XLIII. Basutoland . . .	324-7d	384-5	"	786c	897, 930m-n	1319, 1365
XLIV. Natal . . .	328-35	382-3	"	786	898-9, 930n	1319, 1365
XLV. Zululand . . .	335-42	"	"	786b	899, 930o	1320, 1366
XLVI. Swaziland . . .	342-4	"	"	—	900, 930o	1320, 1366
XLVII. Tongaland or Maputaland . . .	344-5b	"	"	—	—	1320, 1366
XLVIII. Portuguese S.E. Africa:						
Delagoa Bay, &c.	346-346g	384-5	"	—	930o	1320, 1366
Gazaland . . .	346h	"	"	—	—	1321, 1367
XLIX. Orange River Col.	347-53b	"	"	786c	900, 930o	1321, 1367
L. Transvaal . . .	354-8l	"	"	786c	901, 930p	1321, 1367
LI. Bechnanaland . . .	359-61d	"	"	—	901, 930p	1321, 1368
LII. Matabeleland . . .	362-362h	"	"	—	930p	1322, 1368
LIII. Mashonaland . . .	363-6p	"	"	—	902, 930p	1322, 1368
LIV. "Makombe's" . . .	366p	—	—	—	—	1370
LV. Central Africa . . .	367-8	"	"	—	902	1322
LVI. Mauritius . . .	368-73b	"	"	787	902, 930q	1322, 1370
LVII. Madagascar . . .	374-80l	384-5	758, 765	787	{ 903-4, 930q-r	1322, 1370
LVIII. Northn. Africa . . .	380-1	"	—	—	904, 930r	1323, 1370
Statistical Summary	—	382-5	—	—	—	—
LIX. Australasia— Introduction	386	466-7	758, 766	—	—	—
LX. New South Wales & Norfolk Island	386-403	"	"	787a	904-5, 930r	1323, 1370
LXI. Victoria . . .	404-10	"	"	—	906, 930r	1324, 1371
LXII. Queensland . . .	410-15	"	"	787b	907-8, 930s	1324, 1371
LXIII. South Australia	415-24	"	"	—	908-9	1324, 1371
LXIV. Westn. Australia.	424-8	"	"	—	909, 930s-t	1325, 1371
LXV. Tasmania . . .	428-33	"	"	787a	910	1325, 1371
LXVI. New Zealand . . .	433-43	"	"	787b	910-1, 930t	1325, 1371

CHAPTER	Historical Part		Statistical		Appendix	
	PAGE	PAGE	Bishoprics and Bishops	Colleges	Missionary Roll	Authorities
LXVII. Melanesia	444-52	566-7	758, 766	788	} 911, 930 <i>t</i>	1326, 1371
LXVIII. Pitcairn Island	452-4	"	"	"		1326
LXIX. Norfolk Island (continued)	454-6	"	"	788 <i>a</i>	} 912, 930 <i>t</i>	1326, 1371
LXX. Fiji	458-59 <i>b</i>	"	"	—		1326, 1372
LXXI. Hawaiian Islands	460-3 <i>a</i>	"	"	—	} 912, 930 <i>t</i>	1327, 1372
Samoa	463 <i>b</i>	"	"	—		
LXXII. New Guinea	463 <i>b</i> -465	"	"	—	913	1327, 1372
Statistical Summary	—	466-7	—	—	—	—
LXXXIII. Asia } Intro-	468-9	730-1	758, 767-8	—	} —	—
LXXXIV. India } duction	469-73	{ 470-1 730-1	{ 758, 767	—		
LXXXV. Bengal	473-500 <i>u</i>	730-1	"	769, 795 <i>a</i>	913-5, 930 <i>u</i>	1327, 1372
LXXXVI. Madras	501-68	"	"	792-5 <i>a</i>	{ 915-20, 930 <i>u-w</i>	1331, 1374
LXXXVII. Bombay	568-89	"	"	—	920-1, 930 <i>x</i>	1337, 1377
LXXXVIII. N.-W. Provinces	590-603	"	"	795	921-2, 930 <i>x</i>	1340, 1377
LXXXIX. Central "	604-5	"	"	—	922	1340, 1378
LXXX. Assam	606-11 <i>b</i>	"	"	—	922, 930 <i>x</i>	1340, 1379
LXXXI. Punjab	612-28 <i>h</i>	"	"	791	922-3, 930 <i>y</i>	1341, 1379
LXXXII. Burma	629-55	732-3	"	792	{ 923-4, 930 <i>y-z</i>	1342, 1380
LXXXIII. Cashmere	656-7	730-1	"	—	924, 930 <i>x</i>	1345, 1381
LXXXIV. Ajmere	657-8	"	"	—	924, 930 <i>z</i>	1345, 1381
LXXXV. Europeans in India	658-9	659	—	—	—	1345
LXXXVI. Ceylon	660-81	730-1	758, 767	795 <i>b</i>	925-6, 930 <i>z</i>	1345, 1381
LXXXVII. Borneo and The Straits	682-702	"	758, 768	"	{ 926-7, 930 <i>z</i> , 931	1348, 1382
LXXXVIII. China	703-12	"	"	796	927, 931	1351, 1384
XXXIX. Corea	712-15 <i>e</i>	"	"	—	928, 931 <i>a</i>	1351, 1385
XC. Manchuria	716-716 <i>a</i>	"	—	—	928, 931	1352, 1386
XCI. Japan	717-27 <i>b</i>	"	758, 768	796	928-9, 931 <i>a</i>	1352, 1386
Formosa	727 <i>b</i>	—	—	—	—	1387
XCII. Western Asia	728-9	730-1	758, 768	—	929	1355, 1387
Statistical Summary	—	730-3	—	—	—	—
XCIII. Europe	734-42 <i>b</i>	742 <i>b</i>	758, 768	796-7	{ 929- <i>b</i> , 931 <i>b-c</i>	1353, 1387

APPENDIX.

- XCIV. **The American Episcopate and the English Colonial and Missionary Episcopate, with Notes on Church Organisation Abroad** (pp. 743-68). (Authorities, pp. 1353-4, 1387.) (List of Bishops, pp. 757-8, 763-8.)
- XCv. **Education, Part I.** (pp. 769-74). **Part II. Colleges, with illustrations** (pp. 774a-797). (Authorities, pp. 1355, 1388.)
- XCvI. **Books and Translations** (pp. 798-816a). (Authorities, p. 1355.)
- XCvII. **Medical Missions** (pp. 816a-18). (Authorities, p. 1388.)
- XCvIII. **Emigrants and Emigration** (pp. 818-20). (Authorities, p. 1355.)
- XCIX. **Intercession for Missions** (pp. 820-1). (Authorities, pp. 1356, 1388.)
- C **The Society's Funds** (pp. 822-32). (Authorities, pp. 1356, 1388.)
- CA. **The Society's Bicentenary** (pp. 832a-d). (Authorities, p. 1388.)
- Cb. **Security of Church Property** (p. 833).
- CI. **Anniversary Sermons** (pp. 833-5). (Authorities, pp. 1356, 1388.)
- CII. **The Society's Offices and Secretaries** (pp. 835-6). (Authorities, pp. 1357-1389.)
- CIII. **The Missionaries of the Society, 1702-1900** (pp. 836-931*i*). (Authorities pp. 1357, 1389.) (*The Missionary Roll begins on p. 849.*)
- CIV. **The Society's Charter (1701)** (p. 932). **The Society's Supplemental Charter (1882)** (p. 936). **Notes on the Constitution and Functions of the Society and its Standing Committee** (pp. 939-42). (Authorities, pp. 1357, 1389.)

References to Authorities, pp. (944 =) 1300-89.

Index (pp. 1390-1429).

ILLUSTRATIONS.

	PAGE
<i>Portraits</i> :—Rev. Dr. Bray	i
Bishop C. Inglis (the first English-Colonial Bishop)	ii
The Society's Presidents, 1701-1901	vi-viii
Rev. John Wesley	29
Bishop Seabury (the first American Bishop)	80
Archbishop Machray (the first English-Colonial Archbishop)	176 <i>b</i>
General Codrington	200 <i>a</i>
Bishop Gray (the first Bishop of Capetown)	285
Bishop Knight-Bruce (of Bloemfontein and Mashonaland)	367
Bishop Whitley of Chhota Nagpur and Clergy in Synod	500 <i>j</i>
Bishop Caldwell, Assistant-Bishop for Tinnevely	531
Rev. A. Britten and Choir, Nandyal	563
Rev. Dr. Marks and Rev. J. Tsan Baw	630 <i>b</i>
Bishop Strachan of Rangoon and Karen Clergy	640 <i>a</i>
 <i>Views of</i> —Crimean Memorial Church, Constantinople	 931
Colleges and Training Institutions	774a-797
The Society's House, 19 Delahay Street, Westminster	943

Seal of the Society:—Large Seal, p. iv; Small Seal, p. 1389.

THE WORLD IN WHICH THE GOSPEL HAS BEEN PREACHED

(The dates given show the year in which

"We thank Thee that Thy Church unsleeping,
While earth rolls onward into light,
Through all the world her watch is keeping,
And rests not now by day or night.

North America	West Indies, Central and South America	Africa
1702 South Carolina ¶	1712 Windward Islands	1752 Western Africa
1702 New York ¶	1733 Bahamas	1821 Cape Colony (West.Division)
1702 New England ¶	1748 Mosquito Shore	1830 Cape Colony (East.Division)
1702 New Jersey ¶	(Central America)	1832 The Seychelles
1702 Pennsylvania ¶	1822 The Bermudas ¶	1836 Mauritius
1702 Virginia ¶	1835 Tobago	1847 St. Helena
1703 Maryland ¶	1835 The Leeward Islands	1849 Natal
1703 Newfoundland	1835 Jamaica ¶	1850 Orange River Colony
1708 North Carolina ¶	1835 British Guiana	1851 Tristan d'Acunha
1728 Nova Scotia	1836 Trinidad	1855 Kaffraria
1733 Georgia ¶	1844 British Honduras	1859 Zululand
1759 Quebec Province	1883 Panama	1861 Northern Africa
1783 New Brunswick	1896 Costa Rica	1864 Transvaal
1784 Ontario Province		1864 Madagascar
1785 Cape Breton		1870 Griqualand West
1819 Prince Edward Island		1871 Swaziland
1850 Rupert's Land		1873 Bechuanaland
(Manitoba)		1875 Basutoland
1859 British Columbia		1879 Central Africa ¶
1875 North-West		1890 Mashonaland
Territories, Canada		1893 Matabeleland
		1894 Portuguese South E. Africa
		1895 Tongaland or Maputaland

List of the English-Colonial and Missionary Bishoprics founded
Missions which were planted

1787 Nova Scotia †††	1824 Jamaica ¶††	1847 Capetown ††
1793 Quebec ††	1824 Barbados †	1852 Sierra Leone ††
1839 Toronto ¶†*	1842 Antigua ††	1853 Grahamstown ††
1839 Newfoundland †††	1842 Guiana ††	1853 Natal ††
1845 Fredericton †	1861 Nassau †††	1854 Mauritius ††
1849 Rupertsland †	1869 Falkland Islands	1859 St. Helena †
1850 Montreal ††	1872 Trinidad ††	1861 Zanzibar and East Africa ¶†
1857 Huron ¶†	1878 Windward Islands ††	1863 Bloemfontein †††
1859 British Columbia †	1893 Honduras †*	1864 Western Equatorial Africa
1862 Ontario ¶††		1870 Zululand †
1872 Moosonee		1873 St. John's †*
1873 Algoma ††		1874 Madagascar †*
1874 Athabasca		1878 Pretoria †††
1874 Saskatchewan †††		1884 Uganda
1875 Niagara ¶†		1891 Mashonaland †††
1879 Caledonia †		1891 Lebombo ††
1879 New Westminster †††		1892 Likoma
1883 Qu'Appelle †††		1898 Mombasa
1883 Mackenzie River		
1887 Calgary ††		
1890 Selkirk		
1896 Ottawa ¶†		
1899 Keewatin ††		
1900 Kootenay †		

BY THE SOCIETY : THE WORK OF TWO CENTURIES, 1701-1900.

(the Society first entered each field.)

"As o'er each continent and island
The dawn leads on another day,
The voice of prayer is never silent,
Nor dies the strain of praise away."

Australia, New Zealand, and the Pacific	Asia	Europe (Continent)
1793 New South Wales	1820 Bengal	1702-4 Amsterdam ¶
1796 Norfolk Island	1825 Madras	
1835 Tasmania ¶	1830 Bombay	1856 Constantinople
1836 South Australia	1833 North-West	
1838 Victoria ¶	Provinces, India	1862 Chaplaincies for
1840 Queensland	1840 Ceylon	English congregations
1840 New Zealand ¶	1846 Central Provinces, India ¶	on the Continent, and
1841 Western Australia	1848 Western Borneo	for British Sailors,
1849 Melanesia ¶	1851 Assam	labourers, &c.
1853 Pitcairn Island ¶	1854 Punjab	
1862 Hawaiian Islands ¶	1854 Western Asia ¶	
1880 Fiji	1856 The Straits	
1890 New Guinea ¶	1859 Lower Burma	
	1863 North China	
	1866 Cashmere	
	1868 Upper Burma	
	1873 Japan	
	1881 Ajmere	
	1888 North Borneo	
	1889 Corea	
	1892 Manchuria	

in the above fields, in number 97, all but 15 of which contain or supported by the Society. §

1836 Sydney ¶†	1814 Calcutta †	1842 Gibraltar ††
1841 Auckland ¶††	1835 Madras †	
1842 Tasmania ¶††	1837 Bombay †	
1847 Newcastle ¶††	1841 Jerusalem and the East	
1847 Melbourne ¶†	1845 Colombo ††	
1847 Adelaide ¶†	1849 Victoria (China) ¶††	
1856 Christchurch ¶††	1855 Singapore, Labuan	
1857 Perth ††	and Sarawak †*†	
1858 Wellington ¶††	1872 Mid-China	
1858 Nelson ¶††	1877 Lahore ††	
1858 Waiapu ¶†	1877 Rangoon ††	
1859 Brisbane ¶††	1879 Travancore and Cochin	
1861 Honolulu ¶†*†	1880 North China ††	
1861 Melanesia ¶†	1883 South Tokyo †*	
1863 Goulburn ¶††	1889 Corea †*†	
1866 Dunedin ¶††	1890 Chhota Nagpur ††	
1867 Grafton & Armidale †	1892 Lucknow ††	
1869 Bathurst ¶†	1894 Kiushiu	
1875 Ballarat ¶†	1895 Western China	
1878 North Queensland †*	1896 Osaka †*	
1884 Riverina †	1896 Hokkaido	
1892 Rockhampton ††	1896 Tinnevely and Madura †*†	
1897 New Guinea ¶†		
1899 Carpentaria ††		

Proposed :—

"Nagpur" (for Central Pro-
Shantung †† [vinces India] ††.

§ For general chronological list of the Bishoprics, see page 758.
For arrangement under Ecclesiastical Provinces, with lists of Bishops, see pages 763-8.
And for list of Bishoprics of the American Church, page 757.
Twenty of the American Dioceses also contain Missions which were planted or supported by the Society.

It will be seen from the cross on the opposite page that the races and tribes ministered to by the Society's Missionaries during the period 1701-1900 include 18 European or "European-Colonial"; 44 North American Indian; 9 South and Central American Indian; over 42 African; 8 Australasian, and over 59 Asiatic varieties = more than 180, besides many mixed races.

The LANGUAGES and DIALECTS used by the Missionaries during the same period exceed 115 in number, viz. :—

EUROPEAN (14):—

English (pp. 86, 192, 252, 382, 384, 466, 720, 732, 734-42b)
 Gaelic (p. 192)
 Irish (Erse character) (p. 192)
 " (Latin character) (p. 192)
 Welsh (p. 86)
 Danish (p. 192)
 Dutch (pp. 86, 382, 384)
 French (pp. 86, 192, 384)
 German (pp. 86, 192, 382)
 Italian (p. 86)
 Portuguese (pp. 730, 732)
 Russian (p. 186)
 Spanish (p. 742b)
 Turkish (p. 742b)

NORTH AMERICAN INDIAN (14):—

Chinook (p. 192)
 Cowichan (p. 192)
 Cree (p. 192)
 Giatikshan (p. 192)
 Mickmack (p. 192)
 Mohawk (pp. 86, 192)
 Naragansett (p. 86)
 Nitalakapamuk (p. 192)
 Ojibway (p. 192)
 Saulteaux (p. 192)
 Shee Shak (p. 192)
 Tinne (p. 192)
 Tsamus (p. 192)
 Zimshian (p. 192)

SOUTH AND CENTRAL AMERICAN INDIAN (9):—

Acowoiu (p. 252)
 Arawak (p. 252)
 Arecuna (p. 252)
 Carib or Caribi (p. 252)
 Macusi (p. 252)
 Moskito (p. 252)
 Patamuna (p. 252)
 Wahpisiana (p. 252)
 Warau (p. 252)

AFRICAN (over 17):—

Chino (p. 384)
 Chopi (p. 384)
 Creole (French) (p. 384)
 Fanti (p. 382)
 Gitonga (p. 384)
 Malagasy (p. 384)
 Secchuana (with many varieties) (pp. 382, 384)
 Serolong (p. 384)
 Sesutu (p. 382, 384)
 Si-Putyu (384)
 Susu (p. 382)
 Swahili (p. 384)
 Swazi (p. 382)
 Xitswa (p. 384)
 Xosa-Kaffir (pp. 382, 384)
 Zulu-Kaffir (p. 382, 384)
 " (Tebele) (p. 384)

AUSTRALASIAN

(over 7):—

Adelaide dialect (p. 466)
 Spencer Gulf dialect (p. 466)
 Upper Murray dialect (p. 466)
 Hawaiian (p. 466)
 Mau (p. 466)
 Melanesian dialects (Mota and many others) (p. 466)
 Maori (p. 466)

ASIATIC (54):—

Andamanese (p. 732)
 Arabic (pp. 730, 742b)
 Arracanese (p. 732)
 Assamese (p. 730)
 Bengali (pp. 384, 730)
 Bhadarwahi (p. 730)
 Burmese (p. 732)
 Canarese (p. 730)
 Cashmeree (p. 730)
 Chin (p. 732)
 Chinese: (pp. 192, 252, 466, 730, 732)
 Mandarin (p. 732)
 Cantonese (p. 732)
 Hakka (p. 732)
 Hokien (p. 732)
 Hylam (p. 732)
 Macao (p. 732)
 Tey Chew (p. 732)
 Corean (p. 732)
 Dogri (p. 730)
 Dyak (Land and Sea dialects) (p. 732)
 Ganwari (p. 730)
 Gondi (p. 730)
 Guzerattee (p. 730)
 Hindi (pp. 252, 384, 730, 732)
 (Hindustani. *see* Urdu)
 Ho (p. 730)
 Japanese (pp. 192, 466)
 Kachari (p. 730)
 Kachin (p. 732)
 Karen (Bghai and Sgau) (p. 730)
 Mahrathi (pp. 384, 730)
 Malay (p. 732)
 Manipuri (p. 732)
 Mundari (p. 730)
 Murut (p. 732)
 Nicobarese (p. 732)
 Oraon (p. 730)
 Paharee (p. 730)
 Paloung (p. 732)
 Panthay (p. 730)
 Persian (p. 730)
 Ponah (p. 732)
 Punjabi (p. 730)
 Sanskrit (p. 730)
 Santali (p. 730)
 Shan (p. 732)
 Singhalese (p. 732)
 Talaing (p. 732)
 Tamil (pp. 382, 384, 730, 732)
 Telugu (pp. 384, 730, 732)
 Tounghthoo (p. 732)
 Urdu (pp. 730, 732)
 Uriya (p. 730)

* The pages in parentheses will show the fields in which the languages have been used

Conquests of the Cross in the Society's Field: The Harvest of two Centuries.

1701=1900.

"Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

I.R.S.

"Who for us men, and for our salvation came down from heaven."

English, Irish, Scotch, Welsh
Bohemians, Danes, Dutch, French
Gallians, Germans, Hungarians
Icelanders, Italians, Norwegians
Poles, Portuguese, Swedes, Turks.
North American Indians:—
Abenaguls, Assinibolines, Attamusketees, Blackfoot, Bill Bellas
Carabous, Oatawos, Cayugas
Chickasaws, Cogholds, Cushoes
Cowichans, Crees (Plain Crees
and Swampy Crees), Esquimaux.

North American Indians (*continued*):—
Giatkshans and Hydahs. Hatteras
Marashites, Mickmacks, Missauguas
Mohawks, Munceys, Naragansetts, Ojibways,
Oneidas, Onondages, Ottawahs
Peigans, Pottawottamies, Roanokes
Sarcees, Saulteaux, Sennekas, Sioux
Shee Shats and Spuzzum. Stickeens
Songes, Tinne, Thompsons, Tuscaroras
Yammonseas, Zimshians & Half-Breeds.

Natives of Australasia:—Australian
Tribes, Hawaiians, Maories, Melanesians
Papuanas, Polynesians & Mixed Races.
Natives of Africa:—Bantu Family
(Kaffir and other Tribes), viz:—Bacass
Balenge (or Chopi), Bamakwakwa
Bapedi, Baputyu, Baronga, Basutos
Batonga (or Nyambana), Batsatsing
Barolong and other Bechuana-
Fingoes, Gaikas and Gcalekas.

Natives of Africa (*continued*):—
Negroes (Congoes and Caugas
Fanti, Limbahs, Mandingoes
Mendis, Nangoes, Susus, Temne
and numerous other Tribes)
Egyptians, Fulahs, Bushmen
Hottentots, Malagasy (Hovas
Betsimisaraka and Sakalava)
Mixed Races:—(Cape Coloured
Cape Malay, Creoles, Griquas
Mullattoes, and many others).
Natives of Asia:—Abores and
Assamese, Bengalis, Canarese
Cashmiris, Gonds, Guzerattees
Hindustanis, Kóls (Hos, Mundas
and Oraons), Santals, Kacharis
Mahrattis, Paharrees, Parsees
Pollars, Rajputs, Tamils, Telugus
Andamanese, Arracanese, Chins
Burmese, Kachins, Karens, viz:—
Bghals, Pakus, Red Karens (or
Bway Mootaws), Sgaws (or White
Karens) and others, Manipulians
and Mugs, Nicobarees, Panthay
Paloungs, Shans, Talalings and
Toungthoo, Uilyans, Afghans,
Arabs, Armentians, Persians,
Jews, Singhalese, Veddahs,
Land & Sea Dyaks, viz:—Balows,
Laras, Salakows, and Saribas,
Sebuyaus, (Sibuyows) Skerangs,
Undops and many others,
Muruts, Sulus, Malays, Chinese
Manohus, Japanese, Coreans,
Mixed Races: Dyak-Chinese, Eur-
asians, Burghers & many others.

"And it, if it be lifted up from the earth, will draw all men unto it."

See "NOTABILIA," pp. xvi-xxxii.

ERRATA.

p. 505: after "(X.) . . . *Coimbatore*" read
"(XI.) *Bellary*."

p. 619, line 18: for "pp. 817-18" read "pp. 816*b-d*."

p. 651, line 42: for "1894" read "1895."

AN
HISTORICAL ACCOUNT
OF
THE SOCIETY.

CHAPTER I.

*ORIGIN, OBJECT, AND FIRST PROCEEDINGS OF
THE SOCIETY.*

It would be beyond the scope of this book to record the various missionary efforts made on behalf of the Church of England previous to that eventful period when the Church herself, through her chosen handmaid, the Society, began to conduct foreign mission work on an organised and permanent system. A few instances, however, may be referred to by way of illustration. No sooner was England freed from the supremacy of the Pope than Archbishop Cranmer hastened (1534-5) to provide two chaplains for Calais, at that time Britain's only foreign possession. When Martin Frobisher sailed (May 31, 1578) in search of the North-West Passage to India "Maister Wolfall" was "appointed by her Majestie's Council to be their Minister and Preacher," his only care being to save souls. Wolfall was privileged to be the first priest of the reformed Church of England to minister on American shores. To "discover and to plant Christian inhabitants in places conuenient" in America was the main object of the expedition of Sir Humphrey Gilbert, who took possession of Newfoundland in 1583, and to whom was granted (by Queen Elizabeth in 1578) the first charter for the founding of an English colony. Similar powers were given in 1584 (by Letters Patent and Parliament) to Sir Walter Raleigh, his half-brother, and Wingandacoa was discovered in that year and named Virginia (now North Carolina). The first band of colonists sent there included Thomas Hariot or Harriot, the eminent scientist and philosopher, who may be regarded as the first English Missionary to America. The emigrants failed to effect a permanent settlement, but during their stay at Roanoke (1585-6) Hariot "many times and in euery towne" where he "came," "made declaration of the contents of the Bible" and of the "chiefe points of Religion" to the natives according as he "was able." One named Manteo, who accompanied the party on their return to England (1586) was appointed Lord of Roanoak (by Raleigh), and on August 13, 1587, was baptized in that island—this being the first recorded baptism of a native of Virginia. From this time and throughout the 17th century the extension of Christ's Kingdom continued one of the avowed objects of British colonisation.

But though the religious duty obtained some recognition everywhere performance fell so far short of promise that when in 1675 Bishop COMPTON instituted an inquiry into an order of King and Council "said to have been made" [in the time of Charles I., *see* p. 743] "to commit unto

the Bishop of London for the time being the care and pastoral charge of sending over Ministers into our British Foreign Plantations, and having the jurisdiction of them," he "found this title so defective that little or no good had come of it," there being "scarce four Ministers of the Church of England in all the vast tract of America, and not above one or two of them, at most, regularly sent over." His proposals to several places to furnish them with chaplains were encouraged by the settlers and by Charles II., who allowed each minister or school-master £20* for passage, and ordered that henceforth "every Minister should be one of the Vestry of his respective parish." Whereupon the people "built churches generally within all their parishes in the Leeward Islands and in Jamaica." And for the better ordering of them the Bishop prevailed with the King "to devolve all Ecclesiastical Jurisdiction in those parts upon him and his successors, except what concern'd Inductions, Marriages, Probate of Wills, and Administrations," and procured from his Majesty, for the use of the parish churches, books to the value of about £1,200. Soon after this the people of Rhode Island built a church, and six were [ordered to be] established by the Assembly of New York.† For the regulation and increase of religion in those regions the Bishop of London appointed the Rev. JAMES BLAIR to Virginia [about 1690] and the Rev. Dr. THOMAS BRAY to Maryland [1696] as his commissaries [1].

Laudable as may have been the exertions made for planting the Church, they were so insufficient that at the close of the 17th century "in many of our Plantations, Colonies, and Factories beyond the Seas . . . the provision for Ministers" was "very mean"; many others were "wholly destitute, and unprovided of a Maintenance for Ministers, and the Publick Worshipp of God; and for Lack of Support and Maintenance for such" many of our fellow-subjects seemed "to be abandoned to Atheism and Infidelity." [S.P.G. Charter p. 932.] The truth was that the action taken had been isolated and individual, and therefore devoid of the essential elements of permanence. If under such circumstances individual effort was greatly restrained or wasted, it at least served to kindle and foster a Missionary spirit, and with the growth of that spirit the need of united action on the part of the Church became more and more apparent. Out of this arose what may be called the *Religious Society* movement of the 17th century, to which the origin of the Society for the Propagation of the Gospel may be traced. This movement had been preceded by a Missionary undertaking which deserves special notice. In 1646 John Eliot "the Apostle of the North American Red Men" began his labours among them in New England, which he continued till his death in 1690. Through his tracts the wants of the Indians became known in England, and so impressed was "the Long Parliament" that on July 27, 1649, an ordinance was passed establishing "A Corporation for the Promoting and Propagating the Gospel of Jesus Christ in New England," consisting of a President, Treasurer, and fourteen assistants, to be called "the President and Society for the Propagation of the Gospel in New England." A general collection throughout England and Wales (made at Cromwell's direction) produced nearly £12,000.

* This "Royal Bounty" was continued to at least the end of Queen Anne's reign.

† See p. 57.

of which £11,000 was invested in landed property in England. By means of the income Missionaries were maintained among the natives in New England and New York States. On the Restoration, in 1660, the Corporation necessarily became defunct, but was revived by a Charter granted by Charles II. in 1662, under the name of "the Company for the Propagation of the Gospel in New England and the parts adjacent in America." The new Charter was obtained mainly by the exertions of the Hon. Robert Boyle, who became the first Governor. The operations of the Company were carried on in New England up to 1775, and after an interval of eleven years, caused by the American Revolution, removed to New Brunswick in 1786, and thence in 1822 to other parts of British America, an extension being made also to the West Indies for the period 1823-40. The funds of the Company, for the regulation of which three decrees of Chancery have been obtained (1792, 1808, 1836), now yield an annual income of £3,500 (from investments). This, the first Missionary Society established in England, is generally known as "The New England Company." As reconstituted in 1662 it was limited to forty-five members, consisting of Churchmen and Dissenters [2].

About twelve years later the existence in England of "infamous clubs of Atheists, Deists, and Socinians" "labouring to propagate their pernicious principles," excited some members of the National Church, who had a true concern for the honour of God, to form themselves also into Societies, "that so by their united zeal and endeavours they might oppose the mischief of such dangerous principles, and fortifie both themselves and others against the attempts of those sons of darkness, who make it their business to root out (if possible) the very notions of Divine things and all differences of Good and Evil." Encouraged by several of the Bishops and Clergy, who, as well as Queen Anne, inquired into and approved of their methods and orders, these Religious Societies soon spread throughout the kingdom—increasing to forty-two in London and Westminster alone—and became "very instrumental in promoting, in some churches, Daily Prayers, Preparatory Sermons to the Holy Communion, the administration of the Sacrament every Lord's Day and Holy Day, and many other excellent designs conformable to the Doctrine and Constitution of the Church of England, which have not a little contributed to promote religion." [See "A Letter from a Residing Member of the Society for Promoting Christian Knowledge in London to a Corresponding Member in the Country" (Downing, London, 1714); also Dr. Josiah Woodward's "Account of the Rise and Progress of the Religious Societies in the City of London" (1701) [3].]

Among the promoters of this movement was the Rev. Dr. THOMAS BRAY. Born at Marston, Shropshire, in 1656, and educated at Oswestry and at Hart Hall (or Hertford College), Oxford, he became successively Curate of Bridgnorth (Shropshire), Chaplain to Sir Thomas Price at Park Hall (Warwickshire), Incumbent of Lea Marston, Vicar of Over Whitacre, and in 1690 Rector of Sheldon, an office which he held till within a few months of his death in 1730. On his appointment as Ecclesiastical Commissary for Maryland by the Bishop of London in 1696, Dr. BRAY, before proceeding to America, employed his time in sending out clergymen and supplying them with suitable libraries.

And failing to obtain assistance from Parliament, he originated the plan of a Society to be incorporated by Charter, for spreading Christian knowledge at home and in the plantations or colonies. The plan was laid before the Bishop of London in 1697; it could not then be fully carried out, but it soon gave rise to the "SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE."

The foreign branch of the designs of this excellent institution—declared at the outset to be "the fixing Parochial Libraries throughout the Plantations (especially on the Continent of North America)"—had not been extended to the employment of Missionaries, when it devolved* on a new organisation formed specially for the supply of living agency abroad, viz., THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS. The first meeting of the S.P.C.K. was held on March 8, 1699, the members present being the Lord Guildford, Sir Humphrey Mackworth, Mr. Justice Hook, Dr. Bray, and Colonel Colchester. In December 1699 Dr. BRAY, having been obliged to sell his effects and raise money on credit to pay for his voyage, left for America, where he organised as far as he then could the Church in Maryland, and returned to England in the summer of 1700 in order to secure the Royal Assent to a Bill for its orderly constitution. At home much interest was aroused in his Mission, Archbishop TENISON declaring that it would be "of the greatest consequence imaginable" to the establishment of religion in America [4]. Without doubt it was mainly the action taken by Dr. BRAY that inspired the efforts made in the next year by Convocation, the Archbishop, Bishop Compton, and the S.P.C.K., with the view to the propagation of the Gospel in foreign parts. The Minutes of the Lower House of the Convocation of the Province of Canterbury show that on March 13, 1701:—

"At the proposal of Dr. ISHAM, a Committee of twelve were named to enquire into Ways and Means for promoting Christian Religion in our Foreign Plantations: and the said Committee are directed to consult with the Lord Bishop of London about the premises as often as shall be found necessary. *Et ulterius ordinârunt*—that it be an instruction to the said Committee, that they consider the promotion of the Christian religion according to the doctrine, discipline, and worship of the Church of England as by law established. And that it be a further instruction to the said Committee to consider how to promote the worship of God amongst seafaring men whilst at sea. And it was declared to be the opinion of this house, That any members might come and propose anything to this or any other Committee, unless it was otherwise ordered by this house, but none to have liberty of suffrage except such as are deputed to be of the Committee." [Page 243 of *The History of the Convocation of the Prelates and Clergy of the Province of Canterbury, 1700 [1701].* London: A. and J. Churchill, 1702.]

According to Dr. ATTERBURY (Prolocutor of the Lower House of Convocation):—

"When business of high consequences to the Church, and such as was likely to do honour to the promoters of it, was started by the clergy, attempts of the same kind, without doors, were set forward which might supersede theirs. Thus when the Committee, I have mentioned, was appointed, March 13th, 1700 [1701], to consider what might be done towards 'propagating the Christian religion, as professed in the Church of England, in our Foreign Plantations'; and that Committee, composed of very venerable and experienced men, well suited to such an enquiry, had sat several times at St. Paul's, and made some progress in the business referred to them, a Charter was presently procured to place the consideration of that matter in other hands, where it now remains, and will, we hope, produce

* See p. 6.

excellent fruits. But whatsoever they are, they must be acknowledged to have sprung from the overtures to that purpose first made by the Lower House of Convocation." [Page 13 of Preface to *Some Proceedings in the Convocation of 1705* (by Dr. Atterbury) 1708.]

The first meeting of the Committee of Convocation was held on March 15, 1701, and within the next three weeks Dr. BRAY appealed to William III. in the following terms:—

"To the King's Most Excellent Majesty, the humble Petition of THOMAS BRAY, D.D.,

"Humbly sheweth,

"That the Numbers of the Inhabitants of your Majesty's Provinces in America have of late Years greatly increas'd; that in many of the Colonies thereof, more especially on the Continent, they are in very much Want of Instruction in the Christian Religion, and in some of them utterly destitute of the same, they not being able of themselves to raise a sufficient Maintenance for an Orthodox Clergy to live amongst them, and to make such other Provision, as shall be necessary for the Propagation of the Gospel in those Parts.

"Your Petitioner further sheweth, That upon his late Arrival into England from thence, and his making known the aforesaid Matters in this City and Kingdom, he hath great Reason to believe, that many Persons would contribute, as well by Legacy, as Gift, if there were any Body Corporate, and of perpetual Succession now in Being, and establish'd in this Kingdom, proper for the Lodging of the said Legacies and Grants therein.

"Now forasmuch as Your Majesty hath already been graciously pleas'd to take the State of the Souls of Your Majesty's Subjects in those Parts, so far into Consideration, as to Found, and Endow a Royal College in Virginia, for the Religious Education of their Youth, Your Petitioner is thereby the more encouraged to hope, that Your Majesty will also favour any the like Designs and Ends, which shall be Prosecuted by proper and effectual Means.

"Your Petitioner therefore, who has lately been among Your Majesty's Subjects aforesaid, and has seen their Wants and knows their Desires, is the more embolden'd, humbly to request, that Your Majesty would be graciously pleased to issue Letters Patent, to such Persons as Your Majesty shall think fit, thereby Constituting them a BODY POLITICAL and CORPORATE, and to grant to them and their Successors, such Powers, Privileges, and Immunities as Your Majesty in great Wisdom shall think meet and necessary for the Effecting the aforesaid Ends and Designs.

"And your Petitioner shall ever Pray &c.

"THOMAS BRAY."

The reception of the above is thus recorded:—

"WHITE-HALL, April 7th, 1701.

"His Majesty having been moved upon this PETITION is graciously pleas'd to refer the same to Mr. Attorney, or Mr. Solicitor-General, to consider thereof, and Report his Opinion, what His Majesty may fitly do therein; whereupon His Majesty will declare His further Pleasure.

"JA. VERNON." [5]

The matter was now formally taken up by the S.P.C.K. At the meeting of that Society on May 5, 1701, "the Draught of a Charter for the Erecting a Corporation for Propagating the Gospell in Foreign Parts was read," and on May 12 Dr. BRAY's petition with other papers relating to the subject. The Archbishop of Canterbury was the first to promise a subscription (twenty guineas) towards the charges of passing the Charter, which document was on May 19 "again read and debated and several amendments made, and the names of the Secretary and other officers . . . agreed to." It being "very late" its further con-

sideration was "referred to Sir Richard Bulkeley, Mr. Comyns, Mr. Serjeant Hook, and the Secretary." The S.P.C.K. (May 26) undertook to advance the "moneys wanting for the Payment of the Charter," and (June 9) £20 was actually paid on this account. [See also p. 822.] The Charter as granted by William III. [see p. 932] was laid before the S.P.C.K. by Dr. BRAY on June 23, and thanks were tendered to him for "his great care and pains in procuring the grant," and to the Archbishop of Canterbury for "promoting the passing the aforesaid Letters Patents," and the latter was asked to summon a meeting of the new Society [6]. It should here be noted that in a "form of subscription for raising the money due to Dr. Bray upon account of the Plantations," adopted by the S.P.C.K. in November 1701, it is stated that there remained due to Dr. Bray £200, "part of a greater sum by him advanced upon the credit of public Benefactions towards the propagation of Christian knowledge on the Continent of North America," that the said sums had been really expended by him upon that account, in particular "divers ministers" had been "sent over," and "many Parochial Libraries" "fixed in the Plantations on the said continent." It was added that the S.P.C.K. had "thought fit to sink the subscriptions for the plantations (to which all their members were obliged to subscribe upon admittance) by Reason that that Branch of their Designs is determined" by the incorporation of the S.P.G., which included most of the members of the S.P.C.K. [7]. [N.B.—The operations of the S.P.C.K. did not, however, long remain restricted to the British Isles. From 1710 to 1825 it supported Missions in India conducted by Lutherans [see p. 501-3], and though its employment of Missionaries then ceased it has since continued to assist materially in building up branches of the English Church in all parts of the world.]

The first meeting of the Society for the Propagation of the Gospel in Foreign Parts was held on June 27, 1701, at Lambeth Palace,* and there were present: the Archbishop of Canterbury, President; the Bishops of London (Compton), Bangor (Evans), Chichester (Williams), and Gloucester (Fowler); Sir John Philips, Sir William Hustler, Sir George Wheler, Sir Richard Blackmore, Mr. Jervoyse, Serjeant Hook, the Dean of St. Paul's (Sherlock), Dr. Stanley (Archdeacon of London), Dr. Kennett (Archdeacon of Huntingdon); the Rev. Drs. Mapletoft, Hody, Stanhope, Evans, Bray, Woodward, and Butler; Mr. Shute, Drs. Slare and Harvey; and Messrs. Chamberlayne, Brewster, Nichols, Bromfield, Bulstrode, and Trymmer. After "His Majesty's Letters Patents under the Great Seal of England constituting a Corporation for Propagating the Gospel in Foreign Parts were read," officers and members were elected, and steps were taken for the preparation of a Seal and of Bye-Laws and Standing Orders, also for the printing of copies of the Charter, and the defraying of the charges of passing it [8]. The second meeting, held July 8, 1701, at the Cockpit, decided that the motto of the Seal should be "*Sigillum Societatis de Promovendo Evangelio in Partibus Transmarinis*," and that "the Device or Impression" of the Seal should be:—

"A ship under sail, making towards a point of Land, upon the Prow standing a Minister with an open Bible in his hand, People standing on the shore in a Posture of Expectation, and using these words: *Transiens Adjuva Nos*." [See p. iv.]

* Place not stated in S.P.G. Journal, but recorded in that of S.P.C.K., June 30, 1701.

The Bye-Laws and Standing Orders adopted at this meeting provided that the business of the Society should be opened with prayer, that there should be an annual sermon [see p. 833], and that the following oath should be tendered to all the officers of the Society before admission to their respective offices: "I, A. B., do swear that I will faithfully and duly execute the office . . . of the Society for the Propagation of the Gospel in Forreign Parts, according to the best of my judgment. So help me God" * [9].

Subsequent meetings were for many years held generally at Archbishop Tenison's Library in St. Martin's-in-the-Fields, the episcopate being largely represented, notwithstanding that the hour was frequently as early as eight or nine in the morning. [See Journals.]

On March 6, 1702, a Committee was appointed "to receive all proposals that may be offered to them for the Promoting the designs of this Society, and to prepare matters for the consideration of the Society" [10]. From June 18, 1703, this body became known as "the Standing Committee" [11]: its meetings were long held at St. Paul's Chapter House [12], and up to 1882 it continued subject to "the Society" as represented in the Board meetings. On April 6 of that year a "Supplemental Charter" was granted to the Society [see p. 936], one result of which was that the Standing Committee was placed on a fully representative basis, and thus became for nearly every purpose the Executive of the Society [13]. [See *Constitution, &c., of Society and Committee*, p. 939, &c.]

On August 15, 1701, the Society entered on an enquiry into the religious state of the Colonies; information was sought and obtained from trustworthy persons at home and abroad—the Bishop of London, English merchants, Colonial Governors, congregations, &c.†—and on October 17 progress was made in raising "a Fund for the Propagation of the Gospel in Forreign Parts" [14].

The Charter shows that the Society was incorporated for the threefold object of (1) providing a maintenance for an orthodox Clergy in the plantations, colonies, and factories of Great Britain beyond the seas, for the instruction of the King's loving subjects in the Christian religion; (2) making such other provision as may be necessary for the propagation of the Gospel in those parts; and (3) receiving, managing, and disposing of the charity of His Majesty's subjects for those purposes. The construction placed upon the first two heads by the founders of the Society was thus stated by the Dean of Lincoln, in the first anniversary sermon, Feb. 1702:—

"The design is, in the first place, to settle the State of Religion as well as may be among our own People there, which by all accounts we have, very much wants their Pious care: and then to proceed in the best Methods they can towards the Conversion of the Natives. . . . The breeding up of Persons to understand the great variety of Languages of those Countries in order to be able to Converse with

* In conformity with the provisions of Act 5 & 6 Will. IV. cap. 62, the following "declaration" was substituted for the "oath" in 1836. "I, A. B., do declare that I will faithfully and duly execute the office of . . . the Society for the Propagation of the Gospel in Foreign Parts." In 1850 the declaration was abolished [9a].

† In particular see Memorial of Colonel Morris "concerning the State of Religion in the Jerseys," &c. and Philadelphia; Governor Dudley's "Account of the State of Religion in the English Plantations in North America"; Rev. G. Keith's Letter "About the State of Quakerism in North America"; a Letter from the Lords Commissioners of Trade and Plantations "concerning the conversion of the Indians"; and "A List" (furnished by the Bishop of London) "of all the Parishes in the English Plantations in America" [14a].

the Natives, and Preach the Gospel to them . . . this is very great *Charity*, indeed the greatest Charity we can show ; it is Charity to the *Souls* of men, to the Souls of a great many of our *own* People in those Countries who by this may be reformed, and put in a better way for Salvation by the use of the means of Grace which in many places they very much want, but especially this may be a great Charity to the souls of many of those *poor Natives* who may by this be converted from that state of *Barbarism* and *Idolatry* in which they now live, and be brought into the Sheep-fold of our blessed Saviour " [15].

At one time it seemed as if this interpretation would not be adhered to, for in 1710 it was laid down by the Society that that branch of its design which related to the "conversion of heathens and infidels" "ought to be prosecuted preferably to all others." [See p. 69.] Though the proposed exclusive policy was not pursued, the Society throughout its history has sought to convert the heathen as well as to make spiritual provision for the Christian Colonists, and, according to its ability, neither duty has ever been neglected by it. On this subject much ignorance has hitherto prevailed at home ; and in some quarters it is still maintained that the Society did nothing for the evangelisation of the heathen to entitle it to be called "Missionary" until the third decade of the nineteenth century. The facts are that the conversion of the negroes and Indians formed a prominent branch of the Society's operations from the first. The object was greatly promoted by the distribution of a sermon by Bishop Fleetwood of St. Asaph in 1711 [16], and of three addresses* by Bishop Gibson of London in 1727 [17], and an Essay by Bishop Wilson of Sodor and Man in 1740 [see pp. 234, 815]; and to quote from a review of the Society's work in 1741 by Bishop Secker, afterwards Archbishop of Canterbury :—

"In less than forty Years, under many Discouragements, and with an income very disproportionate to the Vastness of the Undertaking, a great deal hath been done ; though little notice may have been taken of it, by Persons unattentive to these things, or backward to acknowledge them. Near a Hundred Churches have been built : above ten thousand Bibles and Common-Prayers, above a hundred thousand other pious Tracts distributed : great Multitudes, upon the whole, of Negroes and *Indians* brought over to the Christian Faith : many numerous Congregations have been set up, which now support the Worship of God at their own Expence, where it was not known before ; and Seventy Persons are constantly employed, at the Expence of the Society, in the farther Service of the Gospel" [18].

Further proof will be found in the following chapters, which contain a brief record of the Society's work in all parts of the world. In particular, see the accounts of the *early* Missions to the heathen in New York Province [Negroes and Indians, 1704, &c., pp. 63-74], in the West Indies [Negroes, 1712, &c., pp. 194, 199, &c.], in Central America

* (1) "An Address to Serious Christians among ourselves, to Assist the Society for Propagating the Gospel, in carrying on the Work of Instructing the Negroes in our Plantations abroad." (2) "Letter to the Masters and Mistresses of Families in the English Plantations abroad ; Exhorting them to encourage and promote the Instruction of their Negroes in the Christian Faith." (3) "Letter to the Missionaries in the English Plantations ; exhorting them to give their Assistance towards the Instruction of the Negroes of their Several Parishes, in the Christian Faith" [17a].

[Moskito Indians, 1747, &c., pp. 234-6], in West Africa [Negroes, 1752, &c., pp. 254-8], and in Canada [Indians, 1778, &c., pp. 139-40, 154, 165, &c.]; *see also* pp. 86, 192, 252, 382, &c.

CHAPTER II.

NORTH AMERICA : THE OLDER COLONIES, NOW THE UNITED STATES—(INTRODUCTION).

FOR the greater part of the 18th century the Colonies of Great Britain, extending along the East Coast of North America, from South Carolina to Maine, together with the negroes, and with the Indian tribes who dwelt further inland, constituted the principal Mission-field of the Society. These Colonies were first settled by private adventurers, mostly representatives of divers denominations, dissenting from the Mother Church, yet too much divided among themselves to preserve, in some parts, even the form of religion. Hence, notwithstanding the prominent recognition of religion in the original schemes of colonisation, the Society found this field occupied by 250,000 settlers, of whom whole Colonies were living "without God in the world," while others were distracted with almost every variety of strange doctrine. Church ministrations were accessible only at a few places in Virginia, Maryland, New York, and in the towns of Philadelphia and Boston, and the neighbouring Indians had been partly instructed by the Jesuits and by John Eliot and agents of the New England Company. Until 1785 the Society laboured to plant, in all its fulness, the Church of Christ in those regions.

In the Rev. GEORGE KEITH the Society found one able and willing, not only to advise, but also to lead the way. Originally a Presbyterian, he had been a fellow-student of Bishop Burnet at Aberdeen, but soon after graduating he joined the Quakers, and went to New Jersey and afterwards to Pennsylvania. There he became convinced of the errors of Quakerism, and returning to England in 1694 he attached himself to the Mother Church and was admitted to Holy Orders in 1700. His zeal and energy, combined with his experience of the country,

pointed him out as well qualified for the service of the Society. Accordingly he was adopted as its first Missionary on Feb. 27, 1702 [1], and with the Rev. PATRICK GORDON (appointed March 20) [2], sailed from England on April 24, 1702. Among their fellow-passengers were Colonel Dudley, Governor of New England, and Colonel Morris, Governor of New Jersey, and the Rev. JOHN TALBOT, Chaplain of the ship, from each of whom they received encouragement, and Talbot was so impressed with Keith's undertaking that he enlisted as companion Missionary [3]. They landed at Boston on June 11, and on the next day Keith wrote to the Society:—

“Colonel Dudley was so very civil and kind to Mr. Gordon and me that he caused us both to eat at his table all the voyage, and his conversation was both pleasant and instructive, insomuch that the great cabin of the ship was like a college for good discourse, both in matters theological and philosophical, and very cordially he joined daily with us in divine worship, and I well understand he purposeth to give all possible encouragement to the congregation of the Church of England in this place. Also Colonel Morris was very civil and kind to us, and so was the captain of the ship, called the Centurion, and all the inferior officers, and all the mariners generally, and good order was kept in the ship; so that if any of the seamen were complained upon to the captain for profane swearing, he caused to punish them according to the usuall custom, by causing them to carry a heavy wooden collar about their neck for an hour, that was both painful and shameful; and, to my observation and knowledge, severall of the seamen, as well as the officers, joined devoutly with us in our daily prayers according to the Church of England, and so did the other gentlemen that were passengers with us” [4].

The object of Keith's Mission was to enquire into the spiritual condition of the people, and to endeavour to awaken them to a sense of the Christian religion. How that object was accomplished is fully told in his Journal published after his return to England [5], of which the following is a summary:—

“I have given an entire Journal of my two Years* Missionary Travel and Service, on the Continent of *North America*, betwixt *Piscataway River* in *New England*, and *Coretuck* in *North Carolina*; of extent in Length about eight hundred miles; within which Bounds are Ten distinct Colonies and Governments, all under the Crown of *England*, viz., *Piscataway*, *Boston* [Colony called *Massachusetts's Bay*], *Rhod. Island* [Colony included also *Naraganset*, and other adjacent parts on the Continent], *Connecticot*, *New York*, *East and West Jersey*, *Pensilvania*, *Maryland*, *Virginia*, and *North Carolina*. I travelled twice over most of those Governments and Colonies, and I preached oft in many of them, particularly in *Pensilvania*, *West and East Jersey*, and *New York* Provinces, where we continued longest, and found the greatest occasion for our service.

“As concerning the success of me and my Fellow-Labourer, Mr. JOHN TALBOT's, Ministry, in the Places where we travelled, I shall not say much; yet it is necessary that something be said, to the glory of God alone, to whom it belongs, and to the encouragement of others, who may hereafter be employed in the like Service.

“In all the places where we travelled and preached, we found the people generally well affected to the Doctrine that we preached among them, and they did generally join with us decently in the Liturgy, and Public Prayers, and Administration of the Holy Sacraments, after the Usage of the Church of *England*, as we had occasion to use them. And where Ministers were wanting (as there were wanting

* Keith was actually “two years and twenty weeks” in the Society's service, and on completing his mission he was elected a member of the Society in consideration of “his great experience in the affairs of the plantations,” &c. [6].

in many places) the People earnestly desired us to present their Request to the *Honourable Society*, to send Ministers unto them, which accordingly I have done: and, in answer to their request, the Society has sent to such places as seemed most to want, a considerable number of Missionaries.

"Beside the general Success we had (praised be God for it) both in our Preaching, and much and frequent Conference with People of Diverse Perswasions, many of which had been wholly strangers to the Way of the Church of *England*; Who, after they had observed it in the Publick Prayers, and reading the Lessons out of the Holy Scriptures of the Old and New Testament, and the manner of the Administration of Baptism, and the Lord's Supper, were greatly affected with it, and some of which declared their great satisfaction and the Esteem they had of the Solemn and edifying manner of our Worship and Administration, far above whatever they could observe in other Ways of Worship known to them.

"To many, our Ministry was as the sowing the Seed and Planting, who, probably, never so much as heard one orthodox Sermon preached to them, before we came and Preached among them, who received the Word with Joy; and of whom we have good Hope, that they will be as the good ground, *that brought forth Fruit, some Thirty, some Sixty, and some an Hundred Fold.* And to many others it was a watering to what had been formerly Sown and Planted among them; some of the good Fruit whereof we did observe, to the glory of God, and our great Comfort. . . . Almost in all these Countries where we Travelled and Laboured . . . by the Blessing of God on our Labours, there are good Materials prepared for the Building of Churches, of living Stones, as soon as, by the good Providence of God, Ministers shall be sent among them who have the discretion and due qualifications requisite to build with them" [7].

In a letter (Feb. 24, 1703) written during his Mission, Keith said:—

"There is a mighty cry and desire, almost in all places where we have travelled, to have ministers of the Church of England sent to them in these Northern parts of America. . . . If they come not timely the whole country will be overrunne with Presbyterians, Anabaptists, and Quakers" [8].

Mr. Talbot also wrote (Sept. 1, 1703):—

"It is a sad thing to consider the years that are past; how some that were born of the English never heard of the name of Christ; how many others were baptized in his name, and [have] fallen away to Heathenism, Quakerism, and Atheism, for want of Confirmation. . . .

"The poor Church has nobody upon the spot to comfort or confirm her children; nobody to ordain several that are willing to serve, were they authorized, for the work of the Ministry. Therefore they fall back again into the herd of the Dissenters, rather than they will be at the Hazard and Charge to goe as far as England for orders: so that we have seen several Counties, Islands, and Provinces, which have hardly an orthodox minister am't them, which might have been supply'd, had we been so happy as to see a Bishop or Suffragan Apud Americanos" [9].

These representations were followed by petitions from multitudes of Colonists, whom the Society strove to supply with the full ministrations of the Church, at the same time using direct means for the conversion of the heathen, whether Negroes, Indians, or Whites.

In addition to its efforts to meet the calls for pastors, evangelists, and school teachers, the Society distributed great quantities of Bibles, Prayer-Books, and other religious works [see p. 798]; "and for an example, to furnish the Churches with suitable ornaments," it sent services of Communion Plate, with linen, &c. [10].

The hindrances to the planting and growth of the Church in America in the 18th century may be indicated, but cannot be realised in this age. As the chief hindrance is fully stated in another chapter

(see p. 743], it will suffice to say here that the want of a Bishop was keenly felt by the members of the Church in each of the following colonies.

CHAPTER III.

SOUTH CAROLINA.

SOUTH CAROLINA (originally united with North Carolina in one colony) was settled under a Charter granted to a Company in 1662, whose professed motives were (1) a desire to enlarge his Majesty's dominions and (2) "zeal for the propagation of the Christian faith in a country not yet cultivated or planted, and only inhabited by some barbarous people who had no knowledge of God." But the Society found in 1701 that more than one-half of the 7,000 Colonists (to say nothing of the negroes and Indians) were themselves living regardless of any religion, there being only one* Church (at Charlestown), no schools, and few dissenting teachers of any kind.

THE first Missionary of the Society to South Carolina, the Rev. S. THOMAS—who was the third sent by it to America—was less fortunate in his voyage than Keith and Gordon. In the passage down the English Channel he was "forc'd to lye upon a chest," and "after many importunate and humble perswasions" he at last obtained leave to read prayers daily, but he was "curs'd and treated very ill on board." At Plymouth he was so ill that his life was despaired of, but during his detention there he recovered so far as to be able to officiate "severall Lord's Day for a minister att Plimstock, who was both sick and lame . . . and whose family" was "great and circumstances in the world mean." Receiving "nothing from him but his blessing and thanks," Mr. Thomas went on his way in another ship with a "civil" captain, and for the rest of the voyage he "read prayers thrice every day and preached and catechised every Lord's Day." After "12 weeks and 2 dayes at sea" he arrived at Charlestown on Christmas Day, 1702. He was designed for a Mission to the native Yammonsees, and on his appointment £10 was voted by the Society "to be laid out in stuffs for the use of the wild Indians." Wild indeed they proved to be—they had revolted from the Spaniards "because they would not be Christians," and were in so much danger of an invasion that they were "not at leisure to attend to instruction"; nor was it "safe to venture among them." Surrounding him, however, were many heathen equally needing instruction, and more capable of receiving it, viz. the negro and Indian slaves who in the Cooper River district alone outnumbered the savage Yammonsees. Therefore, Mr. Thomas settled in that district. One of the places included in his charge was Goosecreek, containing "the best and most

* App. Jo. A, p. 40.

numerous congregation in all Carolina," who were "as sheep without a shepherd" [1].

Numbers of the English settlers were "in such a wilderness and so destitute of spiritual guides and all the means of grace" that they "were making near approach to that heathenism which is to be found among negroes and Indians." Mr. Thomas prevailed with "the greatest part of the people to a religious care in sanctifying the Lord's Day," which had been "generally profaned." Many also were induced to "set up the worship of God in their own families," to which they had been "perfect strangers." The Holy Communion "had not been administered" in one district before Mr. Thomas came, and after "much pains" he could "procure only five" communicants at first. Before long this number grew to forty-five, and there was "a visible abatement of immorality and profaneness in the parish, and more general prevailing sense of religion than had been before known" [2]. After taking great pains to instruct the heathen slaves also (Indians and negroes), some of whom were admitted to baptism [3], Mr. Thomas visited England on private affairs in 1705, at the same time being "empowered and desired" by "the Governor, Council and Parliament" of Carolina "to make choice of five such persons" as he should "think fit, learned, pious, and laborious ministers of the Church of England to officiate in the vacant parishes, pursuant to a late Act of Parliament for the encouragement of the publick worship of God according to the Church of England" in the Province [4]. On this occasion Mr. Thomas submitted what the Society pronounced to be "a very full and satisfactory account of the state of the Church in South Carolina" [5]. He also drew attention to an objectionable clause in the Act of the Assembly above referred to (passed Nov. 4, 1704) [6], which placed in the hands of certain lay commissioners the power of removing the clergy. Holding "that by Virtue hereof the Ministers in South Carolina will be too much subjected to the pleasure of the People," the Society referred the matter to the Archbishop of Canterbury and the Bishop of London, and agreed to "put a stop to the sending any ministers . . . into those parts till . . . fully satisfied that the . . . clauses are or shall be rescinded, and that the matter be put into an ecclesiastical method" [7]. While the Society was vindicating the rights of the clergy, a petition was presented to the House of Lords by Joseph Boone, merchant, on behalf of himself and many other inhabitants of Carolina, showing:—

"That the Ecclesiastical Government of the said Colony is under the Jurisdiction of the Lord Bishop of London. But the Governour and his Adherents have at last, which the said adherents had often threatened, totally abolished it: For the said Assembly hath lately passed an Act whereby twenty Lay-Persons therein-named, are made a Corporation, for the exercise of several exorbitant Powers, to the great Injury and Oppression of the People in general, and for the exercise of all Ecclesiastical Jurisdiction, with absolute Power to deprive any Minister of the Church of England of his Benefice, not only for his Immorality, but even for his Imprudence, or for Innumerable Prejudices and animosities between such Minister and his Parish. And the only Church of England Minister, that is established in the said Colony, the Rev. Mr. Edward Marston,* hath already been cited before their Board; which the Inhabitants of that Province take to be a high Ecclesiastical Commission

[* Not a Missionary of the Society.]

Court, destructive to the very being and essence of the Church of England and to be had in the utmost Detestation and Abhorrence by every Man that is not an Enemy to our Constitution in Church and State."

The House of Lords expressed their opinion—

"That the Act of the Assembly lately past there . . . so far forth as the same relates to the establishing a Commission for the displacing the Rectors or Ministers of the Churches there, is not warranted by the Charter granted to the Proprietors of that Colony, as being not consonant to Reason, repugnant to the Laws of this Realm, and destructive to the Constitution of the Church of England."

On this Resolution being laid before the Queen the matter of complaint was effectually "taken away" [8]. A new Act was passed in 1706 in which provision was made for raising the salaries of the clergy from £50 to £100 per annum, and in communicating the same to the Society the Governor and Council explained that the Clause in the Act of 1704 was "made to get rid of the incendiaries and pest of the Church, Mr. Marston," and had the Society known the facts of the case it would not have blamed them "for taking that or any other way to get rid of him." Mr. Boone, they stated, was "a most rigid Dissenter," who, while pretending to defend the rights of the Clergy, sought to destroy the Act "because it established the Church of England . . . and settled a maintenance on the Church ministers." In proof of this it should be added that at the very time he was championing the cause of the Church, Mr. Boone was engaging "two Dissenting ministers" and a schoolmaster to take back with him to Carolina, and they were actually fellow-passengers with Mr. Thomas on his return in 1706 [9]. Shortly after this the Governor and Council addressed the following memorial to the Society:—

"We cou'd not omit this Opportunity of testifying the grateful Sense we have of your most noble and Christian charity to our poor Infant Church in this Province expressed by the generous encouragement you have been pleased to give to those who are now coming Missionaries, the account of which we have just now received, by the worthy Missionary and our deserving Friend and Minister, Mr. Thomas, who, to our great Satisfaction is now arrived. The extraordinary Hurry we are in, occasioned by the late Invasion, attempted by the *French* and *Spaniards*, from whom God hath miraculously delivered us, hath prevented our receiving a particular account from Mr. Thomas of your Bounty; and also hath not given us leisure to view your Missionaries' instructions, either in regard of what relates to them, or to ourselves: But we shall take speedy care to give them all due Encouragement and the Venerable Society the utmost Satisfaction. There is nothing so dear to us as our holy Religion, and the Interest of the Establish'd Church, in which we have (we bless God) been happily educated; we therefore devoutly adore God's Providence for bringing and heartily thank your Society for encouraging, so many Missionaries to come among us. We promise your Honourable Society, it shall be our daily Care and Study, to encourage their pious labours, to protect their Persons, to revere their Authority, to improve by their ministerial Instructions, and as soon as possible, to enlarge their annual Salarys . . . When we have placed your Missionaries in their several Parishes according to your Directions, and received from them an account of your noble Benefactions of Books for each Parish, we shall then write more particular and full: In the mean Time, we beg of your Honourable Society to accept of our hearty gratitude, and to be assured of our sincere Endeavour to concur with them in their most noble Design of Propagating Christ's holy Religion. . . . Sep. 16, 1706" [10].

By the same body the Society was informed in 1706 of the death of Mr. Thomas, of whom they reported that "his exemplary life,

diligent preaching and obliging courage" had secured him "the goodwill of all men. . . . He not only brought over several of the Dissenters but also prevailed upon several that professed themselves members of the Church of England to lead religious lives and to become constant communicants, and other considerable services he did for the Church." They added, "We do most humbly request your honourable Society to send us four more ministers for the country, and upon your recommendation we shall have them fixed in the several parishes there" [11]. Mr. Thomas' widow was voted two months' salary from the Society and a gratuity of £25 "in consideration of the great worth of . . . her husband and of his diligence in his ministerial office and for the encouragement of missionaries to undertake the service of the Society" [12].

Other faithful men were found to take up and extend the work begun in South Carolina. For the Colonists, Missionaries were needed even more than for the negroes and Indians. So many of the settlers lived "worse than the heathen" that the province was (in 1710-14) "spoiled with blasphemy, Atheism and Immorality," and the great obstacle to the free Indians embracing the Christian religion was the "scandalous and immoral life of the white men" among them calling themselves "Christians" [13]. In the case of the slaves (negroes and Indians), many of the masters were extremely inhuman, "esteeming them no other than beasts," and while, it is hoped, few went to the extent of scalping an Indian woman (as one did in 1710), the owners generally were, at first, opposed to the endeavours of the Missionaries to instruct the slaves [14].

"What!" said a lady; considerable enough in any other respect but in that of sound knowledge; 'Is it possible that any of my slaves could go to heaven, and must I see them there?'" "A young gent had said some time before that he is resolved never to come to the holy table while slaves are received there." (L. from Rev. Dr. Le Jau, of Goosecreek, Aug. 18, 1711 [15]).

All honour to those who were zealous in encouraging the instruction of their slaves, such as Mr. John Morris (of St. Bartholomew's), Lady Moore, Capt. David Davis, Mrs. Sarah Baker, and several others at Goosecreek, Landgrave Joseph Marton and his wife (of St. Paul's), the Governor and a member of the Assembly (who were ready to stand sureties for a negro), Mr. and Mrs. Skeen, Mrs. Haigue, and Mrs. Edwards [16]. The last two ladies were formally thanked by the Society for their care and good example in instructing the negroes, of whom no less than twenty-seven prepared by them—including those of another planter—were baptized by the Rev. E. TAYLOR, of St. Andrew's, within two years.

Mr. Taylor wrote in 1713:—

"As I am a Minister of Christ and of the Church of England, and a Missionary of the Most Christian Society in the whole world, I think it my indispensable and special duty to do all that in me lies to promote the conversion and salvation of the poor heathens here, and more especially of the Negro and Indian slaves in my own parish, which I hope I can truly say I have been sincerely and earnestly endeavouring ever since I was minister here where there are many Negro and Indian slaves in a most pitifull deplorable and perishing condition tho' little pitied by many of their masters and their conversion and salvation little desired and endeavoured by them. If the Masters were but good Christians themselves and would but concur with the Ministers, we should then have good hopes of the conversion and salvation at least of some of their Negro and Indian slaves. But

too many of them rather oppose than concur with us and are angry with us, I am sure I may say with me for endeavouring as much as I do the conversion of their slaves. . . . I can't but honour . . . Madam Haigue. . . . In my parish . . . a very considerable number of negroes . . . were very loose and wicked and little inclined to Christianity before her coming among them. I can't but honour her so much . . . as to acquaint the Society with the extraordinary pains this gentlewoman, and one Madm. Edwards, that came with her, have taken to instruct those negroes in the principles of Christian Religion and to reclaim and reform them : And the wonderful success they have met with, in about half a year's time in this great and good work. Upon these gentlewomen's desiring me to come and examine these negroes . . . I went and among other things I asked them, Who Christ was. They readily answered, He is the Son of God, and Saviour of the World, and told me that they embraced Him with all their hearts as such, and I desired them to rehearse the Apostles' Creed and the 10 Commandments, and the Lord's Prayer, which they did very distinctly and perfectly. 14 of them gave me so great satisfaction, and were so very desirous to be baptized, that I thought it my duty to baptize them and therefore I baptized these 14 last Lord's Day. And I doubt not but these gentlewomen will prepare the rest of them for Baptisme in a little Time " [17].

Other owners in the same parish refused to allow their slaves to attend Mr. Taylor for instruction, but he succeeded in inducing them or some of their families to teach the Lord's Prayer, and this was so effectual that more negroes and Indians came to church than he could find room for [18]. The desire of the slaves for instruction was so general that but for the opposition of the owners there seems no reason why the whole of them should not have been brought to Christ. So far as the Missionaries were permitted, they did all that was possible for their evangelisation, and while so many "professed Christians" among the planters were "lukewarm," it pleased God "to raise to Himself devout servants among the heathen," whose faithfulness was commended by the masters themselves [19]. In some of the congregations the negroes or blacks furnished one-half of the Communicants out of a total of 50 [20].

The free Indians were described as "a good sort of people, and would be better if not spoiled by bad example;" the Savannocks being, however, "dull and mean," but the Floridas or Cricks (Creeks) "honest, polite," and their language "understood by many nations, particularly the Yamousees." They had some customs similar to the Jewish rites, such as circumcision, and feast of first-fruits; they loved justice, not enduring "either to cheat or be cheated," and had notions of a Deity and the immortality of the soul. Many of them desired Missionaries, but the traders hindered this as likely to interfere with one branch of their trade viz. the exchanging of their "European goods" for slaves made during wars instigated by themselves [21].

War had already reduced the number of the Indians by one-half, and it was the desire of the Society to bring to them the Gospel of peace. The Rev. Dr. LE JAU forwarded in 1709 a copy of the Lord's Prayer in Savannah, the language of the Southern Indians, and in 1711 Mr. J. Norris, a planter, interviewed the Society, and was encouraged in a design which he had formed of bringing up his son to the ministry and sending him to the Yammonsees at his own expense [22].

The Rev. G. JOHNSTON, of Charleston, brought to England in 1713 a Yammonsee prince, at the request of his father and of the Emperor of the Indians, for instruction in the Christian religion and the manners of the English nation; it was decided that under Clause 2 of the

Charter the said youth might "be maintained, put to school and instructed at the charge of the Society" [23]. This was done, and after being twice examined by the Committee of the Society, he was submitted to the Bishop of London, and by him baptized in the Royal Chapel of Somerset House on Quinquagesima Sunday, 1715, at the age of 19. Lord Carteret, one of the proprietors of South Carolina, with Abel Kettlby, Esq., and Mrs. Cæcilia Conyers, being sponsors, after which he was presented to the King "under the character given" [24]. The Society sent him back with a present for his father of a "gun or ffuzee," with a pair of scarlet stockings, and a letter of commendation to the Governor and Council, who were "exhorted to contribute all they" could "to the conversion of the Indians," and it was hoped that much would be done, as the "whole Province" saw "with admiration the improvement" of the prince [25]. On his return he wrote to the Society:—

" Charles Town in South Carolina, December 3, 1715.

" SIR,

" I humble thank the good Society for all their Favours which I never forget. I got into Charles Town the 30 September. I have hard noos that my Father as gone in Santaugustena and all my Friends. I hope he will come to Charles Town. I am with Mr. Commissary Johnston house. I learn by Commissary Johnston as Lady. I read every Day and night and Mr. Commissary Johnston he as well kind to me alvas. I hope I learn better than when I was in School. Sir, I humble thank the good Society for all their Favours.

" Your Most and Obedient Servent

" PRINCE GEORGE." [26]

The absence of the father was caused by a war in which he was taken prisoner. This made the prince extremely dejected, but he continued his education under Mr. Johnston, who took the same care of him as of his own children [27], and prevailed on the Emperor of the Cherequois to let him have his eldest son for instruction; the Rev. W. GUY was also informed in 1715, by Capt. Cockran, a Dissenter at Port Royal, that the son of the Emperor of the Yammonsees was with him, and that he would take care to instruct him, and that as soon as he could say the Creed, the Lord's Prayer, and the Ten Commandments, he would present him for baptism [28].

The efforts of a few righteous men availed not, however, to save the province from the calamities of a war which proved as disastrous to the Mission cause as to the material interests of the country. This war was caused partly by the oppression of the traders [29], who, having sown the wind, were now to reap the whirlwind. In 1715 the Indians from the borders of Fort St. Augustine to Cape Fear conspired to extirpate the white people. On the Wednesday before Easter some traders at Port Royal, fearing a rising among the Yammonsees, made friendly overtures to them, which were so well received that they remained in the Indian camp for the night. At daybreak they were greeted with a volley of shot, which killed all but a man and a boy. These gave the alarm at Port Royal, and a ship happening to be in the river, about 300 of the inhabitants, including the Rev. W. GUY, escaped in her to Charleston, the few families who remained being tortured and murdered. The Appellachees, the Calabaws, and the Creeks soon joined the Yammonsees. One party, after laying waste St. Bartholomew's, where 100 Christians fell into their hands, was driven

off the week after Easter by Governor Craven; but the Indians on the northern side continued their ravages until June 13, when, after massacring a garrison, they were finally defeated by Captain Chieken, of the Goosecreek Company.

The Missionaries suffered grievously from the war—some barely escaping massacre, all being reduced and impoverished. Timely help from the Society relieved their miserable state, and that of two French clergymen, Rev. J. LA PIERRE,* of St. Dennis, and Rev. P. DE RICHBOURG, of St. James's, Santee, who, but for this aid, must have left their congregations, consisting of French refugees, who had conformed to the Church of England [80].

During the war the Rev. R. MAULE, of St. John's, remained four months shut up in a garrison ministering to the sick and wounded, being, said he, "satisfied, not only to sacrifice my health, but (if that could be of any use) my very life too, for the propagation of the Gospel of Jesus Christ [31]." Both were sacrificed, as it proved, and at his death in 1716 he left most of his property (or over £750 currency) to the Society [32]. So also did the Rev. R. LUDLAM, of Goosecreek, in 1728—the bequest, amounting to £2,000 currency, being partly intended for the erection of "a schoole for the instruction of poor children" in the parish [33]. A legacy of £100 was also bequeathed by the Rev. L. JONES, of St. Helen's, for the support of a free school at Beaufort, and in 1761 the Rev. C. MARTYN, of St. Andrew's, attended a meeting of the Society in England, and resigned his Missionary salary, "thinking the minister of St. Andrew's sufficiently provided for without the Society's allowance" [34]. The need of schools in South Carolina was thus represented to the Society by some of the inhabitants of Dorchester in 1724:—

"The want of country Schools in this Province in general and particularly in this parish is the chief source of Dissenters here and we may justly be apprehensive that if our children continue longer to be deprived of opportunity of being instructed, Christianity [will] of course decay insensibly and we shall have a generation of our own as ignorant as the Native Indians" [35].

Here, as elsewhere, the Assembly were moved to establish a free school [36]. As early as 1704 a school was opened at Goosecreek by the Rev. S. THOMAS [37], and several of the ordained Missionaries of the Society acted also as schoolmasters. Mr. MORRITT reported in 1725 that he had sent for, and was expecting, a son of a Creek chief for instruction in his school at Charleston [38].

In 1743, two negroes having been purchased and trained as teachers at the cost of the Society, a school was opened at Charleston by Commissary GARDEN, with the object of training the negroes as instructors of their countrymen. The school was continued with success for more than 20 years, many adult slaves also attending in the evening for instruction. This was done by the Church in the face of many difficulties and obstructions, and at a time when the Government had not one institution for the education of the 50,000 slaves in the Colony [39].

By the example of the Society and its Missionaries, the Colonists were led to take a real interest in spiritual things, and they showed their gratitude by building and endowing Churches and Schools, and

* Mr. La Pierre was assisted again in 1720, he being then in "miserable circumstances" [30a].

making such provision that in 1759 the Society decided not to fill up the existing Missions in the Province as they became vacant [40]. The last of these vacancies occurred in 1766, but in 1769 a special call was made on behalf of "the Protestant Palatines in South Carolina." Having emigrated from Europe, they were "greatly distressed for want of a minister," there being none to be met with at a less distance than 50 or 70 miles; "no sick or dying person" could "be visited at a less expense than £10 sterling," and their settlement being in an infant state, without trade and without money, they were unable to support a minister, and therefore implored the aid of the British Government. The Lords Commissioners of Trade and Plantations referred their petition to the Society, with the result that the Rev. S. F. LUCIUS was sent out to minister to them [41]. Arriving at Coffee Town in 1770, he officiated on Easter Day to "a people very eager to hear the Word." For want of a minister among them "the children were grown up like savages." In six months he baptized 40 children and 30 adults [42]. The people built two churches, and Mr. Lucius continued among them as the Society's Missionary until the end of the American Revolution. During the war he was reduced to "the deepest distress" by being cut off from communication with the Society, and unable to receive his salary for seven years (1776-83). After the evacuation of Charleston, where he had taken refuge, he attempted to go to "his old residence at Coffee Town; but, destitute as he was of every conveniency, and travelling, *more Apostolorum*, on foot, encumbered with a wife and seven children, along an inhospitable road, he was soon unable to proceed, having . . . certain information that he would not meet with a friendly reception." He returned to Charleston, and in March 1783 proceeded to Congarees (142 miles distant), "where a great number of the Palatines were settled," who were in general "very irreprehensible in their morals and behaviour," seventy being communicants [43].

(See also Chapter XII., p. 79, and the Statistical Summary on p. 86.)

CHAPTER IV.

NORTH CAROLINA.

NORTH CAROLINA was included in the Charter granted to the South Carolina Company in 1662. [See page 12.] In 1701 it contained at least 5,000 Colonists, besides negroes and Indians, all living without any minister and without any form of Divine worship publicly performed. Children had grown up and were growing up unbaptized and uneducated; and the dead were not buried in any Christian form.

According to an old resident, some good had been effected by religious books supplied by the Rev. Dr. Bray in 1699-1700; but this to a certain extent had been counteracted by the ill behaviour of the first clergyman, the Rev. Daniel Brett, who also appears to have been sent over by Dr. BRAY in the latter year. "For about $\frac{1}{2}$ a year he behaved himself in a modest manner, and after that in a horrid manner" [1]. [Mr. H. Walker to Bishop of London, Oct. 21, 1703.]

IN his Journal KEITH records that on May 10, 1703, leaving Elizabeth County in Virginia—

"We [*i.e.* Talbot and himself] took our journey from thence to North Carolina. May 16, Whitsunday, I preached at the House of Captain Sanders in Corretuck in North Carolina, on Rom. i. 16. We designed to have travelled further into North Carolina, but there was no passage from that place by Land convenient to Travel, by reason of Swamps and Marishes; and we had no way to go by water, but in a Canow over a great Bay, many Miles over, which we essayed to do, but the wind continuing several days contrary, we returned to Virginia" [2].

Early in 1702, two months before Keith left England, the need of a Missionary for Roanok was recognised, but some time elapsed ere one could be obtained [3].

The Rev. JOHN BLAIR visited the Province in 1704 as an itinerant Missionary, supported by Lord Weymouth, but returned the same year enfeebled with poverty and sickness, having found it "the most barbarous place in the Continent" [4].

The country thus designated then consisted for the most part of swamps, marshes, deserts, forests, and rivers, without roads or bridges, but here and there a path, more easy to lose than to find; and this, added to an exacting climate, made it one of the most arduous and deadly of Mission fields [5]. In 1705 Chief Justice Trot appealed for 500 copies of Mr. John Philpot's Letter against the Anabaptists, "because the said country swarn with Anabaptists"; and the copies were supplied by the Society, with additions from Bishop Stillingfleet's works on the subject [6].

A paper entitled "The Planter's Letter" showed such a want of ministers in North Carolina that it was decided that the next "proper person who offers shall be sent there" [7]. The Rev. J. ADAMS and

the Rev. W. GORDON were approved in October 1707, and arriving in 1708 [8], took charge of four of the five districts into which the province had been divided. In Chowan, though few of the people could "read, and fewer write, even of the justices of the Peace and vestrymen," yet "they seem'd very serious and well inclin'd" to receive instruction, and 100 children were soon baptized by Mr. Gordon. In Paquimans, where a church had been begun by a Major Swan, ignorance was combined with opposition from the Quakers, who were "very numerous, extremely ignorant, unsufferably proud and ambitious and consequently ungovernable." By using the "utmost circumspection both in publick and in private," and by the "success of some small favours" Mr. Gordon "shewed them in physick, they not only became very civil but respectfull" to him "in their way." After a year's experience he returned to England, being unable to endure "the distractions among the people and other intollerable inconveniences in that colony" [9]. A greater trial awaited Mr. Adams. In Pascotank most of the people were Church members, and the government was "in the hands of such persons as were promoters of God's service and good order;" but the Quakers "did in a most tumultuous manner stir up the ignorant and irreligious" against the Rulers and the Clergy. Of this he wrote (in October 1709):—

"The abuses and contumelies I meet with in my own person are but small troubles to me in respect of that great grief of hearing the most sacred parts of Religion impiously prophan'd and ridiculed. We had a Communion lately, and the looser sort at their drunken revellings and caballs, spare not to give about their bread and drink in the words of administration, to bring in contempt that most holy Sacrament and in derision of those few good persons who then received it" [10].

From his congregations he derived not enough support "to pay for diet and lodging" [11], and it was only by an increased allowance from the Society that he was enabled to exist [12]. Writing from "Currituck" in 1710 he said:—

"Nothing but my true concern for so many poor souls, scattered abroad as sheep having no shepherd, and my duty to those good men who reposed this trust in me, cou'd have prevailed upon me to stay in so barbarous and disorderly place as this now is, where I have undergone a world of trouble and misery both in body and mind. . . . I have struggled these two years with a lawless and barbarous people, in general, and endured more, I believe, than any of the Society's Missionaries ever has done before me. I am not able as the country is now, to hold out much longer, but intend God willing, next summer or fall, to set out for Europe" [13].

From his flock he earned the character of "a pious and painfull pastor," "exemplary and blameless," who had "much conduced to promote the great end of his Mission." Before his arrival the blessed Sacrament had never been administered in Carahutuck precinct, but now (1710) there were more communicants there than in most of the neighbouring parishes of Virginia, where there had long been a settled ministry [14]. [See Addresses from "Carahutuck" and Pascotank, and from Governor Glover.]

Sickness, however, prevented Mr. Adams leaving for England, and he died among his flock. Successive Missionaries for many years had to encounter additional hardships and dangers arising from the incursions of the Indians. The Corees and Tuskaroras, near Cape Fear, formed a plot which threatened the ruin of the Colony. In

small bands of five or six men they waited, as friends, on their victims, and, as opportunity offered, slew them. At Roanoke 137 of the inhabitants were massacred. Timely aid came from South Carolina in the form of 600 whites and 600 friendly Indians, under Colonel Barnwell, who defeated the enemy, killing 300, taking 100 prisoners, and forcing the rest, about 600, to sue for peace. Most of the other straggling bands retreated into "Fort Augustino" district, under the protection of the Spaniards. But though the Colony was saved from extinction, about 30 Indians remained, and these meeting with little opposition soon multiplied and gave much trouble. Families were daily "cut off and destroyed" [15], and in the space of five years more than 80 unbaptized infants perished in this way [16]. The Rev. G. RANSFORD of Chowan was taken prisoner by the "salvages" (in 1713) as he was going to preach, but escaped and took refuge in Virginia for two months [17]. Mr. Ransford had several conferences in 1712 with the King of the (friendly) Chowan Indians, who seemed "very inclinable to embrace Christianity" [18]. But the Rev. T. NEWNAM in 1722 reported that though the Indians were "very quiet and peaceable," he almost despaired of their conversion. They then numbered only 300 fighting men, living in two towns [19]. In the course of time the Catawba and other tribes settled among the Planters, and, becoming more open to instruction, baptisms occasionally resulted. The ministrations of the Rev. A. STEWART in Hyde County, were attended by "many of the remains of the Attamuskeet, Roanoke and Hatteras Indians," who "offered themselves and their children for baptism," and on one occasion he baptized as many as 21. He also fixed a schoolmaster among them, at the expense of Dr. Bray's Associates, over whose schools in the Province he acted as superintendent [20].

Among the negroes, a much more numerous body, greater results were attained, though the Missionaries' efforts were frustrated by the slaveowners, who would "by no means permit" their negroes "to be baptized, having a false notion that a christen'd slave is by law free" [21].

"By much importunity," Mr. RANSFORD of Chowan (in 1712) "prevailed on Mr. Martin to lett" him baptize three of his negroes, two women and a boy. "All the arguments I cou'd make use of" (he said) "would scarce effect it, till Bishop fleetwood's sermon* . . . turn'd ye scale" [22]. Yet Mr. Ransford succeeded in baptizing "upwards of forty negroes" in one year [23]. As the prejudices of the masters were overcome, a Missionary would baptize sometimes fifteen to twenty-four negroes in a month; forty to fifty in six months; and sixty-three to seventy-seven in a year. The return of the Rev. C. HALL for eight years was 355, including 112 adults, and at Edenton the blacks generally were induced to attend service at all the stations, where they behaved "with great decorum" [24].

In no department of their work did the Missionaries in North Carolina receive much help from the Colonists. The Rev. J. URMSTON in 1711 was with his family "in manifest danger of perishing for want of food; we have," he said, "liv'd many a day only on a dry crust and a draught of salt water out of the Sound, such regard have the

* See p. 8.

people for my labours—so worthy of the favour the Society have shewn them in providing Missionaries and sending books" [25]. The poor man was promised from local sources a house and £100 a year, but actually received only £30 in five years, and that in paper money [26].

Similar complaints were made by others, and to all "the trivial round, the common task" furnished ample room for self-denial. Many instances might be quoted to show that the bounty of the Society was really needed and duly appreciated.

Thus the "Vestry of Queen Anne's Creek," on "behalf of the rest of the inhabitants of the precinct" of Chowan, wrote in 1714:

"Wee . . . in a most gratefull manner Return our hearty thanks to the Honble. Society &c. For their great Care of our Souls' health in sending over Missionaries to preach the Word of God and administering the Holy Sacrament among us. Wee and the whole English America ought to bless and praise the Almighty for having putt it into the hearts of so many and great Honble. Personages to think of their poor Country Folk whose lott it hath been to come into these Heathen Countries were we were in danger of becomeing like the Indians themselves without a God in the World" [27].

In the following year the Assembly of North Carolina divided the country into nine parishes, and settled salaries for the Ministers of each parish not exceeding £50. The preamble of this Act states that they did this to "express our gratitude to the Right Honourable the Society for Promoting the Christian Religion in Foreign Parts, and our zeal for promoting our Holy Religion" [28].

In 1717 Governor Eden wrote to the Society, remonstrating on the "deplorable state of religion in this poor province":—

"It is now almost four months since I entered upon the Government, where I found no Clergyman upon the place except Mr. Urmston, one of your Missionaries, who is really an honest painstaking gentleman, and worthy of your care, but, poor man! with utmost endeavours, is not able to serve one-half of the county of Abbermarle, which adjoins to Virginia, when as the county of Bath is of a much larger extent, and wholly destitute of any assistance. I cannot find but the people are well enough inclined to imbrace all opportunitys of attending the Service of God, and to contribute, to the utmost of their ability, towards the support of such missionarys as you shall, in compassion to their circumstances, think fit to send amongst them; but our tedious Indian warr has reduc'd the country so low, that without your nursing care the very footsteps of religion will, in a short time, be worne out, and those who retain any remembrance of it will be wholly lead away by the Quakers; whereas a few of the Clergy, of a complaisant temper and regular lives, wou'd not only be the darlings of the people, but would be a means in time to recover those all ready seduced by Quakerism" [29].

In 1732 the Society, observing with much concern that there was not one Minister of the Church of England in North Carolina (and being unable to do more), appointed an Itinerant Missionary (Rev. J. BOYD) to travel through the whole of the country and at times officiate in every part of it. Five years later the province was divided into two itinerant Missions, to one of which was appointed the Rev. J. GARZIA, whom the inhabitants of St. Thomas, Pamlico, had induced by fair promises to come from Virginia, and were starving with his wife and three children by not paying him "his poor salary of £20 per annum" [30].

The travelling Missionaries were by no means equal to the mighty task laid on them, but they served to keep religion alive, preaching publicly, and from house to house, and baptizing from 500 to 1,000

persons a year, sometimes as many as 100 in a day [81]. Notwithstanding the hardships involved, several of the Colonists themselves were ready to undertake the office of a Missionary, and in the labours of one of these will be found an example for all time.

In 1743 there came to the Society a magistrate from North Carolina bearing letters signed by the Attorney-General, the Sheriffs, and the Clergy of the province, testifying that he was of "very good repute, life, and conversation." Having officiated for several years as a lay-reader, in the absence of a clergyman, he now desired to be ordained in order that he might more effectually minister to the wants of his countrymen. Admitted to the sacred office, the Rev. CLEMENT HALL returned a Missionary of the Society, with an allowance of £30 a year [32]. Thenceforward he gave himself up to a life of almost incessant labour, and for twelve years was the only clergyman for hundreds of miles of country. Several of his congregations were so large that they had to assemble under the shady trees for service [33]. On one of his tours he baptized 376 persons in less than a month; on another, in one day, "at a very remote place," ninety-seven, several of whom "were grown up, not having opportunity before" [34]. In 1752 he thus summarised his labours:—

"I have now, through God's Gracious Assistance and Blessing, in about seven or eight years, tho' frequently visited with sickness, been enabled to perform (for ought I know) as great Ministerial Duties as any Clergyman in North America: viz., to Journey about 14,000 miles, Preach about 675 Sermons, Baptize about 5,783 White Children, 243 Black Children, 57 White Adults, and 112 Black Adults—in all 6,195 Persons; sometimes admin. the Holy Sacrat. of ye Ld.'s Supper to 2 or 300 Communicants, in one Journey, besides Churching of Women, Visiting the sick, &c., &c. I have reason to believe that my Health and Constitution is much Impair'd and Broken, by reason of my contin. Labours in my Office, and also from the Injurious treatment I have often recd. from the adversaries of our Church and Constitution; for w'ch I do, and pray God to forgive them, and turn their hearts" [35].

After labouring three more years as a travelling Missionary he was appointed to a settled Mission, St. Paul's, and died in 1759, having received into the "congregation of Christ's flock" 10,000 persons by baptism [36].

Another Colonial candidate for Holy Orders, Mr. E. JONES, walked from Liverpool to London, and for the last four days of the journey he was reduced to living "upon a Penny a Day" [37].

These instances show that even North Carolina might have furnished a sufficient number of Clergy had ordination been obtainable on the spot. The neglect arising from the want of a Bishop must have been great when a Missionary could report:—

"I found the people of the Church of England disheartened, and dispersed like sheep, but have collected them into about forty congregations, or have as many preaching places where I meet them, consisting on a moderate calculation, of seven thousand souls men, women and children or 900 families, inhabiting a country of one hundred and eighty miles in length and one hundred and twenty in breadth" [38]. [L., Rev. T. S. Drage, Feb. 28, 1771.]

The Society had long had reason to complain that the inhabitants of North Carolina, though frequently called upon to build churches and parsonages and to fix glebes and salaries for settled Missionaries, did little or nothing [39]. Up to 1764 only one glebe-house had been finished, but in that year Governor Dobbs obtained some better

provision for the maintenance of the Clergy, whose number, then only six, increased threefold in the next seven years [40].

But in 1775 the Rev. D. EARL reported that he had "not received a shilling of his salary from his parish for near three years." This was partly owing to the political troubles. During the Revolution the case of the clergy, who wished not to offend, but to be left at liberty quietly to perform their duties, was "truly pitiable." Some were "suspended, deprived of their salaries, and in the American manner proscribed by the Committees" of the Revolutionists. "No line of conduct could protect them from injury;" and the Rev. J. REED, who was one of those "advertised in the Gazette," did not long survive the treatment he received.

Throughout the most trying period, however, the Rev. C. PETTIGREW was enabled to continue his Missionary journeys and to baptize 3,000 infants within eight years, and though some Missionaries were obliged to "engage in merchandise" or "other secular employment to obtain a subsistence for their families," the North Carolina clergy on the whole suffered less than their brethren in the other Colonies. In 1783 the Society withdrew its aid from its last Missionary in the Province (the Rev. D. EARL), having reason to believe he had "a very sufficient maintenance" from other sources [41].

(See also Chapter XII., p. 79, and the Statistical Summary on p. 86.)

CHAPTER V.

GEORGIA.

GEORGIA was established as an English Colony in 1733 with the object of protecting the southern provinces of North America against the encroachments of the Spaniards and French, and at the same time affording an asylum to poor English families and to those Protestants in Germany who were being persecuted because of their religion. By the exertions of a philanthropist, General James Oglethorpe, a charter was granted by George II. in 1732, placing the administration of the Colony in the hands of a Corporation of Trustees—mostly Churchmen—at whose instance not only was liberty of conscience guaranteed, but the Trustees themselves were debarred from receiving any “profit whatsoever” by or from the undertaking. The first settlers sent out by the Trustees consisted of 35 families, in all about 120 “sober, industrious and moral persons.” They were led by General Oglethorpe, and, embarking at Deptford, after a service in Milton Church, they arrived at Georgia in January 1733. They were accompanied by the Rev. HENRY HERBERT, D.D., who after three months’ ministrations returned to England to die. The expulsion of 25,000 German Protestants from the province of Salzburg, Bavaria, on account of their religion, evoked English sympathy to the extent of £33,000, and some 250 of these exiles were, by the aid of the S.P.C.K., sent to Georgia about 1735.

It appears that Dr. Herbert did not intend to remain in Georgia, for before he and the first settlers had reached the country the Trustees for establishing the Colony memorialised the Society in the following terms:—

“That in pursuance of powers granted to them by His Majesty they have sent out a number of families of His Majesty’s subjects to settle in Georgia, and that to provide for the establishing a regular Ministry according to the Church of England they have already directed the laying out a site for the Church, and have allotted three hundred acres of land for glebe for the Minister but in regard it will be some years before the glebe can produce a sufficient maintenance for the said Minister, they humbly hope that the Society will deem it to be within ye intent of their Charter to make the like allowance to the Rev. Mr. SAMUEL QUINCY the Minister chosen to be settled among them as they do for the Missionaries establishd in the other Colonies till such time as the glebe shall be sufficiently improved for his maintenance as likewise that they will favour the Trustees with a benefaction of such books or furniture as they have usually given upon the first foundation of Churches. That they have received some benefactions for religious purposes which they have already set apart for erecting a Church for the town of Savannah clearing the glebe land and building the Minister’s house. Benj. Martin, Secretary, Trustees Office Palace Court Westminster 17th of Jan. 1732” [1733].

The prayer of the Trustees was granted [1].

The Rev. JOHN WESLEY became the successor of Mr. Quincy. The following Minute records his appointment as a Missionary of the Society, at a meeting held on January 16th, 1736, at which the Bishops of London, Lichfield and Coventry, Rochester, and Gloucester, and others, were present:—

“A memorial of the trustees for establishing the Colony of Georgia in America was read, setting forth that the Rev. Mr. Samuel Quincy, to whom the Society had been pleased, upon their recommendation, to allow a salary of fifty pounds per annum, has by letter certified to the said trustees, that he is desirous of leaving the said Colony of Georgia, and returning home to England in the month of March next.

to which they have agreed; and the said trustees recommend the Rev. Mr. John Wesley to the Society, that they would allow to him the said fifty pounds p. annum from the time Mr. Quincy shall leave the said Colony, in the same manner Mr. Quincy had it. Agreed that the Society do approve of Mr. Wesley as a proper person to be a Missionary at Georgia, and that fifty pounds per annum be allowed to Mr. Wesley from the time Mr. Quincy's salary shall cease" [2].

Wesley had sailed for Georgia on October 14, 1735—that is, before his name was submitted to the Society. "His first design," as he informed the Society in a letter written from Savannah on July 26, 1737—

"was to receive nothing of any man but food to eat and rayment to put on, and those in kind only, that he might avoid, as far as in him lay, worldly desires and worldly cares; but being afterwards convinced by his friends that he ought to consider the necessities of his flock, as well as his own, he thankfully accepted that bounty of the Society, which he needed not for his own personal subsistence" [3].

Arriving at Savannah in February, 1736, Wesley found little opportunity of carrying out his design of evangelising the heathen, owing to the bad lives of his countrymen. Over his European congregations he exercised the strictest discipline—he baptized children by immersion, accepted none but Communicants as sponsors, catechised the children on Sundays after the Second Lesson in the afternoon, refused the Holy Communion to Dissenters (unless previously admitted into the Church), or to read the Burial Service over the unbaptized. He also took a journey to Charleston (South Carolina) to make a formal complaint to the Bishop's Commissary, of a person who had been marrying some of his parishioners without banns or licence. During his visit, it being the time of their annual Visitation, "I had," said Wesley, "the pleasure of meeting with the Clergy of South Carolina; among whom, in the afternoon, there was such a conversation, for several hours, on 'Christ our Righteousness,' as I had not heard at any Visitation in England, or hardly any other occasion" [4].

The claims of the settlers at Savannah and neighbourhood left him no time for preaching to the Indians, although he made several attempts to do so. Thus his Journal records:—

"Saturday, Oct. 29, 1737.—Some of the French of Savannah were present at the prayers at Highgate. The next day I received a message from them all, that, as I read prayers to the French of Highgate, who were but few, they hoped I would do the same to those of Savannah, where there was a large number who did not understand English. Sunday, 30th.—I began to do so, and now I had full employment for that holy day. The first English prayers lasted from five to half-past six. The Italian, which I read to a few Vaudois, began at nine. The second service for the English (including the Sermon and the Holy Communion) continued from half an hour past ten to half an hour past twelve. The French Service began at one. At two I catechised the children. About three I began the English Service. After this was ended, I had the happiness of joining with as many as my largest room would hold in reading, prayer, and singing praise; and about six the service of the Moravians, so-called, began, at which I was glad to be present, not as a teacher, but a learner."

If, as his labours show, Wesley spared not himself, it must be confessed he spared not his flock. The strictest discipline of the Church might have been thought sufficient for those who were as yet babes in Christ, but weighted with rules of his own [which he called "Apostolical Institutions"] the burdens were heavier than could be borne.

While yet dissatisfied with the fruit of his labours, an event occurred which caused him to leave Georgia. A rebuke which he found occasion to administer to a member of his congregation—a lady for whom before her marriage he had entertained an affection—having been angrily received, he refused to admit her to the Holy Communion, since she had failed to comply with the rubric requiring notice of intention to communicate and open repentance of her fault. On this the husband charged him before the Recorder and Magistrates with defaming his wife and repelling her without cause. Wesley denied the first charge, also the right of a secular court to adjudicate on the second—a matter purely ecclesiastical. The whole Colony became involved in the quarrel. A true bill was found by the grand jury, twelve, however, protesting; and for months courts were held, and slanderous affidavits received, without Wesley having an opportunity of answering them. These vexatious delays and the prospect of impaired usefulness decided him to return to England. The magistrates sought to prevent his departure, but he disregarded their order, and on December 2, 1737, he records in his Journal:—

“Being now only a prisoner at large, in a place where I knew, by experience, every day would give fresh opportunity to procure evidence of words I never said, and actions I never did, I saw clearly the hour was come for leaving this place; and as soon as evening prayers were over, about eight o’clock, the tide then serving, I shook off the dust of my feet and left Georgia, after having preached the Gospel there (not as I ought, but as I was able) one year and nearly nine months” [5].

Besides the Mission at Savannah—which was renewed in 1789—others were opened by the Society. The Rev. T. BOSOMWORTH found at Frederica in 1744 “that the people had been too long as sheep without a shepherd, and driven to and fro with every wind of doctrine” [6]. The Society joined with Dr. Bray’s Associates in supporting a school-master for the negroes in 1751, and an improvement in the slaves was soon admitted by their owners [7]. At Augusta the Rev. S. FRINK, in 1766, who made some converts among the negroes, reported his efforts to convert the Cheeksaw [Chickasaw] Indians “all to no purpose while many of the white people” were “as destitute of a sense of religion as the Indians themselves” [8].

For although the Georgia Assembly had (Act of 1758) divided the province into eight parishes, and made provision towards the building of a church and the support of a clergyman in each parish, so little advantage was taken of the Act that the Church of England remained established in name only [9]. The condition of the settlers in 1769, when there were but two churches in the whole of the country, and these 150 miles apart, was thus described by Mr. Frink:—

“They seem in general to have but very little more knowledge of a Saviour than the aboriginal natives. Many hundreds of poor people, both parents and children, in the interior of the province, have no opportunity of being instructed in the principles of Christianity or even in the being of a God, any further than nature dictates” [10].

It was for such as these that the Church in America needed and desired a Bishop “to bring again the out-casts” and “seek the lost.” To indifference and opposition succeeded persecution. The revo-

lutionary war found the Rev. J. SEYMOUR at Augusta. For "two years after the breaking-out of the rebellion" he performed the duties of his parish, though often "threatened by the mob." In 1779 he was a prisoner in the "rebel camp" for several days, but owing to the care of the officer in command* he was "well used." He reached home to find "one of his children a corpse and the rest of his family very sick." Some months after his house was occupied by a rebel regiment and the church turned into a hospital; barracks were built on part of the glebe and the remainder was sold. The success of the British troops enabled him to regain possession of his parsonage, but the enemy renewing the attack he "fled into a deep thick swamp, where he remained, in the greatest anxiety, five days and nights without any shelter. A party was sent in search of him, who threatened his life, if they found him, but, it pleased God, he escaped undiscovered." His family, however, were "stripped of everything valuable even of their clothing and provisions," and "95 innocent loyalists" in Augusta were "murdered" "in their houses." For some time Mr. Seymour took refuge at Savannah; where he assisted the Rev. J. BROWN (another S.P.G. Missionary detained there), and represented his own parishioners in the "Commons House of Assembly." Eventually he made his escape to St. Augustine in East Florida, and there officiated until (1783-4) the Spaniards took possession of the Province † [11].

(See also Chapter XII, p. 79, and the Statistical Summary on p. 86.)

* General Williamson, whose "humanity" was "not unwarded" when soon after he himself became a prisoner—to the British forces [11a].

† Florida was ceded to Spain in 1783, and to the United States in 1821.



THE REV. JOHN WESLEY, M.A.

S.P.G. Missionary in Georgia, 1736-7 (see pp. 26-7, 851).

[From the portrait by G. Romney, and Dean Spence's "History of the Church of England."]

CHAPTER VI.

VIRGINIA.

VIRGINIA had the advantage of being planted (under a London Company) by settlers who were mostly members of the Church of England. As soon as the Colony was fairly established they began to make provision for their souls as Christians, as well as for their temporal concerns as merchants. In 1612 the whole country was laid out into Parishes or Townships. Churches were built, and an Act of Assembly fixed a salary upon the Minister.

THE "maintenance" being "hurt by disuse," in 1701 nearly half of the forty to forty-six parishes, containing 40,000 people, were unsupplied with Clergy. Still the Colony was better provided than any other, and therefore the Society's assistance was limited to gratuities to two clergymen there, in 1702 and 1725, and the supply of religious books [1].

In 1702 a Mr. George Bond offered to convey to the Society his right and title to an estate of 950 acres of land in Virginia. The offer was accepted, but the title proving "dubious" the matter dropped [2].

KEITH, who with TALBOT visited the country in April 1703, records in his Journal :—

"May 23, Sunday, 1703, I preached at the Church in Princess Ann County in Virginia, on Heb. 12, 1, and I baptized eight children there. Mr. Talbot preached the same day at a Chappel belonging to the same county, and baptized ten children. The whole county is but one parish, and is about fifty miles in length; the People are well affected, but they had no Minister, and greatly desire to have one; and as they informed us, the Minister's salary being paid in Tobacco (as it is generally all over Virginia and Maryland *) the Tobacco of that county was so low that it could not maintain him" [3].

(For Statistical Summary see p. 86.)

* [See p. 851.]

CHAPTER VII.

MARYLAND.

MARYLAND—so named in honour of Henrietta Maria, consort of Charles I.—was first settled in 1634 under a Charter granted to Lord Baltimore, a Roman Catholic. Toleration having been granted to all who professed the Christian religion, the Colony, at first mainly Romanist, lost its exclusive character, and local provision was made for establishing the Church of England by Act of Assembly in 1692 &c.

IN 1701 Maryland had a population of 25,000, settled in thirty parishes, and although only about half supplied with Clergy, its claims could not compare with those of other Colonies, and therefore it received from the Society (and that only for a short time) occasional help in the settlement of clergymen and libraries [1].

The province was visited by KEITH and TALBOT in July 1703. On "July 4, Sunday" (wrote Keith), "I preached at Annapolis on 1 Thess. i. 5, and had a large auditory well affected; my Sermon, at the request of a worthy person who heard it, was printed at Annapolis, mostly at his charge; and copies of it sent by him to many parts of the country." Being requested "to have some friendly conference" with the Quakers at Herring Neck, Keith endeavoured to do so, but

"had spoke but a very few sentences when" (as he says) "they interrupted me very rudely . . . abused me with reviling speeches in meer Generals as the manner generally of the Quakers is, to all who endeavour to reform them from their Errors, and especially to any who with a good conscience upon Divine Conviction, have forsaken their Erroneous ways, to whom they are most outrageous, as the *Jews* were to *St. Paul*, after his conversion to Christianity."

At Shrewsbury he preached also, "where was a large auditory out of diverse Parishes: But that parish of *Shrewsbury* had no Minister, nor have had for some considerable time." Here he had some discourse with a Quaker trader who was "extream ignorant," denying he had "a created soul" [2]. The Society appointed a Missionary to this place in 1707, who, however, failed to reach his destination, being carried away into captivity. His case deserves notice as illustrating some of the dangers which Missionaries had to encounter in those days. The Rev. WILLIAM CORDINER, an Irish Clergyman, received his appointment to Shrewsbury in January 1707, with an allowance at the rate of £50 per annum, on condition that he transported himself and family there "by the first opportunity." Three months passed before he could find a ship, and when on April 13 he embarked on the *Dover*, man-of-war, at Spithead, it was only for a day—for the *Dover* being ordered on a cruise he landed, and the ship returned disabled. On May 24 he re-embarked on the *Chester*, man-of-war. After being "sixteen times out at sea"—sometimes fifty and sixty leagues—and driven back by contrary winds or the French, the *Chester* at length left Plymouth in company with five men-of-war and 200 merchantmen in the evening of October 10. At noon on the next day they were engaged by fourteen

French men-of-war, and in two hours' time were all taken except the *Royal Oak* (escaped) and the *Devonshire* (blown up). The *Chester* was on fire several times, and the thirty-seven men on the quarter-deck were all killed and wounded except the captain and two others. The prisoners were searched "to the very skin" and deprived of all they had. The French sailors, taking compassion on the women and children, gave some things back, which the chief officers then appropriated, even the shoes and stockings of the little children. On October 19 the prisoners were landed at Brest, having suffered from exposure and want of food and clothing. There Mr. Cordiner was offered provision for his mother, wife, and two children if he would betake himself to a convent. On the way to Dinan, which was reached on December 5, they were subjected to ill treatment from the Provost. A great many sick men were "carried in a very pitiful condition, some . . . being blind with the small-pox and whenever they complained" they were beaten.

At Fugiers and at Dinan Mr. Cordiner ministered to his fellow-prisoners, and encouraged them. An Irish priest (Father Hagan) having stopped his doing so in Dinan Castle, some of the merchant-men procured a room in the town, where service was held every Sunday and on holy days. Several "who never understood it before" were instructed in the Liturgy and conformed. During their detention at Dinan one of Mr. Cordiner's children and his servant died, and a child was born to him. He was "several times . . . imprisoned for two or three hours, and daily threatened with close restraint and confinement." The number of English prisoners, at first 1,000, was increased to 1,700, but some 200 died. The prisoners "were mightily cheated in their allowance and too much crowded together, and the hospital at Dinan was a place to despatch them out of this world."

When "the design of the Fretender" was in hand the French abused and beat their prisoners and a plau led the Scotch; but when they found "that he was obliged to return to France . . . they cursed the Scotch bitterly," saying, "Scot will be Scot still, always false." Upon which disappointment the prisoners were sent to England, landing at Weymouth on December 11 [3].

The truth of Mr. Cordiner's statements was confirmed by a certificate signed by sixty-two of the masters and officers, his fellow-prisoners, who also testified that "by his sound and wholesom Doctrine, pious Admonition, exemplary life and conversation" he

"established and confirmed several in that most pure & holy Religion from w^{ch} they would otherwise have been seduced & drawn away, by the sly insinuations and false Delusions of our sedulous and crafty Adversaries, and hath in all other respects discharged his Ministerial office and Function with that diligenc^e carefulness and sobriety and hath behaved himself with that Prudence, Piety, and Zeal as doth become his character and Profession" [4].

When in 1729 the Maryland Clergy were in danger of having their salaries "considerably diminished" by the action of the Local Assembly, the Society supported them in successfully opposing the confirmation of the Act, and

"Resolved that the Lord Baltimore be acquainted that in case the Clergy of Maryland be obliged thro' the hardships they suffer by this Act to leave Maryland

the Society will employ them in their Mission in other Governments, and will not make any allowance to them or any other Clergymen as their Missionaries in Maryland, there having been a sufficient maintenance settled upon them by a former Act of Assembly, part of which is by this Act taken away and thereby the Clergy rendered incapable of subsisting themselves in that Government" [5.]

(For Statistical Summary see p. 86.)

CHAPTER VIII.

PENNSYLVANIA.

PENNSYLVANIA was originally settled by Swedes and Dutch; the Swedes formally surrendered to the Dutch in 1655, and the Dutch to the English in 1664. In 1680 the country was granted by Charter to William Penn, from whom it took its name, the first English settlers consisting of 2,000 Quakers taken over by him. The Dutch were Calvinists; the Swedes, Lutherans. The Quakers were followed from the mother country by other denominations, including some members of the Church of England. Religious divisions set in among the Quakers; the other inhabitants followed each what was good in his own eyes; so that in 1701 "the youth" of the country were "like those in the neighbouring provinces, very debauch't and ignorant"; [1] and the population of 20,000 were for the most part living in general neglect of public worship of God, and without the instituted means of grace and salvation. The Swedes from their first settlement in 1638, and the Dutch, were partly provided with Ministers; but the English Church was not set up till 1695, when Christ Church, Philadelphia, was built under the direction of the Rev. T. CLAYTON, then appointed there.

IN 1700 the Rev. EVAN EVANS was sent to Philadelphia by Bishop Compton of London. His labours were so successful that congregations consisting chiefly of persons brought over from the Quakers and other sectaries soon joined the Church of England in Philadelphia and other places; these he endeavoured to ground in the faith "till they were formed into proper districts and had Ministers sent over to them by the Venerable Society" [1a].

On the application of the Church congregation at Philadelphia William III. settled an allowance for a minister and a schoolmaster there, and the Society in January and February 1702 bore the cost—between £80 and £40—of the Letters Patent for giving effect to the same [2]. On Nov. 5 of the same year Keith and Talbot [see p. 10] arrived at Philadelphia, "and were kindly received by the two Ministers there, and the Church People, and especially by the late converts from Quakerism, who were become zealous Members of the Church." On the next day, Sunday, the two Missionaries preached, "and had a very great auditory, so that the church could not contain them, but many stayed without and heard" [3]. Their preaching here and elsewhere

prepared the way for resident Missionaries, whom the Society were not slow to send, the first being the Rev. H. NICHOLS, in 1703 [4]. He was stationed at Chester, or Uplands, where the people had begun building a church, but as the Vestry informed the Society "We never had so much reason to hope that ever the Gospel would be propagated, in these of all other Forreign Parts, till now we find ourselves to be the subject of your great care" [5]. The Philadelphia "Minister and Vestry" also wrote in 1704:—

"We can never be sufficiently thankfull to Divine Providence, who hath raised you up to maintain the Honor of religion, and to engage in the great work of promoting the Salvation of Men. Gratitude, and an humble acknowledgmet of your noble and charitable Resolutions of propagating the Sacred Gospell in these remote and dark corners of the world, is not only a duty, but a just debt to you from all true Professors of Christianity. We cannot but with the profoundest deference make mention of those noble instances of piety and Beneficence you exhibited to the Church of God in generall in these uncultivated parts since you were first incorporated, particularly we crave leave to return you our most thankfull acknowledgements for your pious care in sending over the Rev. Mr. Keith whose unparalleled zeal and assiduity, whose eminent piety, whose indefatigable diligence (beyond what could be expected from a person of his declining years), whose frequent preaching and learned conferences, whose strenuous and elaborate writing made him highly and signally instrumenall of promoting the Church and advancing the number of Christians not only here but in the neighbouring provinces" [6].

Thus encouraged the Society continued to send Missionaries to Pennsylvania to minister to the settlers, Welsh as well as English, and to evangelise the heathen. The Colonists showed their desire for the Church's ministrations by building and endowing churches, and otherwise contributing to the support of their pastors; and it was to the Church rather than to Dissenting teachers that the Quakers turned for baptism when they became Christians [7].

The Rev. T. CRAWFORD, after two years' work at Dover, reported in 1706:—

"At my first comeing I found the people all stuffed with various opinions, but not one in the place that was so much of a churchman as to stand Godfather for a child: so that I was two months in the place before I baptised any, on that account . . . but now (I thank God) I have baptised a great number, they bring their children with sureties very orderly to the church; and also people at age a great many the greater part whereof were Quakers and Quaker children for by God's blessing upon my labours I have not only gained the heart of my hearers but some that were my greatest enemies at first, and Quakers that were fully resolved against me are come over and have joyned themselves to our Communion. I have baptised families of them together, so I have dayly additions to the congregation" [8].

In Sussex County the Rev. W. BECKET (1721-4) effected such a reformation in the lives of the people as to draw forth the "thanks of the Magistrates and gentlemen of the Church of England" in the county [9]. Within three years three churches were built in his Mission, "yet none of them," he wrote in 1724, "will contain the hearers that constantly attend the Church service" [10]. Grateful too were the Welsh at Oxford and Radnor, to be ministered to in their own tongue, while only "poor settlers" "in the wilderness." The people at Radnor "built a church in hopes of being supplied with the right worship of God" [11], hopes which were first gratified in 1714 by the appointment of the Rev. J. CLUBB. In referring to his death,

which occurred in December 1715, the Churchwardens and Vestry wrote in 1720 :—

“Mr. Clubb our late Minister was the first that undertook the care of Radnor and Oxon and he paid dear for it, for the great fategue of rideing between the two Churches, in such dismall wayes and weather as we generally have for four months in winter, soon put a period to his Life” [12].

The death of a Missionary was frequently followed by the loss of a congregation to the Church. “For want of Ministers episcopally ordained” “many large congregations of Churchmen” were “obliged to join with the Dissenters in worship,” as appeared from the answer of a Presbyterian teacher, who being asked how his congregation stood affected in those unsettled times, answered he was “happy in having his congregation chiefly consisting of Church of England people who gave themselves up to none of those wild notions and enthusiastick ravings which some people practiced so much and were so fond of” [13]. The disadvantageous position of the Church of America for want of a Bishop was forcibly represented by the Rev. H. NEILL of Oxford. Himself formerly a Presbyterian minister he had, since conforming, educated for the ministry of the Church a nephew, Mr. HUGH WILSON, who on returning from ordination in England was, with the Rev. Mr. GILES, shipwrecked and drowned within sight of land in 1766. On hearing of this Mr. Neill wrote (May 19) :—

“Such, alas! are the misfortunes, and I may say, persecutions, that attend the poor distress'd Church of England in America, that whilst the Dissenters can send out an innumerable tribe of teachers of all sorts without any expences, we must send three thousand miles cross the Atlantic Ocean, at the expence of all we are worth, sometimes, and as much more as we have credit for, as well as the risque of our lives, before we can have an ordination—this is a difficulty that has, and always will, prevent the growth of the Church in America. Few Englishmen that can live at home will undertake the Mission—the great expences and dangers of the Seas that the Americans must encounter with, before they can obtain an ordination, damps their spirits, and forces many of them (who have strong inclinations to the Church) to join the Dissenters, and become teachers among them—thus, when a vacancy happens among them, it can be filled in an instant, when a vacancy among us [it] is some considerable time before they [we] can have a minister. All this time the Dissenters are making such havock among the Church people, that when a Missionary comes to one of these destitute places, he has all the work to begin again and many years before he can collect his scattered sheep.

“The Dissenters very well know that the sending a Bishop to America, would contribute more to the Encrease of the Church here than all the money that has been raised by the Venerable Society. . . . Alas! we see and *feel* the power of our enemies and weakness of our friends, and can only mourn in secret and pray for better times” [14].

One of the earlier Missionaries, the Rev. G. Ross of Chester, on the return voyage from England in 1711 fell into the hands of the French, by whom he was “carryed prisoner into France,” where, he wrote :—

“I as well as others was strip't of all my cloaths from the crown of my head to the sole of my foot; in a word, I was left as naked as I was born, and that by means of the greedy priest that was Chaplain of the Ship: he perceived that my cloaths were better than his own, and therefore he never ceased to importune his Captain till he got leave to change, forsooth, with me; so that I am now clothed in rags, in testimony of my bondage” [Letter from Dinant, March 16, 1711.] [15]

In his Mission of Chester (to which when released he returned) Quakerism had “taken deep root,” and was “cultivated by art and

policy and recommended by fashion and interest," so that "the doctrine of Christ" met "with much reproach and opposition" [16]. Some fifty years later, one of his successors, the Rev. G. CRAIG, estimated the Church members in Pennsylvania to be less than one-fiftieth of the whole population [17]. Nevertheless, in spite of numerical weakness and other disadvantages, the Church gained in strength wherever a faithful Missionary was maintained.

Thus at Perquihoma the congregation increased greatly "by the daily coming over of Roman Catholics, Anabaptists and Quakers" [18], and at Conostogoe and Newcastle by Irish immigrants, of whom from 8,000 to 10,000 arrived in Pennsylvania (in 1729-30), many being shepherded by the Missionaries, the Bishop of Raphoe also remembering them by a present of Bibles, Prayer Books, &c. [19]. In Sussex County the several "orderly, well disposed congregations" were joined by Dissenters; there were baptisms every Sunday, and "scarce a Communion" but what some "were added to it." The "country-born people" were generally members of the Church, and Quakerism strangely decayed "even in that Province designed to be the Nursery of it" [20]. Strangers who "accidentally attended" service at Apoquiminick expressed "an agreeable surprise at the decency and regularity of it," and both here and in many other places, previous to the Revolutionary movement, Dissenters flocked to the churches, which in the summer season were so crowded that, for want of room and fresh air, the Missionaries had "to preach under the green trees" [21].

The Rev. C. INGLIS (who became the first Colonial Bishop) wrote in 1763 that his Mission in Kent County was in "a flourishing state, if building and repairing churches, if crowds attending the publick worship of God and other religious ordinances, if some of other denominations joining . . . and a revival of a spirit of piety in many can denominate it such"; though there were "still left Lukewarmness, Ignorance and vice enough to humble him sufficiently and exercise, if he had it, "an apostolic zeal" [22].

The inhabitants of York County in 1756 "acknowledged the infinite service done by the Society's Missionaries in that dark and distant part of the world," and particularly by the Rev. T. BARTON, who, they wrote, "has distinguished himself at this time of public danger with so much zeal and warmth in behalf of Liberty and Protestantism that he has endeared himself not only to his own people, but to all Protestant Dissenters there. He has constantly persevered by word and by example to inspire and encourage the people to defend themselves and has often at the head of a number of his congregations gone to oppose the savage and murderous enemy, which has so good an effect that they are verily persuaded that he has been instrumental under God, in preventing many families from deserting their plantations and having the fruits of many years' labours gathered by the hands of rapacious and cruel murderers" [23].

The "public danger" was caused by the incursions of the French and Indians, who reduced Cumberland County to a condition "truly deplorable." Mr. Barton reported in 1756 that though his churches were "churches militant indeed, subject to dangers and trials of the most alarming kind," yet he had the pleasure every Sunday to see the people crowding to them "with their muskets on their shoulders," declaring that they would "dye Protestants and Freemen, sooner than live Idolaters and Slaves" [24].

The services rendered by Mr. Barton in organising his people for defensive purposes were thus noticed in a letter from Philadelphia to Mr. Penn, who communicated it to the Society:—

“ Mr. Barton deserves the commendations of all lovers of their country; for he has put himself at the head of his congregations, and marched either by night or day on every alarm. Had others imitated his example, *Cumberland* would not have wanted men enough to defend it; nor has he done anything in the military way but what hath increased his character for piety, and that of a sincerely religious man and zealous minister; In short Sir, he is a most worthy, active and serviceable pastor and Missionary, and as such please to mention him to the Society ” [25].

In 1763-4 Mr. Barton reported:—

“ The Churches in this Mission now make as decent an appearance as any Churches in the province, those of Philadelphia excepted. But much more is the pleasure I feel in observing them crowded every Sunday during the summer season with people of almost every denomination, who come, many of them, thirty and forty miles. . . . Amidst all the mad zeal and distractions of the *Religionists* that surround me, I have never been deserted by any of those whom I had received in charge. . . . This Mission then takes in the whole of Lancaster County (eighty miles in length, and twenty-six in breadth), part of Chester County, and part of Berks; so that the circumference of my stated Mission only is 200 miles. The county of Lancaster contains upwards of 40,000 souls: of this number, not more than 500 can be reckon'd as belonging to the Church of England; the rest are German Lutherans, Calvinists, Mennonists, Moravians, New Born, Dunkers, Presbyterians, Seceders, New Lights, Covenanters, Mountain-Men, Brownists, Independents, Papists, Quakers, Jews, &c. Amidst such a swarm of Sectaries, all indulg'd and favour'd by the Government, it is no wonder that the National Church should be borne down. At the last election for the county to chuse assembly-men, sheriffs, coroner, commissioners, assessors, &c. 5,000 freeholders voted, and yet not a single member of the Church was elected into any of these offices. Notwithstanding . . . my people have continued to give proofs of that submission and obedience to civil authority, which it is the glory of the Church of England to inculcate: and, whilst faction and Party strife have been rending the province to pieces, they behav'd themselves as became peaceable and dutiful subjects, never intermeddling in the least . . . In the murder of the Indians in this place, and the different insurrections occasioned by this inhuman act, not one of them was ever concern'd. . . . Their conduct upon this occasion has gain'd them much Credit and Honour. Upon the whole, the Church of England visibly gains ground throughout the province. The mildness and excellency of her constitution, her moderation and charity even to her enemies, and . . . the indefatigable labours of her Missionaries, must at length recommend her to all, except those who have an hereditary prejudice and aversion to her. The German Lutherans have frequently in their *Cœtus's* propos'd a union with the Church of England, and several of their clergy, with whom I have convers'd, are desirous of addressing . . . my Lord Archbishop of Canterbury and . . . Bishop of London upon this subject. A large and respectable congregation of Dutch Calvinists in Philadelphia have already drawn up constitutions, by which they oblige themselves to conform to the Canons and Constitutions of the National Church, and to use her Liturgy and forms, and none else provided they be approv'd of and receiv'd at Home and that my Lord Bishop will grant ordination to such gentlemen as they shall present to him. The Church of England then must certainly prevail at last. She has hitherto stood her ground amidst all the rage and wildness of Fanaticism: and whilst Methodists and New Lights have roam'd over the country, 'leading captive silly women,' and drawing in thousands to adopt their strange and novel doctrines, the members of the Church (a few in Philadelphia excepted) have 'held fast the profession of their faith without wavering.' And, if depriv'd as she is of any legal establishment in her favour, and remote from the immediate influence and direction of her lawful Governor the Bishops, she has stood unmov'd and gain'd a respectable footing—what might be expected if these were once to take place. . . . Many of the principal Quakers wish for it [the

establishment of Episcopacy] in hopes it might be a check to the growth of Presbyterianism, which they dread; and the Presbyterians . . . would not chuse to murmur at a time when they are oblig'd to keep fair with the Church whose assistance they want against the Combinations of the Quakers, who would willingly crush them" [26].

Mr. Barton had made a favourable impression on the Indians, had held conference with them, and induced some to attend Church; but he says:—

"Just when I was big with the hopes of being able to do service among these tawny people, we received the melancholy news, that our forces, under the command of General Braddock, were defeated on the 9th of July, as they were marching to take Duquesne, a French fort upon the Ohio. This was soon succeeded by an alienation of the Indians in our interest; and from that day to this, poor Pennsylvania has felt incessantly the sad effects of Popish tyranny and savage cruelty! A great part of five of her counties has been depopulated and laid waste, and some hundreds of her steadiest sons either murder'd or carried into barbarous captivity" [Nov. 8, 1756.] [27].

With a view to the conversion of the Indians the Society in 1756 agreed to allow £100 per annum for the training of native teachers in the College at Philadelphia under the Rev. Dr. SMITH [28].

"Nothing can promise fairer to produce these happy effects than the scheme proposed by the honourable Society," wrote Mr. Barton. "In the conversion of Indians many difficulties and impediments will occur, which European Missionaries will never be able to remove. Their customs and manner of living are so opposite to the genius and constitution of our people, that they could never become familiar to them. Few of the Indians have any settled place of habitation, but wander about where they can meet with most success in hunting: and whatever beasts or reptiles they chance to take are food to them. Bears, Foxes, Wolves, Raccoons, Polecats, and even Snakes, they can eat with as much cheerfulness as Englishmen do their best beef and mutton" [29].

Wars and rumours of wars, however, kept the Indians too unsettled to listen to Christian teaching. In 1763 Mr. Barton wrote:—

"The Barbarians have renew'd their hostilities and the country bleeds again under the *savage knife*. The dreadful news of murdering, burning, and scalping, is daily convey'd to us and confirmed with shocking additions. Our traders, with goods to the amount of near £200,000, are taken; our garrisons have been invested, and some of them obliged to surrender. Above fifty miles of the finest country in America are already deserted, and the poor people, having left their crops in the ground, almost ready for the sickle, are reduced to the most consummate distress" [30].

The obstacles to the conversion of the negroes were not so great in Pennsylvania as in some parts of America. As early as 1712 the Missionaries began to baptize the slaves; and a Mr. Yeates of Chester was commended by the Rev. G. Ross for his "endeavours to train up his negroes in the knowledge of religion" [31].

Other owners were moved by the Bishop of London's appeal [see p. 8] to consent to the instruction of their slaves; and the result was the baptism of a considerable number [32]. At Philadelphia the Rev. G. Ross baptized on one occasion twelve adult negroes, "who were publicly examined before the congregation and answered to the admiration of all that heard them . . . the like sight had never before been seen in that Church" [33]. The sight soon became a common one, and in 1747 the Rev. Dr. Jenney represented that there was a great and daily increasing number of negroes in the city who would with joy attend upon a Catechist for instruction; that he had baptized

several, but was unable to add to his other duties; and the Society, "ever ready to lend a helping hand to such pious undertakings," appointed the Rev. W. STURGEON to be their Catechist to the negroes in Philadelphia [34]. Generally the Missionaries showed great diligence in this branch of their work, Mr. Neill of Dover baptizing 162 (145 being adult slaves) within about 18 months [35]. The Revolutionary War, which put a stop to this and many other good works, entailed much suffering on the Missionaries. Mr. Barton reported in 1776:—

"I have been obliged to shut up my churches, to avoid the fury of the populace, who would not suffer the liturgy to be us'd, unless the collects and prayers for the King and royal family were omitted, which neither my conscience nor the declaration I made and subscrib'd when ordained, would allow me to comply with:—and although I used every prudent step to give no offence, even to those who usurp'd Authority and Rule, and exercised the severest tyranny over us, yet my life and property have been threaten'd upon meer *suspicion* of being unfriendly, to, what is call'd the American Cause. Indeed every Clergyman of the *Church of England* who dar'd to act upon proper principles, was mark'd out for Infamy and Insult. In consequence of which the Missionaries, in particular, have suffer'd greatly. Some of them have been drag'd from their Horses, assaulted with Stones and Dirt, ducked in water, obliged to flee for their lives, driven from their Habitations and Families, laid under arrests and imprison'd—I believe they were all (or, at least, most of them) reduced to the same necessity, with me, of shutting up their churches" [36].

The following account of the closing of Apquiminick Church on Sunday, July 28, 1776, is related by the Rev. P. READING:—

"After the Nicene Creed I declared, in form that, as I had no design to resist the authority of the new Government, on one hand, and as I was determined, on the other, not to incur the heavy guilt of perjury by a breach of the most solemn promises, I should decline attending on the public worship for a short time from that day; but that for the benefit of those who were in full and close communion with me, for comforting them in the present distress, for strengthening them in the faith, for encouraging them to persevere in their profession unto the end, I would administer the sacrament of the Lord's Supper on (Sept. 8th) that day six weeks. I had purposed to say more on the subject, but the scene became too affecting for me to bear a further part in it. Many of the people present were overwhelmed with deep distress, and the cheeks of some began to be bathed in tears. My own tongue faltered, and my firmness forsook me; beckoning, therefore, to the clerk to sing the psalm, I went up into the pulpit, and having exhorted the Members of the Church to 'hold fast the profession of their faith without wavering,' and to depend upon the promises of a faithful God for their present comfort and future relief, I finished this irksome business, and Apoquiminick Church from that day has continued shut up" [37].

After being confined to his house for two years by the rebels, Mr. Barton was left "no choice but to abjure his King, or to leave the country." At his departure for New York in 1778 the people of Pequea and Carnarvon* testified their esteem and regard for him by paying the arrears of his salary, presenting him with £50, taking a house for his eight children, and "giving the kindest assurances that they should be supported, till it might please God to unite them again."

* These people were accustomed to provoke one another to good works. In 1763 Mr. Barton introduced to the "notice of the Society Mr. Nathan Evans, an old man belonging to the Caernarvon congregation, whose generosity to the Church" was "perhaps unequalled" in that part of the world. "Though he acquired his estate by hard labour and Industry," he gave "£100 towards finishing their Church," "purchased a glebe of 40 acres for the use of the Minister," and contributed further to the endowment of the Church [38a].

During his confinement, being "no longer allowed to go out of the country . . . under penalty of imprisonment," "he secretly met his people on the confines of the counties, chiefly the women (who were not subject to the Penalties of the laws), with their little ones to be catechised, and infants to be christen'd." Under this restriction he "sometimes baptized 30 in a day." The Missionaries were "most grievous sufferers in these days of trial." Most of them "lost their all," many were reduced to a state of "melancholy pilgrimage and poverty," and some sank under their calamities, Mr. Barton among the number, "his long confinement to his house by the Rebels having brought on a dropsy," from which he died* [38]. The Report for 1779 stated there had been "a total cessation of the public worship" in Pennsylvania, and almost every Missionary had been driven out of the province [39]. One of those who remained and persevered in the faithful discharge of his duty, "in spite of threats and ill treatment," was the Rev. S. TINGLEY of Lewes, who was unable to communicate with the Society for six years (1776-82). During this period he went about Sussex County, and sometimes into Maryland, "strengthening and confirming the brethren," travelling "at least 8,000 miles a year," and baptizing "several thousands . . . and among them, many blacks, from 60 years to 2 months old." He "seldom performed publick service without having at the same time 30, 40, or 50 baptisms." His "difficulties and sufferings" were "many and great"; often he "scarcely had bread to eat, or raiment to put on," and the Revolutionists were so cruel as to deprive his family of some refreshments which had been sent him, "though his weak and dying wife begged a small part only of the things as a medicine" [40].

(See also Chapter XII., p. 79, and the Statistical Summary on p. 86.)

* A Corporation for the Relief of the Widows and Children of Clergymen in the Provinces of New York, New Jersey, and Pennsylvania was established in 1769, the Society contributing £20 annually to each of the three branches [88b].

CHAPTER IX.

NEW ENGLAND.

NEW ENGLAND was formerly divided into four great districts or governments, including the Colonies of Massachusetts, Connecticut, Rhode Island, New Hampshire, Maine, Vermont, and Naragansett or King's Province. The first settlement—that of New Plymouth, Massachusetts Bay—was formed by a small party of Puritans or Independents in 1620, which was much strengthened by a fresh emigration from England in 1629. Other sects poured into the country, which soon swarmed with Brownists, Presbyterians, Quakers, Familists, Antinomians, Conformitants or Formalists, Arrians, Arminians, Gortonists, &c. The Gortonists were so lost to common humanity and decency that they were suppressed by the Civil Power under Governor Dudley in 1643. The Independents soon established their ecclesiastical system, and sought to exact from others a rigid conformity to it. Fleeing from persecution in England, they now themselves became persecutors; and notwithstanding their former professions of moderation and liberty of conscience, and the toleration conferred by the New England Charter, they drove out of Massachusetts the Quakers* and other sectaries. The Church settlers were so restrained from having their own form of worship that in 1679 many of the inhabitants of Boston petitioned Charles II. that they might be allowed to build a church there for the exercise of religion according to the Church of England. Permission was accorded, and the congregation of the "King's Chapel," Boston, so increased that William III. settled an annual allowance † of £100 for the support of an assistant minister for them.

In 1701 there were still only two clergymen of the Church of England in New England, the population (Massachusetts, 70,000; Connecticut, 30,000; Rhode Island and Providence, 5,000; Naragansett, 3,000; New Hampshire, 3,000; and Maine, 2,000) being mostly Dissenters [1].

In February 1702 the Society, after reading letters "deliver'd in by Dr. Bray," and consulting the Rev. G. Keith, recorded its opinion "that a Missionary should be forthwith sent to the Naragansetts country," and the Bishop of London was asked to recommend one [2]. It was not possible, however, to carry out the proposal till many years later. In the meantime, KEITH, TALBOT and GORDON [pp. 9, 10] reached Boston on June 11, 1702, and the former reported:—

"At my arrival the Reverend Mr. Samuel Miles, the Reverend Mr. Christopher Bridge, both Ministers of the Church of England at Boston, did kindly receive me and the two Ministers in company with me, and we lodg'd and were kindly entertain'd in their houses during our abode at Boston. June 14, 1702. Being Sunday, at the request of the above-named Ministers of the Church of England, I preached in the Queen's Chapel at Boston, on Eph. 2, 20, 21, 22, where was a large auditory, not only of Church People, but of many others. Soon after, at the request of the Ministers and Vestry, and others of the auditory, my Sermon was printed at Boston. It contained in it towards the conclusion, six plain brief rules, which I told my auditory, did well agree to the Holy Scriptures, and they being well observed and put into practice, would bring all to the Church of England, who dissented from her. This did greatly alarm the Independent Preachers at Boston. Whereupon Mr. Increase Mather, one of the chief of them was set on work to print against my sermon, as accordingly he did, wherein he

* After the Church of England had been set up in Rhode Island the Quakers were led to "express their regard" for it "from the experience . . . they had of the mildness and lenity of its administration" [3].

† [4].

laboured to prove them all false and contrary to Scripture, but did not say anything against the body of my sermon. And not long after, I printed a Treatise in Vindication of these Six Rules, in answer to his, wherein I shewed the invalidity of his objections against them. This I had printed at New York, the printer at Boston not daring to print it, lest he should give offence to the Independent Preachers there. After it was printed, the printed copies of it were sent to Boston, and dispersed both over New England and the other parts of North America" [5].

The MS. of Keith's Journal contains this passage :—

"In divers parts of New England we found not only many people well affected to the Church, who have no Church of England Ministers, and in some places none of any sort; but also we found several New England Ministers very well affected to the Church, some of whom both hospitably entertain'd us in their houses and requested us to preach in their congregations, wch. accordingly we did, and receiv'd great thanks, both from the Ministers and people: and in Cambridge Colledge in N. England we were civilly treated by some of the fellows there, who have a very great favour to the Church of England, and were it not for the poysonous doctrines that have been infused into the scholars and youths there, and deep prejudices agt. the Church of England by Mr. Increase Mather, formerly President of the Colledge there, and Mr. Samuel Willard, now President there, the Scholars and Students there would soon be brought over to the Church" [6].

The truth of the above description was remarkably confirmed in later years, when the persecution of the Church was followed by the conformity of large numbers of Dissenters and their teachers. Already some of the inhabitants had begun to show their preference by building churches and petitioning the Society for ministers, and the first to receive encouragement were the people of Newport, Rhode Island, for whose church the Society allowed in January 1703 £15 for "a Chalice Patten, Cloath and other necessaries." At the same time £20 was granted (at Governor Dudley's request) "towards the support of Mr. Eburn, a Minister in the Isle of Shoales, for one year" [7]. The Rev. SAMUEL EBURN ministered in this Mission three and a half years; in which time it cost him £150 more than he "ever received from the inhabitants." "This extraordinary expense" he "was at merely to introduce the service of the Church of England in those Islands," and did it to some good effect. "He stay'd there so long till every family of the place removed their goods to the mainland for fear of the enemy" [8]. In 1704 the Rev. J. HONYMAN was appointed to Newport. He not only built up the Church in Rhode Island, but gathered congregations at several towns on the continent, and ministered to them until they were provided with resident clergymen. In spite of the "frowns and discouragements" of the Government—there being only "one baptized Christian in the whole legislature" of the island—Mr. Honyman was able to report in 1732 :—

"Betwixt New York and Boston, the distance of 300 miles, and wherein are many Missions, there is not a congregation in the way of the Church of England that can pretend to compare with mine, or equal it in any respect; nor does my Church consist of members that were of it when I came here, for I have buried them all; nor is there any one person now alive that did then belong to it, so that our present appearing is entirely owing to the blessing of God upon my endeavours to serve him" [9].

Mr. Honyman's labours at Newport extended over nearly half a century.

In Connecticut the foundations of several Missions were laid by the Rev. G. MUIRSON. Although attached to the parish of Rye in New York, he could not resist the desire of the people of Stratford to have the Church settled among them. Colonel Heathcote accompanied him on his visit in 1706, and thus described their reception in Connecticut:—

“ We found that Collony much as we expected, very ignorant of the Constitution of our Church, and therefore enemys to it. All their Townes are furnished with Ministers . . . chiefly Independents, denying Baptisme to the Children of all who are not in full Communion; there are many thousands in that Govmt. unbaptised, the Ministers were very uneasy at our coming amongst them, and abundance of pains was taken to terrify the People from hearing Mr. Muirson. But it availed nothing, for notwithstanding all their endeavours, he had a very great Congregation and indeed infinitely beyond my expectation. The people were wonderfully surpris'd at the Order of our Church, expecting to have heard and seen some wonderfull strange things, by the Account and Representation of it that their Teachers had given them. . . . Mr. Muirson baptized about 24—most grown people ” [10].

The visit was renewed (again by invitation) in 1707, the steadfastness of the people being unshaken by the Independents, whose ministers and magistrates went from house to house threatening “ with prison and punishment ” those who would go to hear Mr. Muirson preach.

“ One of their Magistrates ” (wrote Mr. Muirson) “ with some other officers, came to my Lodgings, . . . and in the hearing of Colonel Heathcote and a great many people read a long Paper. The meaning of it was to let me know that theirs was a Charter Government, that I had done an illegal thing in coming among 'em to establish a new Way of Worship, and to forewarn me from preaching any more. This he did by virtue of one of their Laws . . . the Words he made use of are these as the said Law expresses them: Be it enacted by the . . . General Assembly, That there shall be no Ministry or Church Administration entertained or attended by the Inhabitants of any Town or Plantacon in this Colony, distinct and separate from, and in opposition to that which is openly and publicly observed and dispensed by the approved Ministers of the Place.’ Now whatever Interpretation of the Words of the said law may admit of, yet we are to regard the sense and force they put upon them; which is plainly thus, to exclude the Church their Government, as appears by their Proceedings with me. So that hereby they deny a Liberty of Conscience to the Church of England people, as well as all others that are not of their opinion; which being repugnant to the Laws of England is contrary to the Grant of their Charter ” [11].

The movement in favour of the Church was stimulated by this opposition; other towns invited Mr. Muirson to visit them, and he became a kind of travelling Missionary in the Colony. The tactics of the Independents were repeated.

“ They . . . left no means untryed both foul and fair, to prevent the settling of the Church among them ” (wrote Mr. Muirson); “. . . the people were likewise threatened with Imprisonment, and a forfeiture of £5 for coming to hearing me. It wou'd require more time than you would willingly bestow on these Lines, to express how rigidly and severely they treat our People, by taking their Estate by distress when they do not willingly pay to support their Ministers. . . . They spare not openly to speak reproachfully and with great contempt of our Church, they say the sign of the Cross is the Mark of the Beast and the sign of the Devil and that those who receive it are given to the Devil ” [12].

Mr. Muirson died in 1709; and two years later Governor Hunter of New York wrote to the Society:—

“ When I was at Connecticut, those of the Communion of the Church at

Stratford, came to me in a Body, and then, as they have since by a Letter, begg'd my Intercession with our most Venerable Society and . . . the Bishop of London for a Missionary; they appeared very much in earnest, and are the best sett of men I met with in that country" [13].

Disappointment from friends was perhaps a severer test of earnestness than persecution* from enemies; but neither could shake the faithfulness of the Church adherents at Stratford, and after waiting another eleven years their wishes were gratified by the Society sending them a Missionary, the Rev. G. PIGOT, in 1722. To some extent many other congregations were subjected to similar trials, and oppression and persecution seemed to be the common lot of the Church in New England. Sometimes Churchmen's complaints reached the ear of the Governor, and grievances were redressed, but in general the Independents had the upper hand, and their bigotry was extreme. At Newbury, Governor Dudley had eased the Church members from paying taxes to the Dissenting Ministers, but the Rev. H. LUCAS found on his arrival in 1716 that the Dissenters had taken possession of the church and robbed it of its ornaments, vestments, and books. Next day, however, the ornaments &c. were restored; he reconciled the people, and two of the Dissenting teachers who had been relied on to "dissolve" the Church congregation were admitted to Holy Communion, and one of them shortly after "put on y^e courage to read the Holy Bible† in the meeting and say the L^d's Prayers, a thing not done before" there, and "he resolved" to continue it "tho' very much opposed." Mr. Lucas' "knowledge in Phisick" was very serviceable in winning people, and effected "that which by preaching" he "could not have done" [14].

Of the 84 Missionaries on the Society's list in New England, more than one-fourth were brought up Dissenters. Among these were SAMUEL SEABURY (father of the first American Bishop); TIMOTHY CUTLER, President of Yale (Presbyterian) College; and EDWARD BASS, the future Bishop of Massachusetts. "The great inclination of some young students in New England to enter into Episcopal Orders" had been brought under the Society's notice at an early period, and in 1706 a letter was sent to the Governor and the Clergy encouraging the sending of candidates to England for ordination [15]. The sacrifices involved by conformity were such as to exclude all but persons actuated by the highest motives. Hence those who conformed were a real gain to the Church, which exerted a power and influence out of all proportion to her numerical strength. Of this the Dissenters were aware, and their dread and intolerance of the Church showed that they had little confidence in their own systems of religion. What some of those systems were, and how the Church was affected by them, may be gathered from the writings of the Missionaries.

The Rev. Dr. JOHNSON of Stratford wrote in 1727 that he had

* This continued after Mr. Muirson's death. See "An Account of the Sufferings of the Members of the Church of England" and an Appeal to the Queen for relief from their grievances, about 1711-12 [16].

† A similar effect was produced in the Rev. S. Palmer's Mission, where a congregation of Dissenters, from observing the regular method of reading the Scripture in church, "voted that a new folio Bible be bought for them and that their teacher shall read lessons out of it every Sunday morning and evening."

visited (at Fairfield) "a considerable number of my people in prison for their rates to the Dissenting Minister, to comfort and encourage them under their sufferings . . . both I and my people grow weary of our lives under our poverty and oppression" [17, 18].

In 1743 he opened a new church at Ripton. "On the Sunday following a Dissenting teacher, one Mills . . . a great admirer of Mr. Whitfield, reviled and declaimed" against the Dr.'s Sermon, "which was on the subject of relative holiness," and soon after some of Mills' followers "put his doctrine into practice, by defiling the Church with ordure in several places" [19].

In the Mission of the Rev. J. BEACH of Newtown &c. some people began to build a church. But, said he in 1743 :—

"The Independents to suppress this design in its infancy . . . have lately prosecuted and fined them for their meeting to worship God according to the Common Prayer; and the same punishment they are likely to suffer for every offence in this kind. . . The case of these people is very hard. If on the Lord's Day they continue at home, they must be punished; if they meet to worship God according to the Church of England, in the best manner they can, the mulct is still greater; and if they go to the Independent meeting in the town where they live, they must endure the mortification of hearing the doctrines and worship of the Church vilified and the important truths of Christianity obscured and enervated by enthusiastic and antinomian dreams. . . . My people [at Newtown &c.] are not all shaken, but rather confirmed in their principles, by the spirit of enthusiasm that rages among the Independents. . . . A considerable number [of the Dissenters] in this Colony have lately conformed, and several churches are now building where they have no minister" [20].

Dr. JOHNSON reported in 1741 :—

"We have had a variety of travelling enthusiastical & antinomian teachers come among us. . . . Not only the minds of many people are at once struck with amazing Distresses upon their hearing the dismal outcries of our strolling preachers, but even their Bodies are in a moment affected with . . . surprizing Convulsions, and involuntary agitations and cramps" [21].

The Rev. H. CANER wrote from Fairfield in 1743 :—

"At Norwalk, Stanford, and Ridgefield . . . there have been large accessions made to the Church of late . . . chiefly persons who appear to have a serious sense of religion . . . Where the late spirit of Enthusiasm has most abounded the Church has received the largest accessions. Many of these deluded people . . . as their Passions subsided, sought for rest in the Bosom and Communion of the Church" [22].

A joint letter from its Missionaries in New England acquainted the Society in 1747 that it was "a matter of great comfort to them to see in all places the earnest zeal of the people in pressing forward into the Church from the confusions which Methodism had spread among them; insomuch that they think nothing too much to do to qualify themselves for the obtaining of Missionaries from the Society" [23].

The Rev. Mr. FAYERWEATHER, at Naragansett, had his dwelling "in the midst" "of enemies, Quakers, Anabaptists, Antipedobaptists, Presbyterians, Independants, Dippers, Levellers, Sabbatarians, Muggletonians, and Brownists," who united "in nothing but pulling down the Church of England," which they in their language called "emphatically Babel, a synagogue of Satan," &c. Thus situated he found it best "to be mild and gentle, peaceable and forbearing," which the Society earnestly recommended to him and all their Missionaries. In consequence of this behaviour several conformed to the Church from the Anabaptists and other persuasions. In that part of

America Mr. FAYERWEATHER found "immersion preferred among persons in adult years to sprinkling," and whenever it was required he administered in that way, as the Church directs [24]. See also letters from Rev. Dr. CUTLER, Boston, June 30, 1743, and Dec. 26, 1744 [25]; Rev. J. Beach, Newtown, April 6, 1761 [26]; Rev. E. Winslow, Stratford, July 1, 1763 [27]; and Rev. R. Mansfield, Derby, Sept. 25, 1768 [28]. This testimony (and much more that might be quoted) shows that the influence of the Society's work was beneficial to the whole country. The progress made must have been considerable when Missionaries could report from 100 to 345 communicants in their congregations [29]. In the Newton and Reading district Mr. Beach "preached in many places where the Common Prayer had never been heard nor the Scriptures read," in others where there had been no public worship at all, and he had the privilege of raising up "flourishing congregations," and seeing the Church members increase more than twenty-fold and outnumber the Dissenters [30].

The Rev. J. BAILEY, Itinerant in Massachusetts, stated in 1762 that "Industry, Morality, and Religion" were "flourishing among a people till of late abandoned to disorder, vice, and Profaneness," which alteration was "chiefly owing to the performance of Divine service and those pious tracts which the Society's generous care has dispersed" [31].

Another missionary, the Rev. E. PUNDERSON—who during thirty years failed to officiate only one Sunday—"almost alone raised up eleven churches in Connecticut under the greatest trials and difficulties imaginable" [32]. In New Hampshire the difficulty of raising up churches was lessened at this time by the action of Governor Wentworth, who made over to the Society 120 town lots of land, of about 300 acres each, and also set apart church glebes in each town, and "granted an equal portion or right to the first settled minister of the Church of England and his heirs with the rest of the proprietors of every town for ever" [33].

The efforts of the Missionaries for the conversion of the negroes and Indians in New England met with more opposition than encouragement from the Colonists. From Bristol the Rev. J. USHER reported in 1730 that "sundry negroes" had made "application for baptism that were able to render a very good account of the hope that was in them," but he was "not permitted to comply with their requests . . . being forbid by their masters." In the same year, however, he succeeded in baptizing three adult Indians, and later on the Bristol congregation included "about 30 Negroes and Indians," most of whom joined "in the Publick Service very decently" [34].

At Newtown the opposition was more serious, and the story of the Rev. J. BEACH should be taken to heart by all who profess the name of Christ. This is what he wrote in 1733:—

"When first I arrived here, I intended to visit the Indians who live three miles from Newtown, and I had hopes that some good might have been wrought upon them; but many of the English here that are bitter enemies to the Church, antedoted them against the Church, or any instructions they might have received from me, By insinuating them with a jealousy, if they received me as their Minister, I would in time get their land from them; and they must be obliged to pay me a salary. This put them into a great Rage, for these Indians are a very

jealous people, and particularly suspicious of being cheated out of their land by the English (the English having got most of it from them already). These English Dissenters likewise rail'd against all the Churchmen in Generall, telling them (the Indians) they were rogues, &c., and advised them that : if I came among them to instruct them, to whip me. In a word they raised such a ferment among these Rude Barbarians, that their Sachem, or Chief, said that if I came among them, he would shoot a bullet thro my heart ; these things severall of the Indians have told me since. However J, not knowing the danger, went to visit them, but they looked very surlily upon me, and showed a great uneasiness when I mentioned the name of God, so that I plainly saw, that they were resolved not to hear me, and I feared that if I had persisted in my discourse of Religion, that they would have done me a mischief " [35].

Mr. Beach does not appear to have baptized many Indians, and his parishioners had but few negro slaves ; but all they had he, after proper instruction, baptized, and some of them became communicants [36]. The teaching which the Indians received from the Romish Church, as well as from Dissenters, tended to make them imperfect Christians. The frontiers of Massachusetts Bay were frequented by "a great number of Indians," the "remains of the ancient Norridge-walk Tribe" ; they universally spoke French, and professed "the Romish religion," visiting Canada "once or twice a year for Absolution." They had "a great aversion to the English owing to the influence of Roman Catholic Missionaries," who taught them "that nothing is necessary to eternal salvation, but to believe in the name of Christ, to acknowledge the Pope his holy Vicar, and to extirpate the English because they cruelly murdered the Saviour of mankind." It is not surprising therefore that the Rev. J. BAILEY found them "very savage in their dress and manner" [37].

Aiming at something more than nominal conversions, the Missionaries of the Society sought to accomplish their object by "a more excellent way," and their teaching proved acceptable to not a few heathen. At Stratford Dr. JOHNSON "always had a catechetical lecture during the summer months, attended by many negroes, and some Indians, as well as the whites, about 70 or 80 in all, and" (said he in 1751) "as far as I can find, where the Dissenters have baptized one we have baptized 2, if not 3 or 4 negros or Indians, and I have four or five communicants" [38].

At Naragansett, Dr. MACSPARRAN had a class of 70 Indians and negroes, whom he frequently catechised and instructed before Divine service, and the Rev. J. HONYMAN of Newport, Rhode Island, besides baptizing some Indians, numbered among his congregation "above 100 negroes who constantly attended the Publick Worship" [39]. Among the Naragansett tribe in Rhode Island Catechist Bennet, of the Mohawk Mission, New York Province, laboured for a short time at the invitation of their King, Thomas Ninigrate. These people were specially commended by the Rev. M. GRAVES for their donation of 40 acres of land* towards a church and their progress in religion

* The land referred to by Mr. Graves was probably that given in 1746 by "George Ninegrett, Chief Sachem and Prince of the Narragansett Indians," who "for and in consideration of the love and affection" which he had for "the people of the Church of England in Charlestown and Westerly . . . and for securing and settling the Service and Worship of God amongst them according to the usage of that most excellent Church . . . conveyed . . . to the use of the Society" (S.P.G.) forty acres of land in Charlestown, Rhode Island, with all buildings thereon, to be appropriated for the benefit of the Episcopal Ministers of that Church [44].

and attachment to the Church and Crown of England; and on Mr. Bennet's departure Mr. Graves, at the Society's request, undertook to appoint a successor and himself to superintend the Mission. Mr. Graves had several of them at his house, and found them "very worthy of notice and encouragement," and that they had "made great proficiency in spiritual knowledge" and spared "no pains for y^e Improvement of their Souls." Mr. Graves ministered to four other adjacent tribes, who had "great confidence in him" [40]. A similar regard was shown for the Rev. J. CHECKLEY of Providence, who possessed "great skill in the neighbouring Indian language" and a "long acquaintance with the Indians themselves." He not only visited the natives but was himself sought out by "some of his old Indian acquaintances . . . from far distant countries" [41].

In "Old Plymouth Colony" the Rev. E. THOMPSON used "his utmost endeavours to be serviceable" to the natives, and it was reported in 1753-4 that "the Indians in the neighbourhood of Scituate and Marshfield come more frequently to Church and behave with decency and devotion and bring their children to baptism and submit to Mr. Thompson's instructions, to which the Society's bounty of Bibles and Common Prayer Books [in 1753] has not a little contributed," and that his labours among them were "attended with greater success than ever" [42]. At Stoughton and Dedham the Rev. W. CLARK reclaimed several Indians whose frequent attendance and devout behaviour at church became a subject of remark [43]. These instances suffice to show that the heathen were not neglected by the Society and that the work among them was not in vain.

During the American Revolution numerous and pitiable accounts were received by the Society of the sufferings of their Missionaries. The Rev. S. PETERS of Hebron "left his Mission to avoid the fury of an outrageous multitude, who after the most inhuman treatment of him, still threatened his life" [45]. Several others were driven from their posts. The Rev. J. Wiswall of Falmouth, after being taken prisoner, "greatly insulted and abused, and in danger of being shot to death"—being actually fired at by "the mob"—made his escape to Boston, having lost all his property and his real estate. His wife and family were permitted to follow him, "with only two days' provision," "her wearing apparel, and bedding"; but a few days after reaching Boston she and his only daughter died [46]. The Rev. R. COSSIR of Haverhill and Claremont received frequent insults, and was "confined as a prisoner in the town of Claremont" nearly four years. Yet he "constantly kept up Publick Service, without omitting even the Prayers for the King and the Royal Family," and "his congregation and communicants" increased, though "cruelly persecuted by fines for refusing to fight against their King." In many other places where he used to officiate the Church people "totally dwindled away," some escaping to the King's army for protection, "some being banished," and many dying [47].

The Rev. J. W. WEEKS of Marblehead, his wife, and eight helpless children, were "obliged to seek shelter in a wilderness, the horrors of which they had never seen or felt before;" and which were added to "by the snapping of a loaded gun at Mr. Bailey and him while walking in the garden." No innocency of intentions and no peaceableness of

conduct could bring him security from the wild undistinguishing rage of party, and being "exposed to most dreadful consequences" by refusing to take the oath of abjuration, he made his escape to England, leaving his family dependent on the pity of friends for support [48].

The Rev. R. MANSFIELD of Derby &c. was forced to fly from his Mission (leaving his wife and nine children behind), "in order to escape outrage and violence, imprisonment and death." Out of 130 families attending his two churches, 110 remained loyal, as did, almost to a man, the congregations of Messrs. James Scovil and Beach [49].

The Rev. W. CLARKE of Dedham, whose natural bodily infirmities should have secured him from molestation, seems to have been "singled out as an object for oppression and cruel usage." "The Dissenting Minister of the Parish, who had always received the most civil and obliging treatment from him, with some others, stirred up the violence of the mob so suddenly" that "about midnight Mr. Clarke "was assaulted by a large number of them, his house ransacked, and himself used with indignity and insult." Soon after, he was arrested, "carried to a publick House and shut up in a separate room for $\frac{3}{4}$ of an hour, to view the Picture of Oliver Cromwell," then hurried to Boston, where, after a trial conducted "in a manner nearly resembling the Romish Inquisition," and in which "he was denied counsel and not permitted to know what was alleged against him," he was "condemned to Banishment and confiscation of Estate." This sentence was so far relaxed that he was allowed to remain a prisoner in his parish. As such "he drank deep of the cup of affliction and endured complicated misery" for nearly a year, when he took refuge at Newport, Rhode Island [50].

At Fairfield the Rev. JOHN SAYRE and his congregations were "greatly oppressed merely on account of their attachment to their Church and King." . . . Many of them were "imprisoned on the most frivolous pretences and their imprisonment aggravated with many circumstances of cruelty." The enlargement of North Fairfield Church was stopped "by the many abuses" which it "shared in common with the other churches in the Mission. Shooting bullets through them, breaking the windows, stripping off the hangings, carrying off the leads . . . and the most beastly defilements, make but a part of the insults which were offered to them." His house was "beset by more than 200 armed horsemen," and for some days he was not allowed to leave his premises. Next he was

"advertized as an enemy to his country for refusing to sign an Association which obliged it's subscribers to oppose the King with life and fortune and to withdraw all offices even of justice, humanity, and charity, from every recusant. In consequence of this advertizement all persons were forbidden to hold any kind of correspondence, or to have any manner of dealing with him, on pain of bringing themselves into the same predicament. This order was posted up in every store, mill, mechanical shop, and public house in the county, and was repeatedly published in the newspapers; but, through the goodness of God they wanted for nothing, the people under cover of the night, and, as it were by stealth, supplying them with plenty of the comforts and necessaries of life."

He was then banished for a time. When General Tryon drove off the enemy and set fire to the town, although a guard was sent to protect the parsonage it was destroyed, and Mr. Sayre with his wife and eight children were left "destitute of house and raiment" [51].

By the operation of the British troops the church and a great part of Norwalk parish were also "laid in ashes," and the Rev. J. LEAMING lost everything except the clothes he was wearing [52]. General Tryon informed the Society in August 1779 that he had rescued these "two very worthy clergymen, who were galled with the Tyranny of the Rebels" [53]. In Mr. Leaming's case the mob "took his picture, defaced and nailed it to a sign-post with the head downwards." By the treatment he received during imprisonment—when he was denied a bed—he contracted a disease which made him a cripple for life. Great as were his sufferings, Mr. Leaming stated (in 1780) that "the Rulers of Connecticut . . . treated the Clergy of the Church of England with more lenity than any other Government on the Continent" [54].

For "assisting some loyalists to escape from confinement" the Rev. R. VIETS of Simsbury (Conn.) was taken in 1776 and confined "a close prisoner in Hartford gaol"—for a time "in irons" [55]. Eventually he was released. During his long imprisonment "almost all his fellow prisoners" (some hundreds in numbers), being "of the Church," he prayed with them "twice a day, and preached twice on each Sunday. To those three of them who were put to death for their loyalty he was suffered to administer the Sacrament . . . which they received with great devotion." [L., Oct. 29, 1784 [56].]

The Rev. J. BAILEY of Pownalborough for three years underwent "the most severe and cruel treatment." Twice he was "assaulted by a furious mob," who on one occasion "stripped him naked"; four times he was "hauled before an unfeeling committee," and "sentenced to heavy bonds"; thrice he was "driven from his family and obliged to preserve a precarious freedom by roving about the country" (in the provinces of Maine, Hampshire, and Massachusetts), "through unfrequented paths, concealing himself under the cover of darkness and in disguised appearance." Two attempts were made to "shoot him." In his absence his family "suffered beyond measure for the necessaries of life." But as long as they had anything to bestow, his people assisted him—often "at the risque of their freedom and property," it being accounted "highly criminal to prevent a friend to Great Britain from starving." When at last he and his family escaped they arrived at Halifax in 1779 in a state of utter destitution. [See p. 115.] During his wanderings "he travelled through a multitude of places, where he preached in private houses and baptized a great number of children" [57].

The Rev. M. GRAVES of New London, having undergone "a continued scene of persecutions, afflictions, and trials, almost even unto death, for his religious principles and unshaken loyalty," took shelter in New York; but only to die. The like fate befell the Rev. E. WINSLOW of Braintree; and the Rev. J. LEAMING of Norwalk narrowly escaped with his life to New York [58].

Mr. Winslow reported in 1776 that "all the Churches in Connecticut and Rhode Island were shut up, except Trinity Church, where the prayers for the King are omitted" [59]. But in 1781 the Society was able to announce that the Church rather increased than diminished in New England, and that the condition of the Clergy was not so distressing as it had been; especially in Massachusetts and New Hampshire there

had been a great increase of the Church people, even where they had no ministry [60]. And from Simsbury in Connecticut the Rev. R. VIETS reported in 1784 that the losses of his congregation "by deaths emigrations &c." were "pretty nearly balanced by the accession of new Conformists." Although some ignorant people were being "seduced from the Church by enthusiasm," yet more joined themselves to her, "from a full conviction that the doctrines regulations, and worship of the Church are more consistent with reason, Scripture and the true spirit of devotion, than those of any other Church upon earth" [61].

(See also Chapter XII., p. 79, and the Statistical Summary on p. 86.)

CHAPTER X.

NEW JERSEY.

NEW JERSEY was first settled in 1624 by Danes. They were soon followed by Swedes and Dutch; but in 1664 the country was acquired by the English and granted to the Duke of York [see page 57], who transferred it to Lord Berkeley and Sir George Carteret. By them it was divided into two districts, "East and West Jerseys"; and in 1702 surrendered to Queen Anne, when the name of New Jersey (after Lord Carteret, ex-Governor of the Isle of Jersey) was resumed for the whole country.*

The earliest English settlers were Quakers and Anabaptists; and it was by two members of those persuasions that an attempt "to settle a maintenance . . . for ministers" in 1697 was defeated [1].

In 1701 Colonel Morris represented to the Society that "the youth of the whole Province" of East Jersey were "very debauch'd and very ignorant, and the Sabbath Day seems there to be set apart for Ryotting and Drunkenness. In a word a General Ignorance and immorality runs through the whole Province." The inhabitants of Middletowne he described as "perhaps the most ignorant and wicked people in the world; their meetings on Sundays is at the publick house where they get their fill of rum and go to fighting, and running of races which are practices much in use that day all the Province over."† At Perth Amboy "a shift" had been "made . . . to patch up an old ruinous house, and make a Church of it, and when all the Churchmen in the Province" of East Jersey were "gott together" they made up "about twelve Communicants." In West Jersey the people were "generally speaking . . . a hotch potch of all religions," but the Quakers appeared to be the only body possessing places of worship. The youth of this province also were "very debauch't . . . and very ignorant" [2]. The population of the two provinces numbered about 11,000, and, according to Keith, "except in two or three towns," there was "no place of any public worship of any sort," but people lived "very mean like Indians" [3].

In February 1702 the Society came to a resolution that three Missionaries should be sent to the Jerseys "with all convenient speed," and that the Governor should be asked "to divide the Governments into parishes and to lay out glebe lands in each parish" [4]. On October 2 in the same year KEITH and TALBOT (in their tour through America) reached New Jersey. The next day, Sunday, Keith preached at Amboy —

"The auditory was small. My text [said he] was Tit. 2, 11-12. But such as were there were well affected; some of them, of my former acquaintance, and others who had been formerly Quakers but were come over to the Church, particularly Miles Foster, and John Barclay (Brother to Robert Barclay, who published the Apology for the Quakers); the place has very few inhabitants" [5].

* It was also sometimes called Nova Cæsaria [6].

† In 1702 Col. Morris added that the majority of the inhabitants of East Jersey, "generally speaking," could "not with truth be call'd Christians" [7].

Both KEITH and TALBOT preached often at Burlington, then the capital of West Jersey, and containing 200 families. The result was the people agreed to conform to the Church of England, and wrote in 1704 to the Society :—

“ We desire to adore the goodness of God for moving the hearts of the Lords Spirituall, Nobles and Gentry, to enter into a Society for Propagating the Gospell in Foreign Parts, the Benefit of wch. we have already experienced and hope further to enjoy. . . . These encouragements caused us some time since to joyn in a subscription to build a church here which tho' not as yett near finish'd have heard many good Sermons in it from the Reverend Mr. Keith and the Rev. Mr. Jno. Talbot whom next to Mr. Keith wee have a very great esteem for and do all in humility beseech your Lordships ho may receive orders from you to settle with us. . . . Our circumstances at present are so that wee cannot without the assist-ance of your Ldps. maintain a Minr. . . .” [8].

After itinerating in America a year longer than Keith, Talbot settled at Burlington, and soon had a large congregation, where before had been “ little else but Quakerism or Heathenism ” [9]. Here too assembled the Clergy (in 1705) to agree on a memorial to the Society for a Bishop [10]; and here was made ready in 1713 a house for the expected Bishop. [See p. 744.] Visiting England in 1706, the bearer of the memorial on the Episcopate, Talbot had an opportunity of supporting in person the cause which he so ably advocated in his writings. Renewing his engagement with the Society, he returned to Burlington early in 1708. [See also p. 745.] The Church there became well established, the members thereof being incorporated by Governor Lord Cornbury and receiving gifts of Communion plate from Queen Anne* and Mrs. Catherine Bovey* [see p. 56], and a parsonage and glebe provided from bequests of Bishop Frampton† of Gloucester (£100) and Mr. Thomas Leicester (250 acres of land),‡ and from a gift of Mrs. Bovey, who appears to have been both the chief promoter and the principal donor of the endowment fund [11]. Extending his labours in every direction, Talbot stirred up in other congregations a desire for the ministrations of the Church—a desire so earnest that places of worship were erected before there was even a prospect of having a resident pastor; and the steadfastness with which the Church was sought after and adhered to in New Jersey was remarkable. Thus at Hopewell a Church begun by voluntary contributions about 1704 remained vacant for ten years, saving when a Missionary happened to pass that way; yet the people fell not away, but continuing in one mind, gladly joined in the services whenever opportunity offered [12].

Similar earnestness again is shown in the following appeal :—

“ The humble Address of the Inhabitants of Salem in West Indies, New Jersey, and parts adjacent, members of ye Church of England; To the Honourable Society . . . &c. :—

“ Very Venble. Gentlemen, A poor unhappy people settled by God's Providence, to procure by laborious Industry a Subsistance for our Familys, make bold to apply ourselves to God, thro' that very pious and charitable Society, his happy Instruments to dispense His Blessings in these remote Parts; that as His Goodness hath vouchsafed us a moderate Support for our Bodys, his holy Spirit may Influence you to provide us with Spiritual Food for our Souls: In this Case our

* In 1708 in both instances, Queen Anne also giving Church furniture. † See p. 56.

‡ The proprietors of land in the Colonies had had an example set them by Mr. Serjeant Hook, a prominent member of the Society, who, having purchased 3,750 acres of land in West Jersey, gave one-tenth as a glebe to the Church in those parts.

Indigence is excessive, and our Destitution deplorable, having never been so bless'd, as to have a Person settled among us, to dispence the August ordinances of Religion: insomuch that even the Name of it is almost lost among us; the Virtue and emery of it over Men's Lives, almost expiring, we won't say forgotten, for that implies previous Knowledge of it. But how should People know, having learned so little of God, and his Worship? And how can they learn without a Teacher? Our condicon is truly lamentable, and deserving Christian Compassion. And to whom can we apply ourselves, but to that Venerable Corporation, whose Zeal for the Propagation of the Gospel of Jesus Christ, hath preserved so many in these Colonys, from Irreligion Profaneness, and Infidelity? We beseech you therefore, in the Name of our Common Lord and Master, and gracious Redeemer, and for the sake of the Gospel (just ready to die among us) to make us Partakers of that Bounty to these Parts; and according to the motto engraven on your Seal, *Transeuntibus adjuvate nos (pene Infideles)*—Be pleased to send us some Reverend Clergyman, according to your Wisdom, who may inform our Judgments, by preaching to us the Truths of the Gospel; and recover us all, Aged and Young, out of the miserable corruptions, consequent to a gross Ignorance of it; to whom we promise all Encouragement according to our Abilities, and all due Respect and Obedience to his Office, Instructions and Person. The Lord in Mercy look upon us, and excite you, according to your Wonted Piety, to have a compassionate Regard of our Case, and we pray the Great God to prosper all your pious Undertakings, to promote His Glory and the Good of his Church, especially in this destitute Place of the Pilgrimage of your most dutiful and obedit. Servants, &c." (Signed by 27 persons.) [13].

This and many similar prayers from other places were granted, and, by the Missionaries and the books sent over by the Society, many who were in error were shown the light of the Truth and returned into the way of righteousness.

Placed at Elizabeth Town in 1705, in the midst of "a vast number of Deists, Sabbatarians, and Eutychians, as also of Independents, Anabaptists and Quakers," the Rev. J. BROOK, from these "absurdities" "brought a considerable number of them to embrace our most pure and holy religion" [14]; and the congregation wrote in 1717 that they had "a firm and through perswasion of mind"; that "the Church of Christ" had been "in its purity planted and settled" amongst them by means of the Society [15]. The influence of Elizabeth Town and its Missionaries spread, and so welcome were the ministrations of the Church that the Rev. E. VAUGHAN baptized 620 persons within two years, 64 being adults [16]. Dying in 1747, after nearly forty years' service, Mr. Vaughan bequeathed his glebe of nine acres and his house to the "pious and venerable Society for the use of the Church of England Minister at Elizabethtown and his successors for ever" [17].

His successor was the Rev. Dr. CHANDLER, who, educated in Dissent, conformed to the Church and became distinguished for the services he rendered as Evangelist and author, and as a champion of Episcopacy. That he should be able to recover from Dissent many families who had fallen away because of neglect, is not a matter of surprise seeing that Dissenters themselves were glad to seek in the Church refuge from the distraction of sects. Thus "at Amwell above 200 Presbyterians and some families of Anabaptists constantly attended Divine Service at the Church" opened in 1753, "and a great number of them, seeing the peace and charity" which reigned among the Church congregations "and the troubles and dissensions among that of the Dissenters" "contributed towards the finishing the Church" building under the

Society's Missionary, the Rev. M. Houdin, himself formerly a Roman Catholic priest [18]. Sixteen years later the Dissenters assisted in repairing the church, and on the death of their Minister in 1769 (viz. Mr. Kirkpatrick, a Presbyterian, "of good sense, benevolent disposition, and catholic spirit," whose people were "not any way tinctured with that rigid severity in religious matters so peculiar to some Dissenters") they constantly attended church, as did many persons of various denominations at Elizabeth Town, New Brunswick, and in Sussex County, and other parts. At Maidenhead, while there was no Church building, the Dissenters' Meeting House was placed at the disposal of the Rev. A. TREADWELL (in 1763) for Church Service [19].

The Mission of New Brunswick included "a great number of negroes," but this does not appear to have been the case generally in New Jersey. The Missionary spirit was not, however, wanting, as the baptism of black children and adults from time to time testified [20].

One of the Evangelists, the Rev. T. THOMPSON, became (in 1752) the first Missionary of the Church of England to Africa. [See p. 255.] In 1774 Dr. Chandler of Elizabeth Town reported:—

"The Church in this province makes a more respectable appearance, than it ever did, till very lately: Thanks to the venerable Society, without whose charitable interposition, there would not have been one episcopal congregation among us. They have now no less than *Eleven* Missionaries in this District; none of whom are blameable in their conduct, and some of them are eminently useful. Instead of the small buildings, out of repair, in which our congregations used to assemble 20 years ago, we have now several that make a handsome appearance, both for size and decent ornament, particularly at Burlington, Shrewsbury, New Brunswick, and Newark, and all the rest are in good repair: and the congregations in general appear to be as much improved, as the Churches they assemble in" [21].

Ere two years had elapsed all the Churches in New Jersey were shut up, some being desecrated, and pastor and flock were persecuted and scattered. The existence of discontent had long been observed, and though unswerving in loyalty to the mother country, Dr. Chandler did not fail to remonstrate against the folly of her rulers in dealing with the Colonies. In 1766 he wrote:—

"If the Interest of the Church of England in America had been made a National concern from the Beginning, by this time a general submission in the Colonies, to the Mother Country, in everything not sinful, might have been expected. . . . and who can be certain that the present rebellious Disposition of the Colonies is not intended by Providence as a punishment for that neglect? . . . the Nation whether sensible of it or not, is under great obligations to that very worthy Society."

That the Government might become "more sensible" of the Society's services, "and at Length co-operate with them . . . as the most probable means of restoring the mutual happiness of Great Britain and her colonies," was his "dayly prayer" [22].

It pleased God that this prayer should not be granted, and long it was before His Church in America was enabled "joyfully to serve" Him "in all godly quietness." At Newark the Church building was used as a "hospital for the Rebels," who removed the Seats and erected "a large stack of chimneys in the centre of it." The Rev. I. BROWNE underwent "a long course of injuries and vexations," and in 1777 was "obliged to fly to New York," leaving his family "in the hands of the

rebels," who sold his "little property" and sent his "infirm wife to him destitute of everything but some wearing apparell" [23].

Nevertheless, though "driven from their homes, their property seiz'd, plunder'd, and sold and themselves consequently reduced to the most extreme poverty," the members of the Church "in daily suffering for the sake of truth" and preserving "a good conscience toward God" rendered to Him "true and laudable service" [24].

(See also Chapter XII., p. 79, and the Statistical Summary on p. 86.)

NOTE TO PAGE 53.—Bishop Frampton was the deprived non-juring Bishop of Gloucester, who had retired to Standish, Gloucestershire. Mrs. Catherine Bovey, who resided at Flaxley Abbey, in that county, and was an intimate friend of the Bishop, described his bequest as "a generous one," considering his circumstances. The name of this distinguished lady deserves to be held in lasting remembrance for her good deeds, in particular for the great interest which she took in the Society, and in Sunday Schools (of which she was one of the pioneers in England, long before Robert Raikes). Though buried at Flaxley, a monument to her memory was erected in Westminster Abbey. [See No. [25] in the references to this chapter.]

CHAPTER XI.

NEW YORK.

NEW YORK was first settled in 1610 by the Dutch. The original Colony of "Nova Belgia," or "New Netherlands" as it was called, included East and West Jersey; and owing to the guarantee of religious toleration, it became a refuge for the persecuted Protestants of France, Belgium, Germany, Bohemia, and Piedmont. The war with Holland in 1664 changed it to a British Possession, which being granted to the Duke of York took its present name.

The religious state of the Colonists towards the close of the 17th century may be gathered from a letter addressed to the Society by Colonel Heathcote in 1704, regarding the County of West Chester. When he first came there, about 12 years before, "I found it," said he, "the most rude and Heathenish Country I ever saw in my whole Life, which called themselves Christians, there being not so much as the least marks or Footsteps of Religion of any Sort. *Sundays* being the only Time sett apart by them for all manner of vain Sports and lewd Diversions, and they were grown to such a Degree of Rudeness that it was intollerable, and having then the comand of the Militia, I sent an order to all the Captains, requiring them to call their Men under Arms, and to acquaint them, that in Case they would not in every Town agree amongst themselves to appoint Readers and pass the Sabbath in the best Manner they could, till such Times as they could be better provided, that they should every Sunday call their Companies under arms, and spend the Day in Exercise; whereupon it was unanimously agreed on thro' the county, to make Choice of Readers; which they accordingly did, and continued in those Methods for some Time" [1]. No attempt towards a settlement of the Church appears to have been made until 1693, when because "Profaneness and Licentiousness had overspread the Province from want of a settled Ministry throughout the same, it was ordained by Act of Assembly that Six Protestant Ministers should be appointed therein" [2]. But this Act began not to operate till 1697, when a church was built in the city of New York and the Vestry appointed thereto a Mr. VESSEY (then with them) conditionally on his obtaining ordination in England. This he did, and for 50 years continued Rector of Trinity Church, during much of which time he was also the Bishop of London's Commissary for the Province.

In 1701 the population of the Province numbered 25,000. They were distributed "in Twenty Five towns; about Ten of them Dutch, the rest English" [3]. Long Island was "a great place" with "many Inhabitants." The Dutch were Calvinists and had some "Calvinistical Congregations," "The English some of them Independents but many of them no Religion, but like wild Indians." There appeared to be "no Church of England in all Long Island, nor in all that great Continent of New York Province, except at New York town" [4].

In February 1702 the Society, after considering a representation made by Mr. Vessey, decided "that six Missionaries should be sent to New York," and on March 20 the Rev. PATRICK GORDON was appointed to Jamaica, Long Island [5]. Leaving England with Keith, in April 1702 [see p. 10], he reached his parish, but "took sick the day before he designed to preach, and so continued til his death . . . about eight days after" [6]. The island did not long lack for preaching, for the two travelling Missionaries came there in September 1702. At Hampsted (or Hempsted) where KERTH officiated on Sunday, September 27, there was "such a Multitude of People that the church could not hold them, so that many stood without at the doors and windows to hear, who were generally well affected and greatly desired that a Church of England Minister should be settled among them." Among those baptized by Keith were a Justice of Peace and his three children and another family, at Oyster Bay. Here had "scarce been any profession

of the Christian Religion"; but there were many of "Case's crew who set up a new sort of Quakerism . . . among other vile principles they condemned marriage, and said it was of the Devil," and that "they were the Children of the Resurrection." In New York Keith first preached on September 30, 1702, at "the weekly Fast which was appointed by the Government by reason of the great mortality. . . . Above five hundred died in the space of a few weeks, and that very week about seventy" [7].

The second Missionary of the Society to New York Province was the Rev. J. BARROW, who was stationed in the West Chester district in 1702, where at that time there were not ten Churchmen. Two years later he reported: "I have . . . been instrumental of making many Proselyts to our holy Religion who are very constant and devout in, and at their attendance on Divine Service; those who were enemies at my first coming are now zealous professors of the ordinances of our Church" [8].

At East Chester the people were generally Presbyterians, and had (in 1700) organised a parish of their own; but when Mr. Bartow came among them "they were so well satisfied with the Liturgy and doctrine of the Church, that they forsook their Minister," and conformed [9]. The Dutch also thronged to hear him at Yonkers, where service was held in a private house or in a barn [10].

Success also attended the labours of the Rev. J. THOMAS at Hempsted and Oyster Bay, in Long Island, 1704-24. In this district the people had been "wholly unacquainted with the Blessed Sacrament for five and fifty years together." As they had "lived so long in the disuse of it" Mr. Thomas "struggled with great difficulties to make them sensible of the want and necessity of it"; but in 1709 he had "five and thirty of them in full communion with the Church who [once] were intirely ignorant that Communion was a duty" and "the most numerous of any country congregacion within this or the neighbouring colonies" [11]. To remove the miserable ignorance of the people and children both here and in Staten Island, where the Rev. E. MACKENZIE was placed in 1704, the Society established schools and distributed books, with excellent results. [See pp. 769, 798.] Most of the inhabitants of Staten Island were Dutch and French, and the English consisted chiefly of Quakers and Anabaptists. Mr. Mackenzie, however, met with encouragement from all: the French, who had a minister and church of their own, allowed him the use of their building until an English church was built, and the Dutch, though at first prejudiced against our Liturgy, soon learned to esteem it on receiving Prayer Books from the Society in their own language. Some of them allowed their children to be instructed in the Church Catechism, as did the French, and all but a few of the English Dissenters [12].

In 1713 the Church members in Richmond County returned their thanks to the Society for sending Mr. Mackenzie to them, stating that

"the most implacable adversaries of our Church profess a personal respect for him and joyne with us in giveing him the best of characters, his unblameable life affording no occasion of disparagemt. to his function, nor discredit to his doctrine. . . . Upon his first induction to this place, there were not above four or five

in the whole county, that ever knew anything of our Excellent Liturgy and form of Worship, and many knew little more of Religion, than the com'on notion of a Deity, and as their ignorance was great and gross, so was their practice irregular and barbarous. But now, by the blessing of God attending his labours, our Church increases, a considerable Reformation is wrought and something of the face of Christianity is to be seen amongst us" [13]. [*See also* thanks for School, p. 769 of this book.]

Hitherto Mr. Mackenzie had officiated in the French Church "upon sufferance," but now his people, with assistance from neighbouring counties, provided "a pretty handsom church"* and a parsonage and glebe [14].

The inhabitants of Rye were still more forward in promoting the settling of the Church of England. Until the advent of the Rev. G. MUIRSON in 1705 there were few Church members, but he soon gathered "a very great congregation" from "a people made up almost of all Perswasions" [15]. In 1706 he reported thus to the Society:—

"I have baptized about 200 young and old, but most adult persons, and am in hopes of initiating many more into the Church of Christ, after I have examined, taught, and find them qualified. This is a large parish, the towns are far distant. The people were some Quakers, some Anabap.[tists], but chiefly Presbyterians and Independents. They were violently set against our Church, but now (blessed be God!) they comply heartily; for I have now above forty communicants, and only six when I first administred that holy sacrament. . . . I find that catechising on the week days in the remote towns, and frequent visiting, is of great service; and I am sure that I have made twice more proselytes by proceeding after that method than by public preaching. Every fourth Sunday I preach at Bedford. . . . In that town there are about 120 persons unbaptized; and notwithstanding all the means I have used, I cou'd not perswade them of the necessity of that holy ordinance till of late . . . some of them begin to conform" [16].

In his short but useful Ministry (1704-8), and while still in charge of Rye, Mr. Muirson did much towards founding the Church in Connecticut. [*See* pp. 43-4.]

At New Rochelle the Society in 1709 met the wishes of a settlement of French Protestants for conformity with the Church of England by adopting their Minister, the Rev. D. BONDET [*see* p. 855], and instructing him to use the English Liturgy; whereupon the people generally conformed and provided a new church, a house and glebe. Mr. Bondet (1709-21) had a large congregation, which increased under his successor, the Rev. P. STOUPE (1723-60) [17].

Like results attended the ministrations to the Dutch in their own language at Albany. This place formed an important centre, being the chief trading station with the Indians, and supplied with a strong fort and a garrison of from 200 to 300 soldiers for the security of the province from the ravages of the French and Indians. The inhabitants (nearly 4,000) were mainly Dutch, who had their own Minister; but on his returning to Europe the Society, in 1709, appointed the Rev. T. BARCLAY (the English Chaplain at the fort) to be its Missionary there [18].

For seven years he had the use of the Lutheran Chapel, and so effective were his ministrations that a considerable number of the

* Opened in the summer of 1712.

Dutch conformed, and when a new building became necessary all parties seemed glad to unite in contributing to its erection. The town of Albany raised £200, every inhabitant of Schenectady (a village 20 miles distant) gave something—"one very poor man excepted"; from the garrison at Albany came noble benefactions—the "poor soldiers" of "two Independent companies" subscribing £100, besides their officers' gifts; three Dutch ministers in Long Island and New York added their contributions, and the Church was opened on Nov. 25, 1716. Mr. Barclay described it as "by far the finest structure in America," the "best built tho' not the largest" [19]. A different spirit was shown by the Independents (from New England), who formed the majority of the inhabitants of Jamaica in Long Island. The successor of Mr. GORDON, the Rev. W. URQUHART, died (about 1709) after about four years' ministry, and when the Rev. T. POYER was sent to occupy the Mission in 1710, he found the Independents in possession of the Parsonage and glebe, which they refused to surrender* [20]. Six months before his death in 1731 Mr.

* During the consideration of this case the Earl of Clarendon (formerly Lord Cornbury) with the King's permission, communicated to the Society the Royal instructions given him in 1703 as Governor of New York and New Jersey [20a]. The following extract will be of interest, especially as Clauses 60 and 63 continued (almost word for word) to be included in the Instructions sent out to Colonial Governors until far on into the present century, "the Bishop of the Diocese" being substituted for "the Bishop of London":—

"60. You shall take especial care that God Almighty be devoutly and duly serv'd throughout your Government. The Book of Common Prayer as by Law establish'd read each Sunday and Holy Day and the blessed Sacrament administer'd according to the rites of the Church of England. You shall be careful that the Churches already built there be well and orderly kept and that more be built as the Colony shall, by God's blessing be improved, and that besides a competent maintenance to be assign'd the Minister of each Orthodox Church, a convenient House be built, at the Common Charge for each minister, and a competent proportion of lands be assign'd him for a glebe and exercise of his industry and you are to take care that the parishes be so limited and settled as you shall find most convenient for the accomplishing this good work.

"61. You are not to prefer any Minister to any Ecclesiastical Benefice in that our Province without a certificate from the Right Reverend Father in God, the Bishop of London, of his being conformable to the doctrine and discipline of the Church of England, and of a good life and conversation. And if any person preferred already to a Benefice shall appear to you to give Scandal, either by his doctrine or in manners, you are to use the best means for the removal of him, and to supply the vacancy in such manner as we have directed.

"62. You are to give order forthwith (if the same be not already done) that every orthodox Minister within your government be one of the Vestry in his respective Parish, and that no Vestry be held without him, except in case of sickness, or that, after notice of a Vestry summoned, he omit to come.

"63. You are to enquire whether there be any Minister within your Government, who preaches and administers the Sacrament in any orthodox Church or Chapel without being in due orders, and to give an account thereof to the said Bishop of London.

"64. And to the end the ecclesiastical jurisdiction of the Bishop of London may take place in that Province so farr as conveniently may be, wee do think fit that you give all countenance and encouragement to the exercise of the same, excepting only the collating to benefices, granting Lycences for marriages, and probate of Wills, which wee have reserved to you our Governor and to the Commander in Chief of our said Province for the time being.

"65. Wee do further direct that no Schoolmaster be henceforth permitted to come from England, and to keep Schoole, within our Province of New York, without the Lycence of the said Bishop of London, and that no other person now there, or that shall come from other parts, be admitted to keep schoole without your Lycence first obtained."

(NOTE.—Sections 74 and 75 provide for appeals from the New York Courts to the Governor and Council, and from the latter to the Privy Council.) [20b.]

Poyer represented to the Society that during his residence in Jamaica he

"has had great and almost continual contentions with the Independents in his Parish, has had several law suits with them for the salary settled by the country for the Minister of the Church of England, and also for some glebe lands, that by a late Tryal at Law he has lost them and the Church itself, which his congregation has had the possession of for 25 years" [21].

"Yet notwithstanding the emperious behaviour of these our enemies who stick not to call themselves the Established Church and us Dissenters we can" (wrote the Church Members to the Society in 1717) "with joy say that the Church here has increased very considerably both in its number of hearers and communicants by the singular care, pains and Industry of our present Laborious Minister Mr. Poyer who notwithstanding the many difficulties he has struggled with has never been in the least wanting in the due execution of his Ministerial function but rather on the contrary has strained himself in travelling through the parish beyond his strength and not seldom to the prejudice of his health which is notorious to all the inhabitants" [22].

The arrival of a body of "poor Palatines" in England from Germany in 1709 enlisted English sympathy, and the Government having afforded them a refuge in New York Province, the Society appointed the Rev. J. F. HÆGER, a German, to minister to them. While in London they took up their quarters in Aldgate and St. Catherine's parishes, "a mixt body of Lutherans and Calvinists," in number about 500. In the summer of 1710 they reached New York, one ship having been "stav'd but the men preserv'd." Some of the Lutherans, finding their own form of worship in New York, naturally preferred it, but the conformity of a large number was established under Mr. Haeger, who reported in Oct. 1710 that he had 600 communicants, of whom 13 had been Papists until instructed by him [23]. The Rev. Joshua Kocherthal, who accompanied some of the Palatines, was voted £20 by the Society in 1714, in consideration of his great pains and poor circumstances—he also having disposed many of his people to conform to the Church of England—and for his encouragement for the future, it not being consistent with the Society's rules to make him a Missionary* [24]. Another Lutheran pastor, Mr. J. J. Ehlig, was assisted in this way in 1726 [26].

The Society also supported for three years (1710–13), as Missionary to the Dutch congregation at Harlem, the Rev. H. BEYSE, a Dutch minister whom Colonel Morris had persuaded to accept episcopal ordination. The continuance of his salary was made dependent on the conformity of his congregation, and Colonel Morris (who had "perswaded the Dutch into a good opinion of the Church of England") reported in 1711 that Mr. Beyse "had gained the most considerable of the inhabitants" at Harlem. The Mission, however, failed of its object and was withdrawn in 1713 [27].

Many of the early Colonial Governors and other laymen were ever ready to promote the establishment of the Church in America, and the aid rendered to the Society by such men as Colonel Morris, Colonel Heathcote, Colonel Dudley, General Nicholson, Governor Hunter, Sir William Johnson, and Mr. St. George Talbot deserves grateful acknowledgment. Besides rendering valuable service in their official capacity, some of these gave freely of their own substance. General Nicholson's gifts extended to all the North American Colonies [28].

* That is to say, he had not received Anglican Ordination, as in the cases of Messrs. Haeger and Beyse.

Sir W. Johnson's included one to the Society of 20,000 acres of land, subject to "His Majesty's grant" of the same, which does not appear to have been obtained. The land was situated about 80 miles from Schenectady, and was intended for the endowment of an episcopate [29]. Mr. Talbot contributed handsomely to the foundation of Churches in New York and Connecticut, and bequeathed "the greatest part of his Estate" to the Society, whose portion however was, by the opposition of the heirs at law, reduced to £1,300 cy. [30].

The character of the Society's Missionaries in New York was thus described by Lord Cornbury in 1705:—

"For those places where Ministers are settled, as New York, Jamaica,* Hempstead,* W. [West] Chester,* and Rye,* I must do the gentlemen who are settled there, the justice to say, that they have behaved themselves with great zeal, exemplary piety, and unwearied diligence, in discharge of their duty in their several pishes. [parishes], in which I hope the Church will by their Diligence, be increased more and more every day" [31].

Colonel Heathcote's testimony is no less valuable:—

"I must do all the gentlemen that justice, which you have sent to this province as to declare, that a better clergy were never in any place, there being not one amongst them that has the least stain or blemish as to his life or conversation." [L., Nov. 9, 1705 [32].]

Governor Hunter wrote from New York in 1711:—

"Wee are happy in these provinces in a good sett of Missionarys, who generally labour hard in their functions and are men of good lives and ability" [34].

Planted by worthy men and carried on by worthy successors, the Missions so flourished and multiplied that in 1745 the Rev. Commissary VESSEY was able to report to the Society that within his jurisdiction in New York and New Jersey there were twenty-two churches, "most of them . . . commonly filled with hearers." He then observed that when he came to New York as Rector of Trinity Church in 1697, at that time,

"besides this Church and the Chappel in the fort, one Church in Philadelphia and one other in Boston, I don't remember to have heard of one Building erected for the publick worship of God according to the Liturgy of the Church of England on this Northern Continent of America from Maryland (where the Church was establish't by a Law of that Province) to the Eastermost bounds of Nova Scotia, which I believe in length is 800 miles, and now most of these Provinces or Colonies have many Churches, which against all opposition increase and flourish under the miraculous influence of Heaven. I make no doubt it will give a vast pleasure to the Honble. Society to observe the wonderfull Blessing of God on their pious Cares and Endeavours to promote the Christian Religion in these remote and dark Corners of the World, and the great Success that by the concomitant power of the Holy Ghost, has attended the faithfull Labours of their Missionarys, in the Conversion of so many from vile Errors and wicked Practices to the Faith of Christ, and the Obedience to his Gospell" [35].

* [A Large Bible, Prayer Book, Book of Homilies, with Cloths, for the Pulpit and Communion Table, and a silver Chalice and Paten, were given by Queen Anne to each of the Churches at these places and to Staten Island Church in 1706 [33].]

From the fanatical preachers, so common in America, the Church in New York (as in other Colonies) gained rather than lost. The character of these "enthusiasts," as they were called, may be gathered from the fact that in Long Island "several of the Teachers . . . as well as hearers" were "found guilty of the foulest and immoral practices," and others of them wrought themselves "into the highest degree of madness." "These accidents, together with the good books sent over by the Society," "taught the people what true Christianity is and what it is not" [36]. Thus reported the Rev. T. COLGAN in 1741. Eighteen years later the island, which in the previous generation had been "the grand seat of Quakerism," had become "the seat of infidelity." "A transition how natural," wrote the future Bishop SEABURY:—

"Bred up in intire neglect of all religious principles, in Hatred to the Clergy, and in Contempt of the Sacraments, how hard is their Conversion! Especially as they disavow even the necessity of any redemption. . . . It is evident to the most superficial Observer, that, where there have been the greatest number of Quakers among the first settlers in this country, there Infidelity and a Disregard to all Religion have taken the deepest Root; and if they have not intirely corrupted the religious Principles of the other Inhabitants, they have at least very much weakened them, and made them look upon Religion with Indifference. This seems to me the Reason why it is so hard to bring the People of that parish [Hempsted] or this [Jamaica] to comply with the Sacraments of the Christian Church, or to think themselves under any Obligations of duty to attend the public Worship of God." [L., Rev. S. Seabury, Oct. 10, 1759, and June 28, 1765 [37].]

Among the European settlers, both here and generally in America, were many who, before the Society had established its Missions, were as far removed from God as the Negroes and Indians, and indeed whose lives proved a greater hindrance to the spread of the Gospel than those of their coloured brethren. That any race should be disqualified from having the message of salvation, because of the colour of their skin or any other reason, was ever repudiated by the Society. To the care of the Negroes and Indians, as well as the Colonists, in the Province of New York it devoted much labour.

The instruction of the Negro and Indian slaves, and so to prepare them for conversion, baptism, and communion, was a primary charge (oft repeated) to "every Missionary . . . and to all Schoolmasters" of the Society in America. [See Instructions, pp. 839, 845 [38].] In addition to the efforts of the Missionaries generally, special provision was made in the Province of New York by the employment of sixteen clergymen and thirteen lay-teachers mainly for the evangelisation of the slaves and the free Indians. For the former a "Catechising School" was opened in New York city in 1704, under the charge of Mr. ELIAS NEAU. Mr. Neau was a native of France, whose confession of the Protestant Faith had there brought him several years' confinement in prison, followed by seven years in "the galleys." When released he settled at New York as a trader. He showed much sympathy for the slaves, and in 1703 drew the Society's attention to the great number in New York "who were without God in the world, and of whose souls there was no manner of care taken," and proposed the appointment of a Catechist among them. This office the Society prevailed upon him to undertake, and having

received a licence from the Governor of New York "to catechise the Negroes and Indians and the children of the town" he left his position of an Elder in the French Church and entirely conformed to the Church of England, "not upon any worldly account, but through a principle of conscience and hearty approbation of the English Liturgy," part of which he had formerly learnt by heart in his dungeons. In the discharge of his office Mr. Neau at first went from house to house, but afterwards got leave for some of the slaves to attend him. At his request, to further the work, the Society procured for him a licence from the Bishop of London, and prepared the draft of "a Bill to be offered to Parliament for the more effectual conversion of the Negro and other Servants in the Plantations," obliging all owners of slaves "to cause their children to be baptized within 3 months after their birth and to permit them when come to years of discretion to be instructed in the Christian Religion on the Lord's Day by the Missionaries under whose ministry they live," but the owners' rights of property not to be affected * [39]. Mr. Neau's labours were much blessed. The Rev. W. VESEY commended him to the Society in 1706 as "a constant communicant of our Church, and a most zealous and prudent servant of Christ, in proselytising the miserable Negroes and Indians among them to the Christian Religion whereby he does great service to God and His Church" [41].

The outbreak of some negroes in New York in 1712 created a prejudice against the school, which was said to have been the main cause of the trouble, and for some days Mr. Neau could scarcely venture to show himself, so bitter was the feeling of the slaveowners. But on the trial of the conspirators it was found that only one of them belonged to the school, and he was unbaptized—and that the most criminal belonged to masters who were openly opposed to their Christian instruction.

Nevertheless Mr. Neau found it necessary to represent to the Clergy of New York "the struggle and oppositions" he met in exercising his office from "the generality" of the "Inhabitants," who were "strangely prejudiced with a horrid notion thinking that the Christian knowledge" would be "a mean to make their Slaves more cunning and apter to wickedness" than they were [42].

To remove these suspicions Governor Hunter visited the school, ordered all his slaves to attend it, and in a proclamation recommended the Clergy to urge on their congregations the duty of promoting the instruction of the negroes [43].

This caused a favourable reaction. Mr. Neau reported in 1714 "that if all the slaves and domesticks in New York are not instructed it is not his fault" [44] and by the Governor, the Council, Mayor, and Recorder of New York and the two Chief Justices the Society was informed that Mr. Neau had performed his work "to the great advancement of Religion in general and the particular benefit of the free Indians, Negro Slaves, and other Heathens in those parts, with indefatigable Zeal and Application" [45]. After Mr. Neau's death

* In 1710, and again in 1712, the Society endeavoured to secure the insertion in the African Company's Bill of clauses for instructing the Plantation Negroes in the Christian religion [40].

in 1722 his work was carried on for a time by Mr. HUDDLESTONE and the Rev. J. WETMORE.

On the removal of the latter the Rev. T. COLGAN was appointed in 1726 on the representation of the Rector, Churchwardens and Vestry of Trinity Church, setting forth the great need of a Catechist in that city, "there being about 1400 Negroe and Indian Slaves, a considerable number of which have been already instructed in the principles of Christianity by Mr. Neau . . . and have received baptism and are communicants in that Church" [46]. The Mission was continued under an ordained Missionary during the remainder of the Society's connection with the Colony. From 1732 to 1740 the Rev. R. CHARLTON baptized 219 (24 adults), and frequently afterwards the yearly baptisms numbered from 40 to 60 [47].

Great care was taken in preparing the slaves for baptism, and the spiritual knowledge of some of them was such as might have put to shame many persons who had had greater advantages [48]. The Rev. S. AUCHMUTY reported that "not one single Black" that had been "admitted by him to the Holy Communion" had "turned out bad or been, in any shape, a disgrace to our holy Profession" [49]. During his time (1747-64) the masters of the negroes became "more desirous than they used to be of having them instructed" and consequently his catechumens increased daily [50].

At New Windsor, before holding the appointment at New York, and at Staten Island after, Mr. Charlton did good service among the negroes [51]. Caste seemed to have been unknown in his congregation at Staten Island, for he found it not only practical but "most convenient to throw into one the classes of his white and black catechumens" [52].

The same plan seems to have been adopted by the Rev. J. SAYRE of Newburgh, who catechised children, white and black, in each of his four churches [53].

The Rev. T. BARCLAY who used his "utmost endeavours" to instruct the slaves of Albany, discovered in 1714 "a great forwardness" in them to embrace Christianity "and a readiness to receive instruction." Three times a week he received them at his own house, but some of the masters were so "perverse and ignorant that their consent to the instruction of slaves" could "not be gained by any intreaties." Among the strongest opponents at first were Major M. Schuyler and "his brother in law Petrus Vandroffen [Van Driessen], Minister to the Dutch congregation at Albany," but "some of the better sort" of the Dutch and others encouraged the work, and "by the blessing of God" Mr. Barclay "conquered the greatest difficulties" [54].

Thus was the way prepared for others, and in the congregation at Schenectady some 60 years later were still to be found several negro slaves, of whom 11 were "sober, serious communicants" [55].

The free Indians, as well as the Indian and negro slaves, were an object of the Society's attention from the first. The difficulties of their conversion were great, but neither their savage nature nor their wandering habits proved such a stumbling block as the bad lives of the Europeans. Already the seeds of death had been sown among the natives.

"As to the Indians, the natives of the country, they are a decaying people," wrote the Rev. G. Munson of Rye in 1708. "We have not now in all this parish 20 Families, whereas not many years agoe there were several Hundreds. I have frequently conversed with some of them, and bin at their great meetings of *pawawing* as they call it. I have taken some pains to teach some of them but to no purpose, for they seem regardless of Instruction—and when I have told them of the evil consequences of their hard drinking &c. they replied that Englishmen do the same: and that it is not so great a sin in an Indian as in an Englishman, because the Englishman's Religion forbids it, but an Indian's dos not, they further say they will not be Christians nor do they see the necessity for so being, because we do not live according to the precepts of our religion, in such ways do most of the Indians that I have conversed with either here or elsewhere express themselves: I am heartily sorry that we shou'd give them such a bad example and fill their mouths with such Objections against our blessed Religion" [56].

Happily there were many Indians in the province of New York who had received such impressions of the Christian religion as to be "urgent in all their propositions and other conferences with the Governours, to have ministers among them to instruct them in the Christian faith." The French Jesuits had been endeavouring to make proselytes of them and had drawn over a considerable number to Canada, and there planted two castles near Mount Royal [Montreal], where priests were provided to instruct them, and soldiers to protect them in time of war [57]. Speaking in the name of the rest of the Sachems of the "Praying Indians of Canada," one of their chiefs thus addressed the Government Commissioners at Albany, N.Y., in 1700:—

"We are now come to Trade, and not to speak of Religion; Only thus much I must say, all the while I was here before I went to Canada, I never heard anything talk'd of Religion, or the least mention made of converting us to the Christian Faith; and we shall be glad to hear if at last you are so piously inclined to take some pains to instruct your Indians in the Christian Religion; I will not say but it may induce some to return to their Native Country. I wish it had been done sooner that you had had Ministers to instruct your Indians in the Christian Faith; I doubt whether any of us ever had deserted our native Country, but I must say I am solely beholden to the French of Canada for the light I have received to know there was a Saviour born for mankind; and now we are taught God is everywhere, and we can be instructed at Canada, Dowaganhae, or the uttermost Parts of the Earth as well as here" [58].

Moved by this and other representations received from the Earl of Bellamont (Governor of New York), the "Commissioners of Trade and Plantations" in England addressed Archbishop Tenison [59] and the Queen on the subject, with the result that an Order in Council was passed, viz.:—

"Att the Court att St. James's the third day of April 1703. Present the Queen's Most Excellent Maty. in Council. Upon reading this day at the Board a Representation from the Lords Comrs. of Trade & Plantations, dated the 2d of this month, relating to her Mats. Province of New York in America, setting forth, among other things, that as to the 5 Nations of Indians bordering upon New York, least the Intrigues of the French of Canada, and the influence their Priests, who frequently converse and sometimes inhabite with those Indians, should debauch them from her Mats. Allegiance, their Lordships are humbly of opinion that besides the usuall method of engaging the sd. Indians by Presents, another means to prevent the Influence of the French Missionaries upon them, and

thereby more effectually to secure their fidelity, would be, that two Protestant Ministers be appointed with a competent allowance to dwell amongst them in order to instruct them in the true religion & confirm them in their duty to Her Majesty; It is ordered by Her Maty. in Council, That it be as it is hereby referred to his Grace the Lord Archbishop of Canterbury, to take such care therein as may most effectually answer this service" [60].

The Order in Council was laid before the Society by the Archbishop, and confirmatory evidence was received from other sources, particularly from Mr. Robert Livingston [Livingston], Secretary for Indian Affairs in New York, who memorialised and interviewed the Society on the subject [61], and from the Rev. J. TALBOT, who reported in Nov. 1702 that "even the Indians themselves have promised obedience to the faith," five of their Sachems or Kings having told Governor Lord Cornbury (at a Conference at Albany) that "they were glad to hear that the Sun shined in England again since King William's death"; they admired that we should have "a squaw sachem" or "woman king," but hoped she would "be a good mother and send them some to teach them Religion and establish traffic amongst them, that they might be able to purchase a coat and not to go to Church in bear skins"; and so they sent the Queen a present, to wit "ten beaver skins to make her fine and one far [fur] muff to keep her warm"; and in signing the treaty they said "thunder and lightning should not break it on their part" [62]. It appearing that the Dutch ministers stationed at Albany from time to time had taken great pains in instructing the Mohawks, and had translated some forms and services &c., the Society sent "an honourable gratuity" to Mr. Lydius, "in consideration of his promoting the Christian Religion among the Indians," and expressed a desire that he should continue his endeavours [63]. Mr. Dellius, another Dutch minister, from Albany, being in Europe was invited to undertake a mission among the Five Nation Indians, but he "insisted upon such demands as were not within the Powers of the Society to grant" [64]. Eventually the Rev. THOROUGHGOOD MOOR, "with a firm courage and Resolution to answer the excellent designs of the Society" undertook the Mission, and arriving at New York in 1704 received all possible countenance and favour from the Governor, Lord Cornbury. But the Clergy of the province represented to the Society that

"it is most true the converting Heathens is a work laudable, Honourable and Glorious, and we doubt not but God will prosper it in the hands of our Good Brother Mr. Thorogood Moore, . . . but after all with submission we humbly supplicate that the children first be satisfied, and the lost sheep recovered who have gone astray among hereticks and Quakers who have denied the Faith and are worse than Infidels and Indians that never knew it" [65].

Soon after Mr. Moor's arrival at Albany, 50 miles from the Mohawk settlement, two Indians came and one thus addressed him:—

"Father we are come to express our joy at your safe arrival and that you have escaped the dangers of a dreadful sea, which you have crost, I hear, to instruct us in Religion. It only grieves us that you are come in time of war, when it is uncertain whether you will live or die with us."

Four other Indians, including one of their Sachems, visited and en-

couraged him, but although courteously received at the settlement also, it soon became evident that his Mission would not be accepted. After waiting at Albany nearly a year and using "all the means he could think of, in order to get the good will of the Indians, till their unreasonable delays and frivolous excuses, with some other circumstances, were a sufficient Indication of their Resolution never to accept him, and therefore expecting either no answer at all or at last a positive denial . . . he thought it better to leave them" [66]. Mr. Moor had by this time made the discovery that "to begin with the Indians is preposterous; for it is from the behaviour of the Christians here, that they have had, and still have, their notions of Christianity, which God knows, hath been generally such that it hath made the Indians to hate our religion," and that "the Christians selling the Indians so much rum, is a sufficient bar, if there were no other, against their embracing Christianity" [67].

Mr. Moor withdrew to Burlington, New Jersey, for a time, and Lord Cornbury (1705) promised the Society that he would endeavour to secure him a favourable reception by the Indians, adding "he is certainly a very good man" [68]. Mr. Moor had a rather different opinion of Lord Cornbury, who carried his scandalous practices so far as to exhibit himself in women's clothes on the ramparts of New York. For this Mr. Moor declared that he "deserved to be excommunicated" and hesitated not to refuse to administer the Holy Communion to the Lieut.-Governor (a supporter of Lord Cornbury) "upon the account of some debauch and abominable swearing" [69].

Retaliation followed. Summoned by Lord Cornbury to New York, on some charge of irregularity, Mr. Moor refused to obey what seemed to be an illegal warrant, and was arrested and imprisoned in Fort Anne by the Governor. The supposed irregularity was the celebrating of the Blessed Sacrament as often as "once a fortnight," "which frequency he was pleased to forbid" [70]; but Mr. Neau reported to the Society that the Governor's action was occasioned by the denunciation of his profligate habits* [71]. Mr. Moor escaped after a short imprisonment and embarked for England in 1707, but the ship and all in her were never heard of again.

In 1709 the Rev. THOMAS BARCLAY was appointed Missionary at Albany with a direction to instruct the neighbouring Indians; they accepted his ministry, and he soon had fifty adherents [72].

Soon after Mr. Barclay's appointment four of the Iroquois Sachems came to England and presented an address to Queen Anne, in which they said:—

"Great Queen, Wee have undertaken a long and dangerous voyage which none of our Predecessors cou'd be prevailed upon to do: The motive that brought us was that we might have the honour to see and relate to our great Queen, what we thought absolutely necessary for the good of her and us her allies, which are on the other side the great water."

* Colonel Morris characterised Lord Cornbury at this time (1707) as "the greatest obstacle that either has or is likely to prevent the growth of the Church" in New York and New Jersey, "a man certainly the Reverse of all that is good"; "the scandal of his life" being such "that were he in a civilized heathen country, he wou'd by the publick Justice be made an example to deter others from his practices" [71a]. [About a year later he was, in fact, deposed.]

Then followed expressions of loyalty, and the presentation of "Belts of Wampum" "as a sure token of the sincerity of the Six Nations," and then, still speaking "in the Names of all," they added:—

"Since we were in Covenant with our great Queen's Children, we have had some Knowledge of the Saviour of the World, and have often been importuned by the French by Priests and Presents, but ever esteemed them as men of Falsehood, but if our great Queen wou'd send some to Instruct us, they shou'd find a most hearty welcome."

The address was referred to the Society on April 20, 1710, "to consider what may be the more proper ways of cultivating that good disposition these Indians seem to be in for receiving the Christian faith, and for sending thither fit persons for that purpose, and to report their opinion without loss of Time, that the same may be laid before Her Majesty." [Letter of the Earl of Sunderland [72a].]

Eight days later the following resolutions were agreed to by the Society:—

"1. That the design of propagating the Gospel in foreign parts does chiefly and principally relate to the conversion of heathens and infidels: and therefore that branch of it ought to be prosecuted preferably to all others.

"2. That in consequence thereof, immediate care be taken to send itinerant Missionaries to preach the Gospel amongst the Six Nations of the Indians, according to the primary intentions of the late King William of glorious memory.

"3. That a stop be put to the sending any more Missionaries among Christians, except to such places whose Ministers are or shall be dead, or removed; and unless it may consist with the funds of the Society to prosecute both designs." [See p. 8.]

Other resolutions were adopted with a view to sending two Missionaries to the Indians, providing translations in Mohawk, and stopping the sale of intoxicating liquors to the Indians—"this being the earnest request of the Sachems themselves"—and a Representation to the Queen was drawn up embodying the substance of the resolutions and urging the appointment of a Bishop for America.

The Indian Sachems then had an interview with the Society, and the Bishop of Norwich informed them by their interpreter

"that this was the Society to which the Queen had referred the care of sending over Ministers to instruct their people in the Christian Religion and the Resolutions taken by the Sy. in relation to them were read and explained to them by the Interpreter, at which the Sachems profest great satisfaction and promised to take care of the Ministers sent to them and that they would not admit any Jesuites or other French Priests among them." It was thereupon "Ordered that 4 copies of the Bible in quarto with the Prayer Book bound handsomely in red Turkey Leather be presented in the Name of [the] Society to the Sachems" [73].

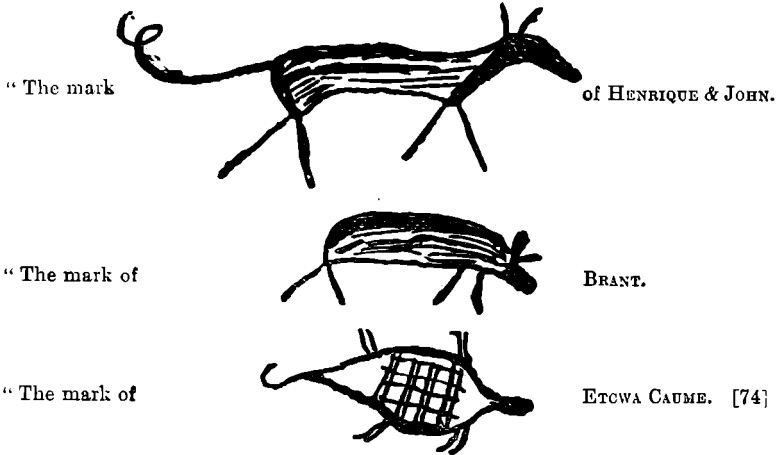
The Sachems returned their "humble thanks" for the Bibles, and on May 2, 1710, added the following letter:—

"To the Venble. Society for Propagation of the Gospel in foreign parts.

"'Tis with great satisfaction that the Indian Sachems reflect upon the usage and answers they received from the chief Ministers of Christ's religion in our great Queen's dominions, when they ask't their assistance for the thorough conversion of their nations: 'Tis thence expected that such of them will ere long come over

and help to turn those of our subjects from Satan unto God as may by their great knowledge and pious practices convince the enemies to saving faith that the only true God is not amongst them. And may that Great God of Heaven succeed accordingly all the endeavours of our great Fathers for his honour and glory.

“ This we desire to signify as our minds by Anadagarjouse and our Bror. Queder who have been always ready to assist us in all our concerns.



The Sachems wrote again before and after their return to America, to remind the Society of its promise to send two Missionaries [75]. For the “safety and conveniency of the Mission,” the Queen (who warmly supported the Society’s proposals) ordered the erection of a fort, a house, and a chapel. Towards the furnishing of the latter and of another among the Onontages, Her Majesty gave, among other things, Communion Plate, and the Archbishop twelve large octavo Bibles with tables containing the Lord’s Prayer, the Creed, and Ten Commandments; to these the Society added “a Table of their Seal finely painted in proper colours, to be fixed likewise in the Chappel of the Mohawks” [76]. The Rev. W. ANDREWS, who possessed colonial experience and a knowledge of the Indian language, was selected by the Archbishop for the Mission, and set out in 1712 [77]. Meanwhile the fort and chapel among the Mohawks had been completed, and the Rev. T. BARCLAY opened the latter on October 5, 1712, preaching from St. Matthew xxi. 13, “it being the desire of the Sachems” that he should “preach against the profanation of their Chappel, some being so impious as to make a slaughter-house of it” [78]. In November 1712 Mr. Andrews was formally received “with all imaginable satisfaction” by the Indians, who promised him “all civill and kind usage,” and expressed their thankfulness that one had been sent “to lead them in the way to Heaven, they being in the dark, full of dismal fears and perplexities, not knowing what shall become of them after this life” [79]. The Indians built a school-house, but were unwilling for their children to be taught any other than their

own language, "for it had been observed that those who understood English or Dutch were generally the worst people," because it gave them an opportunity of learning the vices of the traders [80]. With the assistance of a Dutch minister, school-books and portions of the Prayer Book and of the Bible were provided in the Mohawk language [see p. 800], and for a time a good impression was made, Mr. Andrews baptizing fifty-one Indians in six months and having eighteen communicants [81]. He also had some success among the Onidans, who were settled 100 miles distant from the Mohawks; in visiting them he "lay several nights in the woods, and on a bear's skin"; the people "heard him gladly," and permitted him to baptize their children [82].

But the traders hindered the Mission, because Mr. Andrews exposed "their ill practices in bringing too much rum among these poor people," and "in cheating them abominably in the way of traffick" [83]. The Drink Act having expired, the Dutch sold spirits wholesale, and the result was a corresponding drunkenness, at which times the Indians became ungovernable; but when sober they were civil and orderly, and if then reproved their common answer was, "Why do you Christians sell us so much rum?" [84]. The Society adopted a Representation to the King for the suppression of the sale of rum to the Indians, it being what most of them desired, but the new restrictions were soon evaded [85]. The Indians now began to weary of instruction and went hunting, taking the boys with them; and some Jesuit emissaries from the French at Quebec and some unfriendly Tuscaroras from North Carolina came and stirred up jealousies against the English. From this time the Indians would only mock at Mr. Andrews' efforts, and at last absolutely forbid his visiting them, and left off attending chapel and school [86].

By Governor Hunter the Society was assured in 1718 that Mr. Andrews' want of success was not owing "to his want of care or attendance," but that from the first he was of opinion that the "method would not answer the ends and pious intentions" of the Society. The Mission was therefore suspended in 1719 [87].

From Mr. Andrews' accounts, the Indians were extremely poor; in winter they were unable for four or five months to "stir out for cold," and in summer they were "tormented with flies and muscatoes," and could not travel on foot "for fear of rattlesnakes" [88].

Their notions of a future state were that "those who live well, when they die go to Heaven," which they called "the other country, where is good eating and drinking &c. but those that live ill, when they die go to a poor barren country where they suffer hunger and the want of everything that is good." When they died they were buried with their bows and arrows, dishes and spoons "and all other things that they have necessary for their journey into the other country" [89].

When by continuance of the peace and by mutual intercourse with the English the Iroquois appeared to become more civilised, the Society appointed the Rev. J. MILN to Albany in 1727. The Indians at Fort Hunter, who formed part of his charge, received him "with much respect and civility," and he found them "very well disposed to receive the Gospel," some having been "pretty well instructed in the grounds of Christianity by Mr. Andrews" [90]. The result of his labours was

thus described by the Commanding Officer of Fort Hunter Garrison in 1735:—

“I have found the Mohawk Indians very much civilized which I take to be owing to the Industry and pains taken by the Rev. Mr. John Miln in teaching and instructing them in the Christian religion. . . . The number of Communicants increases daily. . . . The said Indians express the greatest satisfaction with Mr. Miln. . . . They are become as peremptory in observing their rules as any Society of Christians commonly are. . . . They are very observing of the Sabbath, convening by themselves and singing Psalms on that day and frequently applying to me that Mr. Miln may be oftener among them.” [Certificate of Walter Butler, October 26, 1735 [91].]

In April 1735 Mr. HENRY BARCLAY, son of the second Missionary to the Indians, was appointed Catechist at Fort Hunter. Born and educated in America, he soon acquired a knowledge of the Indian language, which helped to make him an efficient and acceptable Missionary, and on his return from ordination in England in 1738 many of the Indians “shed tears for joy” [92]. Soon after, he reported “That there grew a daily reformation of manners among the Mohocks [Mohawks] and an increase of virtue proportionable to their knowledge; inasmuch that they compose a regular, sober congregation of 500 Christian Indians of whom 50 are very serious Communicants” [93]. At Albany in 1740 he preached to “a considerable number of the Six Indian Nations,” in the presence of the Governor and several of the Council of the Province, and the Mohawks made their responses “in so decent and devout a manner as agreeably surprised all that were present” [94]. The Missionary’s influence over the Mohawks was seen in “a great reformation,” “especially in respect of drunkenness, a vice they were so intirely drowned in” that at first “he almost despaired of seeing an effectual reformation.” By 1742 only two or three of the tribe remained unbaptized, and in their two towns were schools taught “with surprising success” by two natives, one of whom—Cornelius, a Sachem—also read prayers during Mr. Barclay’s absence* [95].

The French nearly succeeded again in closing the Mission. In 1745 their emissaries alarmed the Indians in dead of the night with an account that “the white people were coming to cut them all in peices”; this “drove the poor creatures in a fright into the woods,” whither Mr. Barclay sought them and endeavoured to persuade those he could find of the falsehood of the report; but “the five or six Indians who had been bribed to spread the report” stood to it, and said that Mr. Barclay, notwithstanding his seeming affection for them, was “the chief contriver of the Plot, and was in league with the Devil, who was the author of all the Books” which Mr. Barclay had given them. Few at the lower Indian town believed them, but those of the upper one were “all in a flame threatening to murder all the white inhabitants about them,” and they sent expresses to all the Six Indian Tribes for assistance. Whereupon Mr. Barclay summoned the Commissioners for Indian affairs at Albany, who with great difficulty “laid the

* Mr. Barclay ministered also to a white congregation at Fort Hunter—in Dutch and English. In 1739-40 he records that his charge had much increased by new settlers, chiefly from Ireland, who proved “a very honest sober, industrious, and religious people” [96].

storm" [97]. In November 1745 the French Indians came to an open rupture with the English, and with a party of French "fell upon a Frontier settlement which they laid in ashes," taking about 100 prisoners. For some time after they kept the county of Albany in "a continual alarm by skulking parties," who frequently murdered or carried off the inhabitants, "treating them in the most Inhumane and Barbarous manner." During this trouble the Mohawks declined active co-operation with the English and kept up a correspondence with the enemy, but their loyalty soon revived, never again to be shaken [98].

Mr. Barclay was transferred to New York in 1746, but the Indian Mission was continued by a succession of able Missionaries—Revs. J. OGILVIE (1749-62), J. J. OEL (1750-77), T. BROWN (1760-66), H. MUNRO (1768-75), J. STUART (1770-78), besides lay teachers, English and Native. Among the latter was Abraham, a Sachem, "who being past war and hunting read prayers at the several Mohock Castles by turns" [99]. The advantage of the Mission to the English became apparent to all during the wars in which the country was involved, the Mohawks joining the British troops, and being "the only Indian nation" "who continued steadily in our interest."

During General Braddock's unfortunate expedition, a famous "half Indian King" distinguished himself greatly, and twelve of the Mohawk leaders—six of them regular communicants—fell in the action at Lake George [100]. In 1759-60 the Rev. J. OGILVIE attended the British expedition to Niagara, in which all the Mohawks and "almost all the Six Nations," co-operated—the Indian fighting men numbering 940. He "officiated constantly to the Mohawks and Oneidas who regularly attended Divine service." Twice in passing the Oneida town Mr. OGILVIE baptized several of that tribe, including three principal men and their wives, who had lived many years together, according to the Indian custom, and whose marriage immediately followed their baptism. General Amherst, who visited the Oneida town, "expressed a vast pleasure at the decency with which the service of our Church was performed by a grave Indian Sachem." During the expedition the General always gave public orders for service among the Indians [101].

On the other hand, intercourse with the Europeans brought the Indians great temptation, which, when not engaged in war, they were often unable to resist. The effects of strong liquor drove them mad at times, so that they burnt their huts, and threatened the lives of their families, and at one period there were 55 deaths within six months, chiefly from drink [102].

On the arrival of the Rev. J. STUART he was enabled, with the assistance of the Sachems, to stop the vice "in a great degree," and to effect a great improvement in their morals [103]. There were other encouragements. When at home the Mohawks regularly attended service daily, and when out hunting some would come 60 miles to communicate on Christmas Day [104].

The Schools too were appreciated; one of the natives taught 40 children daily, and Catechist BENNET had "a fine company of lively pretty children" under his care, who were "very ingenious and orderly," and whom he taught in Mohawk and English; and the parents were so

gratified that they sent their children for instruction from a distance of 30 miles. Mr. BENNET had some medical knowledge also, which he turned to good account [105].

Although the Missionaries' work had been mainly among the Mohawks, some Converts were made of the Oneidans and Tuscaroras, and the Society had frequent correspondence with Sir William Johnson (Government Superintendent of Indian Affairs in America) and several of the Clergy with a view to the conversion of all the native races, for which purpose a comprehensive scheme was submitted to the Government by the Rev. C. INGLIS. In 1770, while Dr. Cooper and Mr. Inglis were on a visit to Sir W. Johnson, they were surprised with a deputation of nine Indians from the lower Mohawk Castle, who "expressed their regard and admiration of Christianity as far as they could be supposed to be acquainted with it and a grateful sense of past favours from the Society and most earnestly intreated fresh Missionaries to be sent among them." Towards meeting their wishes the Society placed Missionaries and teachers at Schenectady, Fort Hunter, and Johnstown [106].

Efforts for a further extension were to a great extent fruitless in consequence of the political troubles. The Mohawks and others of the Six Nations, "rather than swerve from their allegiance" to Great Britain, elected to abandon their dwellings and property, and join the loyalist army [107]. Eventually they were obliged to take shelter in Canada, where for fifty years the Society ministered to them [pp. 139-40, 165-8].

While they remained at Fort Hunter the Rev. J. STUART "continued to officiate as usual, performing the public service intire, even after the declaration of Independence," notwithstanding that by so doing he "incurred the Penalty of High-Treason by the new Laws." But as soon as his protectors were fled he was made "a prisoner and ordered to depart the province" with his family, within four days, on peril of being "put into close confinement," and this merely on suspicion of being a "loyal subject of the King of Great Britain." He was, however, admitted to parole and confined for three years within the limits of the town of Schenectady, during which time his house was "frequently broken open by mobs," his "property plundered," and "every kind of indignity" offered to his person "by the lowest of the Populace." His church was also "plundered by the rebels," a "Barrel of Rum" was "placed in the reading desk," and the building was employed successively as a "tavern," a "stable," and "a Fort to protect a Set of as great Villains as ever disgraced humanity." At length his farm and the produce of it were taken from him "as forfeited to the State." As a last resource he proposed to open a Latin School for the support of his family, "but this Privilege was denied." With much difficulty he then obtained leave to remove to Canada, on condition of giving bail of £400, and either sending "a Rebel Colonel" in exchange or returning to Albany and surrendering himself a prisoner, whenever required [108].

The losses to which the loyalists were subjected during the war were manifold. The "King's troops" often plundered those whom they were sent to protect, while among the opposite party were some lost to all sense of humanity, who scrupled not to deprive "children and infants" "of their clothes"—even women in childbed had "the

sheets torn from their beds" [109]. The Clergy were specially marked out for persecution by the Revolutionists, and the death of several was hastened thereby. The Rev. L. BARCOCK of Philipsburg was detained in custody nearly six months, and then dismissed sick in February 1777, and ordered to remove within ten days. "He got home with difficulty, in a raging fever," and died a week after.

According to Dr. INGLIS and others, the Rev. E. AVERY of Rye was "murdered by the rebels" in "a most barbarous manner," on Nov. 3, 1776, "for not praying for the Congress," "his body having been shot thro', his throat cut, and his corpse thrown into the public highway," but Dr. SEABURY seemed to impute his death to insanity occasioned by the losses he had sustained [110].

Dr. SEABURY himself "experienced more uneasiness" than he could describe. On a charge of issuing pamphlets "in favour of Government," he was carried a prisoner into Connecticut by the self-styled "Sons of Liberty" in 1775, and on returning to his Mission he was for a month subjected to daily insults from "the rebel army" on their way to New York. After the declaration of independency, an Edict was published at New York "making it death" to support the King, or any of his adherents. Upon this he shut up his church, "fifty armed men" being sent into his neighbourhood. Most of his people declared they would not go to church till he was at liberty to pray for the king. On the arrival of the British troops at Staten Island, and of two ships of war in the Sound, the friends of Government were seized and the coast was guarded, and his situation became very critical. After the defeat of the rebels on Long Island a body of them fixed themselves within two miles of his house, but by "lodging abroad," with the help of his people, he avoided arrest. On September 1, 1776, it happened that the guard was withdrawn from a post on the coast, and the guard that was to replace it mistaking their route gave him an opportunity of effecting his escape to Long Island. "The very next day" his house "was surrounded and searched, and a guard placed at it for several nights, till Mrs. Seabury, wearied with their impertinence," told them that he was fled to the [British] army, where she did not doubt but he would be "very well pleased to give them a meeting." They then vented their rage on his church and his property, converting the former into an hospital, tearing off the covering and burning the pews, and doing great damage to the latter. It is just to add that none of the revolutionists residing in his own Mission ever offered him any insult or attempted to do him any injury; indeed he says "the New England rebels used frequently to observe, as an argument against me, that the nearer they came to West Chester, the fewer Friends they found to American Liberty: that is to Rebellion" [111].

In the trials to which the Church and country were subjected it was a satisfaction to the Society to be assured that "all their Missionaries" in the province, as well as the Clergy on the New York side of the Delaware and many on the other, "conducted themselves with great propriety and on many trying occasions with a Firmness and Steadiness that have done them Honour" [112]. Such was the testimony of Dr. Seabury (December 29, 1776)—afterwards the first American Bishop—to which it will be fitting and sufficient to add

the following particulars from a report of the Rev. C. INGLIS, dated New York, October 31, 1776:—

“ . . . All the Society's Missionaries . . . in New Jersey, New York, Connecticut, and so far as I can learn in the other New England Colonies, have proved themselves faithful, loyal subjects in these trying times, and have to the utmost of their power opposed the spirit of disaffection and rebellion which has involved this continent in the greatest calamities. . . All the other Clergy of our Church in the above Colonies, though not in the Society's service, have observed the same line of conduct; and although their joint endeavours could not wholly prevent the rebellion, yet they checked it considerably for some time.” But since May 1775 “violences” had “gradually increased,” and this, with the delay of reinforcements and the abandonment of the province by the King's troops, reduced the loyalists “to a most disagreeable and dangerous situation, particularly the Clergy, who were viewed with peculiar envy and malignity by the disaffected,” “an abolition of the Church of England” being “one of the principal springs of the dissenting leaders' conduct. . . . The Clergy, amidst this scene of tumult and disorder, went on steadily with their duty; in their sermons, confining themselves to the doctrine of the Gospel, without touching on politics; using their influence to allay . . . heats and cherish a spirit of loyalty among their people. This conduct . . . gave great offence” to the “flaming patriots, who laid it down as a maxim ‘that those who were not for them were against them.’” The Clergy were “everywhere threatened, often reviled . . . sometimes treated with brutal violence.” Some were “carried prisoners by armed mobs into distant provinces . . . and much insulted, without any crime being alleged against them . . . some . . . flung into jail . . . for frivolous suspicions of plots, of which even their accusers afterwards acquitted them.” Some were “pulled out of the reading-desk because they prayed for the King, and that before independency was declared.” Others were fined for not appearing “at militia musters with their arms.” Others “had their houses plundered.” “Were every instance of this kind faithfully collected, it is probable that the sufferings of the American Clergy, would appear in many respects, not inferior to those of the English Clergy in the great rebellion of last [*i.e.* the 17th] century; and such a work would be no bad supplement to Walker's ‘Sufferings of the Clergy.’”

The “declaration of independency” by the Congress in July 1776 “increased the embarrassments of the Clergy. To officiate publicly, and not pray for the King and royal family according to the liturgy, was against their duty and oath, as well as . . . their conscience; and yet to use the prayers . . . would have drawn inevitable destruction on them. The only course . . . to avoid both evils was to . . . shut up their Churches.” This was done in most instances in the provinces mentioned. Mr. BEACH of Connecticut was said to have declared “that he would do his duty, preach and pray for the King, till the rebels cut out his tongue.” The “Provincial Convention of Virginia” published “an edict” for the omission from the liturgy of “some of the collects for the King,” and the substitution of the word “Commonwealth” for “King” in others. New York Province, “although the

most loyal and peaceable of any on the continent, by a strange fatality" became the scene of war and suffered most, especially the capital, in which Mr. Inglis was left in charge of the churches.

Soon after the arrival of the revolutionary forces in the city (April 1776), a message was brought to Mr. Inglis that "General Washington would be at church, and would be glad if the violent prayers for the King and royal family were omitted." The message was disregarded, and the sender—one of the "rebel generals"—was informed that it was in his power to shut up the churches but not to make "the clergy depart from their duty." This drew from him "an awkward apology for his conduct," which appeared to have been "not authorized by Washington." May 17 was "appointed by the congress as a day of public fasting, prayer and humiliation," and at the request of the Church members in New York Mr. Inglis preached, making "peace and repentance" his subject, and disclaiming "having anything to do with politics." Later on "violent threats were thrown out" against the Clergy "in case the King were any longer prayed for." One Sunday during service a company of "armed rebels" "marched into the church with drums beating and fifes playing, their guns loaded and bayonets fixed as if going to battle." The congregation were terrified, fearing a massacre, but Mr. Inglis took no notice and went on with the service, and after standing in the aisle for about fifteen minutes the soldiers complied with an invitation to be seated. On the closing of the churches the other Clergy left the city, but Mr. Inglis remained ministering to the sick, baptizing children, and burying the dead, and refusing to yield up possession of the keys of the buildings. During this period he was "in the utmost danger." In August he removed to Long Island, and after the defeat of the "rebels" there he returned to New York to find the city pillaged. The bells had been carried off, "partly to convert them into cannon, partly to prevent notice being given" of a meditated fire. On Wednesday, September 18, one of the churches was re-opened, "and joy was lighted up in every countenance on the restoration of our public worship." But while the congregation were congratulating themselves, several "rebels" were secreted in the houses, and on the following Saturday they set fire to the city, one-fourth of which was destroyed. The loss of Church property, estimated at £25,000, included Trinity Church, Rectory, and School, and about 200 houses. But "upon the whole the Church of England" in America had "lost none of its members by the rebellion as yet"—none, that is, whose departure could be "deemed a loss." On the contrary, its own members were "more firmly attached to it than ever." And "even the sober and more rational among dissenters" looked "with reverence and esteem on the part which Church people" acted.

Mr. Inglis concluded by urging that, on the suppression of the rebellion, measures should be taken for placing the American Church "on at least an equal footing with other denominations by granting it an episcopate, and thereby allowing it a full toleration" [113].

On the death of Dr. AUCHMUTY in 1777 Mr. INGLIS succeeded to the rectory of Trinity Church—"the best ecclesiastical preferment in North America"—a position which he was soon forced to abandon.

“ Political principles and the side which people have taken ” became “ the only tests of merit or demerit in America,” consequently “ in the estimation of the New Rulers ” he laboured “ under an heavy load of guilt.” The “ specific crimes, besides loyalty, laid to his charge ” were (1) the foregoing letter which he wrote to the Society ; (2) “ a sermon preached to some of the new corps, that same year, and published at the desire of General Tryon and the Field Officers who were present ” ; (3) “ a visit he paid to a rebel prisoner,” at the direction of the British Commander-in-Chief. The prisoner was confined on suspicion of a design to set fire to the city. After examining him Dr. Inglis believed him to be innocent and so reported, which saved the man’s life, yet this was afterwards “ alledged against the Doctor as a most heinous offence.” “ Ludicrous as these things may seem to men not intimately and practically acquainted with American politics,” he felt they were “ serious evils.” “ For these and these only ” he was “ at-tainted proscribed and banished and his estate . . . confiscated and actually sold : to say nothing of the violent threats thrown out against his life.” Notwithstanding that “ popular phrenzy ” had “ risen to such an height ” as to confound “ all the distinctions of right and wrong,” he hesitated to remove because of “ the injuries his congregations would sustain,” but eventually his position became untenable, and in 1783 he applied to be admitted on the Society’s list in Nova Scotia. The request was acceded to ; but when he settled in that colony it was not simply as a Missionary but as the first Colonial Bishop [114].

(See also the next chapter and the Statistical Summary on p. 86.)

CHAPTER XII.

SUMMARY OF RESULTS OF THE SOCIETY'S WORK IN THE UNITED STATES.

At the commencement of the American War the Society was helping to support 77 Missionaries in the United States. But as the rebellion progressed nearly all of them were forced to retire from their Missions, many of them penniless, and for the relief of the distressed among them and the other Clergy a fund was raised in England [1]. Eventually a few took the oath of allegiance to the Republic. Of the remainder some were provided with army chaplaincies, others with Missions in Nova Scotia, New Brunswick, and Canada. Some returned to England, a few of whom, entirely disabled, received a compassionate allowance from the Society. The severance of the American Colonies from the mother country, while it almost destroyed the Church in the "United States," set her free to obtain that gift of the episcopate so long denied. As soon as the peace was made (1783), Dr. SAMUEL SEABURY, elected Bishop by the Clergy of Connecticut, went to England for consecration, which he at length obtained from the Bishops of the Scottish Church at Aberdeen, on November 14, 1784. [See pp. 749-50.] On February 4, 1787, Drs. WHITE and PROVOOST were consecrated Bishops of Pennsylvania and New York respectively, in Lambeth Palace Chapel, and on September 19, 1790 (in the same place), Dr. MADISON, Bishop of Virginia. The episcopate thus established has so grown that in the United States there are now 75 Bishoprics, with a total of 4,811 Clergy; and Missions have been sent out by the American Church to Greece, West Africa, China, Japan, Haiti, Mexico, Brazil, Cuba, and Porto Rico (*see* p. 87).

In withdrawing from the Mission field in the United States in 1785 the Society arranged for the continuance of the salaries of the Missionaries then officiating there, up to Michaelmas in that year, and undertook to provide to the utmost of its power for such as elected "to repair into any of the King's dominions in America." In making this announcement it was stated that

"The Society . . . regret the unhappy events which confine their labours to the Colonies remaining under His Majesty's Sovereignty. It is so far from their thoughts to alienate their affections from their brethren of the Church of England, now under another Government, that they look back with comfort at the good they have done, for many years past, in propagating our holy religion, as it is professed by the Established Church of England; and it is their earnest wish and prayer that their zeal may continue to bring forth the fruit they aimed at, of pure religion and virtue; and that the true members of our Church, under whatever civil Government they live, may not cease to be kindly affectioned towards us" [2].

The subsequent proceedings of the American Church show how nobly it has striven to fulfil this wish and prayer, and in the growth of that Church and its undying expressions of gratitude the Society find ample reward for its labours and encouragement to fresh



THE RIGHT REV. SAMUEL SEABURY, D.D.

(The first Bishop of the American Church.)

Consecrated Bishop of Connecticut, at Aberdeen, on November 14, 1784.

conquests. At the first "General Convention" of the American Church (which was held in Christ Church, Philadelphia, Sept. 27—Oct. 5, 1785), an address to the Archbishops and Bishops of the Church of England was adopted, asking them to consecrate Bishops for America, and conveying the following acknowledgment:—

"All the Bishops of England, with other distinguished characters, as well ecclesiastical as civil, have concurred in forming and carrying on the benevolent views of the Society for Propagating the Gospel in Foreign Parts; a Society to whom, under God, the prosperity of our Church is, in an eminent degree, to be ascribed. It is our earnest wish to be permitted to make, through your lordships, this just acknowledgment to that venerable Society; a tribute of gratitude which we rather take this opportunity of paying, as while they thought it necessary to withdraw pecuniary assistance from our Ministers, they have endeared their past favours by a benevolent declaration, that it is far from their thought to alienate their affections from their brethren now under another government; with the pious wish that their former exertions may still continue to bring forth the fruits they aimed at of pure religion and virtue. Our hearts are penetrated with the most lively gratitude by these generous sentiments; the long succession of former benefits passes in review before us; we pray that our Church may be a lasting monument of the usefulness of so worthy a body; and that her sons may never cease to be kindly affectioned to the members of that Church, the Fathers of which have so tenderly watched over her infancy" [3].

In the Preface to the American Prayer Book the "nursing care and protection" of the Society is also recognised, and from generation to generation gratitude flows, warmth of expression seeming to increase rather than diminish as time goes on.

On the occasion of the Society's third jubilee, the President, Archbishop Sumner [L., March 28, 1851] submitted to the American Bishops

"whether, in a time of controversy and division, the close communion which binds the Churches of America and England in one would not be strikingly manifested to the world, if every one of their dioceses were to take part in commemorating the foundation of the oldest Missionary Society of the Reformed Church, a Society which, from its first small beginnings in New England, has extended its operations into all parts of the world, from the Ganges to Lake Huron and from New Zealand to Labrador. Such a joint Commemoration, besides manifesting the rapid growth and wide extension of our Church, would serve to keep alive and diffuse a Missionary spirit and so be the means, under the Divine blessing, of enlarging the borders of the Redeemer's Kingdom."

No gift was desired, but only "Christian sympathy and the communion of prayer" [4]. The American Bishops cordially responded to the invitation, and their answers (and others), so full of gratitude to the Society and of brotherly feeling to the Church at large, occupy 23 pages of the Annual Report for 1851 [5].

At the jubilee celebration in New York City (June 16, 1851), Trinity Church was "crowded to its utmost capacity, and more than 2,000 persons went away from the doors unable to find an entrance." The offerings amounted to \$3,292 for Diocesan Missions, and at the same time the vestry made a noble gift towards the endowment of the Missionary Bishopric at Cape Palmas, West Africa [6].

At the request of the Society, made "with a view to a fuller and more complete intercommunion between the distant portions of the Church," two of the American Bishops were delegated to take part in the concluding services of the jubilee year [7]. The Bishop of Western New York preached at St. James's Piccadilly, on June 15,

1852, and the Bishop of Michigan in St. Paul's Cathedral on the following day, this being the first occasion on which the anniversary sermon was delivered by an American Bishop. In return the Society by invitation sent delegates to the meeting of the Board of Missions held in New York during the session of the General Convention in October 1852. The delegates (Bishop SPENCER (formerly of Madras), Archdeacon J. SINCLAIR of Middlesex, the Rev. E. HAWKINS, Secretary of the Society, and the Rev. H. CASWALL, Vicar of Figheldean) were instructed that the principal objects of the Society in sending them on this "honourable mission" were (1) "to show its appreciation of the readiness with which the American Bishops sent the deputation to England"; (2) "to strengthen and improve . . . the intimate relations which already happily exist between the mother and daughter Churches, and which are the proper fruit of their essential unity"; (3) "to receive and communicate information and suggestions on the best mode of conducting missionary operations" [8].

The delegates were blessed beyond their hopes in their undertaking. They were "invariably welcomed by our American brethren." The General Convention declared that they would "aim in all proper ways to strengthen the intimate relations" between the two Churches, and that they "devoutly recognise the hand of God in planting and nurturing through the Society" the Church in their country and "thankfully acknowledge the debt of gratitude" [9]. The action taken by the Society on the report of the delegation was—

(1) To arrange for an exchange of publications.

* (2) To express its hope that in all cases of the establishment of the Missions and the appointment of Bishops in territories independent of the British Crown, a full and friendly communication may be kept up between the English Church Missionary Societies and the American Board of Missions.

(3) To obtain the drawing up by the President of suitable forms of prayer "for an increase of labourers in the Lord's vineyard," and "for a blessing on Missionaries and their labours." (These prayers were extensively circulated by the two principal Missionary Societies of the Church, and by the representatives of other Communion also.)

(4) To undertake the preparation of a manual for the instruction and guidance of its Missionaries in heathen lands.

* (5) To refer to the Archbishop of Canterbury the question of the ancient Churches of the East.

(6) To express its gratification at the success attending "the weekly collections in Church for Missionary and other charitable purposes in America," but to leave to the English Church the adoption of such measures as they may deem most expedient and effectual for raising funds on the Society's behalf.

(7) To prepare a plan for securing the introduction† of Church emigrants to Clergy in their new homes [10].

It has been the privilege of the Society to be the chief instrument not only of planting branches of the mother Church in foreign parts, but also of drawing them together in closer communion. And although the hope expressed by the Bishop of Vermont was not

* 2 and 5 were thus modified after conference of the Society with the C.M.S.

† The need of this will be seen by a perusal of pp. 818-9.

realised for some years, it should not escape notice that it was the celebration of the Society's Jubilee which occasioned the first suggestion of a Lambeth Conference [see pp. 761-2]. After the first Conference (in 1867), in which the American Church was largely represented, a wish was expressed by many members of the Society to enrol the Bishops of that Church among the vice-presidents of the Society. This was found to be impracticable, and consequently the Society instituted in 1868 an order of Associates in which persons who are not British subjects could be included. The Associates are not members of the Corporation, but hold an honorary position, with liberty to attend the Board meetings but without the right of voting, and annually from 1869 to the present time the Bishops of the Church in the United States "in communion with the Church of England" have been elected to the office—the appointment (as the House of Bishops declared at the General Convention of 1871) being gratefully accepted "with unfeigned satisfaction" [11].

On three occasions since its withdrawal from the United States field the Society has shown its sympathy with the American Church by pecuniary gifts. At the reception of the two Episcopal delegates by the Society in 1852 a sum of £500 was voted out of the Jubilee Fund in aid of a plan set on foot by the Corporation of St. George the Martyr, New York, "for the erection and endowment of a free hospital, with a chapel, for the temporal and spiritual benefit" of the Church emigrants from England arriving at New York. Owing to delay in carrying out the plan the grant was not paid until 1862, and the terms were then so modified that the money was "equally divided between the Anglo-American Church of St. George the Martyr and St. Luke's Hospital, New York" [12].

In 1870 the Society opened a special fund in aid of Bishop Tuttle's Mission to the Mormons at Salt Lake City, where there were 50,000 English people, of whom 15,000 were baptized members of the Church, and in 1871 it supplemented the contributions thus raised by a grant of £50 towards the completion of a church and provision of school accommodation [13].

Similarly, in 1874, the Society granted £100 towards providing ministrations for some artisans, members of the mother Church, in Portland and other towns in the Diocese of Maine. The offering was made to Bishop Neely "as a token of brotherly and Christian recognition" [14], and this feeling has been reciprocated on every opportunity that has offered. The 171st anniversary of the Society, held in St. Paul's Cathedral on July 4, 1872, was distinguished by its being made the occasion for the public reception and first use of an *alms-basin*, presented by the American Church to the Church of England, as "a slight token of the love and gratitude which" (they said) "we can never cease to cherish towards the heads and all the members of that branch of the Church Catholic from which we are descended, and to which we have been 'indebted,' first, for a long continuance of nursing care and protection, and in later years for manifold tokens of sympathy and affectionate regard." The gift originated from a visit paid to the General Convention in the previous

October by Bishop Selwyn of Lichfield, who now tendered it, and in accepting it the Archbishop of Canterbury said :—

“ I receive this offering of love from our sister Church beyond the Atlantic, and I beg all of you who are here present, and all Christian people, to unite in your prayers to Almighty God that the richest blessing of His Holy Spirit may descend upon our brethren who thus express to us their Christian love ; that for ages to come these two Churches, and these two great nations, united in one worship of one Lord, in one Faith, as they are sprung from one blood, may be the instruments, under the protection of our gracious Redeemer, of spreading His Gospel throughout the world and securing the blessings of Christian civilisation for the human race ” [15].

At the 150th anniversary of St. John's Church, Providence (1873), Bishop Clark of Rhode Island said that not less than \$18,000 or \$20,000 were contributed by the Society to that parish alone, and not much less than \$100,000 on the whole to the churches in Rhode Island. The seed so freely cast “ seemed to yield a very inadequate return, and the wonder is that the hand of the sower did not fail and the faith and patience of our friends . . . become exhausted.” But “ in these latter days an ample harvest has been reaped.” (The offering on this occasion, £100, was given to the Society.) Within the previous ten years (1863-73) St. John's Parish (besides gifts to colleges and other institutions) contributed \$97,652 to Church work, including \$20,268 to Foreign Missions [16].

In connection with the assembling of the Bishops for the Lambeth Conference in 1878 a Missionary Conference was held by the Society in London on June 28, on which occasion Bishop Littlejohn of Long Island said :—

“ For nearly the whole of the eighteenth century this Society furnished the only point of contact, the only bond of sympathy, between the Church of England and her children scattered over the waste places of the New World. The Church herself, as all of us now remember with sorrow, was not only indifferent to their wants, but, under a malign State influence, was positively hostile to the adoption of all practical measures calculated to meet them. It is, therefore, with joy and gratitude that we, the representatives of the American Church, greet the venerable Society on this occasion as the first builder of our ecclesiastical foundations, and lay at her feet the golden sheaves of the harvest from her planting. And whatever the tribute to be paid her by the most prosperous of the colonial Churches to-day it cannot exceed in thankful love and earnest goodwill that which we are here to offer. Verily in that comparatively narrow coast belt along the Atlantic, which, in the eighteenth century bounded the Christian endeavours of this Society, the little one has become a thousand, and the small one a strong nation. . . . And this, thank God, is the return we make this day for the seed sown by this Society beside some waters in the New World more than a century ago. It speaks its own moral, and with an emphasis which not even the most eloquent tongue could rival. . . . May God speed the work of this Society in the future as in the past. The greatest, the most enduring, the most fruitful of all Missionary organisations of Reformed Christendom, may it continue to be in the years to come, as in those which are gone, the workshop of Churches, the treasury of needy souls all over the world, a chosen instrument of the Holy Spirit, for upbuilding and guiding the Missions of the Holy Catholic Church in all lands and among all peoples which as yet know not God and Jesus Christ whom He has sent to be the Saviour of the world ” [17].

In this year the American Bishops were formally thanked by the Society for “ the hearty sympathy ” which they had shown with its work during their sojourn in England, “ and for the valuable services which they have rendered to its cause ” [18].

In 1882 the Diocesan Convocation of Central Pennsylvania decided that a Church being erected at Douglassville should be recognised as a memorial of the Society's "loving care" [19]. [*See also* Resolution of New York Diocesan Convention, 1872 [20].]

The Centenary of the American Episcopate being an event which could not pass without the Society's congratulations, the following resolution was adopted in 1883 :—

"That the Society . . . mindful of the privilege which it has enjoyed since its incorporation in the year 1701, of sending clergymen to minister in America, has great pleasure in congratulating the Protestant Episcopal Church of the United States on the approaching completion of a century since the consecration of Dr. Seabury to the office of a Bishop, and the Society hopes that the work of that Church, which has been so signally blest during the intervening years, may grow and prosper and continue to receive that highest blessing from God which has hitherto been vouchsafed to it" [21].

The resolution was conveyed to America by Bishop Thorold of Rochester, with a covering letter from the President (Archbishop Benson), and the General Convention acknowledged it in these terms :—

"At the close of the first century of our existence as a National Church, we acknowledge with deep and unfeigned gratitude that whatever this Church has been in the past, is now, or will be in the future, is largely due, under God, to the long-continued nursing care and protection of the venerable Society.

"In expressing this conviction we seem to ourselves to be speaking not only for those who are now assembled in the great Missionary Council of this Church, but for many generations who have passed from their earthly labours to the rest of Paradise. We cannot forget that if the Church of England has become the mother of Churches, even as England herself has become the Mother of nations, the generous and unwearied efforts of the Body which you now represent have been chiefly instrumental in producing these wonderful results.

"That the venerable Society may continue to receive the abundant blessing of our Heavenly Father, and may bring forth more and more fruit to the Glory of God, and the spread of the Kingdom of His dear Son. is the sincere and earnest prayer of every Churchman in the United States" [22].

The Bicentenary of the Society was the occasion of many similar expressions of gratitude.* The Bishops of Albany and Kentucky,† who were delegated by the American House of Bishops, took a prominent part in the celebration in London in 1900, the former preaching at the opening service in St. Paul's Cathedral on Saturday, June 16, and in Westminster Abbey on the following day, when the Bishop of Kentucky preached in St. Paul's. At the great meeting in Exeter Hall, on June 18, the Bishop of Albany presented from "The Domestic and Foreign Missionary Society" of the American Church an address,‡ in which the general feeling was thus happily summed up :—

"Thankful as the American Church is to-day to the Mother Church of England for all 'her nursing care and protection' in the centuries that are past, the most lasting debt of gratitude of all is owed to the Society for the Propagation of the Gospel in Foreign Parts" [23]. [*For Statistical Summary see p. 86.*]

* See addresses from the "Missionary Council" of the American Church, and various Diocesan Conventions.

† The Bishop of Kentucky, with the Bishops of Mississippi and Missouri, also took part in the Society's Anniversary in 1897, held at the time of the Lambeth Conference, the Bishop of Mississippi preaching the Anniversary Sermon in St. Paul's [23*a*].

‡ Also an address from the Diocesan Convention of New Jersey

86 TABLE ILLUSTRATING THE WORK OF THE SOCIETY IN

(1) The Field and Period	(2) Races and Tribes ministered to	(3) Languages used by the Missionaries	(4) No. of ordained Missionaries employed (European & Colonial)
SOUTH CAROLINA 1702-83	Colonists (Christian and non-Christian) { Negroes (Heathen and Christian) { Indians : Yamouneas } (Heathen and Christian) { Cushoes } Catawos }	English French German English English	54
NORTH CAROLINA 1708-83	Colonists (Christian and non-Christian) { Negroes (Heathen and Christian) { Indians : Attamuskeets } (Heathen and Christian) { Roanokes } Hatteras }	English English English &c.	33
GEORGIA 1733-83	Colonists (Christian and non-Christian) { Negroes (Heathen and Christian) { Indians : Chickasaws (Heathen and Christian) }	English French Italian German English	13
PENNSYLVANIA (including Delaware, 1702-83)	Colonists (Christian and non-Christian) { Negroes (Heathen and Christian) }	English Welsh English	47
NEW ENGLAND (Massachusetts, Connecticut, Rhode Island, New Hampshire, Maine, Vermont, Naragansett) 1702-85	Colonists (Christian and non-Christian) } { Negroes (Heathen and Christian) } { Indians : Many tribes } (Heathen and Christian) } Naragansetts, &c. }	English Naragansett dialect and Mohawk	84
NEW JERSEY 1702-83	Colonists (Christian and non-Christian) { Negroes (Heathen and Christian) }	English English	44
NEW YORK 1702-85	Colonists (Christian and non-Christian) { Negroes (Heathen and Christian) { Iroquois or "Six Nation Indians": Mohawks (chiefly) } (Heathen and Christian) } Oneidas } Onondages } Tuscaroras } Cayugas } Sennekas }	English Dutch French English Mohawk and English	58
VIRGINIA	Colonists (Christian)	English	2
MARYLAND	Colonists (Christian)	English	5
OTHER PARTS OF THE UNITED STATES .. ..	.. ..	—	—
TOTAL §	§ European-Colonial races, Negroes, and over 14 Indian tribes	8	§ 309

§ After allowing for repetitions and transfers.

(5) No. of Central Stations assisted	(6) Society's Expenditure.	(7) Comparative Statement of the Anglican (now American) Church generally.							
		1701				1800			
		Church Members	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
15		*500	2	—		†33,700	62	1	
22		*500	1	—		†52,000	108	3	
4		—	—	—		†38,000	51	1	Domestic Missions to the Americans and to the Indians, Negroes, and Chinese, in the United States; and Foreign Missions to West Africa, China, Japan, Haiti, Mexico, Brazil, Cuba, and Porto Rico. Arrangements are also being made for the Hawaiian Islands.
24		*700	2	—		†437,000	506	4	
80	£227,454	*700	2	—		†475,000	611	6	
27		*400	—	—		†207,000	238	2	
23		*1,000	1	—		†817,000	920	5	
2		*20,000	25	—		†125,000	194	3	
5		*20,000	17	—		†195,000	256	3	
—		—	—	—		†1,168,000	1,865	47	
203	£227,454	*49,800	50	—		†3,547,700	4,811	175	

* Approximate estimate based on information contained in the Society's library.

† Approximate estimate based on the number of Communicants.

‡ In addition there are six Foreign Bishoprics (see p. 757), with (altogether) 136 Clergy.

CHAPTER XIII.

BRITISH NORTH AMERICA (INTRODUCTION).

THIS designation includes Newfoundland, Bermuda, and the Canadian Dominion—the provinces of which are Nova Scotia, Prince Edward Island, New Brunswick, Quebec, Ontario, Manitoba, North-West Territories, and British Columbia. Before 1867 Canada embraced only the two provinces of Lower Canada, or Quebec, and Upper Canada, or Ontario; but in that year began the union of the various Colonies, and by 1880 the whole of them, excepting Newfoundland and Bermuda, had been consolidated into “the Dominion of Canada.” In each case a share of the Society’s attention has been accorded almost as soon as needed; but, excepting in Newfoundland and Nova Scotia, there was little British colonisation until at the close of the American Revolution. For many years after withdrawal from the United States the first seven Colonies named above, excepting Bermuda, constituted the chief field of the Society’s operations, which, as will be shown, have been extended from the Atlantic to the Pacific.

CHAPTER XIV.

NEWFOUNDLAND (WITH NORTHERN LABRADOR).

NEWFOUNDLAND.—The island was discovered by John and Sebastian Cabot (acting under a Commission from Henry VII.) in 1497. First seen on the festival of St. John the Baptist (June 24), the site of the future capital was designated St. John’s; but the island itself, called *Prima Vista* by the Venetians, took and retained the English name of Newfoundland. Nearer to Europe than any other part of America, the report of its prolific fisheries soon attracted attention, and the Portuguese, Spanish, and French resorted thither as early as 1500. Unsuccessful attempts to colonise the island were made by Sir Walter Raleigh and Sir Humphrey Gilbert in the reign of Queen Elizabeth, and by others; but in 1623 Sir G. Calvert, afterwards Lord Baltimore, obtained the grant of a large tract of land in the south-east of the island, with a view to forming a Roman Catholic settlement. Colonists were sent from Ireland in 1634, and from England twenty years later. The French established themselves at Placentia about 1620, and for a long period there was strife between them and the English settlers. At one time Placentia was besieged by the English (1692); at others (1694 and 1708) St. John’s was captured by the French. By the Peace of Utrecht the exclusive sovereignty of the island was in 1713 ceded to Great Britain, subject to certain fishery rights reserved to France, who also retained, and by the Treaty of Paris (1763) has continued in possession of, the small islands of St. Pierre and Miquelon.

In 1701 the English settlements in Newfoundland contained a fixed population of 7,000, and in the summer about 17,000 people. For their spiritual welfare no provision existed beyond that afforded by the Rev. JOHN JACKSON, who, shortly before the Society was founded, had been sent to St. John’s, the only place where there was any public exercise of religion [1].

IN April 1703 the Society took into consideration “the deplorable condition of Mr. JACKSON,” “a painful minister in Newfoundland,” who “had gone upon a Mission into those parts with a wife and 8 children

upon the encouragement of a private subscription of £50 p. an. for 3 years," which had come to an end. On May 21 he was adopted as a Missionary by the Society, £30 being voted him "by way of benevolence," and £50 per annum for three years as salary [2]. For lack of subsistence he was recalled by the Bishop of London in 1705. While returning he was shipwrecked and lost all his effects, and in his half-starved condition he experienced fresh acts of benevolence from the Society until, by its representations,* the Queen gave him a living in England in 1709 [3].

Soon after Mr. Jackson's recall the Rev. JACOB RICE† was sent to succeed him by the Bishop of London, and Mr. Brown, with some other merchants trading to Newfoundland, memorialised the Society for three additional Missionaries, "promising that the people of the country" should "do something for them" [4]. But the Society did not renew its connection with the island until 1726, when it began to assist the Rev. HENRY JONES, a clergyman already settled at Bonavista, where the people were "poor and unable to maintain their minister," and where he had established a school "for the instruction of all the poor children." In 1730 he reported that "the case of their church" was nearly finished, and "that a gentleman of London" had given them "a neat set of vessels for the Communion, and a handsome stone font." By 1734 his congregation was "in a flourishing condition." Since his settlement he had baptized 114 persons, 17 at Trinity. His ministrations were extended in 1728 to "a neighbouring harbour about 14 leagues from Bonavista," where the people were "very desirous of a Minister of the Church of England" [5].

The inhabitants of Trinity Bay having expressed a similar desire and undertaken to build a church and contribute £30 a year, the Society added a like sum, and sent the Rev. R. KILLPATRICK there in 1730 [6]. Failing to obtain sufficient local support, he was transferred to New Windsor, New York, in 1732, but only to experience greater poverty, and to return in 1734 with gladness to Trinity Bay, where the generality of the people were "zealous and notwithstanding the great coldness of the winter," attended "the publick worship" [7].

In 1737 they "gratefully and humbly" thanked the Society "for their great favour in sending a Missionary to be their spiritual Director according to the usage of the Church of England," and entreated an increased allowance for Mr. Killpatrick (then visiting England), "that together with their small contributions he may be able to subsist his family among them." This request was supported by Commodore Temple West, who "in one word, the most comprehensive of all others," characterised Mr. Killpatrick as "a good Christian" [10].

* In reporting on his case, the Committee of the Society "were of opinion that the said Mr. Jackson is an object of the Society's favour and compassion, and that he having been in Her Matie's service, as well by sea, as in the plantations, and having therein suffered many unreasonable hardships, and being a man of good desert he is worthy to be recommended to the favour of the Lord Keeper" [8].

† Mr. Rice passed the Society's usual examination, but neglected to comply with certain conditions necessary to secure him appointment on its list of Missionaries [9]. His successor was the Rev. J. Fordyce, who laboured at St. John's from 1730 to 1736 when for lack of subsistence he received a gratuity of £30 from the Society for his past services, and was appointed to South Carolina [9a].

Aided by a gratuity of £10, Mr. Killpatrick went back to continue, to his death in 1741, his work at Trinity and at Old Perlican, 30 miles distant, where in 1735 he had begun service "with near 200 hearers" [11].

His successor, the Rev. H. JONES (who ten years before had officiated at Trinity) found there in 1742 "a large and regular congregation" [12]. In the summer there would be 600 people gathered there, "all of whom sometimes attended the church" [13]—a habit which was kept up. "Poor people! they declare themselves overjoy'd at my coming," wrote the Rev. J. BALFOUR in 1764; "they all in General attend Church, even the Roman Catholics: But I cannot say, how much they are to be depended upon." In the winter men, women, and children used to retire into the woods and "reside in little Hutts until seasonable weather," and of the few families remaining in the harbour scarce any of them would condescend to board the Missionary, even for ready money, lest his "presence should check some favourite vice." Nevertheless they built him "a Good Convenient new House" in the next year at a cost of £180 sterling [14]. Some parts of the bay were "lawless and barbarous" (such as Scylly Cove); and at Hart's Content Mr. Balfour baptized a woman aged 27 "who was so ignorant that she knew not who made the world, much less who redeemed it," until he taught her [15].

On one occasion (in 1769), while returning from visiting his flock, Mr. Balfour was "attacted by a German Surgeon" and a merchant's clerk. "I received several blows," he said, "This I did not in the least resent, but bore patiently, as our order must not be strikers." A few months later the Governor visited the Bay, and Mr. Balfour was offered "every satisfaction" he "chuse to desire." "To advance the Beauty of Forgiveness" he "chose to make it up, upon promise of Good Behaviour for the Future." However, the Governor obliged the offenders to ask Mr. Balfour's pardon "very submissively, and to pay each a small fine . . . to teach them better manners; and very handsomely give them to know that they ought to be extremely thankful for being so easily acquitted" [16].

Gradually Mr. Balfour "civilized a great many of the middle-rank, and brought several of them off, from their heathenish ways, to a sense of themselves," so that in 1772 his congregation included nearly forty faithful communicants [17]. But it was still necessary for him to be "delicate in burying anybody . . . without knowing how they die." Once he "stopped a corpse to be looked upon by the people at the funeral, in the Churchyard, where violent marks of murder were discovered." He took care that the man "should not be buried, nor stole away, that prosecution might not be stopped. The neighbourhood upon inquest brought in the verdict, a horrible and cruel murder." For this the man's wife was convicted at St. John's and condemned to be executed. The appointment of civil magistrates* followed with good results [18]. The Rev. J. CLINCH, in making a circuit of the Bay in

* Several of the Newfoundland Missionaries had the office of magistrate added to their duties, e.g., the Rev. E. Jangman of St. John's in 1754, the Rev. S. Cole of Ferryland and Bay Bulls in 1792, and the Rev. L. Anspach for Conception Bay in 1802. The first-named was appointed in place of "Mr. Wm. Keene, the Chief Justice," who was "murdered for the sake of his money" by ten "Irish Roman Catholics" [18a].

1793, reported "a spirit of Christianity" prevailing "through the whole"; in most of the settlements some well-disposed person read the Church Service twice every Sunday to the inhabitants assembled at some house, and at Scylly Cove a neat church had been erected by the people [19]. The Society was moved by the representations of the Rev. THOMAS WALBANK and the inhabitants of St. John's to re-establish Church ministrations in the capital city in 1744. Mr. Walbank was a chaplain of H.M.S. *Sutherland*, and while at St. John's in 1742 he ministered for four months to a congregation of 500 people in "a large church built of Firr and spruce wood by the inhabitants in the year 1720." The building was well furnished, and a poor fisherman of Petty Harbour had recently given "a decent silver Patten and Chalice with gold." For many years the New England traders had been "endeavouring to persuade the parishioners of St. John's to apply to the Presbytery there for *dissenting teachers*, but they influenc'd by a great love for the *Liturgy and Doctrine of the Church of England*," had "rejected all their proposals and chose rather to continue in ignorance than to be instructed by Presbyterian Preachers." On their petitioning the Society for "an orthodox Episcopal clergyman," and guaranteeing £40 a year and a house for him, the Rev. W. PEASELEY was transferred there from Bonavista. One of his first objects on arrival (1744) was to provide a school, for want of which a large number of children attended a papist one [20]. His congregation, already numerous, continued to increase daily, insomuch that the church could "scarce contain them," and they behaved "with much decency and devotion." "One of the Modern Methodists" took upon him "to pray and preach publicly" at St. John's in 1746, but gained not one follower [21]. Through the labours of Mr. PEASELEY (1743-9) and Mr. LANGMAN (1752-82) "the face of religion" became very much altered for the better, the people in general regularly attending service twice on Sundays [22].

By "the surrender of the garrison and all the inhabitants of St. John's, prisoners of war to the King of France" in 1762, Mr. LANGMAN and his people were reduced to great distress. During the French occupation (which lasted from June 27 to September 16) most of "the Protestant families" were sent out of the place—the death of Mr. Langman's wife and his own illness preventing his removal, but not the plundering of his house—and the offices of religion were performed by four Romish priests [23, 24]. The French made a second attempt on the coast, under Admiral Richerie, in 1796. Landing at Bay Bulls, they proceeded through the woods half-way to Petty Harbour. Discouraged at the impracticable character of the country, they then returned, and burned the Church and the Roman Catholic Chapel, with every house in the harbour except a log hut. The owners of this, a family named Nowlan, "owed the preservation of their cabin to the commiseration excited in the French marine by the sight of their infant twins, whom Nowlan held on his knee, when they broke in and put the affrighted mother to flight" [25]. Under the Rev. J. HARRIS, a new Church was opened at St. John's on October 19, 1800, the Society contributing £500 and King George III. 200 guineas towards its erection. The Society's contribution was considered by the people "as so unexampled an act of liberality" that they knew

not "how to express" their gratitude "through the channel of a letter" [26].

Still more noteworthy instances of Royal favour were shown in the case of Placentia. At this place the Rev. R. KILLPATRICK was detained three months on his return to Trinity Bay in 1734, and having preached six Sundays and baptized 10 children, he reported that the people of Placentia were "very much in want of a Minister," "being regardless of all religion and a great many of them wholly abandoned to atheism and Infidelity" [27].

In 1786 the Society received a petition from the principal inhabitants, recommended by Prince William Henry (afterwards William IV.) then Surrogate to the Governor of Newfoundland, setting forth the distressed condition of Placentia for want of a clergyman, and promising "all the assistance in their power" for his support. The movement was mainly due to the personal exertions of the Prince, who contributed 50 guineas towards building a church,* and "visited and exhorted the people from house to house." Two years later, having left the Colony, he sent out a handsome set of Communion plate for use in the Church. The Rev. J. HARRIS, who was then placed in charge, found not more than 120 Protestants in the district; nearly all the people (2,000 in winter and 3,000 in summer) being Roman Catholics. During nearly forty years' vacancy of the Mission in the next century the church fell into decay, but on the representation of the Society in 1846 it was restored by the munificence of Queen Adelaide, on the assurance that the "regular performance of Divine Service in the Church . . . and other religious ministrations in this district" would be secured for the future [28].

To Harbour Grace and Carbonear the Rev. L. COUGHLAN was appointed in 1766 on the petition of the inhabitants, who had engaged to maintain him, but were unable to do so. Many of the Irish, who were "all Papists," attended church when he preached in Irish; though for so doing numbers who went "annually to Ireland to confession" were put "under heavy penance." He also established a school, and baptized in one year no less than 68 adults; and by 1769 vice had been reduced and he had a large congregation and 160 communicants [30]. Under the Rev. J. BALFOUR the last number increased to 200 in 1777 [31]. But the generality of the inhabitants of this and his former Mission of Trinity Bay were, he said, "a barbarous, perfidious, cruel people and divided into many sectaries" [32]. On visiting Carbonear on New Year's Day 1778, "with an intent to perform Divine Service to a congregation of 200 people, he found the door of the Church shut purposely against him. He sent for the key which was not delivered and so he withdrew, restraining the people from doing violence to the Church on his account" [33]. Again, in January 1785, whilst he was officiating in the same church, "one Clements Noel pointed to John Stretton, who thereupon suddenly mounted the pulpit behind Mr. Balfour; who for fear of a riot, thought it best quietly to leave the place, though much hurt" by the "insult . . . offered to the whole Church of England" [34]. "Ill treatment"

* "With respect to the consecration [?] dedication] of the Church when built," the President of the Society promised to "send over a proper form for Mr. Harris to use" [29].

marked the remainder of his ministry, which was brought to an end in 1792 by the compassion of the Society [35]. His successors (Rev. G. J. JENNER, 1795-9 [36] and Rev. L. ANSPACH, 1802-12) met with more favour, and the latter was privileged to witness a reformation denied to others. He too found the people degraded; for the children, of whom there were 3,000, were "most of them accustomed from their infancy to cursing and swearing . . . and to vice of every kind" [37]. But three years later (1806) he could not "speak too highly of the kindness" he received "from every class of inhabitants" in his Mission, "and of their attention to religious duties" [38]. In 1810, a year after Mr. Balfour's death, he wrote of Bay de Verd:—

"It is pleasing to observe the change which has taken place of late in most parts of that extensive district including a population of at least 10,000 souls. . . . Where the Lord's Day was spent in profanation and vice, the Gospel scarcely known, and the education of children greatly neglected, the people now meet in an orderly manner, and schools are opened for the instruction of children in reading the Church Catechism . . . improvements which could not have taken place but for the liberal assistance from the Society. The unprecedented demand for the purchase of Bibles and Prayer Books . . . which now prevails from every part of the Bay is a proof that Providence has wrought a blessed change" [39].

In the discharge of their arduous and perilous duties the Missionaries did not lack sympathy and support* from the Society, but their number was too few to grapple with the work before them. At Placentia, St. Mary's, Fortune Bay, and Trepassay there were in 1784 many English settlers who had "never heard the word of God preached among them for 30 years past," and the northern part of Trinity Bay to Cape St. John's was "equally destitute of the opportunities of public worship" [41]. In one part or another the same state of things continued to prevail far into the present century. The Rev. J. HARRIS of St. John's, visiting Lamelm (? Lamaline) in 1807, baptized 75 persons, "one-third of whom were adults and many of them very old." He was "the first clergyman the majority of them ever saw and the only one who had ever been in that place" [42]. On his way to Twillingate in 1817 the Rev. J. LEIGH visited Fogo, "where he found a small Church, and the Service regularly performed by an old man aged 78," who had a salary of £15 from Government. "Mr. Leigh was the first clergyman that ever appeared on the island. The Children had been baptized by this venerable man and it was not deemed advisable to re-baptize them" [43]. Lay agents had long been employed by the Society with good effect in Newfoundland, and in 1821 it adopted measures for the appointment of Catechists or Schoolmasters in the outharbours, for conducting schools and reading service and sermons on Sundays [44].

But an organisation without a head must necessarily be feeble, and especially was this the case in Newfoundland. Until 1827 the Anglican Church there had been entirely without episcopal ministrations, and up to 1821 (when the Society secured the appointment of an Ecclesiastical Commissary, the Rev. J. LEIGH) it had been "altogether

* During the period 1788-99 the salaries of the Missionaries were thrice increased, until in the latter year the allowance to each man was £100 per annum. In 1821 it became necessary to raise this sum to £250 per annum, except in the case of St. John's [40]. The average annual allowance from the Society now is about £70.

deprived even of the very forms of Church Government" [45]. In 1827 Bishop J. INGLIS of Nova Scotia visited the island, which two years before had been constituted part of his See [46]. He was received "with every possible mark of respect," and among his "earliest visitors" was the Roman Catholic Bishop, Dr. Scallan. Newfoundland then contained over 70,000 inhabitants, of whom one-half were Roman Catholics, and "the larger part of the remainder" "members of the Established Church." A large portion of the people were of English descent, and it was "only owing to the want of timely means for their instruction in the faith of their forefathers that a number of these" had "united themselves with the Church of Rome." So little regard had been paid to the internal improvement of the island, that in every part of it the paths were, until a short time previous to the Bishop's visit, "in the same wretched state in which they were more than a century" before, and "the people seemed totally ignorant of the facility with which they could improve them." But the English Clergy were doing much to smooth the way to church. Archdeacon COSTER, by his personal influence and regular superintendence, had "induced his congregation to make three miles of excellent road at Bonavista." Others did the same, and the Bishop obtained a promise from the different settlements in Trinity Bay that, under the Rev. W. BULLOCK's direction, "a good bridle-road" should be made "to connect all the places" that "could be visited by a Clergyman."* But while ancient paths remained for improvement, an ancient race to which those paths might once have led had almost entirely passed away.

The "Bœothick, or red, or wild Indians" had made the banks of the Exploits River their retreat, and on his visit the Bishop saw many of their traces. When Cabot first landed in Newfoundland he took away three of "this unhappy tribe," and from that day they had always "had reason to lament the discovery of their island by Europeans." English and French, and Micmacs and Mountainers, and Labradorers and Esquimaux shot at the Bœothick as they shot at the deer.

The several attempts made towards their civilisation had proved utterly fruitless, except perhaps in the case of a young woman who with her sister and mother had been found in a starving condition by a party of furriers and brought into Exploits in 1823. Since the death of her mother and sister Mr. Peyton, the principal magistrate of the district, had retained Shanawdithit in his family. A Mr. Cormack was now (1827) "engaged in a search for the remnant of the race," but it was feared that Shanawdithit was "the only survivor of her tribe." The Bishop arranged for her instruction with a view to baptism and confirmation.

As regards the settlers, it was found that "in all places where a school had been established for any time, the good effect was prominent."

* How well this movement was followed up will be seen from the report of Archdeacon Wix in 1830: "On the road to Torbay, I was several days employed, before the setting-in of the winter, in company with a Roman Catholic clergyman, with nearly 100 of our united flocks, who most cordially gave several days of gratuitous labour to the repair of bridges, the draining of swamps, and other necessary improvements in the rugged path between that place and the capital. We may believe, that one of the greatest inducements to their undertaking this labour was the superior facility which it would afford their clergy for visiting them" [48].

Many settlements unsupplied with clergy had indeed been saved or rescued from degeneration by the employment of schoolmasters. Thus the once lawless and barbarous Scilly Cove was now "a very neat little settlement," whose inhabitants with few exceptions were members of the Church. Since 1777 Mr. J. Thomas had laboured here with results visible in adjoining stations also.

On August 24 the Bishop landed at Halifax, "after an absence of three months during which, with constant fatigue and occasional peril," he had "traversed nearly 5,000 miles," consecrated 18 churches and 20 burial grounds, and confirmed 2,365 persons, in the discharge of which duties he had "much comfort and encouragement" [47]. It was, however, evident that a Bishop of Nova Scotia could do little to supply the wants of the Church in Newfoundland. On the other hand, the Roman Catholics had their Bishops and priests, who were zealous in intruding into the English Missions. Consequently it was to the Society "a melancholy consideration that in a Protestant population of many thousands" there were "not more than nine clergymen of the Church of England," that these were mainly dependent for their scanty support upon the contributions of the benevolent in this country, while it was "in evidence that a great majority of the people would gladly avail themselves of their ministrations, await with anxiety their approach," and in the absence of such were "not unfrequently driven in despair to seek for religious consolation in the superstitious observances of a Popish priesthood" [49].

In the more remote parts no religious ministrations whatever were available beyond what the people themselves supplied. Such Archdeacon Wix found to be the case in visiting the long-neglected Southern Coast in 1830 and 1835. In some of the settlements, as at Cornelius Island and Richard's Harbour, two men* had long been in the habit of reading Divine Service to their neighbours regularly on Sundays. In other places, as in Bay St. George, "there were acts of profligacy practised . . . at which the Micmac Indians" expressed to the Archdeacon "their horror and disgust," and he "met with more feminine delicacy . . . in the wigwams of the Micmac and Canokok Indians than in the tilts of many of our own people" [50].

The chief obstacle to the progress of the Anglican Church in the island was removed by the division of the unmanageable Diocese of Nova Scotia in 1839, when the Rev. A. G. SPENCER became the first Bishop of the See of Newfoundland including the Bermudas [51]. At the outset the small number of his Clergy, the poverty of the settlers, the rigour of the climate, all combined to cast a shade over the state and prospects of Religion in his diocese. Little could be expected from Colonial resources. Whatever was to be done could be only by means of funds from the mother country, and there was no probability of obtaining these except through the Society. In this emergency the Society, instead of insisting, as on ordinary occasions, upon local provision being made towards the support of a Missionary, offered to allow stipends of £200 a year to clergymen willing to proceed to Newfoundland, also adequate salaries to such persons as the Bishop might

* John Hardy, a former parishioner of "the Rev. Mr. Jolliffe of Poole," had done this for nearly 40 years in Newfoundland.

select in the island. The services of eight additional clergymen were secured immediately [52], and such was the progress during Bishop SPENCER'S episcopate that in 1844 there were in Newfoundland 27 clergymen (nearly a threefold increase), 65 churches and other places of worship, and 30,000 Church members. A further advance had been made by the division of the island into deaneries, the multiplication of parochial schools, and the foundation of a Theological Training Institution and a Diocesan Church Society—the object of the latter being to extend the Church and ultimately to establish it on the basis of self-support. One merchant contributed liberally “to the building of five churches in his vicinity and promised to complete a tower and steeple for the church at Twillingate at the cost of £700 from his private funds.” A planter of the same place “bequeathed his whole substance amounting to £2,000” to the parent Society (S.P.G.), to whose ministers he . . . felt himself indebted during fifty years for all the comforts of our blessed religion” * [53].

On Bishop SPENCER'S translation to the See of Jamaica he was succeeded (in 1844) by Bishop EDWARD FEILD. Previous to his leaving England the Rev. R. EDEN, afterwards Primus of Scotland, presented him with a Church ship. In the *Hawk* the Bishop passed several months yearly, visiting the settlements along the coast, binding up the broken, bringing again the outcasts, seeking the lost, and in every way proving himself a shepherd to his flock. In places possessing no building suitable for the purpose, the vessel was used for Divine Service, thus becoming in the fullest sense of the word a “Church ship.” †

In recording his first impressions of the Diocese the Bishop said: “Never, I suppose, could there be a country where our Blessed Lord's words more truly and affectingly apply—‘the harvest is truly plentiful, but the labourers are few.’ . . . Never did any country more emphatically adopt your Scriptural motto, *Transiens adjuva nos*” [55].

On the Western and Southern Coasts the religious condition of the people was “distressing in the extreme”—thousands of Church people were scattered “as sheep without a shepherd,” and the Bishop was “continually solicited, even with tears, to provide some remedy or relief for this wretched destitution of all Christian privileges and means of grace.”

Measures were at once adopted by him with a view to raising the necessary funds by local effort, and every Church member in the Colony was urged to contribute 5s. a year to the General Church Fund [56].

In tendering the S.P.G. “a renewed expression of . . . gratitude for the many invaluable benefits” conferred by it “during nearly a century and a half, upon the Church in Newfoundland,” the Diocesan Church Society in 1849 expressed their belief that there was “hardly a church

* A similar bequest was made at Twillingate in 1830 by “a boat's master,” who after providing for placing the Ten Commandments and the Creed in the Church there, left the rest of his property to the Society “as the most likely to spend his money . . . to the glory of God” [54].

† The *Hawk* was superseded in 1868 by the *Star*; and the latter, which was wrecked on the West Coast of Newfoundland in August 1871, was replaced by the *Lavrock* (72 tons), presented by Lieut. Curling, then of the Royal Engineers, but who subsequently served for many years as a Soldier of the Cross in Newfoundland.

or parsonage-house in the Colony, towards the erection of which the venerable Society has not contributed" [57].

In 1848 the Bishop made a visit to Labrador, the Northern part of which, commencing at Blanc Sablon, is included in the Diocese of Newfoundland, and the southern in the Diocese of Quebec. His voyage, which extended to Sandwich Bay, was one of discovery, no Bishop or clergyman of the English Church having "ever been along this coast before," yet the inhabitants were "almost all professed members of our Church and of English descent." Included among them were many "Anglo-Esquimaux,"* also three distinct Indian tribes—Micmacs, Mountaineers, and Esquimaux. The first two tribes were mostly Roman Catholics, but the Esquimaux owed their instruction and conversion to the Moravian Missionaries.† The Bishop did not know "whether to be most pleased or perplexed by the earnest anxious desire of the people to have a Clergyman among them."

During his visit several Esquimaux‡ were "admitted into the Church and married" [58].

On his return from Labrador the Bishop appealed to the Society for help in stationing three Missionaries there, each of whom "would have to visit nearly 100 miles of coast, and be the shepherd of scattered flocks." The Society at once guaranteed a grant for five years. In acknowledgment thereof the Bishop said (Nov. 23, 1848):

"The Society's promise of assistance is, as I suppose it usually is, the first to cheer and encourage me. I have as yet received no reply from the merchants and persons more directly interested in, and more responsible for, the wellbeing and well-doing of the inhabitants and fishers of that desolate shore. The Church by her handmaid is the first to care for and the first to help them. But now where are the . . . Missionaries to make of good effect, with God's blessing, the Society's liberality?" [61.]

Two men were soon forthcoming, the Rev. A. GIFFORD being placed at Forteau in 1849, where he laboured 10 years, and the Rev. H. P. DISNEY at Battle Harbour in 1850. Their first year's labours showed results by no means small. Mr. Gifford wrote: "There is a degree of simplicity and boldness in the increasing devotion of some of my people, which human expectation could never have presumed upon in so short a time nor human endeavours ever deserve." In the summer Mr. Disney sailed or rowed in a whaleboat many hundred miles, and daily was "incessantly occupied with teaching and preaching, visiting the sick, dispensing medicines, &c." The number of Englishmen married to Esquimaux women was "very considerable," and this had prepared the way for spreading Christianity among the natives. The Esquimaux women and children who had been baptized during the Bishop's visit in 1848 were "anxious to receive instruction," and

* "In the race of mixed blood, or Anglo-Esquimaux, the Indian characteristics very much disappear, and the children are both lively and comely" [59].

† The Moravian Mission in Labrador dates from 1770. In 1850 it could reckon 4 chief stations, with 1,200 native converts and 600 communicants [60].

‡ It may be noted here that about 1851 an Esquimaux was brought from Baffin's Bay to England by Captain Ommaney, and, by the liberality of the Admiralty, placed at St. Augustine's College, Canterbury. In Oct. 1855 Kallihirua was transferred to the Theological Institution at St. John's, Newfoundland, where he died on the 14th of the following June. "We miss him greatly" (the Bishop wrote), "he was so gentle, kind, and submissive; so regular in his devotions, that he spoke by his actions what he could not express by his tongue" [65].

at St. Francis Harbour Mr. Disney "had a large school, chiefly Esquimaux" [62].

In 1853 the Bishop "saw and heard" ample proofs of the zealous labours of these Missionaries. He was "assured everywhere that a great change" had "been produced in the lives and habits of the people," and the condition and prospects of the Mission were such as to inspire thankfulness and hope. On this occasion what was believed to be "the only church on the coast of the Labrador" was consecrated at St. Francis Harbour under the name of St. John the Baptist. The Rev. G. HUTCHINSON came with the Bishop to carry on (for fourteen years as it proved) the work begun by Mr. Disney among the poor English and Esquimaux fishermen [63]. In 1859 the Society established a third mission on the Labrador coast, viz., at Sandwich Bay [64].

Up to at least the middle of the present century the natives and other inhabitants of Newfoundland had not considered it worth their while to prosecute the fishery to any extent on the so-called French shore, or to settle there—the operations of the French fishermen, being assisted by their Government, were on such a scale as to exclude competition. Nevertheless English families migrated there from time to time and scattered themselves widely in remote settlements. Between 1848 and 1858 the Bishop had visited at intervals of four years most of the settlements, which could only be done from the sea in a boat, and that during less than six months in the year. In St. George's Bay a Missionary of the Society had been stationed some time, and in consequence there had been a "great . . . improvement in the residents." But it was not till the end of 1857 that the Bishop learnt that in the White Bay district there was a large population professing themselves members of the Church of England. His first visit to them in 1859 disclosed a "sad state of religious destitution." "Poor people!" (he wrote) "the fair faces of the children would have moved the admiration of a Gregory and the destitute, forsaken condition of all would move the compassion of anyone who believed they have souls to be saved." Some families "had never before seen a clergyman and never been in any place of worship." At Bear Cove during the administration of baptism

"sad and strange were the discoveries made by the question whether the child or person (for some were 15, 16, and 18 years of age) had been baptized or not; of all it was answered they had been baptized; but some, it appeared, could not tell by whom, some by fishermen, several by a woman—the only person in the settlement (and she a native) who could read correctly. One woman (married) was baptized, hypothetically, with her infant. Twenty-one in all were admitted, the majority with hypothetical baptism. Both of the women who came to be married had infants in their arms; one of them had three children. Not one person in the whole settlement could read correctly, except the woman before mentioned; her husband (a native of Bay of Islands), a little. He had, however, been employed to marry one of our present couples, which he confessed to me with some shame and confusion of face, saying, 'he had picked the words out of the book as well as he could make them out,' but he did not baptize, because 'that reading was too hard'; in fact, he could scarcely read at all, he left the baptisms therefore to his wife. . . . He inquired also whether he ought to be christened, having been baptized only by a fisherman, though as he said, with godfathers and a godmother. Here was confusion worse confounded; and shame covered my face, while I endeavoured to satisfy him and myself on these complicated points. The poor

man was evidently in earnest, and I gladly did all in my power to relieve his mind, and place him and his in a more satisfactory state. But how sad that one who had baptized and married others, should himself apply to be baptized and married, being now the father of six children!" (*Bishop Feild's Journal*.)

At Sea Cove a father brought three children to be received, all of whom had been baptized by lay hands. Two of them, he said, "had been very well baptized," *i.e.* "by a man who could read well." When asked, in the service, "By whom was this child baptized?" he answered, "By one Joseph Bird, and a fine reader he was." "This Bird," says the Bishop, "who on account of his fine reading, had been employed to baptize many children in the bay, was a servant in a fisherman's family" * [66].

To the service of the poor inhabitants of this remote country the Rev. R. TEMPLE devoted himself for about fourteen years (1864-77), at first "living with the fishermen in the various settlements, eating and drinking such things as they" could "give him" [68-9]. In 1866 he wrote: "No married Clergyman could subsist upon the present income: neither could I establish a residence or continue housekeeping above a month or two in the year." The Society enabled him to procure a decked boat, in which he visited every cove and harbour in the bay. From February to December he had "no settled home"; all these months he continued moving "week by week, residing with the various families and supported by them in turn." Every man able to fish contributed according to his means, and some were "even willing to deny themselves necessaries in order to increase" Mr. Temple's comfort [70]. His work was abundantly blessed, and within three years the people generally had become "zealous for the worship of God"—few of them willingly suffering "their places to be vacant at the daily service" whenever it was possible to hold it [71].

In the Bay of Islands, a locality almost as unhappily circumstanced as White Bay, the Rev. ULRIC RULE, in the same spirit of self-sacrifice, rendered similar service for eight years (1865-73) [72].

How grateful the people were for the ministrations of the Church will appear from such incidents as the following, related by the Rev. J. MORETON on visiting Plate Cove in 1857:—

"I could not . . . have timed my visit better; for it so happened that *all* the men had just come in from the fishing-ground. An hour after I had service in one of the houses, and christened two children. There are but four *Protestant* families residing in this settlement; but I had been for some time anxious to pay them a visit to encourage them, having heard that during the winter one of the poor *women* had read the morning and evening prayer every Sunday; also prayers every Friday evening during Lent—she being the only person in the little community who could read—and the place being four miles distant from Red Cliff, it was impossible for these poor people to walk down to Church. . . It was impossible at this time to *walk* to Indian Arm for swamps; and though it was the height of the fishing, one man from each of the four houses was spared to row me to the latter place, while the rest went to split and salt their fish, which they had delayed on account of prayers. And so grateful were they, that they further offered,

* Both in Newfoundland and Labrador lay baptism was frequently resorted to when there was no prospect of the services of a clergyman being forthcoming. In some parts it was quite a custom to take children to the clerk of some fishing establishment or the captain of a vessel. Sometimes a father would baptize his own children; and in 1849 the Bishop met with one instance of baptism performed by a midwife [67].

should it blow too hard next evening for me to get down to Open Hole direct from Indian Arm, to make a crew again to convey me there" [73].

Another Missionary, the Rev. T. A. GOODE of Channel, wrote :—

"Fancy a crew of four hands rowing against wind and tide forty miles—a night and a day—for the Clergyman to bury the dead! I have seen this more than once done here; and I have gone with them when I thought we were risking our lives" [74].

Though it was impossible to supply the wants of this poor diocese unaided by the Society, the Bishop was modest in his demands, ever seeking to relieve its funds as soon as possible [75]. As a result of his efforts the local contributions of the people in Newfoundland for Church purposes, which in 1844 "were wretchedly small" (not more than £500 a year), had reached £2,530 per annum in 1864, while in the same period the number of Missionaries was increased from twenty-four to forty-six, of whom sixteen were supported without any help from the Society.

The progress made during Bishop FELD's episcopate was thus summarised in an address presented to him in October 1875 by the Church in St. John's City on his departure for Bermuda :—

"Thirty-one years have passed since you assumed the spiritual supervision of this diocese, and none of us can be unmindful of the vast benefits you have been instrumental in conferring upon our Church during that long period; your own consistent life of self-denial and sympathy has done much to support and cheer your clergy amidst their many toils and privations.

"When you entered upon your Episcopate our Ecclesiastical System was unorganized and feeble. Now, Synodical order and unity prevail.

"Then, we had only about twelve clergymen in the colony; now, upwards of fifty are labouring therein, whilst Churches and Parsonages have been multiplied in a like proportion.

"A College for the Education of Candidates for the Ministry has, by your exertions, been adequately and permanently endowed.

"Separate Seminaries for Boys and Girls have been established, and are in successful operation.

"Distinct Orphanages for destitute children of both sexes have been founded under your auspices, and are effectively conducted.

"Our beautiful Cathedral was designed and partially built under your care, and the necessary funds for its completion are in process of collection.

"A Coadjutor Bishopric has been created solely through your disinterested assistance and the services of a divine* eminent for his piety, and conspicuous for his abilities, have been secured for that important office.

"For the future support of the Episcopate, an endowment has been provided, and many a desolate settlement on our rugged shores has, year after year, been solely indebted for the ministrations of religion, to the visitations made by you and your Coadjutor in the Church Ship.

"That the Almighty has permitted you to be His instrument in effecting so much good and for so long a time, that He has preserved you through so many labours and dangers, and (until recently) has upheld you in health and strength, has been a cause to us of wonder, and of gratitude to God.

"We sincerely hope that a temporary sojourn in a more genial climate than that of a Newfoundland winter may prove beneficial to your impaired health, and we pray that you may be permitted to return from Bermuda in renewed vigour, and long be spared to your grateful flock" [76].

* Bishop Kelly, who held the office of Coadjutor Bishop from 1867 to 1876, and of Bishop from 1876 to 1877, when he resigned, and was succeeded in 1878 by Dr. L. Jones, the present Bishop. In both instances the Society, at the request of the Diocesan Synod, assisted in the selection of the Bishop.

It pleased God that this hope should not be realised. On June 8, 1876, at Bermuda, Bishop FEILD passed to his rest [77].

"The mention of Dr. Feild" (said the Diocesan Synod) "reminds us of the special debt we owe to your Society in relation to that holy man, whose righteous life and ceaseless labours have caused his name to be honoured by all people of every denomination, and his memory to be held in veneration by every Churchman in the diocese. Towards his annual income your Society largely contributed and . . . your sympathy . . . cheered him in his difficulties and encouraged him in his labours" (*Synod Address, 1877*) [77a].

At this time the Society was assisting in the support of 30 Missionaries in Newfoundland at an annual expenditure of about £4,000. Without this assistance, the Synod declared, "the work of our Church would be paralyzed" [78]. The completion of the episcopal endowment—to which the Society had given £2,000 in 1870—now rendered the Bishops of Newfoundland no longer dependent for their support on an annual subsidy of £500 which, up to 1877, had been contributed by the Society [79]. [Since then much has been done towards rendering the diocese self-supporting, the Society's grant for 1893 being £2,800.] The Missions planted and fostered by the Society in Newfoundland have effected a great reformation in the land. Places "sunk in heathen darkness" have become Christian communities [80], and the influence of the Church of England on the Colonists generally may be gathered from the fact that in 1880 thousands of persons belonging to the various religious bodies in St. John's joined in hauling stone for the completion of the cathedral. Roman Catholics and Dissenters vied with English Churchmen in helping forward the work [81].

(1892-1900.)

By a fire which broke out* in St. John's on July 8, 1892, two-thirds of the city were destroyed in less than twelve hours, and ten thousand people were rendered homeless. Towards relieving the distress and repairing the losses, which included the Cathedral, the Bishop's residence, and other Church property, the Society opened a special fund which realised £5,600† [82].

The choir and transepts of the Cathedral, sufficiently restored for Divine service, were re-dedicated on St. Peter's Day, 1895, but the nave walls are still (1900) in ruins. It seemed a happy omen that the one window of the Cathedral which escaped destruction was a representation of the Resurrection. In 1896 a Cathedral Chapter was appointed, the Bishop himself being the Dean [83].

The collapse of the Union and Commercial Banks in St. John's, on December 10, 1894—a greater calamity than the fire—brought disaster and ruin upon the Colony. The Clergy were among the principal sufferers, and would have been penniless but for the prompt aid of the Society. The phenomenal misfortunes of the people drew liberal sympathy from all parts of the world, and almost every clergy-

* The fire was caused by a man lighting his pipe in a stable.

† Eighteen of the American (U.S.) and thirty of the English-Colonial dioceses, besides Great Britain and Ireland, showed their sympathy by placing a sum of £17,175 (altogether, including the Society's Fund) at the Bishop's disposal in answer to his appeal.

man became a relieving officer and doled out supplies to his starving parishioners. Though the financial crisis was passed in 1895, the shock to the commerce of the island had not been entirely overcome even in 1899 [84].

Whatever measure of prosperity may be in store for Newfoundland, the Clergy will always suffer much from isolation. In some parishes nothing is heard for months of the outside world, but the faithful Missionaries follow the daily round of duty—teaching, training, comforting the sorrowful and visiting the sick. Their reports, especially in the last ten years, are of uniform tenor and with few startling incidents. They tell of diligent work performed often amid perils and always with rough surroundings [85]. One clergyman wrote in 1895 from Burin, after having been almost frozen: "There is more than enough work for two men in this Mission, but so long as I enjoy good health I only feel a pleasure in doing what I can" [86].

The Jubilee of Canon Colley, of Avalon, celebrated at Topsail on St. James' Day, 1899, was interesting and unique, as he is the only (Anglican) Missionary during the last two centuries who has laboured continuously for fifty years in Newfoundland. When in 1877 he left Hermitage Cove, after twenty years' isolation, there was "not one Protestant Dissenter in the whole Mission," a district extending over 100 miles of coast [86a].

As a rule Newfoundlanders attend church well, and fifty or sixty men at an early celebration of the Holy Communion is not an uncommon sight: "If we can get up early all the week for our work" (they say) "we should not grudge doing the same for God's work on this day" [87]. Some, when removed beyond the reach of a clergyman, have become "the high priest" of the family, reading the Church Services regularly twice on Sundays. "The True Story of a Prayer Book" (told in the *Gospel Missionary* for 1896) records instances of this kind extending through two generations and over a period of nearly forty years [88]. In the payment of their "Church dues" and the erection of their churches the congregations also set a good example. At Broad Cove in 1894 seventy poor men built a church, not a penny having been paid for labour, and in Burin district three new churches were completed in the same year at only a slight expenditure on labour. Again, at Norris' Point, though the people had lost four-fifths of their savings in the bank crash of 1894, and though a new church which they had succeeded in raising in 1896 was then destroyed by a cyclone, they rebuilt the exterior of the church within two years [89]. In this and several similar instances the Society assisted in the completion of the building by a grant from the Marriott bequest. From the same source £1,000 was granted in 1897 for the Theological Institution of the diocese, "Queen's College," (£500 for enlargement of buildings and £500 for endowment) [90]. The training of the students of this valuable institution* includes practical experience in Mission work, gained by assisting in the neighbouring parishes on Sundays and in more distant parts during the summer vacation [91]. In places such as Labrador, where a resident

* About one-half of the Clergy who have served in the diocese have been trained in the College.

priest cannot always be provided, especially in the winter, schoolmasters and others licensed as lay readers baptize privately, conduct services, sometimes perform marriages, and itinerate along the coast. The appointment of a travelling schoolmaster for Labrador in 1884 proved so successful that ten years later ignorance on the Labrador was not so great as in Newfoundland. The teacher, Mr. Dick, followed the fishermen from place to place for hundreds of miles, holding school in their shanties or huts, the ages of his pupils varying from five to fifty-five [92].

Missionary meetings have become a regular part of the work of many parishes in Newfoundland. With the means derived therefrom many of the Clergy have been enabled to visit distant parts of the Mission field, ministering to the scattered people [93]. In 1898 the Rev. T. P. Quintin, while thus visiting Labrador, discovered "a band of Missionaries" at Rigoulette, consisting of the Hudson Bay Company's officer, his wife, and three daughters, who had been doing noble work for the Church for seven years, holding services, classes, &c., with beneficial results. When other sources failed, the young ladies took their sledges, went into the forest and cut a lot of wood and sold it for the benefit of their charitable work [94].

In 1895, for the first time in twenty-three years, Flowers Cove Mission, which is partly in Labrador, had the services of a *resident* priest, the Rev. W. Weaver, who resigned the Mission of Trinity and volunteered for the post [95]. In this year the captain of a stranded ship was astonished to find that the Church of England could muster three clergymen (two from Quebec diocese) working on such a dreary coast as Labrador, and who in their ordinary work had chanced to meet near the ship [96].

In 1898 the Rev. L. Dawson, then Assistant Organising Secretary of the Society for London Diocese, spent his summer holiday in visiting Newfoundland and Labrador, with the object of learning the nature of Church work there and administering the Holy Communion in certain places where only deacons were in charge. The welcome and hospitality which he received showed that similar visits from other English clergymen would be also appreciated [97].

In the summer of 1899 the Rev. S. M. Stewart, the Society's Missionary at Flowers Cove, the largest and hardest Mission in the Diocese of Newfoundland, made a voyage of discovery between the settlements on the Labrador. Rounding Cape Chidley, he penetrated into Ungava Bay, where he found some 200 Eskimo living in the most degrading heathenism. The few days at his disposal he employed in teaching them, through an interpreter, the rudiments of the Christian faith. On his return he offered himself to the Bishop of Newfoundland for work among the Eskimo [97*a*], and in 1900 he commenced a Mission* to them under the auspices of the Colonial and Continental Society [97*b*].

In response to a petition from the Diocesan Synod, the Society in 1899 agreed to suspend for a time the further diminution of its annual grant, which had been gradually reduced from £4,000 in 1897 to

* Mr. Stewart has the honour of being the first clergyman of Newfoundland to go forth as a Missionary to the heathen.

£1,918 in 1899. About \$45,000 per annum are raised in the diocese for Church purposes, in addition to \$11,000 for educational purposes, and this from a population depending almost entirely on a precarious industry. The diocese is now trying to raise the Clergy Sustentation Fund* to \$50,000. The introduction of a new Diocesan Assessment Act (1898) has produced encouraging results in the matter of self-support. The progress towards self-support is best shown by the fact that the Society's grant of £4,000 in 1877 supported 36 Missionaries and its present grant of £1,918 helps to support 49. The stipends of the Missionaries do not average more than \$500 per annum from all sources [98].

NOTE.—The French colony of St. Pierre is visited by the Bishop of Newfoundland under a commission from the Bishop of London. For the small English community, consisting mainly of members of the staffs of the various cable companies and their families, a consecrated church and an English clergyman have been provided [99].

* The Society aided the effort by a grant of £1,000 from its Bicentenary Fund in May, 1901.

(For Statistical Summary see p. 192.)

CHAPTER XV.

BERMUDA.

THE BERMUDAS or Somers Islands, situated in the Western Atlantic Ocean, 580 miles from North Carolina, 730 from Halifax, and 800 from the nearest West Indies, consist of about 100 small islands, some 16 only being inhabited. The group was discovered in 1515 by Juan Bermude, a Spaniard, but no settlement was formed there until 1609, when Sir George Somers was wrecked on one of its sunken reefs, while conveying English colonists to Virginia. This led to the Virginia Company obtaining a concession of the islands from James I., but soon afterwards they sold them for £2,000 to "The Company of the City of London for the Plantation of the Somers Islands." Representative government was introduced into the Colony in 1620; but in 1684 the Charter of the new body of adventurers was cancelled, and since then the Governors have invariably been appointed by the Crown.

IN 1705 a Mission Library and books for his parishioners were voted by the Society to the Rev. T. LLOYD on his being appointed to Bermuda by the Bishop of London [1]. Assistance towards the support of a clergyman was solicited in the same year (by the Bishop of London) [2], and again in 1714 (by or on behalf of the Rev. — King) [3] and in 1715, but not granted. On the third occasion the application was made by the President and Council of Bermuda, who, "believing that nothing keeps the Memorials of God and Religion in a

degenerate age more than the Publick Worship, and ordinance of God's Duty administered, and, seriously considering the ill consequences to any people for want of the same," heartily offered their "present case to [the] Venerable Society" "for their serious consideration and assistance." In the islands were "nine Churches, which not being far distant from one another it was thought that three Ministers could supply them all, and therefore by an Act of Assembly" provision was made for such number (viz., £40 per annum, with house and glebe lands worth another £30), but there being "but one Minister in the Island the Rev. Andrew Auchinleck,"* they asked the Society to encourage Missionaries to Bermuda as in other parts of America, adding that they would "always think it an honour to receive their commands and in all things joyfully concur for promoting religion and virtue." The petition was supported by Mr. Auchinleck, who stated that he had "for some years past been obliged to [make] many tiresome journeys in the island," and had "constantly read prayers and preached in several Churches in this island to people that had been brought up under Dissenting Teachers . . . particularly under one Mr. John Fowles who had been teacher better [better] than 30 years, yet in a little time" Mr. Auchinleck "found them ready to conform," and he now had "good congregations," which in numbers "daily increased" [4]. The opinion of the Society at the time was that it was "not consistent" with its "rules" "to send any Missionary to Bermuda" [5], and up to 1822 it continued to regard the colony as able to provide for its own spiritual wants. In 1821 the Rev. A. G. SPENCER, having removed to Bermuda from Newfoundland in search of health, was employed in one of the vacant parishes by the Governor, on whose representation of "the deplorable situation of the islands . . . and the inadequacy of the provision made for the Clergy," the Society in 1822 extended its aid to the Bermudas for the support of Mr. Spencer and of the Rev. GEORGE COSTAR, "who had for years struggled through the many difficulties of his charge with exemplary attention to its duties" [6]. In 1823 an allowance was made for a schoolmaster [7]. On his transfer to Newfoundland in 1824 Mr. Costar left in his two districts congregations "numerous and attentive," and in Devonshire parish the number of communicants was "nearly equal to the third part of the white population." His work among the negroes was disappointing. Their masters willingly assented to their attending church on a week-day, and at first "considerable numbers" came; "but when the novelty had passed away it was not possible to form any congregation" [8].

A few years later the Church obtained a great and lasting influence over the coloured population. The Rev. A. G. SPENCER and the Bishop of Nova Scotia, both Missionaries of the Society, were foremost in effecting this change. When the Bishop visited the islands in 1826 the population numbered 10,612, of whom 4,648 were white, 722 free negroes, and 5,242 slaves. "A very large proportion of the inhabitants" were "members of the Established Church," but although a small glebe had been allotted to each parish many years before, the whole provision for the Clergy was so

* A clergyman who had been appointed by the Society to South Carolina in 1705, but who had changed his destination.

insufficient that "the Churches were very badly supplied . . . four and even six of them" had "been committed to the care of a single Clergyman for many years together." "During the administration of Sir William Lumley . . . an Act was passed by the Colonial Legislature forming 8 parishes into 4 livings, and allotting from the public treasury \$600" (= £185) "to each of 4 Clergymen . . . in those parishes and a like sum for the ninth parish, that of St. George." With "other advantages, arising from glebe, subscriptions and fees," the salary was made up to £200 for each clergyman. Each parish was provided with a "respectable Church" built of stone and whitened, and surrounded by beautiful Churchyards "inclosed with walls as white as snow, adorned with cedar trees and some of them covered with roses and geraniums." Where he found only three Clergymen (Messrs. SPENCER, LOUGH,* and HOARE) the Bishop left six, and the Sunday before his leaving Bermuda "divine service was performed in every Church in those islands, a circumstance almost unknown there." In each church also Confirmation was administered—to over 1,200 persons in the whole, "many of whom were seventy years old, and some more than 80 and among them were more than 100 blacks." Throughout the Colony "the zeal of the Clergy and the excellent disposition of the people excited his admiration." No Bishop had ever been seen before on the islands, and "the inhabitants seemed ready to welcome such a visitor with primitive affection."†

The negroes, of whom about 1,200 had been baptized, were "domestic rather than plantation slaves and treated very kindly by their masters." They required religious instruction, and were "anxious to receive it in connexion with the Established Church," to which their masters belonged, and there was "a readiness on the part of the Masters to acquiesce and even to co-operate in any reasonable method of affording it." As a step in this direction the Bishop "laid the foundation of ten temporary schools," and authorised the employment of a catechist in every district, and made representations to Government on the subject [9]. Within a year fourteen schools were at work—seven being for the coloured children—and it was then thought that the Bermudas were "adequately supplied with means of religious instruction." Under the superintendence of Archdeacon Spencer the schools "assumed a conspicuous feature in the religious concerns of the diocese" [10].

On his second visit to the Bermudas (in 1830) the Bishop was struck with the great advance which the Church had made. "The Society," he said, had "been successful in the introduction of the National system of education"; and, although four years before there was "not a coloured person in the islands receiving regular instruction" in connection with the Church, more than 700 of those people, of various ages, were now in the enjoyment of that blessing. "The moral influence of this instruction" had "checked the prevailing vice among the people of colour by inducing them to desire the benefits of legal marriage" recently extended to them by the Colonial Legislature, and "the little pilfering which was common in every part of the islands"

* The Rev. John Lough, father of the Ven. J. F. B. L. Lough [see p. 860].

† The Bermudas were constituted a part of the See of "Nova Scotia" in 1625 [9a].

had "greatly diminished." Persons who "formerly considered it as a thing of course that a large portion of their poultry would be stolen from them" had in the last three years "not lost a fowl."

Referring to a confirmation of negroes at Warwick, the Bishop says of one of the candidates: "At an early hour" Archdeacon Spencer "manumitted a slave who had been for some time under his instruction. Soon afterwards he baptized him; at ten o'clock he married him; and at eleven the same person was confirmed." At Pembroke on Ascension Day "nearly 200 communicants attended at the altar," and the Bishop delivered a Charge to the Clergy, twelve being present—a fourfold increase. Such a number had never been in the islands before.

So eagerly were the ministrations of the Church sought after by the negroes that a general enlargement of the buildings was called for. At one place nine-tenths of those who attended service "were without accommodation," and "if Church room be not provided for the people of colour" (wrote the Bishop) "all our labours in their behalf will lead to their early separation from the Established Church" [11].

The granting of "immediate and complete emancipation" to the slaves of Bermuda, "without the intervention of the offered apprenticeship" (the course generally adopted in the West Indies), called for additional exertions for dispensing religious instruction to the coloured population.

By means of the Negro Education Fund [see p. 195] the Society "readily attended to the call, and greatly assisted the benevolent object." Aid from this source began in 1835 [12], and two years later Archdeacon Spencer reported that "the best effects have been produced by the Society's grants," and "that the local Legislature has been extremely liberal . . . in aiding the several parishes to enlarge their Churches for the coloured parishioners" [13].

By the subdivision of the Diocese of Nova Scotia in 1839 Bermuda became attached to the See of Newfoundland,* then founded and placed under charge of Archdeacon Spencer as first Bishop, to whose support the Society continued to contribute [14]. Between this time and his translation to the See of Jamaica in 1843 "the labours of the exemplary clergy of these islands" (Bermudas) were signally blessed, the candidates for confirmation having "increased in more than a double ratio"; and three Romanists "intelligently embraced the doctrines of the Church of England mainly through the instrumentality of Dr. Tucker" [15]. It is noteworthy that in 1826, when the first Bishop visited Bermuda, there were said to be "only 2 Roman Catholics in the islands" [16].

The Bermudians continued to be "very liberal in their support of the Church and its institutions," and probably did "as much in this way in proportion to their means as any colony" [17]. Referring to the erection of four new churches in the islands in 1849,

* In 1851 the Society obtained for Bishop Feild a legal opinion as to his powers and jurisdiction as Bishop in Bermuda [14a]. Five years later the Bishop recommended the separation of Bermuda from the Diocese of Newfoundland and its union with the Bahamas, so as to form a new Colonial See, and offered to resign the £200 salary which he received annually from Bermuda. The Society regarded such an arrangement as "highly desirable," and communicated with the Colonial Office on the subject, but the union did not take place, though the See of Nassau was founded in 1861 [14b].

Bishop Feild stated that though "the whole white population of Bermuda does not exceed 5,000 . . . they have built nine handsome churches, without any foreign aid," and "each of the nine parishes has to maintain its own church and to enlarge it when necessary." At this Visitation the Bishop "was particularly pleased with the increased intelligence and interest displayed by the coloured population," and added, "the schools built by the Society for the Propagation of the Gospel for the coloured population, at the time of emancipation, have proved an inestimable blessing" [18].

The Rev. Dr. MURRAY, who had witnessed the transition of the negroes from a state of slavery to one of freedom and responsibility, reported in 1850, after 25 years' experience, that the result of the Society's efforts in Bermuda had been "very remarkable." Time was "when not one in a thousand could write his name or read it if . . . written." Now there was not one per cent. of those born since 1830, and of a fit age to be taught, but what were able to read and write, &c. Where the marriage tie had been so generally disregarded that there were probably not a dozen couples "united in lawful wedlock," the reverse was now the case. And a "meagre," "unintelligent," and apparently "fruitless" attendance at Divine Service had given way to crowded congregations, who joined "in the Liturgy and psalmody with understanding and apparent affection," "the great mass of the coloured people" being "steadfastly attached to the Church" and furnishing hundreds of constant communicants in place of the "very few" of former years. In everything that regards moral or religious purpose the coloured people of Bermuda "might compare not disadvantageously with any people of the same origin in any part of the world" [19].

The work and claims of the Society have obtained general and lasting recognition in Bermuda. Every parish there joined in celebrating the last jubilee [20], and a substantial contribution to the Society's funds is still made annually [21].

In 1856 the Rev. Dr. Tucker of St. George's voluntarily resigned his Missionary salary from the Society, as he had provided a church, school, and parsonage on a destitute island in his parish [22].

On the death of the Rev. J. F. LIGHTBOURN in 1870 the entire support of the Church was left to local resources.

(For Statistical Summary see p. 192.)

CHAPTER XVI.

NOVA SCOTIA, CAPE BRETON, AND PRINCE EDWARD ISLAND.

NOVA SCOTIA was discovered by the Cabots, under the English King Henry VII., in 1497. The French began to colonise it in 1598, but their settlements in La Cadie, or Acadie as they called the country, were mostly destroyed in 1613 by an English ship from Virginia. In 1621 the territory was assigned by James I. to Sir William Alexander, and received the name of Nova Scotia, which included the province now known as New Brunswick. Possession for the English was obtained about 1628-9 by David Kirk, a Huguenot refugee, who captured Port Royal* (the capital); but in 1682 the colony was restored to France. During the last half of the 17th century it passed through several changes of government—English and French; but in 1713 it was finally surrendered to Great Britain by the Peace of Utrecht. In 1758 the two islands of Cape Breton and St. John (now Prince Edward Island), which also had been settled by the French, and the former of which had been held by the English from 1745 to 1747, both became permanently British possessions. Prince Edward Island, annexed to Nova Scotia in 1763, was constituted a separate Colony in 1770. During the wars the presence of the French Acadians in Nova Scotia was considered dangerous to English interests, and in consequence thousands of them were expelled in 1755. After the peace many of the exiles returned to the colony. The success of the English led to the Micmac Indians "burying the hatchet" and formally accepting in 1761 George III. (instead of the French King) "as their Father and Friend." Previously to this they had committed fearful barbarities upon the colonists of Nova Scotia, and in the French Governor's house at St. John were found many English scalps hung as trophies.

In January 1711 Colonel Nicholson laid before the Society an address "from the gentlemen that compose the Council of War at Annapolis Royal in Nova Scotia praying that Ministers may be sent over to convert the Indians in the said country." The address, with "several other papers and letters concerning the same business," were "refer'd to the Committee" for "opinion" [1], and in the following year a Mission among the Indians in New York Province was renewed [see pp. 67-70]; but nothing further is recorded of Nova Scotia until 1727, when the Rev. RICHARD WATTS, then about to go to Annapolis as a Chaplain to the Forces, prayed the Society for "an allowance for teaching the poor children there." The Society voted him £10 a year—which was doubled in 1731—and sent a supply of Bibles, Prayer Books, and tracts for his school, which was opened at Easter 1728, and in which he taught fifty children. At his own charge he built in 1737 a "school house for the good of the publick and especially for the poorer sort," in Annapolis, "and appointed it for that use for ever with other necessary conveniences." Two years later, the chaplaincy having determined, he removed to New Bristol, in New England [2].

While at Annapolis Mr. WATTS in 1729 reported that the people at Canso "were generally bent to address the Society for a Minister," and he offered his services to the Society for that place, "there being no other Minister of the Church of England in that whole Province or Government [Nova Scotia] besides himself." The Society awaited a communication from the people themselves, but nothing came until 1736, when Mr. Edward How, a Canso merchant, petitioned for an allowance for a school, "great numbers of poor people," chiefly fisher-

* Afterwards Annapolis Royal, in honour of Queen Anne.

men, soldiers, and labourers, "being very desirous of having their children taught and instructed in the principles of Christian religion," a work which no one had been found to undertake until the arrival of the Rev. JAMES PEDEN, "Deputy-Chaplain to the Forces there," in October 1735. Mr. Peden had taken fifty poor children under his care, and for his encouragement the Society granted £10 a year, which was continued up to the end of 1749, when, as he had given "a very insufficient account of the state of the school." the allowance was withdrawn [3].

The circumstances under which the Society's connection was renewed with Nova Scotia are set forth in the following letter from the Commissioners of Trade and Plantations to the Society:—

"Whitehall, April 6th 1749.

"Sir,—His Majesty having given directions that a number of persons should be sent to the Province of Nova Scotia, in North America: I am directed by my Lords Commissioners for Trade and Plantations to desire you will acquaint the Society for Propagating the Gospel in Foreign Parts, that it is proposed to settle the said persons in six Townships, and that a particular spot will be set a Part in each of them, for building a Church, and 400 acres of land adjacent thereto granted in perpetuity, Free from the payment of any Quit Rent, to a Minister, and his successors, and 200 in like manner to a Schoolmaster: Their Lordships therefore recommend to the Society to Name a Minister and Schoolmaster for each of the said Townships, hoping that they will give such encouragements to them as the Society shall think proper, until their lands can be so far cultivated as to afford a sufficient support.

"I am further to acquaint you that each Clergyman who shall be sent with the Persons who are to Form this first settlement, will have a grant of 200 acres of land, and each Schoolmaster 100 acres in Propriety to them and their heirs, as also 30 acres over and above their said respective quotas, for every Person of which their Families shall consist; that they will likewise be subsisted during their passage, and for twelve months after their arrival, and furnish'd with Arms, Ammunition, and Materials for Husbandry, Building their houses, &c., in like manner as the other settlers.

"Their Lordships think proper that the Society should be inform'd that (except the Garrison of Annapolis) all the inhabitants of the Said Province, amounting to 20,000, are French Roman Catholics, and that there are a great number of Priests resident among them, who act under the Directions of the French Bishop of Quebec.

"At the same time their Lordships would recommend it to the consideration of the Society, whether it may not be advisable to choose some amongst others, of the Ministers and Schoolmasters to be sent, who by speaking the French language may be particularly usefull in cultivating a sense of the true Protestant religion among the said inhabitants, and educating their children in the Principles thereof.

"I am Sir your most obedient humble servant

"JOHN POWNALL, Solr. and Clk. of the Reports." [4].

It afforded the Society "much satisfaction to observe" that the Commissioners . . . "shew'd so just and necessary Regard for introducing and supporting true Religion among the People to be settled" in Nova Scotia, "at the same time that they were consulting in so great a Degree the civil and commercial Interests of that Colony and of Great Britain." To further "the pious and laudable intention" a special meeting was held on April 7, attended by the two Archbishops and ten Suffragan Bishops, at which the Society undertook to supply (as settlements were formed) six clergymen and six schoolmasters—including some able to speak French—and to provide them with "the

highest salary* allow'd" by it, as well as gratuities* "to facilitate the first settlement," and (with the aid of the S.P.C.K.) "proper books."

The Commissioners were asked "to consider this assistance . . . in its true light as an approbation and an encouragement only of this excellent design," it being "the very best" the Society's circumstances allowed, and "indeed . . . beyond" its "ability, for besides this large, new expence for the support of Religion in this new settlement, the constant, annual, necessary charge in providing for Divine Worship and usefull instruction, that the people in the numerous and extensive Colonies of America may not sink into Atheism, or be Perverted to Popery," already exceeded "considerably £3,500 a year, while the certain annual Income" was not "so much as £1,000."

It was assumed that the "Chaplain settled already at Annapolis Royal" was "resident and constantly" performed "his duty there," and the hope was expressed that early care would be taken by the Government "to build churches and to erect comfortable houses for the Missionaries," and to assist them in clearing and cultivating their glebes.

With reference to the "great danger" the new settlement was "like to be in," "of being perverted to Popery by the number of French Papists, the Vigilancy of their Priests and the activity of the Bishop of Quebec," the Society submitted for the Commissioners' consideration "whether the barrier against this bad religion and bad government would not be rendered stronger by making some Provisional allotment of a number of acres towards the supporting a Bishop of the Church of England there, when the importance of this hopeful and growing colony shall require and the wisdom of the Government shall think fit to place one in that country." Also "whether it might not be of considerable service to the Publick" if the Commissioners were "to assist the application that the Society made some time since to the Government for the appointing of Bishops . . . in our Colonies in America in such places as shall be thought most proper" [5].

It was not until most of the American Colonies had been lost to England that the Government thought fit to appoint a Bishop for any of them; but when that time came Nova Scotia was selected as the seat of the first Bishopric. [See p. 751.]

Within a fortnight of the receipt of the Commissioners' letter the Rev. WILLIAM TUTTY, the Rev. WILLIAM ANWYL, and a schoolmaster had been appointed by the Society to accompany the first settlers from England [6]. The necessity of this provision will appear from the following abstract of a letter from Mr. Tutty, "dated from Chebucto Harbour in Nova Scotia Sept. 29th 1749 acquainting that on the 21st of June they arrived safe on that Harbour . . . he was on board the Beaufort man-of-war with the Governor thro' the kind recommendation of the . . . Bishop of Lincoln." They had "met with many difficulties arising chiefly from the Perverseness of the present settlers, which thro' the wise conduct of the very worthy Governor, with the assistance of Hugh Davidson Esq., the Secretary, and of Richard Bulkeley Esq., the Aid-de-Camp," were "in a great measure sur-

* At that time £70 salary and £50 gratuity in the case of each Missionary, and £15 salary and £10 gratuity in the case of each schoolmaster.

mounted," and the Colony was "so far advanc'd" that Mr. Tutty hoped "neither French treachery nor Indian cruelty," nor, "worse than both, even the Perverseness of the Settlers themselves" would "be able to prevail against it. The old Inhabitants, both the French and Indians," were "Bigotted Papists, and under the absolute Dominion of their Priests"; they acknowledged "obedience to our King of Great Britain," but it was "a mere verbal acknowledgement," to judge "by their present Prevarication, and past behaviour, and the effect of Fear alone; The Indians of the Pen Insula came frequently with their Wives and Children" among the settlers on their arrival, "traded with them, and seem'd not in the least dissatisfied with their settling in the Country; But they disappear'd all at once, on a summons to Chiginecto from their Priest" who endeavoured "to stir them up to Arms, and appear'd as he did in the late War at the Head of them about Minar; but as an officer with 100 men" were posted there no great danger was "to be apprehended on that side." Of the new settlers from "Old England," the "lower sort" were "in general a sett of most abandon'd wretches . . . so deeply sunk into almost all kinds of Immorality" as to "scarce retain the shadow of religion"; there were "indeed a few good men amongst them," and the officers behaved "with great decency" in general, and seldom failed "to join in the Publick Worship."

The "settlers from New England" made "great Pretentions to Religion," and were "justly scandaliz'd at the barefac'd immorality of the others"; but if they were "to be judged from their commercial dealings, the externals of religion" were "much more prevalent with them than the essence of it." This, Mr. Tutty said, was "the true disposition of the Inhabitants of Nova Scotia," and in order to amend it, to begin with the "Old Inhabitants," he proposed "that some French Bibles or Testaments at least, with a plain comment upon them, should be sent over to be distributed among the French," who would "gladly read them, if not prevented by their Priests; and if some French Protestants were induced to come over with an able Missionary of the same Nation . . . a few years would make a great alteration for the better, both in their Religion and Loyalty." To further this scheme Mr. Tutty recommended to the Society "the Rev. Mr. MOREAU, some time since Secular Priest and Parochial Minister in France, which he quitted for the sake of a good conscience, and came over and join'd himself to the Church of England, and after some . . . time, married and embark'd with the new settlers for Nova Scotia." For the Indians nothing could be done for the present, as they had just "commenc'd hostilities" against the Colony "in a base barbarous manner," and were "running blindly upon their own destruction." "As to the new settlers," Mr. Tutty would "oppose himself to stop the torrent of Immorality thro' God's Assistance with all his might." The Governor ordered him to "beg . . . that some more Missionaries might be sent them." "Good Schoolmasters" were also "much wanted," the "chief hope" of the Colony being "among the rising generation." The number of inhabitants "in the town of Halifax" exceeded 15,000, "excluding the soldiery." Since his arrival Mr. Tutty had baptized 20 infants, but "the Blessed Sacrament" had not been administered because Divine Service had "hitherto been per-

form'd in the open air," but as soon as "the Governour's dining room" was finished, it was "purpos'd to make use of that" till a church was erected; one was being framed at Boston "capable of holding 900 persons."

The Society at once laid out £50 "in purchasing French Bibles and other proper books" * for the Colonists, and submitted to the Commissioners of Trade &c. a representation of its "present low circumstances," with an abstract of Mr. Tutty's letter [7]. The Commissioners replied, March 5, 1750, "that having had last year so great an instance of the goodwill of the Society, towards the Infant Settlement of Nova Scotia," they would "be far from pressing them beyond what the cause of Religion" might "require and the circumstances of the Society . . . admit." They also had sent a large supply of Bibles† to the Colony, and it was design'd that the next settlement should "consist chiefly of Foreign Protestants" [8]. Meanwhile Mr. Tutty reported (Dec. 5, 1749) that if the new Colony went on "with such success as it has begun it must infallibly in a few years eclipse all the other Colonys in North America." On Sept. 2, 1750, St. Paul's, Halifax, the first English Church in Nova Scotia, was opened; the inhabitants of that town then numbered 4,000 (exclusive of the military), and Mr. Tutty had 50 regular communicants. During the next year the population rose to 6,000, over one-half being professed members of the Church of England, and between 300 and 400 actual communicants. These included many Germans, formerly Lutherans and Calvinists, whose conformity having been promoted by a Swiss Minister, Mr. Burger, that gentleman was ordained and appointed to their charge in 1751. In that year Mr. Tutty wrote: "The Colony in general is much amended, and the behaviour of the worst among them is less profligate and abandoned." Between Churchmen and Dissenters there was "a perfect harmony," and "the most bigotted" among the latter seldom failed to attend Church "every Sunday morning" [9].

Mr. ANWYL's conduct being unsatisfactory, the Society decided to recall him, but he died in February 1750, before the decision was taken [10]. In his place the Rev. J. B. MOREAU was appointed to minister to a settlement of French and Swiss Protestants, which he began to do on September 9, 1750, in the French language [11]. In 1752 his congregation was increased to 1,000 (800 adults) by the arrival from Montbelliard of "500 Protestants of the Confession of Augsburg," who conformed to the Church, receiving with the "greatest satisfaction" copies of the Book of Common Prayer in French—"kissing his hand and the books for joy" [12]. Most of the French and Germans, with a few English, in all 1,600 persons, under Mr. Moreau's charge, removed to Lunenburg in 1754. There every Sunday they assembled themselves together for service "in the open parade," and more than 200 of the French and Germans were "regular communicants" [13].

* The S.P.C.K. co-operated with the Society in providing books on this occasion [8a].

† The French Bibles sent by the Commissioners, "having the Geneva form of prayer annex'd to them," almost occasioned a schism among the Conformists; but the Swiss leaders "having examined the English Liturgy with great attention . . . thought it in all respects preferable to any human composition and . . . determined constantly to use it"; and they succeeded in removing "the Prejudices of their weak Brethren" in most instances [8b].

Over his flock Mr. Moreau exercised a "godly discipline." On Easter Day 1757 he "put to publick Penance one of the Congregation who had been one of the Chiefs in a Conspiracy . . . against the Government." "After an humble prostration of himself in the Church the Penitent rose up and humbly asked pardon of God, of the King and of his Christian brethren." After an exhortation from the pulpit to a sincere repentance and amendment of life, he was re-admitted to the Holy Communion, 149 others communicating at the same service [14].

Ministrations in Lunenburg and Halifax* were continued in three languages for many years, and notwithstanding the great difficulties arising from the diversities of language and creed, the Rev. P. Bryzelius in 1770 and the Rev. P. DE LA ROCHE in 1775 numbered 120 German, 50 French, and 80 English-speaking persons among their communicants" [15].

Mr. De La Roche rendered good service also by "publishing weekly in the *Gazette* a Practical Commentary on the New Testament" "for the benefit of the unlearned" in the Province [15a]. Besides serving his three European congregations, Mr. Moreau so extended his operations that in 1764 he could report the "success of his labours in bringing over the Indian savages to our holy religion having baptized several of their children." These Indians behaved "with great decency in religious ceremonies." Most of them understood French, and had been under the influence of the Roman Catholic Priests, who had taught them the "grossest absurdities" [16].

The Rev. J. BENNET, an itinerant Missionary, also made some good impressions on the Indians. He had several long conferences with them, and was "instrumental in keeping the Savages quiet" in the interests of the English [17].

The Rev. T. WOOD of Halifax and Annapolis Royal &c. obtained considerable influence over the Indians. In August 1762 there died at Halifax M. Maillard, a Roman Catholic Priest, Vicar-General of Quebec, and "Missionary to the French and Indians," "who stood in so much awe of him that it was judged necessary to allow him a salary from our Government." The day before his death, "at his own request Mr. Wood performed the Office for the Visitation of the Sick according to our form [Anglican] in the French Language in the presence of all the French whom Monsr. Maillard ordered to attend for that purpose." At his funeral Mr. Wood "performed the Office of burial according to our form, in French, in the presence of almost all the gentlemen of Halifax and a very numerous assembly of French and Indians" [18]. The respect shown to Mr. Wood by M. Maillard had so good an effect on the Indians that they expressed a desire "to join in the service of the Church of England in the French tongue, with which they were so well pleased that they . . . begged" for a monthly service. The use of "the sign of the Cross" in the English baptismal service gave the Indians and the French Neutral particular satisfaction. As most of the Indians in the Province understood their own language only, Mr. Wood devoted from three to four

* By 1799 the Germans at Halifax had been "so intermixed and intermarried with the other inhabitants" that all of them spoke English much better than they did German [15b].

hours daily to acquiring it, and with such success that in 1767 he was able to officiate in Mickmack, which he first did publicly in July of that year in St. Paul's, Halifax, in the presence of the Governor, most of the army and navy officers, and the inhabitants.

"On this occasion the *Indians* sung an Anthem before and after Service. Before the Service begun, an *Indian* Chief came forward from the rest, and kneeling down . . . prayed that the Almighty God would bless His Majesty King George the Third, their lawful King and Governor, and all the Royal Family: he prayed also for . . . the Governor, and for Prosperity to His Majesty's Province. He then rose up, and Mr. Wood . . . explained his Prayer in *English* to the whole Congregation. Upon which his Excellency turned to the *Indians* and bowed to them. When Service was ended the *Indians* thanked God, the Governor, and Mr. Wood, for the opportunity they had of hearing Prayers again in their own Language."

Soon after, Mr. Wood officiated at the marriage of the daughter of Thoma, the hereditary king of the Mickmacks, and entertained the *Indians* at his own house. By the next year he had made good progress in a Mickmack translation of the Prayer Book and a Mickmack Grammar [19].

Mr. Wood's labours among the Europeans at Annapolis and Granville were no less successful. He visited the district in 1753, and again in 1762-8, when he found "more than 800 souls, without either Church or Minister, whose joy was universal and almost inconceivable at the hopes he gave them of being appointed their Missionary" (see p. 865) [20]. In an appeal for an additional clergyman the inhabitants of the two places said in 1770:—

"We . . . having been educated and brought up (at least the greater number of us) in the Congregational way of Worship, before we came to settle in Nova Scotia, and therefore we should have chosen to have a Minister of that form of Worship, settled among us: but the Rev. Mr. Wood by his preaching and performing the other Offices of his Holy function occasionally amongst us in the several districts of this County hath removed our former prejudices that we had against the forms of Worship of the Church of England as by Law established, and hath won us unto a good Opinion thereof; inasmuch as he hath removed all our scruples of receiving the Holy Sacrament of the Lord's Supper in that form of administering it, at least many of us are communicants with him and we trust and believe many more will soon be added."

This representation was addressed to their former pastor, the Rev. W. CLARK, who also had conformed and was then a Missionary of the Society at Dedham, Massachusetts [21]. (His transfer was not, however, effected.) In the next few years Mr. Wood "baptized several whole Families" of Dissenters [22].

The same spirit manifested itself elsewhere. In the Cumberland district under the Rev. J. Eagleson the number of Dissenters who regularly attended the Church service in 1778 nearly equalled the full Church members [23]. After three years' work in the Windsor Mission (1776-9), where he had "found the lower orders of the people nearly to a man Presbyterians or Fanatics," the Rev. W. ELLIS reported:—"The Dissenting interest declines beyond my expectation; all bitterness is entirely over, and although some still profess themselves Dissenters, they are often at Church, and which is more, send their children regularly to Catechism" [24]. So much indeed was the Church of England respected in the province that in the General Assembly Dissenters joined in passing a law for her establishment and

for finishing the parish church of St. Paul's, Halifax, which in 1762 was "frequented by all denominations," among whom harmony universally "prevailed" [25]. This was partly due to the ministry of the Rev. J. BREYNTON, who in 1770, out of a total population of 5,000, "including the army, Acadians, and fishermen," could return 4,500 as being in outward conformity with the Church of England, and add that many of the "Protestant Dissenters . . . attend the Church and occasionally use its Ordinances" [25a]. In June of this year "the Clergy, with the Dissenting Ministers, and his Majesty's Council, and the House of Assembly," all attended St. Paul's Church, Halifax, to celebrate the anniversary of the first Foreign Auxiliary Committee of the Society, which was instituted at Halifax in 1769 [26].

During the eight years of its existence [see p. 759] this "Corresponding Committee" rendered great assistance in the settlement of Missions, and by their representations many destitute districts were supplied with Missionaries earlier than would otherwise have been the case [27]. Generally there was a great desire for the ministrations of the Church, and infants were "brought to Halifax" for baptism from a distance of "40 leagues" [28].

In 1771 the Committee expressed to the Society

"their great satisfaction in the vigilant and assiduous Applications of the respective Missionaries to all the duties of their Functions and Trusts, and that by their good lives, prudent and exemplary Conduct, they have gained a general esteem, and have considerably served the pious and excellent design of their Missions, the Interests of Religion in general, and of the Established Church in particular by an increase of its Members, and that by their Moderation and patient labors a very general harmony subsists among the members of the Church of England and those of other Denominations." (Signed by the Governor, the Chief Justice, and the Secretary of the Province) [29].

At the request of the Governor of "the Island of St. John," [now Prince Edward Island], Mr. Eagleson of Cumberland spent eleven weeks there in the autumn of 1773, visiting Charlottetown, St. Peter's, Stanhope, Tracaday, and Malpeck or Prince Town, "at which places he read and preached, baptised twenty-nine children and married one couple," "a number of well-disposed persons" rejoicing "in the opportunity of hearing a Protestant clergyman" "for the first time since St. John's was made a separate Government" [30]. The good work done by him in the Cumberland Mission was interrupted by his being "taken prisoner" in November 1776 "by a body of the Rebels and carried into the Massachusetts" his house being "plundered his property destroyed and his person insulted" in consequence of his loyalty. After sixteen months' imprisonment he effected his escape "at the peril of his life" [31]. An attempt made to recapture him in 1781 he evaded by fleeing to Halifax through the snow and woods [32]. Long before this Halifax had become the chief refuge for the loyalists from the insurgent American Colonies. "Many wealthy and large families" from New England arrived in 1775-6, and the refugees continued to pour in until by 1783 there were 35,000 (including 5,000 free negroes) settled, or rather trying to settle, in the province [33]. In many instances the trial failed. The Bishop of Nova Scotia in 1844 stated that he had

"lately been at Shelburne, where nearly *ten thousand* of them, chiefly from New

York, and comprizing many of my father's parishioners, attracted by the beauty and security of a most noble harbour, were tempted to plant themselves, regardless of the important want of any country in the neighbourhood fit for cultivation. Their means were soon exhausted in building a spacious town at great expense, and vainly contending against indomitable rocks; and in a few years the place was reduced to a few hundred families. Many of them* returned to their native country, and a large portion of them were reduced to poverty. . . . Some few of the first emigrants are still living. I visited these aged members of the Church. They told me that, on their first arrival, lines of women could be seen sitting on the rocks of the shore, and weeping at their altered condition" [34].

The peculiar situation of the unhappy fugitives, many of whom had "been obliged to leave their friends, part of their families, and most of their substance behind them" justly claimed the attention of the Rev. Dr. BREYNTON, who strove "to soften and alleviate their banishment by every civility and consolation in his power" [35]. Among those befriended was the Rev. J. BAILEY of Pownalborough, Massachusetts, who, having undergone "the most severe and cruel treatment from the rebels of New England" [see p. 50], arrived at Halifax in 1779 with "nothing remaining except two old feather beds without any appendages"; both he and his family were not only "destitute of money," they had "not cloathing sufficient to appear among the very lowest classes of mankind." "But through the humanity of private persons (more especially of Dr. Breynton) and by a vote of £50 currency from the Assembly of the Province" they were "in some measure relieved" from their distresses and found "their spirits again reviving" [36].

During an epidemic of smallpox in 1776, so fatal in those times. Dr. Breynton promoted inoculation by preaching on the subject and raising a subscription towards inoculating the poor, and was thus "instrumental in saving many lives in the province; the example being . . . followed all over the colony; and the New England people, formerly the most averse to inoculation," became "perfectly reconciled to it . . . practising it with much success in every district"† [37].

Numbers of the refugees, though Dissenters in New England, "constantly attended the service of the Church since their arrival at Halifax," so that the church was "too small to hold the congregations," and many formerly "rigid Dissenters" became "regular communicants" [38]. Dr. Breynton also records the administration of the Holy Communion to "Baron de Seitz's Hessian regiment, amounting to about 500," whose "exemplary and regular behaviour" did them "great honour" [39]. Both on the coast and in the interior settlements daily sprang up "where scarcely a vestige of human cultivation and resort existed before," and some years elapsed before the exiles could raise sufficient provision for their own families [40]. For the supply of their spiritual wants dependence rested mainly on the Society, and the Society could the more easily meet the first demands seeing that many of its Missionaries had been ejected from the States [see p. 79], and were in need of employment, and that the British

* In 1788 the Rev. Dr. W. Walter reported that four-fifths had returned to the States [34a].

† This treatment produced opposite results at Annapolis in 1798. "Smallpox appeared in almost every house" there and "numbers died by inoculation while the old Sexton who took it in the natural way, tho' 98 years of age, recovered" [37a].

Government promised to co-operate "in affording to His Majesty's distressed and loyal subjects" in North America "the means of religious instruction and attending the Public worship of Almighty God" [41]. The lands reserved by Government for this purpose in Nova Scotia amounted in 1785 to 30,150 acres, distributed among thirty-four townships, 18,150 being glebe lands and 12,000 school lands [42]. [See pp. 119, 121]. Pecuniary assistance also was continued by Government for a long period. [See p. 121.]

Among the refugees were many negroes, and perhaps no greater proof of the reality and value of the Society's work among the slaves in the United States can be found than in the fact that the Nova Scotia Missionaries discovered that "many hundreds" of them, "adults, children, and infants," had "been baptized, and some of them" were "constant communicants," and that others showed "a docility and a desire to receive the truths of Christianity" which were highly commendable [43]. In one year 40 were baptized by Dr. Breynton at Halifax, and 125 (81 adults) at Shelburne by the Rev. G. PANTON, who also married "44 couple" [44], while at Digby (under the Rev. R. VIETS) the black communicants in 1786 outnumbered the whites by 31 to 17 [45]. In the Shelburne district 1,162 negroes were distributed in 1790-1, 350 at Birchtown, where a school was established for them [46]. By 1818 "several permanent establishments of negroes" had been formed in the neighbourhood of Halifax, consisting of escaped slaves brought by Her Majesty's ships, but although lands were given to them these people were then for the most part "wretchedly poor and ignorant" [47].

Especially was this the case at Sackville, where the Rev. J. H. C. PARSONS "frequently visited them in their log huts," and "prevailed upon them to have their children baptized" [48].

On the other hand at Tracadie there was at that time a comparatively flourishing settlement of negroes in charge of a native Reader, DEMSY JORDAN. They were "temperate" and "industrious." Their farms were "in a state of tolerable cultivation." "Most of them" had "a few cattle and a small flock of sheep, and their huts" assumed "an air of decency." "Persons of all ages" were "punctual attendants on the performance of the services of this Catechist," who was "well qualified for the trust" which he held, and "faithful in the discharge of its duties."*

With the Society's assistance they built a church, and in 1837, although reduced to "very straitened circumstances," they undertook to assist in erecting a school house, and to contribute £20 a year towards the support of a schoolmaster. They then numbered forty-two families, "containing 160 children." So well had Demsy Jordan profited by his early training in New York that he "maintained his attachment to the Church through every trial and brought up his family in habits of attention to her ordinances." He died in 1859 at the age of eighty-nine, after nearly twenty years' blindness [49]. No race seemed to have escaped the attention of the Society. The settlement of a body of Maroons† at Preston about 1796 brought them

* Previous to the establishment of a school by the Society in 1788, the negroes at Tracadie were "exceedingly indolent," and their condition was "very wretched" [49a].

† See "Jamaica," page 228.

under the care of the Missionaries. The Rev. B. GRAY, who acted as Chaplain to them, baptized fifty-five in fourteen months, twenty-six being adults. They numbered between 400 and 500, one half being Christians, and the Society sent them a supply of Bibles and Prayer Books. In 1799 the Governor of Nova Scotia informed the Society that nineteen of the Maroon scholars who were being educated at Boydville, "were examined publicly in the Church on Easter Sunday," and "repeated the Catechism, Creed, Lord's Prayer, and Commandments with admirable precision, and read all the Lessons and Responses during the service very correctly" [50]. "At the particular request of the inhabitants" the Rev. T. SIREVE of Lunenburg visited Petit Riviere in 1813, and preached to a congregation of 300 persons, of whom he baptized sixteen. "Not one half of that congregation had ever before heard a Minister of the Church of England, nor seen a Common Prayer Book, being mostly Presbyterians from the North of Ireland." Many afterwards repaired to Lunenburg for Holy Communion, and took steps to erect a church in order to obtain a resident Missionary [51]. In 1821 we find a Welsh colony at New Cambria and a body of Highlanders at Antigonish and Remsheg profiting by the ministrations of the Society's agents. For the latter, Mr. Anderson, the schoolmaster at Merigomish, acted as Catechist, explaining the Scriptures "chiefly by translating Sermons into Erse," and those people, though then not in communion with the Church of England, were "well affected to her" [52].

In the island of Cape Breton a Mission was begun at Sydney in 1785 by the Rev. RANNA COSSIT. On his first coming the people "expressed great satisfaction" at the prospect of a Mission, but the majority of them were "French and Irish Roman Catholics," chiefly storekeepers and fishermen. There were also "some Indians of the Romish persuasion"; only two persons had ever received the Holy Communion according to the Church of England form. Within two years that number was increased sevenfold, and on Christmas-Day 1789 a church was opened [53].

On August 12, 1787, the Rev. CHARLES INGLIS, formerly Missionary of the Society in Pennsylvania, was consecrated (at Lambeth) the first Colonial Bishop. Until 1793, when Upper and Lower Canada were formed into the See of Quebec, the Diocese of Nova Scotia comprised the whole of the British possessions in North America, from Newfoundland to Lake Superior, a territory now divided into ten Bishoprics and demanding more. Bravely, however, did Bishop Inglis strive to do the best for his huge diocese. His first tour of visitation was made in Nova Scotia and New Brunswick in 1788, during which he travelled 700 miles, and confirmed 525 persons. The kind treatment which the Bishop met with everywhere, and the good disposition both of the clergy and laity to comply with his exhortation, showed how agreeable the appointment of a Bishop had been. "By his judicious conduct and zealous exertions" he awoke the people "from that torpid state in which he found them respecting religious matters, and making the proper external provisions for the due administration of the public worship." "Scarcely was there a Church finished throughout the Province" when he arrived, but soon Churches began to rise in many places,

At Granville application for a resident clergyman was supported by Dissenters, who unanimously gave up their "Meeting House" "for the sole use of the Established Church, reserving only their own pews" which they designed to occupy, and the building received the appropriate name of Christ Church [54].

A similar spirit was shown in one of the Guysboro districts, where "a chapel of ease" was opened by the people and named Union Chapel, "from the circumstance of their having, tho' bred of different denominations, agreed to join together in one congregation and to use no other form but that of our Church" (*i.e.* the Liturgy of the Church of England)* [55].

The times were such as to impel the sober-minded Dissenters to seek rest in the bosom of the Church. During the last decade of the 18th century Nova Scotia was distracted by "the prevalence of the enthusiastic and dangerous spirit among a sect . . . called New Lights," whose religion seemed "to be a strange jumble of New England Independency and Behmenism." They were most troublesome in the districts of Annapolis, Granville, Wilmot and Aylesford. Both Methodist and New Light teachers "in their struggles for pre-eminence" excited among the people "a pious frenzy." Over all the Western Counties "a rage for dipping" prevailed and was frequently performed "in a very indelicate manner before vast collections of people." Hundreds of persons were "rebaptized," this plunging being deemed absolutely necessary to the conversion of a sinner. The teachers were mostly "very ignorant mechanics and common labourers" who were "too lazy to work." The Clergy, who were caused "a great deal of uneasiness and trouble," "exerted themselves to the utmost to keep their congregations free from the contagion." At Granville and Annapolis "multitudes" attended the Bishop's exhortations and "went away with favourable impressions of our Church"; and Mr. VIETS of Digby reported in 1791 that there was "no other sort of public worship" than that of the Church "in his Missions or in the vicinity," and "all other denominations" were becoming "more and more reconciled to our Church."† Many of the poor, ignorant people so neglected their temporal concerns in following the rambling preachers that they became "much distressed for the bare necessaries of life," which seemed to have "cooled their zeal and abated their frenzy" [56].

At Granville there was still in 1823 a variety of fanatical teachers, but by the exertions of the Rev. G. BEST the Church was strengthened and "a respectable congregation" was gathered from "the New Lights themselves" [57].

* The inhabitants of Guysboro at this time were so poor that it was with difficulty that their clergyman, the Rev. P. De La Roche, could obtain a subsistence among them. Residence there was not, however, without its compensations. In May 1792 Mr. De La Roche reported "that where there is a scarcity of the sons of *Æsculapius* there is a scarcity of burials. The only one they had there was obliged to leave," "as he could not get a livelihood." During the previous five years Mr. De La Roche had buried only 89 persons, while the baptisms numbered "229 besides adults and parish children"—a result of the "healthiness of that country which makes amends for the poverty of it" [55a].

† See also remarks of Mr. Justice Halliburton of Nova Scotia, in his Speech at the London Meeting of S.P.G., June 28, 1831.

In 1807 the Society represented to the English Government that the lands reserved for Church purposes were "sometimes granted away afterwards, the reservation not conveying title,"* and that the incomes of the Clergy were "so inadequate" that there was "no prospect of a sufficient succession unless further encouragement" was given. It was found also that there was a decline rather than advance towards self-supporting Missions, the inhabitants exerting themselves only when they liked their pastor, which was more often the case with "Native American" clergymen than with those sent from England [58].

With a view to raising an indigenous ministry the Society in 1809 began to found Divinity Exhibitions at the University of King's College which had been established at Windsor in 1789. [See p. 776.] It was to this institution that the Bishop looked for help in meeting such an emergency as arose in 1795, when four of his sixteen Clergy were removed by death. One of these, the Rev. T. LLOYD of Chester, lost his life "by a very imprudent resolution" "to walk on snow shoes from Chester to Windsor, a distance of 30 miles, through a dreary rocky wilderness, without an inhabitant." He was caught in a terrible storm, and a search-party "after exploring their way all night by the help of a candle, found his body frozen hard as a rock," 14 miles from the town which he had left two days before [59].

The Exhibitions of the Society, increased as they were from time to time, proved of inestimable value to the Church, and without them it would have been impossible to have maintained and developed the Missions [60]. In the education of the masses the Society led the way by introducing into Nova Scotia in 1815-16 the "Madras" or National system of education, which rapidly spread throughout the North American Colonies. [See p. 769.]

Bishop CHARLES INGLIS died in 1816, after more than 50 years' service to religion in North America [61]. His successor, Dr. R. STANSEY (another laborious Missionary of the Society), was permitted to do little episcopal work. Having met his Clergy and "with the utmost difficulty" "performed the offices of visitation, confirmation, and ordination" he returned to England in 1817 in broken health, and did not see his diocese again. For seven years the Church was deprived of episcopal ministrations, and it was only after "repeated applications" on his part that "His Majesty's Government" "permitted" him to resign [62]. Meanwhile in the Northern and Eastern parts of the province alone there were settlements comprising in the whole 10,000 inhabitants without a resident clergyman [63]. During this time Dr. JOHN INGLIS did all that was possible to be done by a Priest and Commissary to supply the place of a Chief Pastor. At Halifax he devoted "from four to seven hours a day to the sick and afflicted," "Presbyterians and Methodists" as well as Church people having "no scruple in sending for him" [64]. In 1825 he became the third Bishop of Nova Scotia, and Prince Edward Island, Newfoundland and the Bermudas were formally constituted a part of his

* The Church eventually suffered "great losses" of Church and School lands through the intrusion of squatters; yet (though as recently as 1881 some of the glebes were still of little value) much benefit has accrued to the Church from this source in many districts [53a].

charge. Returning from consecration in England, he landed at Halifax under a salute of twenty-six guns from the frigate *Tweed* and Fort Charlotte and amid the ringing of the church bells [65].

His first visitation (1826) extended to New Brunswick, Prince Edward Island, Cape Breton, and the Bermudas, involving a journey of 5,000 miles by sea and land, frequently accompanied by difficulty and danger; 4,367 persons were confirmed, and 44 churches consecrated, arrangements were made for the erection of many more churches, and everywhere as he went the Gospel message was preached, both to "devout attentive and anxious hearers," and to others who were little better than heathen [66]. On this subject he wrote:—

"It is an unhappy mistake, but prevalent in England, and one which doubtless has diminished the resources of the Society, to suppose that the labours of our Clergy are not of a Missionary character. In the neighbourhood of the towns there are settlements which cannot be visited with effect, unless the Missionary is ready to endure all the toils and privations to which primitive professors were subject. Those whom they visit are often as much without God in the world, as the remote tribes who have never heard the sounds of salvation" [67].

Of the Missionaries he said: "They are respected and beloved—zealous in their labours exemplary in their lives and entirely devoted to the duties of that sacred profession which they adorn"; and in 1831 he spoke of them as "not unworthy to be ranked with the most distinguished individuals that have borne that honourable name," *i.e.* of "Missionaries" [68].

The spiritual destitution existing in the diocese became more and more manifest as the visits of the Bishop and his Clergy were extended to the remote and neglected districts. It might have been thought that Nova Scotia, having been a British Colony for such a long period, could not be much in want of Missionaries, but even up to 1831 the settlements along the coast to the eastward of Halifax for over 100 miles had not "one resident Minister of the Gospel." All that could then be done for them and for other destitute places was to send, perhaps once in a year, a Missionary "willing to submit to more than usual toil and privation" to visit settlement to settlement and house to house. Whenever persons competent for the office could be found, they were appointed Catechists and schoolmasters [69].

The Rev. J. BURNYEAT (in 1821) was the first Missionary to attempt to visit the whole of the settlements along the S.E. shore [70].

In 1834 the Bishop visited this district. The Rev. J. STEVENSON, who had been labouring there, went before him to prepare the people; but to do this he had on one occasion to pass at night two miles through the woods, often crawling on his hands and knees. Among those confirmed at Fisherman's Harbour was an Englishman upwards of 80 years of age, who was supported chiefly by the benevolence of one of the poor families. "So little did he expect such a visit that he concluded the Bishop in the neighbourhood must be of the Church of Rome; and when he was first spoken to, said, with much good feeling, that he was too old to change his religion and forsake the Church of his fathers. He was greatly delighted when he found we were of the same Communion, and gladly received the rites which he had long despaired of obtaining" [71].

In 1835-6 Mr. Stevenson found preparations being made for

the erection of two churches in places which had been previously "shrouded in almost heathen darkness and had seen three generations rise and fall without any stated ordinances of Christianity." At Sheet Harbour, on the death of the Society's Catechist, his place was supplied "by one of the Presbyterian Deacons" who still adhered "to the offices and forms of our Liturgy. This denomination having no provision of its own for public worship, in the absence of an Officiating Minister," had, "with the consent of their Minister adopted the service of our Church," for which they entertained "great reverence and admiration."

Most of the inhabitants of Beaver Harbour also—descendants of Dutch Presbyterians—had conformed to the Church.*

The people at Taylor's Head were quite illiterate, but so desirous of instruction that they frequently attended a minister "from place to place for three or four successive days." Only one of them—a woman—could read, and she consented "to teach a Sunday School, and read the prayers and a sermon" [72].

Many other instances of attachment to the Church were reported by the Bishop and Mr. Stevenson† [73].

In 1843 thirty-nine persons were confirmed at Marie Joseph, where ten years before the people were little better than heathen.

"The attention of all," said the Bishop, "was most becoming and widely different from the want of feeling exhibited in this place when I made my first visit to it. The principal magistrate was absent, but had requested that his house, and all he had, might be used for our convenience. . . . The barn which we used [for service] was his. . . . He arrived in time to be confirmed and receive the Lord's Supper for the first time and appeared deeply affected. . . . He promised immediate exertions to secure the erection of a Church, in which all around him will take great interest" [74].

A similar change was effected at Margaret's Bay by the exertions of the Bishop and the Rev. J. STANNAGE [75].

While the spiritualities of the Church were being increased her "temporalities" were being lessened. In 1833 consternation was caused by the proposed withdrawal of all State aid to the Church in North America. The Society, supported by the local Colonial authorities, succeeded in effecting an arrangement securing the payment for life of three-fourths of the original salaries to all Missionaries employed previously to 1833 [76].

During the next few years the Church suffered further loss by the confiscation of the glebes and school-lands in Prince Edward Island,‡

* Their example was followed by their co-religionists at Salmon River and two neighbouring settlements in 1845 [72a].

† In the house of a shoemaker at Barrasawa, Pictou Mission, 374 persons (children mostly) gathered by him, were baptized between 1833-59. "Hoping almost against hope" he had kept his own children 12 years waiting for Church baptism, and he had to wait another 26 years before he could receive Confirmation [73a].

‡ Extract from "The Royal Instructions to the Governor of Prince Edward Island dated the 4th day of August 1769":—"SECT. 28.—You shall be careful that the

and the school-lands in Nova Scotia,* and the withdrawal of the Government annual grant to King's College, Windsor. An attempt was also made to suppress the College, in order to found a secular University, but the Archbishop of Canterbury, as Patron, refused his consent to the surrender of the Charter, and the institution still continues its good work. [See pp. 776-7.] The establishment of a Diocesan Church Society in 1837 had the effect of eliciting more support from Churchmen in Nova Scotia. Alluding to the wants of his diocese in 1838 (which then still included Newfoundland and New Brunswick), the Bishop said nothing could be more affecting than the deep sorrow which the emigrants showed when they lamented their separation from the joy and the consolation of the ordinances of their Church which were once their portion in their native land:—

"This feeling is strongly manifested by the affectionate regard with which they receive the occasional visits of a Missionary in their scattered settlements; they surround him in the house where he is lodged; they follow him from place to place, often for many miles, that they may gather comfort and instruction from the repetition of his prayers and his counsel. I have been followed upon such an occasion by a little vessel, that all her crew might be present at every service that was performed along an extensive line of coast; they sailed when I sailed, and anchored when I anchored, that they might land and join in worship with their brethren, in many different harbours" [77].

Three years later, when his charge had been reduced by the formation of Newfoundland into a separate See [1839], the Bishop thus reported the progress which had been made:—

"From the first settlement of these colonies, which we now occupy, the Church has been cherished within them by the Society for the Propagation of the Gospel, to which, indeed, we are indebted, under the mercy of the Most High, for the existence of the Church within our borders, and, indeed, throughout the whole of this extensive continent. It was well said to his Grace the Archbishop of Canterbury, by a pious agent from the Church in the United States of America, when visiting England, that 'this venerable Society might point to the present prosperity of that branch of the Church, and challenge any other Missionary Society to show equal fruits of its labours.' But these fruits are, happily, to be seen here also. Many of our Clergy have been fostered by the Society almost from their cradles—they have been assisted in their education, cheered in their

Churches hereafter to be built within our said Island, be well and orderly kept; and that, besides a competent maintenance to be assigned to the Minister of each Orthodox Church, a convenient house be built at the public charge for each Minister; and you are in an especial manner to take care that one hundred acres of land, for the site of a Church and as a Glebe for a Minister of the Gospel, and thirty acres for a Schoolmaster, be duly reserved in a proper part of every township, conformable to the directions and conditions annexed to our Order in Council of the 26th of August, 1767, hereinbefore referred to" [77a]. The alienation of these lands was prayed for by the House of Assembly of P. E. I. by addresses to the Throne in 1830 and 1832. No reply being received, a third address was presented in 1834, which produced an order from the Secretary of State Oct. 30, 1834, for the sale of the lands, and by a Colonial Act (which received confirmation in 1836) 9,380 acres were sold, and the proceeds of the sale—£4,000 currency—were "applied to purposes unconnected with the Church" [77b].

* The Nova Scotia school lands were reserved (together with other lands, for Churches and Clergymen) when grants were made by the Crown upon the settlement of townships or parishes in the province. Previously to 1839 they had "been considered as appropriated (even without a special grant) to the schools of the Society, conducted upon the principles of the Church of England." But about this time it was contended "that although the Church and Clergy lands are reserved for the Church of England and the Ministers thereof, the school lands may be applied for purposes of general education," and Bills were brought into the provincial Legislature, founded upon this assumption, "appropriating all school lands not actually occupied by the Society's schoolmasters to the support of general education" [77c.]

labours, and sustained in their trials and privations. Their flocks have been encouraged and assisted in every good work: in the building of Churches, the support of Schools, the wide circulation of the Bible, the Prayer-Book, and innumerable books and tracts full of holy instruction, under every variety of condition that can be seen among the children of mortality. And have these benefits been diminished at the present time? Far otherwise. Never were the exertions of the Society so great as they now are; never was their assistance more readily and more liberally afforded; and while they give in faith, they trust that their barrel of meal and their cruse of oil will not be permitted to fail, until the whole earth shall be refreshed by the heavenly rain. . . .

"In the last fifteen years it has been my happiness to consecrate . . . 119 Churches and Chapels. . . . Many others are in progress" [Letter to his Clergy, April 15, 1841 [78].]

Up to 1844 "the erection of nearly every Church in Nova Scotia" (then 150 in number) had been "assisted by a grant" from the Society [79]. In his visitation of 1844 the Bishop met with instances in which one poor man had contributed sixty, and another eighty days' labour towards the building of their churches* [80].

By the formation of New Brunswick into the See of Fredericton in 1845 the Diocese of Nova Scotia was reduced to its present limits. In addressing the Society in 1849 the Bishop and Clergy of the latter province said: "The praise of that Society is in all the Churches; the grateful sense of obligation to her is in all our hearts; the fields now ripe for the harvest in this vast continent were first sown by her hands; and the pious remembrance of her services is dearly cherished by all sound Churchmen" [81]. While on visitation in this year Bishop John Inglis was struck down with fever at Mahone Bay, but his anxiety to finish his work was so great that he could scarcely be restrained from calling his candidates to receive confirmation at his bedside [82]. He died in London on October 27, 1850, a few days after his arrival, in the 50th year of his ministry, and was buried in Battersea Churchyard [83].

The portion of the income of the Bishopric hitherto provided by the Imperial Government terminated with the life of Bishop JOHN INGLIS, but the Society, which from the very first had annually contributed to the maintenance of the respective occupants of the See, was now mainly instrumental in procuring a permanent endowment for the future Bishops [84].

During Bishop BINNEY's episcopate (1851-87) a Clergy Endowment Fund of £30,000 was raised (the Society contributing £1,000 in 1860), and a great advance was made towards self support [85].

By a decision arrived at in 1886, after a prolonged controversy, the Society's aid to Nova Scotia (apart from Prince Edward Island) was from that date limited to the payment, during their "efficient ministry," of certain clergymen (then nine in number), with whom the Society had a moral, though not a legal, covenant.

(1892-1900.)

Of the "privileged" clergymen, referred to in the preceding paragraph, the last, the Rev. R. Avery, died on May 8, 1900 [86].

* At St. Margaret's Bay, in 1856, 20 fishermen walked 24 miles "to lend a hand" in erecting a church for a settlement of white and coloured families [80a].

To Prince Edward Island the Society has continued a small grant, which has been gradually reduced from £200 in 1892 to £90 in 1901, and will entirely cease at the end of the latter year. In appealing against the recent reduction, the Bishop stated (in 1897) that, while the Island is the most thickly settled area in the Dominion of Canada, it is the Province in which the Church is weakest [87]. His Lordship has, however, since admitted the wisdom of steadily reducing aid as the need for it diminishes, and he expresses his "regret that this policy was not pursued, as regards this diocese, from the very first." Had this been done, and the spirit of self-help been earlier evoked,

"not only would our financial position to-day be much more satisfactory than it is, but a very great many Churchpeople from having to pay for the services of the Church, and the maintenance of a clergyman, would have taken such a deep interest in her welfare, and learned to love her in such a fashion, as would have made them insensible to the blandishments and invitations of those bodies of separated brethren by whom they have been led astray, and are now hopelessly lost to the Church."

The Bishop added, "The Society may be well satisfied with the result of its generous and long-continued assistance to the oldest Colonial See of the British Empire" [88]. Until recently the extent of that assistance was not fully realised in the diocese. In addition to the grants from the General Fund for Clergy, a considerable sum has been paid from the Society's "American Colonial Bishops' Fund" for the support of successive Bishops of Nova Scotia, in the form of an annual allowance (from 1787 to 1900), in addition to an endowment grant of £8,200. In 1892 the diocese was formally notified that the annual allowance (now £203. 10s.) could not be guaranteed to future holders of the See. But no action was taken by the Synod until 1898, when, after a further reminder, it was resolved to raise an additional \$50,000 for the Bishopric Endowment Fund, in order to make up for the anticipated loss of the said allowance. At the same time the Bishop submitted a proposal for the division of the diocese, and the Society was asked to give an endowment grant and to transfer the allowance of £203. 10s. to the proposed new Bishopric "in perpetuity."

But the Society felt that the case of Nova Scotia was not one for further assistance, either as regards the existing Bishopric or the proposed new one, especially in view of the stronger calls and claims from other parts of North America [89].

(For *Statistical Summary* see p. 192.)

CHAPTER XVII.

NEW BRUNSWICK.

NEW BRUNSWICK.—The territory now known by this name was formerly reckoned as a part of Nova Scotia (discovered by the Cabots in 1497 [see p. 107]). The French, who held it in the early part of the 18th century, called it New France. A few families from New England settled there in 1761; in 1763 it came into the undisputed possession of Great Britain, and by the settlement of disbanded troops and refugees from the United States in 1783 &c. the British population had increased to 800 in 1785, when it was disconnected from Nova Scotia and made a separate colony.

In the summer of 1769 the Rev. T. Wood, the Society's Missionary at Annapolis [see pp. 112-13] visited the settlements on the St. John's River, New Brunswick.

Before leaving Annapolis he held a service in the Mickmack language for the "neighbouring Indians" and others from Cape Sable &c., and reaching "St. John's Harbour" on July 1, on the next day, Sunday, he "perform'd Divine Service and preach'd there in English in the forenoon and in Indian in the afternoon to thirteen Indian men and women who happen'd to arrive there in their way to Passamquoddy." After service he "told them to sing an anthem which they perform'd very harmoniously." An Indian girl was then baptized. In the evening "many of the French inhabitants being present," Mr. Wood held service in French, the Indians also attending, many of them understanding that language.

Four English children were also baptized at St. John's Harbour, but at Maugerville, where he "had an audience of more than 200 persons" he "christened only two," as most of them were Dissenters. A like number received baptism at Gageton and Morrisania; in the former instance the children were "twins* . . . born in an open canoe on the River, 2 leagues from any house." Mr. Wood's tour extended "even to the Indian village of ORPAAK." When Captain Spry, the head engineer of the party, and Mr. Wood arrived at this, "the farthest settlement upon the River,"

"the Chief of the Indians" (wrote Mr. Wood) "came down to the Landing place and Handed us out of our Boat, and immediately. several of the Indians, who were

* "Joseph and Mary, children of John and Dorothy Kenderick"

drawn out on the occasion, discharg'd a volley of Musketry turned from us, as a signal of receiving their Friends; the Chief then welcomed us and Introduced us to the other Chiefs, after, Inviting us to their Council Chamber . . . conducted us thither, the rest of the Indians following: just before we arrived . . . we were again Saluted with their Musketry drawn up as before, where after some discourse relative to Monsieur Baille, the French Priest, who the Government have at present thought proper to allow them and finding them uneasy that they had no Priest among them for some time past I told them that the Governor had employed him to go to the Indians to the Eastward of Halifax and therefore had sent me to officiate with them in his absence: They then seem'd well enough satisfied; and at their desire I began prayers with them in Mickmack, they all kneeling down and behaving very devoutly; the Service concluded with an Anthem and the Blessing, and altho' there were several among them of the three different Tribes . . ." [viz. the Mickmacks, Marshites, and the Caribous], "they almost all of them understood the Mickmack language and I am fully convinced had I been sent among them two years ago . . . and no Popish Priest had been allowed to have been with them, that the greatest part, if not all of them, by this time, had become in a great measure if not altogether Protestant and the English Inhabitants on St. John's River are of the same opinion" [1].

No further steps appear to have been taken on behalf of the Anglican Church to provide for the religious wants of New Brunswick until 1783, when, along with other loyalist refugees from the United States, Missionaries of the Society began to arrive. One of these, the Rev. JOHN SAYRE of New England, "pitched upon" St. John's River "merely on account of a multitude of his fellow sufferers, the management of whose concerns he freely undertook, without any compensation, having found them unsettled, and many of them unsheltered and on the brink of despair, on account of the delays in allotting their lands to them." With the intention of ultimately settling at Fort Howe, Mr. Sayre stationed himself for the winter of 1783 at Majorvill, where he "officiated in the meeting house of the Congregationalists, with their approbation, to a very numerous congregation, consisting partly of Refugees and partly of old Settlers," who were "in general Independents, on the plan of New England." By the American Revolution Mr. Sayre had "lost his *all*, so as not to have had even a change of garments for either himself or his family," and his circumstances were so "peculiarly distressing" as to call for relief from the Society. He died in the summer of 1784 [2].

Meanwhile, in 1783, "at the point of land in St. John's Harbour," the refugees had "built more than 500 houses, mostly frames, within ten weeks," and the Rev. JOHN BEARDSLEY, from New York Province, had erected a shelter for his family at Parr, whence he made excursions up the St. John's as far as St. Anne's. Settlements were also forming at Gagetown, Burton, Port Roseway or Shelburne, and Amesbury, and in 1784-5, the Government having made some provision for four Missions in the province, Mr. Beardsley was transferred to Maugerville, the Rev. S. COOKE (from New Jersey) to St. John's,* and in 1786 three New England Missionaries—the Revs. J. SCOVIL, S. ANDREWS, and R. CLARKE respectively to Kingston, St. Andrew's, and Gagetown [3].

Mr. Cooke met with a friendly reception from the people at St. John's in Sep. 1785. About 18 months before they had "purchased an house 36 ft. by 28 for a Church," but from the difficulty of

* Now called "St. John."

raising the money and from other causes" it had remained unfinished. By his personal application to the principal inhabitants over £90 was raised in "three days' time" for the improvement of the building until the people's circumstances should enable them to build "a proper Church," to be "a credit and ornament to the place." Some distant settlements were visited by Mr. Cooke in 1785. At St. Andrew's, the capital of Charlotte County (60 miles from St. John's), for want of a Missionary there were many unbaptized children. The "repeated invitation" of some of the people, supported by the Governor, induced Mr. Cooke to visit them, though at an inclement season. On his way he landed at Campo Bello (Nov. 13), where he performed Divine Service, and "baptized a woman about 40 years of age," with her infant and five other children. On Nov. 16 he reached St. Andrew's, where, on the Sunday after, "he read prayers and preached to a very respectable congregation, and baptized 13 children." In the course of the week others were brought to him from different parts of the neighbourhood, and, including 10 at Digdequash, he baptized in all during this tour 78, of whom 3 were negroes. The number would have been much greater had not the rivers been frozen and prevented the children being brought from the higher settlements. He represented that if a clergyman were stationed at St. Andrew's the majority of the settlers, though "of the Kirk of Scotland," would probably conform. At St. John's in four months his baptisms numbered 92, including 6 blacks, and on New Year's Day 1786 he had 25 communicants. "The weather being then cold to an extreme, he could not expect the people, especially the women, to attend: but going warmly clothed himself he stood it tolerably well" [4].

In 1786 Mr. Cooke removed to Fredericton. Within "the nine months" that he had officiated at St. John's he had baptized there and in Charlotte County 153 persons, 13 of whom were negroes. The communicants at St. John's had grown from 25 to 46; he left behind him "a decent well-finished Church, though small, and a very respectable, well-behaved congregation." At parting "there were few dry eyes in the Church" [5].

Under the Rev. G. Bissett (from New England) enlargement of the building became necessary, and £500 was allotted by Government for this purpose. A "Charity Sermon" preached by him on Christmas Day 1786 realised £36, besides private donations, and in the next year was instituted "the humane and Charitable Society" "for the relief of the poor," which it was thought might "probably supersede the necessity of Poor rates." In 1788 the congregation wrote to the Society "with the keenest sensations of heartfelt grief," being "persuaded that no Church or Community ever suffered a severer misfortune in the death of an Individual than they experienced from the loss of this eminent Servant of Christ, this best and most amiable of men," Mr. Bissett [6].

By Governor Carleton the Society had been previously assured that the appointment of Messrs. Cooke and Beardsley had given "very general satisfaction," the latter especially being "much esteemed by the people," and he pleaded for more "men of merit" to fill the other Missions [7].

At Manguerville "a respectable congregation of orderly people, of different denominations . . . having no settled Minister of their own, concurred" with the Church Members in desiring Mr. Beardsley's appointment there. Although these settlers had been "stripped of their all by the Rebellion" (in the United States), they were forward in erecting a small church, which they named Christ Church, and they promised to do all in their power to render his situation comfortable [8]. With Government aid (£500) a new church was built in 1788, which was "esteemed an elegant structure." Mr. Beardsley in 1788-9 extended his Ministrations to Burton and other settlements on the St. John's and Oromocto rivers and the Grand Lake, sometimes baptizing as many as 140 persons in six months [9]. The work grew also at Manguerville as the people became "zealous in their attention to God's Word and Sacraments," and in 1792 he had 63 communicants. In finishing the Church here in that year a pew "with a canopy over it," was reserved for "Governor Carleton" and "his successors" [10].

At Fredericton (formerly called "St. Anne's") a Mission was begun in Aug. 1787 by Mr. Cooke preaching "to 60 or 70 people in the King's Provision Store," the "only place in which a congregation could be accommodated." The people then were few in number and "poor to an extreme." The congregation in the first year seldom exceeded 100, and "he had only 14 Communicants on Christmas Day," when he first "administered the Lord's Supper" [11]. Government aid for erecting a church here also was freely bestowed, but many years passed before the building was finished,* it having been planned on a scale beyond the people's means [12].

In August 1788 the Bishop of Nova Scotia visited New Brunswick, confirming 55 persons at Fredericton and 95 at St. John's, where on the 20th he held his Visitation. Two years later Mr. Cooke, acting as Ecclesiastical Commissary, "held a Convocation of the Clergy of the Province at Fredericton." All attended except Dr. Byles, who was ill, and of all it was reported they are "diligent in their missions and their churches encrease and flourish" [13].

In 1795 Mr. Cooke, accompanied by his only son, was returning from Fredericton to his home on the opposite side of the river, on the evening of May 23, when a squall of wind overset their canoe and both perished. "Never was a Minister of the Gospel more beloved and esteemed or more universally lamented. . . . All the respectable people . . . of his parish" and "of the neighbouring country went into deep mourning" for him [15].

St. Andrew's, Charlotte County, received a resident Missionary in the Rev. S. ANDREWS (of New England) in 1786. A "considerable body of people of different national extraction" were then living there "in great harmony and peace," being "punctual in their attendance on Divine Service" and manifesting "propriety and devotion." "The Civil Magistrate had regularly called the people together on Sundays and read the Church Liturgy and sermons to them since the beginning of the Settlement" [16]. A church, built chiefly with the

* In July 1789 Mr. Cooke reported that "an addition of 4 Companies of Soldiers to the garrison" had obliged him to give up the King's Provision Store and to officiate in the Church though in a very unfinished state" [14].

Government allowance, was opened on St. Andrew's Day 1788, and named after that Apostle [17]. As many of Mr. Andrews' congregation were Presbyterians his communicants were few, but most of the people were in the habit of bringing their children to him for baptism, and during nine months in 1791 he baptized 105, including 18 at one time on the island of Campobello [18]. Several other country towns were visited by him, and the results of his labours were soon visible, but more particularly in St. Andrew's [19]. In 1793, as he was travelling in a distant part of the parish, he was "invited to a lonely house, where he found a large family collected and in waiting for him. After proper examination he baptized the ancient matron of the family, of 82 years, her son of 60 years, 2 grandsons, and 7 great-grandchildren." In all, 150 persons were baptized by him in this year [20].

The two other earlier Missions—viz., Gagetown under the Rev. R. CLARKE and Kingston under the Rev. J. SCOVIL, also embraced enormous districts with a scattered population, whose morals (in the case of Gagetown) had become "much corrupted" [21]. All the Missions enumerated were wisely shepherded and showed excellent results. The Church in New Brunswick indeed was fortunate in having as her pioneers men who had already "witnessed a good confession," who were accustomed to "endure hardness," and who combined with an apostolic zeal, discretion and general good sense. By the Bishop of Nova Scotia the Society was assured in 1792 "that the diligent and exemplary conduct of their Missionaries" had "made them much respected and esteemed by their people"; their congregations flourished; communicants increased; and churches were "every day raising and applications made for new Missions." Reaching Fredericton on July 20, the Bishop "adjusted several things with the concurrence of the Governor, whom he found . . . disposed to do everything for the benefit of religion and the better accommodation of the Missionaries," including the rectification of mistakes made in laying out Church glebes. At Kingston 142 inhabitants of Belleisle petitioned for a "Minister . . . to officiate among them, as they had already built a small Church at their own expense. All that could then be done was to desire Mr. Scovil to allot them a portion of his time, though his parish . . . might find employment for three Missionaries." At Sussex Vale was one of three Indian schools established in the province—the others being at Woodstock and Sheffield. The Bishop examined two of the schools, which included white scholars. "The Indian children behaved well and learned as fast as the white and were fond of associating with them." Those at Sussex Vale "repeated the Catechism very fluently and by their reading and writing gave good proofs of the care that had been taken of their instruction," and the Society adopted their teacher. In the Woodstock district there were 150 Indian families residing. Most of them had been instructed by "Popish Missionaries," but their prejudices wore off; many of them regularly attended the Church of England service, and "behaved decently," and Mr. Dibblee thought that as he was now in Priest's Orders they would bring their children to be baptized and put themselves under his care; hitherto they had only considered him "as *Half a Priest.*" Mr. Dibblee was "much

beloved by the Indians and respected by the Whites." He was able to converse in the Indian language, and the Society supplied him with Mohawk Prayer Books. "But the most remarkable occurrence" was that the Indians were seriously disposed to cultivate land and relinquish their wandering mode of life—the cause being a failure of their game in hunting, which had reduced them to great distress.

Some of them had already commenced cultivation, and the Bishop "solicited Governor Carleton to grant them lands for culture which he promised to do." In his way down the river from Fredericton the Bishop consecrated four new churches, and confirmed 777 persons [22].

After another visit to the province in 1798 the Bishop reported: "The Society's Missionaries in New Brunswick maintain their usual good character, being of exemplary life, diligent in the discharge of their clerical Duty and generally esteemed by their parishioners; the congregations in as flourishing a state as can reasonably be expected, the number of Communicants increased, and Fanaticism on the decline" [23]. But two years later all of the Missionaries and "some of the laity also" lamented "in strong terms the fanaticism" that abounded and "the many strolling teachers" who ran about the country bringing "by their preaching and conduct the greatest disgrace both on religion and morals," and exciting "a spirit of enmity to the Established Government" [24].

Yet, in spite of all difficulties, the Missions progressed in both the town and country districts. At Fredericton in 1815 the church, "a very large and handsome structure," was "constantly filled by a devout and attentive congregation," there being 800 Church members and 100 regular communicants [25]. The building would have been more useful but for the system of letting pews as "private property," which operated "almost as an exclusion of the lower orders from the Church" [26].

In 1817 the Society introduced the National system of education into New Brunswick. As early as 1786 it had commenced the formation of Mission Schools [27], but now a Central Training Institution similar to that established at Halifax was formed in St. John's. The movement received much local support, and the "National" system soon spread throughout the Province, many Dissenters "eagerly embracing these means of education and expressing no objection to learning the Church Catechism" [28].

Of equal, if not greater, importance has been the aid afforded by the Society for the education of candidates for Holy Orders. Hitherto the supply of clergymen had been far from adequate to meet the wants of the country. From Woodstock to Grand Falls, a distance of nearly 80 miles, there was in 1819 a district inhabited by disbanded soldiers, among whom there was "no Christian Minister of any denomination" "and no religion whatever." For the payment of their military allowance it was necessary that an oath should be administered. A justice of the peace, "a good old Churchman," went up for that purpose, but "it was with the utmost difficulty and after half a day's search that a Bible could be found." On hearing of this the Society sent a supply of Bibles and Prayer Books &c. and appointed two schoolmasters for these people [29]. Many other districts were in a similar

condition. Soon after assuming the government of New Brunswick Sir Howard Douglas, "in his desire to place the Established Church" "on a more respectable footing and in his anxiety to extend the blessings of religion throughout its remote districts, in the due administration of the sacrament and the spiritual superintendence of the regular Clergy," addressed a circular (1825) to the members of the House of Assembly "and other characters of influence and respectability" inquiring of them the best method of effecting this object, and asking for a general report of the state of religion in their several districts. The answers showed that for the whole province, containing a population of nearly 80,000, there were "but sixteen resident Clergymen scattered over a space of country of upwards of 27,000 square miles, and twenty-six Churches," some unfinished [30].

The opinions upon the utility of employing Visiting Missionaries as suggested by the Governor were in "general favourable," and although there were instances in which the writer was biassed by dissenting interest, "in no case" "was the measure opposed." The spirit of the province at this time was "undoubtedly a Church spirit," "its own acknowledged members" forming "a majority over any single sect" and being "staunch and true" * [31].

The next step taken by the Governor to meet the religious wants of the settlers was the promotion of the erection of churches [32] and of an institution where clergymen might be trained. The establishment of King's College, Fredericton, in 1828 was chiefly due to his exertions, and the Society readily co-operated in extending the blessings of the institution by providing scholarships for the training of candidates for the ministry [see p. 777] [33].

Foremost in promoting the erection of churches was the Rev. C. MILNER of Sackville. His practice was to work with the people, and where any backwardness was shown he "walked with his axe to the forest and shamed them into exertions by cutting down the first tree" to be "used in the building." The churches at Sackville, Amherst, Chediac, and Westmoreland owed their erection chiefly to his influence and labour. Finding the expenses arising from horse-hire and ferries in serving his districts, more than he could afford, he purchased a boat "and often rowed himself, in storms when no person would venture with him." Once, on his way to church, while crossing a dangerous river, his horse's leg got fixed in the ice, from which he freed it by cutting a passage with a small pocket knife. But in doing this "his hands and arms . . . were completely frozen, like solid masses of ice, to his elbows, and were with great difficulty recovered by immersion in spirits" [34].

In 1825 the province suffered from another element. On October 7 about one-third of the town of Fredericton was burnt, and on the same evening what was then described as "the most extensive and destructive fire perhaps ever heard of" took place at Miramichi. "Whole forests in the neighbourhood were in one continued blaze," and there being a hurricane at the time, "the devouring element spread with wonderful velocity, and . . . a most hideous, roaring noise." With

* "The loyalty" of New Brunswick was attributed by Archdeacon Best in 1837 to that "general feeling" in favour of the Church of England which existed there "to a degree unknown in any other part of British America" [31a].

the exception of a house or two the whole of Newcastle and Douglas Town was destroyed. Many lives were lost, some by rushing into the river. The anniversary of the event was "observed by all denominations as a day of humiliation, fasting and prayer" [35].

For quite ten years there had been an entire absence of episcopal ministrations in New Brunswick owing to the illness of Dr. STANSEY, the second Bishop of Nova Scotia, but 1826 brought with it an episcopal visit from Bishop JOHN INGLIS, when 19 churches were consecrated and 1,720 persons were confirmed [36].

All that could be done for the advancement of the Church in New Brunswick by a non-resident Bishop that did he, and cheerfully he bore his share of the privations involved in visiting this part of his large diocese. In 1835 we hear of him being welcomed in the wilderness "with torches and bonfires" at Stanley, where a congregation of 60 persons gathered together in a wooden shed for Divine Service. The Bishop "preached the first sermon that was delivered on this spot and endeavoured to adapt it to the occasion, and to the place where only a few months before, the untamed beasts of the forest were the only occupants" [37]. This year's visitation occupied two months, every toil being "lightened" by a well-encouraged hope "that, through the blessing of God, this portion of the Gospel vineyard" was "in a state of progress and improvement." The Missionaries, "exemplary in their lives and conversation," were "labouring faithfully through many difficulties," and to him it was "a delightful task to share in their labours and their prayers" [38]. Their labours at this period must have been great, for there were only 28 clergymen to serve eighty parishes, and more than half of these parishes were without a Church building. With a view to meeting these deficiencies and ultimately to supporting the entire establishment from local sources, a Church Society was formed for New Brunswick in 1836 [39]. One of the earliest members of this institution, the Hon. Chief Justice Chipman, bequeathed £10,000 to it at his death in 1852, and already by means of its grants 27 churches and stations were being served which would otherwise have been left unoccupied [40].

In 1845 the province was erected into a diocese, and the inhabitants of Fredericton hailed the appointment of the first Bishop (Dr. J. MEDLEY) "as an event, under the blessing of Divine Providence, calculated to have a deep and lasting influence in ameliorating the spiritual and temporal condition of this Province." They also assured the Bishop of their "fervent desire to co-operate" "in advancing the interests of Christianity throughout this infant Colony." At his first service in the cathedral "150 persons communicated, among whom were some coloured people who had walked six miles to be present" [41]. One of the first objects of the Bishop was the erection of a cathedral, and generally "the increase of Church room for the poor." He "steadfastly resisted the advice of those who wished to deprive the cathedral of the advantages of *seats free* and open to all" [42].

The example of the cathedral with its daily service and frequent communions has been most beneficial to the diocese. In the majority of the churches seats are now "free to all" [43].

Within two years [1845-7] the number of Clergy had been raised from 30 to 44, but still in passing through the country there was

"mournful evidence of its spiritual destitution"—"separate and lonely graves scattered about on farms or by the roadside, without any mark of Christian or even common sepulture." "Men and beasts" were "mingled together," "our brethren . . . committed to the earth without sign of salvation, without any outward token of Christian fellowship, or a future resurrection" [44].

Every year made the Bishop "more fully sensible of the great advantages" bestowed on the country by the Society. "Without its fostering aid it would be absolutely impossible in many of the country Missions to maintain a Clergyman . . . in ordinary decency." Even sectarian preachers, taken from the lowest ranks of the people, were "unable to maintain themselves long in any one place" [45].

In 1862 he pressed on his flock the fact that since 1795 the Society had contributed £200,000 towards the maintenance of the Church among them. His appeal to relieve the Society from the burden of further support met with a prompt response from the Clergy, who, though many of them were poor, gave nearly £1,000, and the Bishop added £300 [46].

That the Society's expenditure had borne good fruit was shown by the Rev. S. THOMSON of St. Stephen's, who in summing up forty years' progress in one district said: "Contrast the state of this county (Charlotte) as respects the Church when I came to it in 1821 with its state now. Then there were no Church buildings—save one in St. Andrew's and one imperfectly finished here; now it has one in every parish, save Deer Island; nine parish Churches and three Chapels. . . . Five of these parish Churches were got up by my brother and myself." These new churches were "handsome and convenient buildings and well filled by devout worshipping congregations" and all through the county "heartfelt religion" had sensibly increased and "many of the besetting sins of new countries" had "greatly diminished" [47].

The King's Clear congregation at this time included "several families of coloured people," descendants of negro refugees. Before the opening of the Mission "they were all Anabaptists," but now were "exemplary and consistent members of the Church" [48]. It should be added that between 1786 and 1800 only three years passed without the baptism of negroes having been mentioned by the Society's Missionaries at one or other of the following places: Maugerville, St. John's, Fredericton, Gagetown, St. Andrew's, and Woodstock. The blacks who took refuge in New Brunswick at the time of the American Revolution were not numerous, but wherever they settled the Missionaries appear to have sought them out. The number baptized in the period referred to varied from two or three to twelve in a year. On one occasion 88 (25 adults) were admitted at Maugerville [49].

In 1822 the school for children of persons of colour at St. John's had "succeeded beyond expectation" [49a]. Another negro settlement in the neighbourhood (Portland parish) was formed about 1825. Sir Howard Douglas, "desirous of giving permanency to their title of occupation," yet "apprehensive of the consequences that might result from conferring on them in their present degraded state the elective franchise and other rights incident to the possession of a freehold," granted them leases of reserved lands for 99 years. Their

“truly deplorable” condition moved the Society to grant an allowance for a schoolmaster for them [50].

The Bishop stated in 1868 the Society had “fostered and assisted every Mission in the whole country, till we have learned (and in all the towns we have learned) to sustain our own Church by our own unaided exertions” [51]. The need of such help will be seen from the fact that New Brunswick, compared with some parts of Canada, is very poor; the value of the Crown glebes* bestowed on the Church is extremely small, and the immigrants having been chiefly Scotch and Irish have mostly gone to swell the ranks of the Presbyterians and Roman Catholics. Still the Anglican Church, with “the benevolent and constant aid” of the Society, has not only been enabled to hold her own [52] but to tell of accessions from those of other denominations.

A striking instance of this occurred in 1876, when a colony of Danish immigrants—Lutherans—who had been ministered to for five years at New Denmark by one of their own persuasion, were at their own request admitted into the Church of England. Their catechist, Mr. HANSEN, received ordination from Bishop Medley, and at the first confirmation held among them “their joy was unbounded.” In compliance with their home customs, the Bishop when confirming called each candidate by name [53].

(1892-1900.)

On the retirement of Mr. Hansen in 1895 some difficulty was experienced in finding a successor who could speak both English and Danish, the former language being used by the men and the latter by the women. The Bishop of an American (U.S.) diocese, however, relinquished a Danish candidate for Holy Orders (Mr. C. F. Maimann) in view of the needs of New Denmark. In 1897 Mr. Maimann’s charge constituted probably “the only Danish Anglican Church in Canada.” The parish numbers nearly one hundred families. All are Church-people, Dissent having in vain tried to gain an entrance among them. Ready money is seldom seen at New Denmark; business is transacted on the old Indian plan—trading; and the people contribute to the Church in produce and manual labour [53a].

Fredericton in 1898 was stated to rank still (as in 1848) “among the poorest dioceses.” Consequently, while the older Missions are becoming self-supporting, it has been difficult to re-open past neglected spots and to occupy new settlements. A few years previous to 1894 a clergyman discovered a small community in his district, some members of which had given up being Churchpeople “because none came near them.” But one woman called out to her mother that her longing prayers were at last granted, a clergyman having indeed come to see her before her death. In another settlement a woman had never ceased sending her subscription to the Diocesan Church Society, while waiting year after year, hoping against hope, “for a clergyman to baptize her child, and at last, knowing the value of the Sacrament, even when irregularly administered, had obtained it from a lay teacher.” In a third place two brothers were discovered in 1894, both still calling themselves Churchpeople, though their wives and children were of other denominations. The elder brother was moved

* 8,900 acres of land were reserved by Government for the Church in New Brunswick about 1785, 5,300 being for glebes and 3,600 for schools; but here, as in Nova Scotia, loss occurred from squatters [52a].

to tears on seeing Bishop Kingdon, and said he had been confirmed fifty years before by Bishop Medley and had never communicated since, though he had several times visited Bathurst, thirty-five miles distant, in the hope of finding an opportunity. He had built a little chapel at the end of his land, on the roadside, "which was to be for all Protestant denominations," but hitherto there had been no Church service there [54]. On the whole, however, the spiritual growth of the diocese is remarkable. For the first thirty years (1845-74) the yearly average of persons confirmed was 374, for the next twenty years it was 612. During the same period there has been a nearly fourfold increase of communicants, though owing to emigration the actual number of Church members has decreased of late years. These facts were brought out on the occasion of the Diocesan Jubilee, held in 1895, under Bishop Kingdon [55], who, after being coadjutor Bishop since 1881, succeeded Bishop Medley on his death in 1892 [56]. Since the year 1896 the Society's grant to New Brunswick has been subjected to an annual reduction of 10 per cent. [57] (*see page 176*).

(*For Statistical Summary see p. 192.*)

CHAPTER XVIII.

PROVINCES OF QUEBEC AND ONTARIO (OLD CANADA).

OLD CANADA, supposed to have been discovered by Cabot in 1497, was taken possession of by the French in 1525. The St. Lawrence was explored by Jacques Cartier ten years later; and in 1608, under Champlain, their first settlement was founded at Quebec. In 1612 four Recollet Priests were sent from France to convert the Indians. Other Roman Catholic Missionaries followed, and the Abbé Laval (appointed a Vicar Apostolic in 1659) became in 1670 the first Bishop of that Colony. Meanwhile Kirk* had in 1629 captured Quebec, which remained in possession of the English three years, when under the Treaty of St. Germain it was relinquished. Its recapture by Wolfe in 1759 led to the cession of the whole of Old Canada to Great Britain in 1763. Two years later the population of the province was estimated by Governor Murray to be about 69,000. Of these the Protestants were few, numbering only 19 families in the towns of Quebec and Montreal. "The rest of that persuasion, a few half-pay officers excepted," he described as "traders, mechanics and publicans . . . most of them followers of the army, of mean education, or soldiers, disbanded at the reduction of the troops . . . in general, the most immoral collection of men" he "ever knew; of course little calculated to make the new subjects enamoured with our laws, religion, and customs." The white population was computed† to be 140,000 in 1789, about 25,000 being English, who were "rapidly increasing by emigrations from the Revolted Colonies." In 1791 the province was divided into two provinces, the eastern being styled "Lower Canada" (now Quebec) and the Western "Upper Canada" (now Ontario). To the honour of Upper Canada it should be recorded that one of the first acts of its Legislature (1792) was the abolition of slavery—an example which the mother country and her other colonies were slow to follow. The two provinces were re-united into one Government in 1840. On the conquest by Great Britain the existing Church was guaranteed undisturbed possession of its rich endowments, and the majority of the population of the Quebec Province are still Roman Catholic. In Upper Canada the reverse is the case.

HITHERTO "a Rev. Mr. Brooke" has been credited with having been "the first clergyman of the Church of England who officiated in Quebec." The same writer states (and no man of his time could speak with such authority on the subject) "there is no record of his life or proceedings. He arrived, it is supposed, almost immediately after the

* *See page 107.*

† R. 1789, p. 51.

conquest. The three next clergymen of whom we find any mention, seem to have been appointed by the Government, under the expectation that an impression might be made on the French Canadians by clergymen who could perform the Anglican service in the French language." [See Rev. Ernest Hawkins' *Annals of the Diocese of Quebec*, S.P.C.K., 1849, pp. 13-14.]

A close study of the Society's Journals would have led to a modification of these statements and to the advancement of a claim on behalf of a Missionary of the Society, who played an important part in the proceedings which led to the capture of Quebec. On October 23, 1759, the Rev. MICHAEL HOUDIN, Itinerant Missionary of the Society in New Jersey, wrote from Quebec intreating that his absence from his Mission might not bring him under the Society's displeasure, as what he had done had "been in obedience to Lord Loudon and other succeeding Commanders" (of the British forces), "who depended much on his being well acquainted with the country." After the reduction of Quebec he asked leave to return to his Mission, but the Governor, General Murray, "ordered him to stay telling him there was no other person to be depended upon for intelligence of the French proceedings," and that he would acquaint the Society therewith. Mr. Houdin added that he as well as the public had "received a great loss by the death of the brave General Wolfe who promised to remember his labour and services," and that he hoped to return to New Jersey in the spring of 1760. He was however "detained by General Amherst in Canada" far on into 1761, and was then transferred to the Mission to the French Refugees at New Rochelle, New York [pp. 59, 855]. Formerly Mr. Houdin had been Superior of a Convent in Canada, but having become a convert to the Church of England he was (after some years' probation) appointed to New Jersey, where he "acquitted himself well" [1].

Another Missionary of the Society, the Rev. JOHN OGILVIE, attended the British troops to Canada in 1759 in the capacity of chaplain to the British soldiers and to their Mohawk allies, who formed part of his charge in the neighbourhood of Albany, New York. In 1760 he was "obliged to return to Montreal for the winter season by express orders from General Amherst, who seem'd extremely sensible of the inconveniency of removing him from his Mission for so long a time but said it must be so, to keep up the honour of the Protestant religion in a town where all the old inhabitants are of a contrary persuasion, by the regular and decent performance of the public offices of our Church."

On the capitulation of Montreal the Roman Catholic priests were "all left in their respective parishes among the Indians, as well as the French inhabitants," and Mr. Ogilvie promised "to do all in his power to recommend the Church of England by the public and constant performance of its Divine Worship, and by keeping up a friendly correspondence both with Clergy and Laity." To assist him in his work the Society sent him a supply of French Bibles and Prayer Books and of "tracts in French on the chief points in dispute between the Protestants and Papists, wrote with the most Christian temper." "The British merchants with the garrison" in Montreal made "a considerable congregation," who assembled "regularly for Divine Worship on Sundays and other Festivals." From November 1760 to July 1763 he baptized 100 children, and he "administered the holy

Communion to 30 or 40 persons at a time." "As by the Capitulation" no provision was made "for a place of worship for the Established Church," Mr. Ogilvie's congregation were "under a necessity of making use of one of the chapels" [Roman Catholic], which was "the cause of much discontent."

The Indians in the neighbourhood for some 40 miles distance were "extremely attached to the Ceremonials of the [Roman Catholic] Church," and had been "taught to believe the English have no knowledge of the Mystery of Man's redemption by Jesus Christ." As these Indians spoke the Mohawk language Mr. Ogilvie "endeavoured to remove their prejudices and by showing them the Liturgy of our Church in their Mother Tongue," he "convinced many of them that we were their fellow Christians."

The need of fixing a school and a Clergyman at Montreal was urged by him, and he placed his services at the "Society's command," but in the autumn of 1764 "his uncertain and unsettled situation at Montreal together with the solicitations of his friends," induced him to accept the office of assistant to the Rector of Trinity Church, New York. During his residence in Montreal Mr. Ogilvie succeeded in gathering congregations which became "numerous and flourishing" under his care; but after his departure, for want of shepherding, they dwindled away, and "many converts who under him had renounced the errors of Popery" returned again "to the bosom of their former Church," and carried with them "some members of ours" [2].

Referring now to Mr. Brooke's ministrations we find the Society in January 1762 considering a letter from "the Civil Officers, Merchants and Traders in Quebec," dated August 29, 1761, representing "in behalf of themselves and all British Protestant inhabitants that the Rev. John Brooke has been personally known to many of them from the arrival of the Fleet and Army from Britain in 1757 and to all of them by their attendance on his Ministry for more than a year past," and asking that he might be established a Missionary there, and promising to contribute to his support. The petition was supported by General Murray [L., Sept. 1, 1761], "in compliance with the unanimous request of the Protestants in his Government," and "from a twenty years' knowledge of him and a particular attention to his conduct in the exercise of his functions for upwards of a year past." "In compassion to a numerous body of poor children" General Murray appointed "a schoolmaster of competent sufficiency and good character for their instruction" (viz., Serjeant Watts), and assigned him a "proper room and dwelling," but both the General and Mr. Brooke [L., Sept. 1, 1761] desired assistance in supporting the school; the latter also asked for salary for a schoolmistress, and for English and French Bibles and Prayer Books &c. for the soldiers and the (R.C.) Clergy.

The Society decided to consult with the Secretary of War on the subject of these communications [3].

In February 1764 General Murray was assured

'that the Society have the most grateful sense of his good disposition towards them, by the particular attention he is pleased to pay to the state of Religion in his Province and they will not fail to consider his request of having a Missionary appointed at Quebec as soon as the Government have taken that matter under

their consideration and in the meantime have ordered 30 French Bibles 30 French Testaments 50 small French and 50 small English Common Prayer Books to be sent to Mr. Brooke, to be distributed as he shall think proper" [4].

Nearly a year later (January 25, 1765) a petition was received from the "Chief Justice, Civil Officers and others of the City and Province of Quebec" (March 1, 1764), representing, "on behalf of themselves and other Protestant inhabitants," that the Rev. Dr. John Brooke had been resident in that place "upwards of 4 years," most of the time "in quality of Deputy Regimental Chaplain and since of Chaplain to the Garrison; appointments very inadequate to the Importance of his office, the labour of his cure, and that respectable appearance which he ought to sustain for his greater usefulness, amongst a Clergy and People, strangers to our Nation and prejudiced against our Faith and Religion." They therefore requested the Society to add to his existing appointment "that of a Missionary," and to appoint "another Missionary to Officiate in French" and to assist Dr. Brooke in his English duties. In recommending the petition Dr. Brooke [L., Nov. 1, 1764] added "that some of the Dissenting party" were "getting subscriptions for a minister of their own and forming a scheme of dividing from the Church, which should they succeed," would "be very prejudicial to the Protestant interest," as it would "create great contempt in the minds of the Clergy and people there to see the Protestants so few in number, and yet divided among themselves" [5].

At the same meeting of the Society the President reported that he had received letters from the Rev. Mr. Samuel Bennet, dated Montreal, Nov. 19, 1764, stating that in Canada there were "but two Protestant Clergymen himself included," that "this unhappy neglect of the Mother Country to form a religious establishment" there, was "so improved by the Friars and Jesuits as to induce the French inhabitants to look upon their conquerors in an odious light and to become more impatient of the English yoke." Montreal, where Mr. Bennet was "accidentally stationed" that winter (by General Gage's orders) was "a large city inhabited by near 100 British Families, besides many French Protestants . . . also a garrison containing two Regiments of Soldiers," who frequently married "with French women and for want of Protestant Clergymen" were "obliged to have recourse to Romish Priests to baptize their children." Mr. Bennet expressed his intention of returning to England with his regiment unless the Society should appoint him a salary, in which case he would give up his chaplainship and remain [6]. The Society gave due consideration to these communications, and after its representations the Government (1766-8) provided three Clergymen primarily for the French Protestants, but who also, according to their ability, ministered to the English. Two of them were Swiss, viz., Rev. David Chadbrand de Lisle [stationed at Montreal 1766], and Mons. Francis de Montmollin [Quebec 1768]; the third, Mons. Legere Jean Baptist Noël Veyssière [Trois Rivieres 1768], was an ex-Recollet friar ["Father Emmanuel"]. To assist them in their work the Society supplied them with English and French Prayer Books, Bibles, and other religious books, but their ministrations were less acceptable than had been anticipated. Colonel Claus stated in 1782 that the "Dissenting

Governor" appointed over the Province at its conquest had represented the number of French Protestants there as consisting of "some hundreds of families, when in fact there were hardly a dozen." Hence the supersession of Dr. Ogilvie—"an ornament and a blessing to the Church"—by French Clergymen had "been a fatal measure."

Mr. de Lisle reported in 1767 that the Romish priests availed themselves greatly "of the neglected state of the Church of England in those parts," "persuading the Canadians that the Government" had "not religion at heart." Being "destitute of a decent place of worship," he was "forced to perform it in the Hospital Chapel." Two Canadians and one German had "made their recantations," and in the year he had baptized 58 children, a negro boy, and an Indian child, and "married 22 couple." The English inhabitants of Montreal at this time, though mostly Presbyterians, attended the Church service constantly. But in 1784-5 the Dissenters "being weary of attending the ministry of a man they could not understand and for other reasons" "entered into a liberal subscription for a Presbyterian minister," and chose a Mr. Bethune, formerly chaplain in the 84th Regiment, "a man of liberal sentiments and good morals, and not unfriendly to our Church," having "regularly attended Divine Service and joined in it, till he obtained this appointment."*

From Quebec Mr. Montmollin wrote in 1770-1 that his congregation "daily grows smaller," religion "being little regarded in those parts." Of Mons. Veyssières the Bishop of Nova Scotia reported in 1789: he "does us no credit and is almost useless as a Clergyman" [7].

In 1773 a "Committee for erecting a School at Montreal" appealed for assistance in establishing it, but the Society regarded the request "as not yet properly coming within" its province [8].

The year 1777 brought with it to Canada refugees from the revolted Colonies to the south of the St. Lawrence, and among them the Rev. JOHN DOTY, S.P.G. Missionary at Schenectady, New York, who, having "been made twice a prisoner," found it necessary "to retire with his family into Canada." His distresses in removing were lessened by his having been appointed "Chaplain to His Majesty's Royal Regiment of New York." As a great part of the New York Mohawks† had joined the royal army, he was able to serve them also. On an allotment about six miles distant from Montreal the Mohawks in 1778 "built a few temporary huts for their families and . . . a log house for the sole purpose of a Church and a Council room." In it Mr. Doty officiated "to the whole assembled village, who behaved with apparent seriousness and devotion"; and on his admonishing them to remember their baptismal vows, and assuring them of his readiness to do anything for them in his power, one of their Chiefs answered for the whole "that they would never forget their baptismal obligations, nor the religion they had been educated in, and that it revived their hearts to find once more a Christian Minister among them, and to meet together, as formerly, for the worship of Almighty God." So far as Mr. Doty could ascertain, these Mohawks from the Society's Mission at Fort Hunter were "more civilized in their manners, than any other Indians" [9].

* Two of Mr. Bethune's sons took Holy Orders, and one became Bishop of Toronto

† See p. 74.

Mr. Doty's conduct in this matter received the approbation of Colonel Claus (Superintendent of the Loyal Indians), who showed "unremitting zeal in co-operating with the . . . Society to promote a true sense" of "religion among the Indians," having provided them with a log house for a church and school, also with a native teacher, a primer and a revised edition of their Mohawk Prayer Book [10].

In 1781 the Mohawks were rejoined by their old pastor, the Rev. JOHN STUART, who, "after various trials and distresses" as a loyalist in New York Province escaped to Canada. For some years his headquarters were at Montreal, whence he visited the Mohawks both in that neighbourhood (La Chine) and in Upper Canada, where they began to remove in 1782, and where he himself permanently settled in 1785 [11]. [See also pp. 73-4, 154.]

In the meantime the Society had been made well acquainted with the religious needs of Canada through Mr. Doty, who had paid two visits to England (between 1781-3). On the second occasion he drew up (in January 1783), "Minutes of the present state of the Church in the Province of Canada," which are here printed almost in full:—

"1. The Canadian Papists (which are very numerous) are in general a well disposed people; attached indeed to their own religion, yet inclined to think well of *Serious* Protestants; and in many respects, open to conviction.

"2. The French Protestants in Canada are, at this time about 10 or 12 in number, and probably never exceeded 20: while, on the contrary, the English Protestants, immediately after the conquest of the country amounted to more than 10 times as many; and are now estimated at no less than 6,000 beside the troops.

"3. To the former of these, three *French* Clergymen were sent* out by Government, soon after the peace of 1763,* appointed to their respective parishes (viz. *Quebec, Trois Rivières, and Montreal*) by a Royal Mandamus, with a stipend of £200 sterling per annum, paid to each of them out of the Revenues of the Province, besides which one of them is Chaplain to the garrison where he resides.

"4. Two of these gentlemen (natives of Switzerland and doubtless, men of ability in their own language) perform, as well as they can, in English; but there is not one English Clergyman settled in all the Province (excepting an Independent Minister, who has a small congregation at Quebec where he has resided for some years past), nor is there a single Protestant Church, the Protestants being obliged to make use of Romish Chapels.†

"5. The paucity of French hearers hath so far set aside the performance of Divine Service and preaching in French, that during four years' residence in Canada, the writer of these Minutes doth not remember to have heard of four sermons in that language.

"6. Catechising, however important in its consequences, is a practice unknown in that country: and the sad effects of so great an omission are visible—too many of the rising generation fall an easy prey to Popery, Irreligion and Infidelity.

"7. The evening‡ Service of the Church of England is not performed: The weekly prayer days, Saints' Days &c., are totally neglected: and the Sacrament of the Lord's Supper administered not above 3 or 4 times in a year at Montreal, not so often at Quebec and not at all at Trois Rivières.

* [See p. 138. M. Veysière left the Recollets in 1766, came to England in 1767, and returned to Canada in 1768. Mr. De Lisle's first communication with the Society was in 1767; and M. de Montmollin's name appears in the Quebec register in 1768.]

† [At Quebec after every English service, the chapel underwent "a regular lustration" to remove the supposed pollution [12a].]

‡ [While at Montreal the Rev. Dr. Sturt assisted Mr. De Lisle, the Swiss clergyman, 'without any reward or emolument'; and in 1784 he reported that an afternoon service had just been established [12b].]

"8. The most destitute places are Sorrel and St. John's. The former is a flourishing town, pleasantly situated on a point of land, at the conflux of the Rivers Sorrel and St. Lawrence. It is the key of Canada from the southward and bids fair to be in time one of the largest places in the province. The number of Protestant English families there at present is about 40 besides the garrison, which is middling large. It is just 15 leagues below Montreal. Saint John's is more of a frontier town situated on the west bank of the River Chambly . . . and is about 5 leagues from the mouth of the Lake [Champlain]. The number of Protestant English families there at present is near upon 50: the garrison as large as that of Sorrel. Besides these, there are many other families scattered in different places. . . .

"9. To the foregoing may be added the garrisons of *Niagara* and *Detroit*, though not in the Province of Canada. The latter is situated at the entrance of the Strait between Lakes Erie and Huron—about 900 miles N.S.W. from Quebec; and according to the best accounts, commands a beautiful country. It's inhabitants are chiefly French Catholicks; but there are many English Protestants among them and the garrison especially consisteth of English alone: they have no minister, but a Popish Missionary. *Niagara* . . . is also a garrison town. The inhabitants are, for the most part, English Traders, and pretty numerous. It haslikewise been for some time past, a place of general rendezvous for loyal Refugees from the back parts of the Colonies; and especially for the greater part of the Six Nation Indians, who have withdrawn, with their families, to the vicinage of that place, where it is likely they will remain: among the rest are a part of the Iroquois or Mohawk nation."

Then follows "a general estimation of the number of Protestant English families in the Province of Canada," the total being 746 families (250 at Quebec, and 160 at Montreal); besides 60 at Detroit and 40 at Niagara, and "many other English families in the vicinage of Quebec and Trois Rivieres, whose numbers cannot at present be well ascertained." "The aggregate of families in Canada (Protestant and Catholic) is supposed to be between 50 and 60,000."

In submitting these "Minutes" Mr. Doty added, the Society

"will not have the rank weeds of Republicanism and Independency to root out before they can sow the pure seeds of the Gospel, as was too much the case heretofore, in the Colonies, but on the contrary they will find a people (like the good ground) in a great measure prepared and made ready to their hand. The Protestants to a man are loyal subjects, and in general members of the Church of England" [12].

To gather these into congregations, and to build them up in the faith, was an object to which the Society now directed its attention, and as Mr. Doty "freely offered his services," it was decided to make a "trial" by appointing him to open a Mission at Sorrel [13].

After this introduction to Old Canada it will be convenient to keep the accounts of the Society's work in Lower and Upper Canada as distinct as possible.

CHAPTER XIX.

PROVINCE OF QUEBEC—(continued).

ON his arrival at Sorrel in 1784 the Rev. JOHN DOTY found that nearly 300 families of loyalists, chiefly from New York, had just removed from Sorrel to Cataracqui, Upper Canada. There remained "70 families of Loyalists and other Protestants" within the town and district. These, "though a mixed Society, consisting of Dissenters, Lutherans, and Churchmen" all attended Divine worship, "the Dissenters conforming to the Liturgy and the Lutherans, without exception, declaring themselves members of our Church." For the first few weeks he performed service "in the Romish chapel," but as the continuance of that indulgence was inconvenient he got the permission of the commanding officer to fit up "a barrack" in which a congregation of about 150 assembled "every Lord's Day." Some Prayer Books and tracts which he brought were gratefully received, and the people also expressed their "gratitude to the Society for their Apostolic Charity in sending them a Missionary" [1].

Within two years the communicants had increased from 29 to 50, and in 1785 he purchased "one of the best houses in Sorrel," "being part of a bankrupt's effects," "for only 15 guineas," out of a collection of over £30 which he had obtained in Montreal. It was "fitted for a church, so as to accommodate above 120 persons," and opened for service on Christmas Day 1785, when it was crowded, and thirty-two persons received the Communion. Soon after, Brigadier General Hope, Lieutenant-Governor and Commander-in-Chief, gave five guineas, Captain Barnes of the R.A. a bell, and Captain Gother Man "some boards and timber." This "encouraged them to add a steeple to their church which was finished about midsummer" [2]. Such was the erection of the first English church in Old Canada.

With the aid of Lord Dorchester it was replaced by a new structure, which was opened on October 3, 1790 [3]. By 1791 the church had been pewed and become "a very decent and commodious place of worship." The people in general were "observant of the sacred Institutions of the Church"; their children were sent to be catechised, they themselves were "regular and serious in their attendance," and the garrison were "no less exemplary" [4].

In 1787 land was allotted by Government for a church and parsonage house, a glebe also being promised. From this time for many years the town was generally called "William Henry" * [5].

Mr. Doty remained there till 1802, occasionally ministering in other parts also. In 1788 he heard that a number of Germans, "chiefly the remains of the troops lately in that country," had formed themselves into a distinct congregation at Montreal, and with the Governor's permission, assembled on Sundays in the Court House. They numbered 158 (113 men), and though very poor, paid Mr. J. A. Schmidt £40 a year (currency) to read the Scriptures to them and instruct their children. They were unacquainted with English, but

* In honour of a visit of H.R.H. Prince William Henry, afterwards William IV.

on Mr. Doty sending them one of the Society's German Prayer Books "in about 10 or 12 days they sent Mr. Schmidt, with two of their people, to request some more, as they had unanimously determined to conform to it." A sufficient supply was soon forthcoming from the Society [6]. In 1798 Mr. Doty visited "a new and flourishing settlement," St. Armand, about 90 miles from Sorrel. He was received with "much affection," and had "a serious and crowded audience, and baptized 6 infants and one adult." At a second visit (in 1799) he remained twelve days. The district of St. Armand (18 miles by 4) contained from 1,200 to 1,500 souls, all "Protestants and a considerable part professing the Church of England." They were "very earnest to have a Missionary," and subscribed £30 a year for his support* [7].

The year 1789 was memorable for the first visit of an Anglican Bishop to Old Canada. The ecclesiastical state of the province "was by no means such as could give either strength or respect to the national profession," but Bishop CHARLES INGLIS of Nova Scotia exerted himself "to put it upon the best footing it could . . . admit of." [*His visit extended from June 10, the day he landed at Quebec, to August 18.*] He fixed the Rev. Philip Toosey† at Quebec, and the Rev. [JAMES MARMADUKE]‡ TUNSTALL at Montreal, for the special benefit of the English settlers, who "very earnestly desired to have an English Clergyman," since they could "reap little advantage" from the ministrations of the Government ministers appointed some years before for the French inhabitants.

The "Protestants" at Montreal were "reckoned at 2,000"; at Quebec there were "not so many," but 130 were confirmed here and 170 at Montreal. The Bishop appointed Mr. Toosey his Commissary for the Eastern limits of the province, and he confirmed the Society's good opinion of Mr. Doty as "a worthy diligent Missionary" [8].

The need of a resident Bishop for Old Canada received earlier recognition than the English Government had been accustomed to give to such matters, for in 1793 Dr. JACOB MOUNTAIN was consecrated Bishop of Quebec, thus relieving the Bishop of Nova Scotia of the charge of Lower and Upper Canada. At this time there were still only six clergymen in the Lower Province, including the three French-speaking ones, and in the remainder of the century only one was added to the Society's list, viz., the Bishop's brother, the Rev. JEROSAPHAT MOUNTAIN, appointed to Three Rivers (Trois Rivières) in 1795.

At this place Divine Service had "for some years past been performed in the Court House" by M. Veysières, the French clergyman, but a part of the building was now (1795) separated for a church, and under Mr. Mountain the communicants increased in two years from 4 to 18 [9].

During the next twelve years (1794-1807) only two other Missions were opened by the Society in Lower Canada—Quebec (Rev. J. S. RUDD) and St. Armand and Dunham (Rev. R. Q. SHORT), both in 1800 [10].

The reason for this will appear from a memorial addressed by the

* Other places visited by Mr. Doty were St. John's (afterwards called Dorchester), 1794, 1799, &c.; Caldwell's Manor and L'Assomption, 1799; and Berthier, 1799 or before [7a].

† Mr. Toosey was not an S.P.G. Missionary.

‡ Mr. Tunstall was wrongly referred to as "John" in 1788-9.

Society to the English Government in 1807, after personal conference with the Bishop of Quebec and the son of the Bishop of Nova Scotia. It stated that the Churches of Canada and Nova Scotia were "rather on the decline than advancing towards the state of being able to maintain themselves, tho' a great part of the revenues of the Society" was being "absorbed in supporting them. None of those in Canada, except at Quebec, Montreal, and Trois Rivieres" had "yet reached that point. The cause" was "that the Protestant Clergy were "not legally established or confirmed in their churches." They were "dependent on the Crown, and their situation" was "rendered uncomfortable, and indeed hardly tenable," unless they pleased the inhabitants, in which "persons of very respectable abilities and character" often failed; those who succeeded best were "native Americans," but the supply of such was difficult "for want of proper education." There was "a Cathedral,* Choir, and Choir Service at Quebec but not endowed." The Bishop had "not the means of enforcing discipline over his own Clergy." "The Provision for a Protestant Clergy by Act of Parliament 31 G[eo]. III., one-seventh of all lands granted since the Peace of Paris in 1762 (one-seventh being also reserved for the Crown)," had "not yet been of much service."† The building of churches also in either province was succeeding "but ill." "It ought to be done by the inhabitants," and was sometimes "liberally" when they liked the clergyman, "otherwise not at all." In the meantime in Canada the Roman Catholics had "great advantages over the Protestants," and had "lately usurped more than they formerly did, or was intended to be allowed them." They had "even by Act of Parliament not only their parishes but even tithes." The "patronage of their Bishops" was "reckoned to be from 40 to £50,000 per an." They had "even proceeded so far as to question the validity of marriages celebrated according to the form of the Church of England, it being alledged that the contract" was "not according to the law of Canada as by Act 14 G. III. and no Church of England known to the law of the country." The proportion of inhabitants in Lower Canada was given as 225,000 [Roman] Catholics to about 25,000 Protestants, and it was stated generally that "the Protestant Church" was "more likely to decline than to advance, till either a fuller effect is given to the Act in its favour or further provision made" [11].

At this period (1807) the Society was privileged to secure the services of one who has done perhaps as much as anyone to plant and build up the Church in Canada. The Rev. and Hon. CHARLES J. STEWART, a son of the Earl of Galloway, while employed as a benefited clergyman in England, is said to have been contemplating Missionary work in India when an account of the deplorable condition of St. Armand (heard at a meeting of the Society) moved him to offer himself for that district. Between 1800-7 three successive clergymen had laboured there, but with little success, and on Mr. Stewart's arrival (Oct. 1807), the landlord of the inn where he put up endeavoured to dissuade him from holding service, informing him that "not very long before, a preacher had come to settle there,

* Built by the bounty of George III. Opened and consecrated Aug. 28, 1804 [11a]. The organ imported from England was the first ever heard in Canada [11b].

† [See the Account of the Clergy Reserves, pp. 161-8.]

but that after remaining some time he had found the people so wicked and abandoned that he had left it in despair." "Then," said the Missionary, "this is the very place for me; here I am needed; and by God's grace here I will remain, and trust to Him in whose hand are the hearts of all people, for success" [12]. For a few Sundays he officiated at the inn, then in a small school-room; and when in January 1809 a new church was opened in the eastern part of this district, he had a congregation of 1,000 persons. His communicants had already increased from 6 to 44; 60 persons were confirmed later in the year, and in 1811 "a great concourse of people" assembled in a second church, erected in the western district, which hitherto had been without a single church, although possessing a population of 40,000 [19]. His ministrations were extended far and wide, and while visiting England in 1815-17 he raised among his friends a fund (£2,300) which "assisted in building twenty-four churches" in the poorer settlements of Canada [14]. Committing his former Mission, now settled and flourishing, to other hands, in 1818 he moved to Hatley, another neglected spot. Here, with scarcely "a congenial companion, in habits, manners or attainments," Dr. G. J. MOUNTAIN (afterwards Bishop of Quebec) saw him in 1819, winning rapidly upon all parties, and forming Church congregations.

"I found him," he says, "in occupation of a small garret in a wooden house, reached by a sort of ladder, or something between that and a staircase: here he had one room in which were his little open bed, his books and his writing table—everything of the plainest possible kind. The farmer's family, who lived below, boarded him and his servant. Soon after my arrival I was seized with an attack of illness and he immediately gave me up his room and made shift for himself in some other part of the house, how I know not. And here, buried in the woods, and looking out upon the dreary landscape of snow—some thousands of miles away from all his connexions, many of whom were among the highest nobility of Britain—this simple and single-hearted man, very far from strong in bodily health, was labouring to build up the Church of God and advance the cause of Christ among a population, who were yet to be moulded to anything approaching to order, uniformity or settled habit of any kind in religion—utter strangers to the Church of England, with I believe the exception of a single family, and not participants in the great majority of instances of either of the Sacraments of the Christian religion" [15].

At this time Dr. Stewart and his servant were living on a dollar a day; and he limited his personal expenses to £250 a year in order that he might devote the remainder—£400—of his income "to public and private beneficial purposes" [15a].

As "visiting Missionary" for the Diocese (appointed 1819) he reported in 1820 that "the progress and effects" of the Society's exertions had "already been very great and beneficial"; the Church had "widely extended her influence," and was "rapidly increasing her congregations." "Many persons of different persuasions," had already "united with her." In the previous year over 12,000 immigrants had arrived at Quebec [16].

Besides sending Missionaries from England, the Society strove to raise up a body of "Native American" Clergy, by providing for the training of candidates for Holy Orders in the country; and this form of aid—begun in 1815 and continued to the present time—has perhaps been as valuable as any that could be given [17]. [See also pp. 779, 841.]

The Society also took a leading part in promoting the education of the masses, by making grants for Schoolmasters, for many years onward from 1807, and by introducing in 1819 the National School system of education into Lower Canada [18]. [See also p. 769.]

Special provision was likewise made for the building of Churches—in addition to Dr. Stewart's fund. Referring to one sum of £2,000 placed at his disposal for this object, the Bishop of Quebec wrote in 1820: "The pious liberality of the Society appears to have produced the happiest effect; it was natural indeed that it should tend to attach the inhabitants to the Church and to call forth their exertions to qualify themselves for obtaining the establishment of Missions among them and this it has evidently done" [19].

On the death of Bishop JACOB MOUNTAIN in 1825 Dr. STEWART was chosen his successor, and consecrated in 1826. His altered position and circumstances, when holding a visitation as Bishop in districts in which he had previously travelled as a Missionary, made no alteration in his simple habits and unaffected piety [20].

In 1830, having regard to the fact that "the only impediment to the rapid extension of the Church" in the Diocese was "the want of resources for the maintenance of a body of Clergy in any respect adequate to the wants of the two provinces," the Society supplied the Bishop with the means of forming a body of licensed Catechists, acting under subordination to the Clergy. Some such measure was necessary "in order to maintain even the profession of Christianity" in isolated parts, and the effect produced was "highly beneficial." As soon as possible their places were taken by ordained Missionaries [21].

For ten years Bishop STEWART bore the burden of his vast Diocese, doing his utmost to supply its needs. In 1836, being worn out by his incessant labours, he obtained the assistance of a coadjutor, and sought rest in England, where he died in the following year [22].

His coadjutor, Dr. GEORGE JEHOSHAPHAT MOUNTAIN, continued to administer the Diocese, but retained the title of "Bishop of Montreal" until the formation of a See of that name, when (July 25, 1850) he became nominally, what in reality he had been from 1837, Bishop of *Quebec* [23].

Already, as Archdeacon of Quebec for fifteen years, he had a thorough knowledge of the diocese, and shortly after his consecration he wrote:—

"Since the Society has been sometimes reproached with a presumed character of inertness attaching to the Clergy in Canada, and since that bounty, which is so greatly needed from the British public, is proportioned to the estimate formed of its profitable application, I cannot forbear from adverting to a very few simple facts, as examples of the statements which might be put forth in recommendation of the Canadian Church. I do not, of course, mean that the labours of *all* the Clergy are in accordance with the picture which I proceed to sketch—some are, from situation, not exposed to any necessity for hardships or severe exertions; and it must be expected to happen that some should be less devoted than others to the cause of Christ; but not to speak of the episcopal labours which, from the prominent situation of those who have successively discharged them, are of necessity better known, I could mention 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, making his *insolitos nisus* when scarcely fledged, as it were, for the more arduous flights of duty, has performed journeys of 120 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 been here given by Missionaries of the Society for the Propagation of the Gospel in Foreign Parts. . . . The chief object of my anxiety is to draw some favourable attention to the unprovided condition of many settlements. . . . In the township of Kilkenny, lying near to Montreal, I have been assured by one of the principal inhabitants that there are 120 families, and that they *all* belong to our own Church. I do not think that any of our Clergy have ever penetrated to this settlement; and I have no reason to doubt the melancholy truth of an account given me, that the people hearing of a Protestant minister, whom some circumstance had brought into the adjoining seigneurie, came trooping through the woods with their infants in their arms, to present them for baptism *in the name of the Father, the Son, and the Holy Ghost*, to one who was a preacher of the Unitarian persuasion! . . . I could picture the greetings given to the messenger of Christ by some congregations to whom his visit is a rare occurrence; or I could mention such individual cases as that of a woman who walks three miles to her church, having a river through which she must wade in her way; and of another who comes nearly four times that distance through the woods, to hear the Church Prayers and a printed sermon, at the house of a lady, who assembles the Protestants of the neighbourhood on a Sunday. . . . Between the city of Quebec and the inhabited part of the district of Gaspé, in the Gulf, a distance of more than 400 miles, there is no Protestant Minister to be found. At Matis . . . I was most affectionately received . . . The people told me, when assembled in a body, that they were about equally divided between the Churches of England and Scotland but should be but too happy to unite under a minister supplied to them by the former."

After referring to the loss of the parliamentary grant for Church purposes, and the prospect of the confiscation of the Clergy Reserves and entire withdrawal of the Government allowance for the Bishop, he concluded: "Our chief earthly resource is in the fostering benevolence and friendly interposition of the Society" [24].

The formation of Upper Canada into a separate see (Toronto) in 1839, greatly though it relieved Bishop Mountain, still left him a diocese as large as France. Writing after one of his tours in 1841, he said:—

"In all my discouragements, I often think what a wonderful blessing to the country has been afforded in the beneficence of the Society. . . . Great and lamentable as is the destitution of many parts of the diocese . . . yet sound religion has been kept alive in the land . . . and a good beginning has been made in multiplied instances which may . . . prove the best happiness of generations yet to come" [25].

A hitherto entirely neglected district, the coast of Labrador, first received the ministrations of the Church in 1840. The Rev. E. CUSACK, who then made a tour extending to Forteau in the Newfoundland Government, discovered that though the permanent settlers were few, yet in the summer some 15,000 fishermen visited the Canadian settlements alone. No provision existed for Divine worship, many of

the people were "walking in still worse than heathenish darkness," and at one place "almost all the adults had been baptized by laymen and were so utterly ignorant as to be unfit for adult baptism" [26].

"While Christian friends at home are doing much for India, little do they imagine the heathenish darkness which exists in many parts of our scattered settlements of Canada," wrote another Missionary in 1842. Of one of the settlers in the Kingsey Mission he said he could not "conceive it possible that any, except a heathen, could be in such a state" [27].

The "influence" which "presided over the Proceedings of Government" in relation to the Church in Canada appeared to the Bishop (in 1843) to have "resembled some enchantment which abuses the mind." "In broad and reproachful contrast, in every singular particular, to the institutions founded for the old colonists by the Crown of France," the British Government suffered "its own people members of the Church of the Empire, to starve and languish with reference to the supply of their spiritual wants," and left "its emigrant children to scatter themselves at random here and there over the country, upon their arrival without any digested plan to the formation of settlements, or any guide (had it not been for the Society . . .) to lead them rightly in their new trials, temptations and responsibilities. The value of the Missions and other boons received from the Society," said he,

"may be well estimated from this melancholy survey of the subject. . . . Yet on the other hand when we look at the advances which through all these difficulties and despite all these discouragements the Church has been permitted to make we have cause to lift up our hands in thankfulness and our hearts in hope. . . . When I contemplate the case of our Missionaries, and think of the effects of their labours, I look upon them as marked examples of men whose reward is not in this world. Men leading lives of toil and more or less of hardship and privation . . . the very consideration which attaches to them as clergymen of the English Church Establishment exposing them to worldly mortification, from their inability to maintain appearances consistent with any such pretension—they are yet, under the hand of God, the dispensers of present and the founders of future blessing in the land. There are many points of view in which they may be so regarded; for wherever a Church is established there is to a certain extent a focus for improvement found: but nothing is more striking than the barrier which the Church, without any adventitious sources of influence, opposes to the impetuous flood of fanaticism rushing at intervals through the newer parts of the country. . . . Nothing else can stand against it. . . . This has been remarkably the case with the preaching of Millerism . . . than which anything more fanatic can scarcely be conceived. . . . Some men have been known to say that they will burn their Bibles if these [Miller] prophecies should fail. . . . In the meantime . . . the Church . . . preserves her steady course and rides like the ark, upon the agitated flood. Her people are steadfast and cleave with the closer attachment to their own system, from witnessing the unhappy extravagance which prevails around them. Others also of a sober judgment, are wont to regard her with an eye of favour and respect. Without the check which she creates, the country round would in a manner, all run mad. . . . Loyalty is another conspicuous fruit of Church principles in a colony, Loyalty which in Canada has been proved and tried in many ways. . . . Such then is the work of the good Society among us" [28].

In his visitation this year (1843) the Bishop had to pass a night in a fisherman's hut, consisting of one room and containing a family of thirteen, and the next day, to avoid breakfasting there, he had to travel through wind and rain in "a common cart, without springs

and with part of the bottom broken out," the journey of 13½ miles (Raisseau-Jaunisse to Port Daniel) occupying nearly seven hours. At Kilkenny a church was consecrated, and 24 persons were confirmed. It was the first episcopal visit, and the people proposed to name the building the "Mountain Church," but the Bishop "called it after St. John the Baptist" "as being built for preaching in the wilderness, with which they were highly pleased." At Huntingdon was seen an example of the "deplorable effects of schism in a new country." Here, "in a spot scarcely reclaimed from the woods," and where one good spacious church might have contained all the worshippers, were "four Protestant places of worship—altar against altar—all ill appointed, all ill supported," while many ruder and more remote settlements were almost entirely neglected. In such instances "the forbearance and dignity of the Church . . . stood in most advantageous contrast with the proceedings of other parties."

Towards providing Communion plate for Sherbrooke Church a woman who was not able "to do more," had given a silver soup ladle . . . contenting herself with one of earthenware or pewter." Clarendon was another place which had been unvisited by any Bishop. "As a specimen of the state of things in the new parts of a colony," it is recorded that a settler here had gone three times to Bytown, "a distance of fifty odd miles, to be married," and was only successful on the third occasion, the clergyman having been absent on other calls. The way to Clarendon Church was by a narrow wood road.

"In places" (said the Bishop) "we had nothing for it but to fight through the younger growth and bushes, making a circuit and regaining the road. . . . Service was at three. . . . Eighty-six [persons] had received tickets from Mr. Fallow, fifty-one were confirmed; about forty other persons were present. Two of the subjects for confirmation arrived after . . . the service and were then separately confirmed: one of these, a lad . . . had travelled on foot 22 miles that day. Many of the males were in their shirt sleeves. I have detailed all these particulars because they set before the Society in their aggregate, perhaps as lively a picture of the characteristic features of new settlements as any of my travels will afford: and they are interspersed . . . with many evidences of good feeling, which one is willing to trace to an appreciation in the minds of the people of those spiritual privileges which they enjoy through the care of the Society and the Church. . . . After this statement the Society may judge what the need was of Church ministrations before the opening of this Mission only a year and a half ago, at which time the nearest Clergyman to it in the Diocese was distant fifty miles or upwards; and the blessings, present and future, may be estimated, which are procured by the expenditure of the Missionary allowance of £100 a year. There is in Clarendon alone a population of 1,017 souls, of whom between 800 and 900 belong to the Church of England" * [29].

Seven years after the visit to Kilkenny, Mr. James Irwin, a settler, wrote to the Bishop:—

"Twenty years ago . . . we might be said to be hardly one remove from the native Indian. . . . What gratitude is due . . . to Almighty God and under Him to your Lordship as well as to the blessed Society . . . who sent and supports Mr. Lockhart to be our Minister! No words of mine can sufficiently describe the improvement that already appears. Could the Society . . . see the same

* Further testimony to the value of the Society's work will be found in the Bishop's Review of the Diocese in 1844, and an Address of the Diocesan Synod to the Society in 1845 [29a].

people . . . now clothed and in their right minds sitting with becoming attention under our beloved pastor . . . it would be singularly gratifying to men so benevolent" [30].

The years 1847-8 furnished a sad chapter in the history of the diocese. The famine which proved so fatal to Ireland during 1846-7 drove out of that island hosts of people. Distress also prevailed in Great Britain, and during 1847, 91,892 persons, flying from starvation, arrived at the port of Quebec alone. On one vessel 100 deaths occurred at sea, and "multitudes" landed and "spread disease and death throughout the chief towns of Canada." Many Clergymen contracted fever while attending the sick emigrants, and five died. The non-Romanist ministers who served the Quarantine station at Grosse Isle, in number fifteen, were Anglican Clergymen, and all but one were Missionaries of the Society [31].

In 1850 another long-desired division of the diocese was accomplished by the erection of the See of Montreal. Originally the Society had intended to endow the new see out of property belonging to the Church in Lower Canada, but to this "valid objections were found to exist" at the time. It therefore pressed the matter upon the attention of the Colonial Bishops Council, with the result "that in a few months a fund deemed sufficient to constitute a permanent endowment" was raised, nearly one-half of the amount being made up by the contributions of the University of Oxford and the S.P.C.K. [32]. In 1864 about £3,000 was added from a fund appropriated to the Diocese of Quebec by the Society in 1857 [32a].

The new diocese comprehended many districts so completely settled "that all the romance of Missionary life" was at an end, "and the uniform, patient, every-day work of the clergyman, however important," furnished few details to interest the public. [32b].

Quebec remained "as poor a diocese as any throughout the Colonies," but out of its poverty it made a gift of £500 to the Society in 1851-2, when in inviting an observance of the Society's jubilee the Bishop thus addressed his Clergy:—

"To look only to these North American Colonies, we see here, as the work of the Society, our people by thousands upon thousands enjoying the blessings of an apostolic ministry, which deals out to them the bread of life, and faithfully leads them to their Saviour; who but for this Institution, the foremost of their earthly friends, would have been abandoned to ignorance and irreligion, or swept in other instances, into the bosom of Rome" [33].

The confiscation of the Clergy Reserves in 1855 [see pp. 161-3] was a heavy blow to both dioceses. In each case as in Upper Canada the Clergy consented to a commutation of their life interests, but this produced only a small sum* [34].

* \$53,341 in the case of Quebec Diocese, but so well and prudently has the fund been administered by the Diocesan Church Society that its invested capital now (1892) amounts to \$155,000. The Bishopric Fund has shown similar growth. From a balance of Clergy Reserve Revenue, the S.P.G. was entitled to recoup itself for its expenditure upon the Missions, but, instead of so doing, it set the money apart to form a Bishopric Endowment Fund. Under the management of the Diocesan Church Society this Fund had grown from \$75,000 to over \$100,000 in 1864, when about \$14,800 was devoted to Montreal. Another instance of what can be accomplished, with wise management, even in a poor diocese, is found in the provision made for the Quebec widows and orphans of the Clergy and for incapacitated Clergy, which, it is believed, is more "satisfactory" than anywhere else in the Anglican Communion [34a].

Through the Diocesan Church Society of Quebec much was done to meet the loss from local sources, and by 1858 the Society (S.P.G.) was enabled to reduce its aid to some stations and in all cases to throw the whole charge of building churches and parsonages on the several congregations [35]. The Diocese of Montreal was the better able to meet the emergency as local support had been stimulated by offers of grants from the Society in aid of the purchase of glebes in the Missions. Between 1859 and 1864 the Society contributed £1,100 in this form, and in the latter year one-half of the largely increased number of Clergy* were being wholly maintained from local sources [36]. Since 1882 the Society's aid to this diocese has been limited to the payment of certain "privileged" Clergymen under a *quasi* covenant [37].†

There has been little scope for work among the Indians in Lower Canada, where their numbers are comparatively few. Among the Abenakis a Mission begun about 1867 "owes its origin and its subsequent encouragement and support to the Society's Mission at Sorrel" [38].

In Quebec Diocese the Missions of the Society have been extended not only to Labrador but also to the Magdalen Islands, where a Missionary's life involves almost equal hardships—cut off as it is for six months in the year entirely from communication with the outer world [39]. The Labrador Mission has benefited natives (Esquimaux) as well as settlers [40]. For many years the Society has also contributed to the maintenance of a Chaplain at the Marine Hospital, Quebec, where "year after year men from all parts of the world come to be healed or die" [41].

The progress of the diocese in more recent years is summed up in an address to the Society from the Diocesan Synod in 1888. In the preceding 25 years 15 of 34 Missions "have become self-supporting parishes," and though the Society's grant "has been gradually reduced by one-half, ten new Missions have been opened." "Much progress has been made in what long seemed a hopeless task, winning to the Church the descendants of the original settlers in our eastern townships, many of whom came to Canada from the neighbouring New England States filled with prejudices, political and religious, against the Church of England. These prejudices are now fast disappearing. The permanent maintenance of the Church in the poorest and most thinly-settled parts of the country has been secured by a system of local endowments, now spread over nearly the whole diocese—an effort aided at the beginning by a liberal grant from the Society," but mainly due to local exertions, by which also the endowments of the "Church University" (Bishop's College, Lennoxville), "have been very largely increased," and "nearly all the parsonages in the diocese have been provided, and a large proportion of the churches built or rebuilt during this period." The Synod added :—

"The fact that the great body of our people are devout communicants, that an earnest willingness to help in the spiritual work of the Church is showing itself more and more among the laity, that eagerness to contribute towards Missions, both in our own North-West and in heathen lands, is growing among us, and that

* The Clergy increased from 49 in 1850 to 65 in 1864.

† Only one of these remained in May 1901.

by God's great mercy we are free from party divisions, a house religiously at unity in itself: these are among the fruits of the Spirit for which we are now offering our devout thanks to Almighty God"*[42].

This progress took place during the administration of Bishop J. W. Williams (1863-92).

(1892-1900). Under the present Bishop (Dr. A. H. Dunn, consecrated in 1892) a further advance has been made. At the Centenary of the diocese in 1893 the Synod, in order to show their "thankfulness for God's manifold blessings bestowed upon the diocese during the first hundred years of its existence," adopted a scheme for the voluntary relinquishment of the Society's aid by a graduated system of reduction, under which the aid (then £1,450 per annum) entirely ceased in December 1899 with the exception of grants for (a) Divinity Students at Lennoxville College (£250), (b) a Missionary in Southern Labrador (£150), (c) and the Chaplain at the Marine Hospital, Quebec (£50). It is hoped that the diocese will eventually be able to dispense entirely with the Society's aid [42a]. In June, 1899, the Synod in a farewell address assured the Society of their "gratitude and love, the love as of children grateful for innumerable benefits received from kind and indulgent parents," and that "the thought in the heart of every Quebec Churchman will be, 'If I forget thee, let my right hand forget her cunning'" [43 & 43a].

The first "Imperial Church Parade" in Canada marked an event in the history of the Empire and of the Church. Previously to their departure for South Africa the Canadian Volunteers assembled in Quebec Cathedral on Sunday, October 29, 1899, to ask God's blessing upon their efforts on behalf of Queen and Empire. Of the thousand men constituting the battalion eight hundred—that is all but the Roman Catholics—attended, and with the general congregation remained throughout the service, which deepened in intensity until (with her Majesty's representatives and the General Commanding at their head) line after line of men (300 in all) thronged, in a spirit of trust and of deep reverence, to receive the Holy Communion. At the end of the service, "O God, our help in ages past," was sung, and then "God Save the Queen" rose from the lips and hearts of men who dedicated themselves till death, if need be, for Queen and country. A former Missionary of the Society, the Rev. John Almond, accompanied the troops to South Africa as Anglican Chaplain [43b].

The Diocese of Montreal celebrated its Jubilee in 1900 with great enthusiasm [43c].

* See also the statement made by Bishop Oxenden, Metropolitan of Canada, in 1878, viz., that the Church in Canada "holds a very favourable position" with reference to other Christian bodies. Of her Clergy, he estimated that "at least one in ten has come over . . . from other Churches," and he held that the Canadian Church "is destined at no distant day to become the focus around which the scattered bodies shall be gathered" [44].

NOTE.—LABRADOR (see p. 161). The Quebec or Southern portion of Labrador extends from Sheldrake, on the north shore of the Gulf of St. Lawrence, to Blanc Sablon, at the entrance to the Straits of Belle Isle, a distance of about 450 miles. The population consists of Esquimaux, English and French-speaking people, and a few Indians. The French and Indians are Roman Catholics, but the Anglican Missionary as he travels about receives a hearty welcome from all classes, French as well as English. During a visit in 1894 the Bishop of Quebec and the Missionary "were taken by an affrighted fisherman for Indians." At another place an old man "kissed the Bishop most affectionately as he set foot on shore." In the following year the Mission was extended 150 miles, partly in order to provide ministrations for some Jersey families who had "remained true to the Church, although not visited by a clergyman for nearly twenty years."

(For Statistical Summary see p. 192.)

CHAPTER XX.

PROVINCE OF ONTARIO (*continued from p. 141*).

THE circumstances under which Upper Canada was first visited by a clergyman of the Church of England are related by the Rev. JOHN OGILVIE, the Society's Missionary to the Indians in the State of New York, in a letter dated Albany, New York, Feb. 1, 1760 :—

“Last summer I attended the royal American regiment upon the expedition to Niagara* ; and indeed there was no other chaplain upon that Department, tho' there were three regular Regiments and the Provincial Regiment of New York. The Mohawks were all upon this Service, and almost all the Six Nations†, they amounted in the whole to 940 at the time of the siege. I officiated constantly to the Mohawks and Oneidoes who regularly attended Divine Service. . . . The Oneidoes met us at the Lake near their Castle, and as they were acquainted with my coming, they brought ten children to receive Baptism, and young women who had been previously instructed . . . came likewise to receive that holy ordinance. I baptized them in the presence of a numerous crowd of spectators, who all seemed pleased with the attention and serious behaviour of the Indians. . . . During this campaign I have had an opportunity of conversing with some of every one of the Six Nation Confederacy and their Dependants, and of every nation I find some who have been instructed by the priests of Canada, and appear zealous roman Catholics, extremely tenacious of the Ceremonies and Peculiarities of that Church ; and from very good authority I am inform'd that there is not a nation bordering upon the five great Lakes, or the banks of the Ohio, the Mississippi all the way to Louisiana, but what are supplied with Priests and Schoolmasters, and have very decent Places of Worship, with every splendented utensil of their Religion. How ought we to blush at our coldness and shameful Indifference in the propagation of our most excellent Religion. The Harvest truly is great but the labourers are few. The Indians themselves are not wanting in making very pertinent Reflections upon our inattention to these Points. The Possession of the important Fortification of Niagara is of the utmost consequence to the English, as it gives us the happy opportunity of commencing and cultivating a Friendship with those numerous Tribes of Indians who inhabit the borders of Lakes Erie, Huron, Michigan and even Lake Superiour : and the Fur Trade which is carried on by these Tribes, which all centers at Niagara, is so very considerable that I am told by very able judges, that the French look upon Canada, of very little Importance without the possession of this important Pass. . . . In this Fort, there is a very handsome Chapel, and the Priest, who was of the Order of St. Francis, had a commission as the King's‡ Chaplain to the garrison. He had particular instructions to use the Indians, who came to trade, with great Hospitality (for which he had a particular allowance) and to instruct them in the Principles of the Faith. The service of the Church here was performed with great Ceremony and Parade. I performed Divine Service in this Church every day during my stay here, but I am afraid it has never been used for this purpose since, as there is no minister of the Gospel there. This neglect will not give the Indians the most favourable impression of us ” [1].

Throughout the campaign, which ended in the complete conquest of Canada by Great Britain, Mr. Ogilvie set an example to the Government, and “great numbers” of the Indians “attended constantly, regularly and decently,” on his ministrations.

In the subsequent contest between England and the American

* [Against the French.]

† [The Iroquois or Six Nation Indians.]

‡ [That is the King of France.]

Colonies the Mohawks again sided with the mother country, and "rather than swerve from their allegiance, chose rather to abandon their Dwellings and Property; and accordingly went in a body to General Burgoyne, and afterwards were obliged to take shelter in Canada." A majority of the nation fled in 1776, under the guidance of the celebrated Captain Joseph Brant, to Niagara, and eventually settled on the Grand River above Niagara. The remainder, under Captain John Deserontyon, escaped to Lower Canada, and, after a sojourn of about six years at La Chine, some of them removed, in 1782-3, to Niagara; but most of them permanently settled in 1784 on the Bay of Quinté,* forty miles above Catarauqui or Kingston, in Upper Canada [2].

The Indians were soon followed by their former pastor, the Rev. JOHN STUART, whose labours among them in New York State and in Lower Canada have been mentioned. [See pp. 73-4, 140.] Those settled at Quenti intended remaining there that they might "enjoy the advantages of having a Missionary, schoolmaster and church" [3].

On June 2, 1784, Mr. Stuart set out from Montreal, visiting on his way all the new settlements of Loyalists on the River and Lake, and on the 18th arrived at Niagara. On the following Sunday he preached in the garrison, and in the afternoon, "to satisfy the eager expectations of the Mohawks, he proceeded on horseback to their village, about 9 miles distant, and officiated in their church." After a short intermission they returned to the church, "when he baptized 78 infants and 5 adults, the latter having been instructed by the Indian Clerk," a man of "very sober and exemplary life," who regularly read prayers on a Sunday. The whole was concluded with "a discourse on the nature and design of baptism." "It was very affecting to Mr. Stuart to see those affectionate people, from whom he had been separated more than seven years, assembled together in a decent and commodious church, erected principally by themselves, with the greatest seeming devotion and a becoming gravity. Even the windows were crowded with those who could not find room within the walls. The concourse . . . was unusually great, owing to the circumstance of the Oneidas, Cayugas, and Onondagas being settled in the vicinity." Mr. Stuart afterwards baptized "24 children and married 6 couple." On his return journey he visited Catarauqui (Kingston) and baptized some children; also the Bay of Quenti, 42 miles distant, where, in a beautiful situation, the Mohawks were "laying the foundation of their new village named Tyonderoga," and their school-house was almost finished. The loyal exiles at Catarauqui, &c., expressed "the most anxious desire to have Clergymen sent among them," and they looked "up to the Society for assistance in their . . . distress," being then too poor to support clergymen. In this year Mr. Stuart baptized 173 persons, of whom 107 were Indians [4].

In July 1785 he removed his headquarters to Catarauqui, "chiefly on account of its vicinity to the Mohawks" [5]. Their further history will be noticed hereafter. [See p. 165.] At Catarauqui Mr. Stuart began to officiate in "a large room in the garrison." The "inhabitants and soldiers" regularly attended service, and he had "sanguine

* Quinté, Quenti, Kenti, or Konty.

hopes" of "a large congregation" [6]. These hopes were soon realised, though he was "obliged to teach them the first principles of religion and morality" before pressing them to "become actual members of the Church." They were, however, too poor to erect a Church until 1794, when St. George's was "finished with a Pulpit, Desk, Communion-Table, Pews, Cupola and a Bell." In August of that year the Bishop of Quebec held his visitation at Kingston. During his stay "several persons of the Church of Scotland avowed their conformity to ours and some of them were actually confirmed by the Bishop." In all 55 persons were confirmed, 24 of whom had been instructed by Mr. Stuart. In 1798 his congregation was "numerous and respectable"; nothing "but peace and harmony appeared"; and notwithstanding the ground the Methodists had gained in that country they had "not made a single convert in the town of Kingston" [7].

Many other Missions were founded by Mr. Stuart. On a visit to Quenti in 1785 he "caused the inhabitants of the different townships to collect their children at convenient places and he baptized those who were presented to him." In the second township ("16 miles distant from Cataract"), he met "a number of families of the Church of England," who assembled regularly on Sundays and had "the liturgy and a sermon read to them" by Captain Jephtha Hawley in his own house. By the next year the "third township" had purchased a house for school and temporary church, in which "a serious discreet man" read prayers on Sundays [8].

The desire of these people for a resident Missionary was gratified in 1787 by the appointment of the Rev. JOHN LANGHORNE to the charge of Ernest and Fredericksburg, as the two townships were respectively named. In his first year Mr. Langhorne had "1,500 souls under his care," and he baptized 107 children and adults. On his first coming the people had "not been able to build either parsonage or church"; but within five years he succeeded in opening eight* places of worship in his parish. These he diligently served, besides often officiating "at distant places in private houses" [9].

The next places to receive resident Missionaries were Niagara (Rev. R. ADDISON in 1792), York, or Toronto (Rev. G. O. STUART in 1801), Cornwall (Rev. J. S. RUDD, 1801-2, and Rev. J. STRACHAN, 1803-11), all of which had been previously visited by the Rev. J. STUART, who has well earned the title of "Father of the Church in Upper Canada" [10].

The first account of York (1802) given by the Rev. G. O. STUART was that the town consisted of "about 120 houses and 70 families: but taking in the whole township there might be about 140 families." The prevailing denominations were "the Presbyterians, Episcopalians and Roman Catholics." The last were few, but there were numerous Methodists. "Notwithstanding the prejudices of those who nominally dissent from the Church of England," he had "a numerous congregation"; but the communicants were "very few" (ten). The people had subscribed to the building of a church, for the site of which six acres of land had been reserved. Pending its erection he was officiating "in the Government House" [11].

* St. Oswald's, St. Cuthbert's, St. Warburg's, St. Thomas's, St. Paul's, St. John's, St. Peter's, St. Luke's.

The Bishop of Quebec in examining Mr. STRACHAN for ordination was so well satisfied with respect to his "principles, attainments, conversation and demeanor," that he stated he would be "more than commonly disappointed" if he did not "become a very useful and respectable Minister" [12]. As will be seen hereafter, the future Bishop of Toronto more than justified the opinions formed of him. During his residence at Cornwall "he conducted a grammar school in which many of the most distinguished colonists received their education" [13]. At the time of the war which broke out between Great Britain and the United States in 1812 he was stationed at York (Toronto), and in 1814 he reported: "the enemy have twice captured the town since the spring of 1813, all the public buildings have been burnt and much loss sustained by many of the inhabitants." The Americans also took possession of Sandwich and Niagara; they burnt the churches there, carrying off from Sandwich the Church books and the Rev. R. POLLARD, who was released in 1814 on the prospect of peace. Mr. ADDISON'S house at Niagara escaped destruction, and "afforded an asylum to many unhappy sufferers" [14].

At the commencement of 1808 Upper Canada contained only four clergymen. The Rev. J. STRACHAN, who in that year "made the fifth," states that so little had been

"known of the country and the little that was published was so incorrect and unfavourable, from exaggerating accounts of the climate and the terrible privations to which its inhabitants were said to be exposed, that no Missionaries could be induced to come out. . . . It might have been expected that on the arrival of . . . the first Bishop of Quebec, the Clergy would have rapidly increased, but notwithstanding the incessant and untiring exertions of that eminent prelate, their number had not risen above five in Upper Canada so late as 1812, when it contained 70,000 inhabitants. In truth the Colony, during the wars occasioned by the French Revolution, seemed in a manner lost sight of by the public" [15].

Another cause of the lack of clergy, who in 1818 numbered only nine, was that no parishes had been erected by Government. The Society drew the attention of the authorities to this in 1807 [16], and the years 1819-20 brought with them the division of the province into parishes, the opening of six new Missions, and additional grants from the Society in aid of the erection of churches [17].

From this period the number of clergymen rapidly increased.* At the visitation of Upper Canada by Bishop Mountain of Quebec (in 1820) the Clergy, in an address to him, said:—

"Nearly thirty years have elapsed since your Lordship entered upon the arduous task of diffusing the light of the Gospel through this extensive portion of His Majesty's dominions. You saw it a wilderness with few inhabitants and only three clergymen within its bounds. Now the population is great; churches are springing up and the growing desire of the people to be taught the principles of Christianity through the medium of the Established Church, cannot fail of conveying the most delightful pleasure to your Lordship's mind" [18].

In 1822 the Society had to "congratulate" itself upon the result of its operations in Canada, "where a numerous population collected from various parts of the sister kingdom and educated in the principles of different religious sects have become united in one congregation, and having left their prejudices on the shores of their native

* From 22 in 1825 to 46 in 1833, and to 102 in 1843.

land, have continued to live in Christian charity 'endeavouring to keep the unity of the Spirit in the bond of peace.'"

Applications for union with the Church were "in a variety of instances" "transmitted to the Bishop of the Diocese," and would have been "still more frequent" had the financial resources of the Society allowed it "to hold out such encouragement to overtures of this nature, as they deserve." Many of the new districts occupied by the Society at this period were found to be in a "deplorable state of religion and morality." Sundays had been "no otherwise distinguished from the other days of the week, than by a superior degree of indolence and intemperance," the children had been "wholly deprived of all religious instruction; and the entire population . . . left to follow their own heedless imaginations, without a guide or minister to show them the error of their ways" [19].

As Visiting Missionary the Hon. and Rev. C. STEWART did much at this period to foster Christianity among the settlers and to found new Missions in their midst, and assisted by a private fund raised by him, the people in many places built churches "without even the promise of being soon supplied with a Clergyman." At Simco the inhabitants who had begun building a meeting-house all agreed in 1822 to make it an Episcopal house of worship [20].

In 1830 the Church was reported by Dr. (now Bishop) STEWART to be "spreading herself all over the land" [21]. Such was the respect with which she was regarded, that on the Bishop's visiting Hamilton* in this year and preaching in the New Court House on a week-day, "although the election for the county was at the time going on, the candidates unanimately consented to close the poll for two hours that no impediment to Divine Service might be offered, and the congregation was numerous and attentive" [22].

The noble self-devotion of the Church of England Clergy during the fearful visitations of cholera in Canada in 1832 and 1834 won for them increased respect and affection. Foremost in attendance on the sick and dying both in hospital and private house was Archdeacon STRACHAN,† Rector of Toronto. After the cessation of the plague he was presented by his people with a handsome token of their "affectionate remembrance of the fortitude, the energy, the unwearied perseverance and benevolence" with which he discharged his duties "when surrounded by affliction, danger and despondency." For the 200 widows and 700 orphans left desolate by the cholera a subscription of £1,320 was raised. It is significant that all but £83 of this came from members of the Church. Many orphans were adopted, and eventually all were enabled to obtain a livelihood [23].

The Church of England population in Upper Canada in 1830 formed "one moiety of the whole," and as it was impossible to supply sufficient clergymen to minister to them a body of licensed catechists was then organised to assist the Missionaries—the necessary funds being provided by the S.P.G., which also assisted in establishing a "Sunday School Society" in the country [24].

At the same time "the Society for converting and civilizing the

* Now the cathedral city of the See of Niagara.

† Appointed Archdeacon of York in 1827 [22a].

Indians and propagating the Gospel among the destitute Settlers in Upper Canada" was established in the Colony [25]. These local auxiliary associations, with the "Bible and Prayer Book Society" founded at Toronto in 1816, and the "Upper Canada Clergy Society"* formed in England in 1837, prepared the way for the foundation of the general "Diocesan Church Society" in 1842. [See pp.160, 759.] The united efforts of the parent Society and its handmaids were, however, for a long time insufficient to meet the spiritual wants of the ever-increasing population of Upper Canada. Shortly before the death of Bishop STEWART the Society began to make provision for opening several new Missions [26], but his successor, Bishop MOUNTAIN, could still in 1838 represent to the Government that

"a lamentable proportion of the Church of England population are destitute of any provision for their religious wants, another large proportion insufficiently provided, and almost all the remainder served by a Clergy who can only meet the demands made upon them by strained efforts, which prejudice their usefulness in other points. . . . The importunate solicitations which I constantly receive from different quarters of the Province for the supply of clerical services; the overflowing warmth of feeling with which the travelling Missionaries of the Church are greeted in their visits to the destitute settlements; the marks of affection and respect towards my own office which I experienced throughout the Province; the exertions made by the people, in a great number of instances, to erect churches even without any definite prospect of a Minister, and the examples in which this has been done by individuals at their own private expense; the rapidly increasing circulation of the religious newspaper, which is called *The Church*;—these are altogether unequivocal and striking evidences of the attachment to Church principles which pervades a great body of the population. . . . I state my deliberate belief that the retention of the Province as a portion of the British empire depends more upon the means taken to provide and perpetuate a sufficient establishment of pious and well-qualified Clergymen of the Church, than upon any other measure whatever within the power of the Government. . . . Connected closely with the same interests is the measure which has for some time been in agitation for the division of the diocese and the appointment of a resident Bishop in Upper Canada. It is perfectly impossible for a Bishop resident at Quebec, and having the official duties in the Lower Province . . . to do justice to . . . the Upper. I feel this most painfully in my own experience and I greatly need relief, but apart from all personal considerations, the Church, with all that depends upon her ministrations must suffer while the existing arrangements remain."

The immediate result of this appeal was the erection of Upper Canada into a separate diocese, named Toronto, and the appointment of Archdeacon STRACHAN as its first Bishop, in 1839 [27].

Besides making provision for twenty additional Missionaries, the Society, by an advance from its General Fund and appropriations from the Clergy Reserves,† secured an income for the Bishop [28].

In 1840 Bishop Strachan commenced his first visitation of his diocese. At Niagara sixty-three persons were confirmed, "many advanced in life. . . . Of these, some pleaded want of opportunity, others that they had not till now become convinced of the salutary effects of this beautiful and attractive ordinance . . . the interesting ceremony of confirmation had drawn great attention and . . . many who had formerly thought of it with indifference, had become con-

* A short experience convinced the managers of this association of the un wisdom of maintaining an independent agency, and in 1840 it was united with the S.P.G. as a branch committee [25a].

† See pp. 161-3.

vinced that it was of apostolic appointment and therefore a duty not to be neglected.* The congregation were so much pleased that the greater number remained in church for evening prayer."

Niagara, one of the earliest congregations collected in Upper Canada, was for nearly forty years under the care of the Rev. R. ADDISON, of whom the Bishop said:—

"He was a gentleman of commanding talents and exquisite wit, whose devotedness to his sacred duties, kindness of manners, and sweet companionship, are still sources of grateful and fond remembrance. He may justly be considered the missionary of the western part of the province. In every township we find traces of his ministrations, and endearing recollections of his affectionate visits."

The congregations at Williamsburgh and Osnabruck comprised many Dutch or German families, "formerly Lutherans," but who had "conformed to the Church." At Cornwall, where the Bishop had first commenced his ministerial labours, many whom he had baptized, now men and women, came forward to tell him they were of his children.

A spacious brick church, erected at the sole expense of the Rev. W. MACAULAY, was consecrated at Picton.

"It was supposed, before the church was built," said the Bishop, "that we had no people in the township of Halliwell. Mr. Macaulay has been nevertheless able to collect a large and respectable congregation, comprising the greater portion of the principal inhabitants of the village of Picton and its vicinity; he has likewise stations in different parts of the township where the congregations are encouraging. It has happened here, as in almost every other part of the Province, that an active, diligent, and pious Missionary, discovers and brings together great numbers of Church people, who previous to his appearance and exertions, were altogether unknown, or supposed to belong to other denominations."

After the confirmation of twenty-one persons an offering of £50. to be continued for three years, was presented by the "young ladies" of the neighbourhood towards supporting a travelling Missionary in Prince Edward district [29]. The number of persons confirmed in the diocese in 1840 was 1,790, and during the next visitation nearly 4,000. This involved toilsome journeys over woods "in many places dangerous and impracticable—a rough strong farmer's waggon" being the only vehicle that dared attempt them—the rate of progress being sometimes scarcely a mile an hour [30]. In 1841 the Bishop reported that the province, which but for the Society would have been "little better than a moral waste," had now eighty clergymen, and there was "scarcely a congregation in the Diocese that has not cause to bless the Society for reasonable and liberal assistance" [31]. [See also the Bishop's Charge 1841; Speech of Chief Justice Robinson of Canada at the London Mansion House Meeting, 1840; and Addresses of Bishop and Clergy, 1841, 1844, 1847 [31a].] On the last occasion (1847) it was stated that there were "but few" of the churches in the diocese towards the erection of which the Society had not contributed [32].†

Notwithstanding all that had been done the diocese in some parts presented what the Bishop described in 1844 as an "appalling degree of spiritual destitution." Settlers were daily met with who told "in

* A similar effect was produced by a confirmation at Burford in 1842 [28a].

† "The whole of the Churches . . . existing in the British Colonies of North America," in 1845, had, "with but few exceptions . . . received grants towards their erection from the funds of the Society" [32a].

deep sorrow " that they had " never heard Divine service since they came to the country " [33]. It was with the view of inducing " every individual member of the Church " in the diocese to do all they could " to extend to the whole population of the province that knowledge of salvation which is our most precious treasure " that the Diocesan Church Society was organised in 1842. In advocating its establishment the Bishop paid the following tribute to the Missionaries sent to Canada by the S.P.G.: " Well have these servants of God fulfilled the glorious objects of their Divine mission, by proofs, daily given, of such piety, zeal and labour, mentally and bodily, of hardship patiently endured and fortitude displayed, as render them not unworthy of the primitive ages of the Church " [34].

Within four years of its formation the Diocesan Church Society " leavened the whole Province," and was enabled to support from ten to twelve additional Missionaries. In drawing up its Constitution and Bye-Laws those of the S.P.G. were as closely as possible followed, and it speaks wonders for the growth of the Missionary spirit that in the second year of its existence the income of the daughter Society exceeded that received by the parent Society in any one year for the first ten years after its incorporation.* The advantages of an organisation uniting as well as creating new forces were shown in a striking manner in 1852, when the Canadian Legislature passed an Act divesting itself of its privilege of presenting to certain Rectories† of nominal value in Upper Canada, and placing the " embarrassing patronage " at the disposal of the Diocesan Church Society. In a disunited diocese such a gift would have led to endless bickerings, but the Church Society unanimously agreed‡ to lodge the new power in the hands of the Bishop of Toronto [35].

In the same year that the Diocesan Society was founded a Theological College was established at Cobourg, and in the following year (1843) the Church University of King's College at Toronto. On the secularisation of the latter institution the new Church University of Trinity College was organised in 1852, with the assistance of the S.P.G., and Cobourg College (also fostered by the Society) was merged in it. § [See p. 778.]

As an instance of " what the Church would effect in promoting peace and loyalty, were it zealously supported by the Imperial Government instead of prisons, police and troops," the Bishop sent the Society in 1843 the following account of the Mission at Lloydtown:—

" There is something worthy of remark in regard to this Mission. Lloydtown was considered the focus of the rebellion, which broke out in this province in 1837.

* Independent of the local branch associations the Diocesan Church Society received in 1844 £1,600, besides considerable grants of land for Church endowment; in 1845, 42,735; in 1846, £3,004 [35a]. Compare this with the S.P.G. Table on p. 830.

† In 1836 Governor Sir John Colborne, with the advice of his Council, erected fifty-seven rectories in Upper Canada, assigning to each a glebe of 400 acres [35b]. The land was described in 1840 as " chiefly unproductive " [35c].

‡ On opening the meeting on the occasion the Bishop " could see on looking round many with their papers in their hands impatient to bring their wisdom forward." But as he " addressed the meeting with a frank and honest boldness " he " could see more than one . . . putting their plans in their pocket "; and after a long discussion the patronage was conferred on him " by acclamation " [35d].

§ Further assistance towards the endowment of Trinity College was rendered by the Society in 1864 (£500) and in 1884 (£100) [36].

Before that time, such was the hatred of the inhabitants of the village to the Church of England, that it was scarcely safe for one of our Missionaries to approach it. Lloydtown suffered very much from the outbreak, and during their distress, and while some troops remained in it stationary to keep order, the Rev. F. L. Osler, of Tecumpseth, ventured to visit the place. At first his ministrations were in a great measure confined to the troops, but with a-kind discretion he seized upon this period of affliction to extend his services to the inhabitants generally; and it pleased God to bless his labours in the most singular manner, so that a large congregation has been gathered, an excellent-sized church built, the character of the village redeemed as to loyalty, and a complete change effected among the people in their sentiments respecting the Church of England; formerly they seemed all enemies, now the majority are steady and zealous friends. . . . On the 6th of August I held a confirmation at Lloydtown; the church was filled almost to suffocation" [37].

While the Missionaries were advancing the welfare of the State by making its subjects loyal and peaceable, the Government was seeking to deprive the Church of her rightful inheritance—an object which was at last fully accomplished. The story of the Canadian Clergy Reserves and their confiscation may be thus summarised:—

At the conquest of Canada by Great Britain the Roman Catholic Church was liberally tolerated, and left in possession of very considerable property.* At the same time it was distinctly understood in the Imperial Parliament that the Anglican Establishment was to be the National Church. In reply to an enquiry in 1785 as to what steps Government had taken since the last peace towards establishing the Church in North America, the Society was informed by Lord Sydney, with regard to Canada, that instructions had been given to the Governor of Quebec to appropriate lands for glebes and schools, that "the salaries to the four Ministers of the Church of England already established in that Province" were "paid out of His Majesty's revenue arising therein"; and on the general question it was added that the Government would co operate with the Society "in affording to His Majesty's distressed and loyal subjects" in North America "the means of Religious Instruction, and attending the Public Worship of Almighty God," and that "the funds for the support of Ministers arise from the annual grants of Parliament or His Majesty's revenue."

In 1791, when the two distinct provinces of Upper and Lower Canada were established—the royal instructions to the Governor having previously declared the Church of England to be the established religion of the Colony—a reservation of one-seventh of all the lands in Upper Canada and of all such lands in the Lower Province as were not already occupied by the French inhabitants was made (by Act 31 George III.) for the support of a "Protestant Clergy" with a view to providing for the spiritual wants of the Protestant population of the country. While these lands remained mere waste tracts the exclusive right of the Church of England to them was not questioned, but when it was seen that they were becoming valuable other claimants arose in the Presbyterians of the Church of Scotland and various Dissenters. From 1818 to 1854 the subject of the Clergy Reserves was more or less

* The endowments "for the support of the Roman Catholic Church in Lower Canada," were valued by the Bishop of Toronto in 1840, at £4,509,000 [38]. In Upper Canada the R. C. Clergy were "but poorly provided for."

a "burning question" in Canada. It was constantly complained that the Anglican Church held large districts of unimproved land to the inconvenience and injury of the neighbouring settlers.

In 1819 the law officers of the Crown in England advised that the provisions of the Act might "be extended to the Clergy of the Church of Scotland but not to dissenting ministers." The question, being an inconvenient one for the Home Government to settle, was referred to the Provincial Legislature, to whom, however, the entire alienation of the lands and their application to the purposes of general education or a reinvestment of them in the Crown was repeatedly recommended. In 1827 the Imperial Parliament authorised the sale of one-fourth of the Reserves in quantities not exceeding 100,000 acres in any one year. On the main question, which had been left undecided, the local Legislature and Executive Council at length so far agreed as to pass an Act (in 1839) for the appropriation of one-half of the annual proceeds of the property (after payment of certain guaranteed stipends) to "the Churches of England and Scotland," and the residue "among the other religious bodies or denominations of Christians recognised by the constitution and laws of the Province, according to their respective numbers to be ascertained once in every four years." The members of the Church of England in the province "assented" to this arrangement as a "compromise, and for the sake of peace." But since "some of its enactments were in contravention of existing Acts of Parliament" the scheme was disallowed by the Home Government, and an Act of the Imperial Parliament took its place. This Act of 1840 (3 and 4 Vict. cap. 78) provided for the gradual sale of the Clergy Reserves, and for the appropriation of two-sixths of the proceeds to the Church of England, and one-sixth to "the Church of Scotland in Canada." The residue was to be applied by the Governor of Canada with the advice of his Executive Council "for purposes of public worship and religious instruction in Canada." The Church of England portion was to be expended under the authority of the S.P.G. To the Church, a final settlement, even on such terms as the loss of two-thirds of her property, had become desirable, for apart from the undeserved odium brought upon her by the dispute, the property itself was wasting away under a system of mismanagement. Even after the passing of the Act it was necessary to remonstrate against the waste, and a Select Committee of the Canadian Legislature reported in 1843: "There is really no proportion or connexion whatever between the service rendered to the fund and the charges which are imposed upon it." Under a more economical system of management it was soon possible not only to meet the sum (£7,700) guaranteed to certain clergymen during their lives, but also to provide for the extension of the Church.

Notwithstanding that the settlement of 1840 "was intended" to be "final" and "was accepted and acquiesced in by all parties as such" until 1850, the Imperial Parliament in 1853 surrendered the Clergy Reserves to the Canadian Legislature to be dealt with at its pleasure. The Society petitioned against this injustice, but in vain, and in 1855 (by Act of the Colonial Legislature, Dec. 18, 1854) the property was "alienated from the sacred purposes to which it had hitherto been devoted and transferred to the several municipalities

within the boundaries of which the lands were situated." The only limitation imposed by the Imperial Legislature was that the life interests of the existing Clergy should be secured. With one consent, however, the Clergy commuted the aggregate of their life interests for a capital fund to be invested for the permanent endowment of the Church. In Upper Canada the amount thus secured for ever was calculated at £222,620 currency.* This sum, it was reckoned, would produce in colonial investments £12,244 per annum, but the amount of stipends then actually payable to the Clergy was £18,643, leaving a deficiency of £6,399. No effort was spared by the diocese (Toronto) itself to meet the great and unexpected difficulties into which it had been thus thrown; but while doing all that was possible to elicit local support, the Bishop (Jan. 6, 1855) made a final appeal to the Society for assistance:—

"Bear with me in anxiously pressing upon the Society a favourable consideration of the . . . aid which we require in carrying out this scheme of commutation, and allow me to say, that it will be to the Society the most graceful release imaginable from the growing wants of this vast Diocese; for, were it fully arranged and in active operation, with attendant certainty and steady advancement, the courage it would inspire, and the excitement it would create, would doubtless enable us to shorten the period during which we should require pecuniary aid. But if we are left in the wasting condition of dying out, the Society will be compelled during the process to advance much greater help than we now pray for, and even then hope will wither.

"I would rather contemplate the Society administering her generous aid while we require it, and sending her last donation with her blessings, and prayers, and parting greetings of encouragement. . . It would be a most affecting separation from the greatest of her Colonial Missions, and yet turned into a most glorious triumph. She found Canada a wilderness nearly seventy years ago, but now a populous and fertile region, sprinkled throughout with congregations, churches, and clergymen, fostered by her incessant care, and now carrying the blessings of the Gospel across this immense continent to millions yet unborn."

The Society responded (July 20, 1855) by voting a sum of £7,500, spread over the three years 1856-7-8 [39].

From this time Toronto as a diocese has stood on its own resources with no other external aid than a small endowment derived from a few Crown rectories and the support rendered by the Society in aid of Missions to the Indians.†

"The best evidences of the fruits . . . realized from the judicious nursing of the . . . Church by the Society" (wrote Bishop Sweatman in 1881) are "in the growth in self-sustaining strength and the successive subdivision into flourishing dioceses of the now adult and independent offspring" [40].

The first subdivision took place in 1857, when the Diocese of Toronto, having obtained legislative powers to meet in Synod of Clergy and Laity, exercised its powers by erecting the See of Huron. The original diocese in its settled parts was able to support its Church from local resources; but the Society extended temporary assistance to the newer and more destitute settlements comprised within the new bishopric. For the "true and permanent interest" of the diocese no less than for the economical expenditure of its own funds, the Society's

* In Lower Canada the amount was small. [See p. 150.]

† In 1860-1 the Society authorised the conveyance of its lands in Canada West to the Diocesan Church Societies of Toronto and Huron [40a].

grants were accompanied with the conditions that within three years the people in each assisted mission should have taken measures for securing its independence by erecting either (1) a parsonage and glebe, (2) a church, or collecting an endowment fund equal to half the grant. Within seven years twenty missions, with sixty-three out-stations, had been established, and in every case the Church had made most "gratifying progress" [41].

With the exception of a small grant to an Indian Mission at Walpole Island, which was continued to 1885 [see p. 173], Huron was enabled to dispense with the Society's assistance in 1882. The diocese, which began with 41 clergymen, had now 132, and was in "a prosperous condition" [42].

A similar course was observed in the case of the Diocese of Ontario, the formation of which was promoted by a grant from the Society of £1,000 in aid of the endowment of the Bishopric [43]. Containing 152 townships, each about 100 square miles in extent, with a total population of 390,000, and fifty-five clergymen, the Diocese started in 1862 "with no resources whatever" beyond a grant from the Society. "I was thus enabled," Bishop Lewis said, "to keep up the Missions, which would otherwise have been closed." The Missionary at Almonte reported in 1863 that the Church was "progressing wonderfully." "Numbers who had lapsed to Methodism" now attended his services, and he had baptized many children of Presbyterian parents [44].

With the year 1878 the Society's aid to the diocese, which was being gradually withdrawn, entirely ceased. In that period the number of Clergy had been nearly doubled, \$500,000 of invested capital been raised, 140 new churches built, and with few exceptions every clergyman supplied with a parsonage and glebe land. These results the Bishop attributed in a great measure to the organisation of a Synod of Clergy and Laity. "This created such a feeling of confidence and interest that the laity had no scruple in throwing themselves into the work and casting their alms into the treasury of the Church" [45].

It was the privilege of Bishop Strachan to witness the rapid progress towards independence of these two new dioceses which he had done so much to bring into existence. At his ordination in 1803 he made the sixth clergyman in Upper Canada; at his death in 1867 he was "one of three Bishops having together jurisdiction over 248" [46].

In 1873 Toronto was relieved of the northern portion of its territory by the erection of the Diocese of Algoma, a district then consisting principally of Indian reserves, but now comprising a population nine-tenths of which are emigrants from the mother country. Inasmuch as this diocese is the creation of the Canadian Church "as a field of Home Missionary operations," it receives "two-thirds of all unappropriated funds contributed by the laity of this ecclesiastical province in response to her annual Ascensiontide appeal" [47].

The poverty of the settlers, however, has rendered necessary more assistance than has been supplied from this source, and in 1880 and 1882 the Bishop reported there are "thousands of our members scattered throughout this vast diocese, to whom the sound of the

church-going bell is a thing of the past, thousands who are living and dying without any opportunity of participating in the means of grace." "Elsewhere the Church . . . is converting Pagans into Christians; is it not at least equally necessary to prevent Christians becoming Pagans?" [48]. The Society has done much to supply the required means [49]. It has also contributed (since 1872) £1,658 towards the endowment of the see [50].

By the formation of the See of Niagara in 1875 Upper Canada now comprises five dioceses, all of which, except Algoma, are self-supporting. As a separate *diocese* Niagara has not received aid from the Society; but the Missions contained in it were either planted by the Society or are the direct outcome of its work [50a]. It may be recorded here that in 1871 the Society initiated a movement for collecting and circulating among the Clergy in England reliable information (obtained from the local Clergy) as to openings for emigrants in the Provinces of Quebec and Ontario, where they could continue within the reach of Church ministrations [51].

The removal of the Mohawks from the United States to Canada, and their settlement on the Grand River and in the Bay of Quenti, has already been mentioned [*see* pp. 74, 140, 154]: it remains to tell of the Society's work among them and other Indian tribes in Upper Canada.

Immediately on the formation of the Mohawk settlement at Tyonderoga, Quenti Bay (1784), "a young Loretto Indian" (Mr. L. Vincenz) was appointed Catechist and Schoolmaster there, and on the Rev. Dr. STUART's second visit (in 1785), the Indians expressed their "thankfulness for the Society's kind care and attention to them especially in the appointment" [52]. They were also "greatly rejoiced" when the Society came forward with help for the completion of a church which they had begun. The building was so far finished in 1790 as to enable Mr. Thomas, a Mohawk, formerly clerk at the Fort Hunter Mission, New York State, to perform Divine Service in it every Sunday. A few years later this duty was performed by "a son of their principal Chief," who valued himself much "on being a godson of the Bishop of Nova Scotia"* The church was rebuilt and enlarged by General Prescott in 1798. It was furnished with a "neat altar-piece, containing the Creed, the Lord's Prayer, and the Ten Commandments, in the Mohawk language, surrounded by the Royal Arms of England, handsomely carved and gilt, as well as with a fine-toned bell." These were given by George the Third. The Mohawks had preserved the Communion Plate entrusted to them in 1712 "the gift" (as the inscription on it denoted) "of Her Majesty, Queen Anne, by the Grace of God, of Great Britain, France, and Ireland, and her Plantations in North America, Queen, to her Indian Chapel of the Mohawks." [*See* p. 70.] This service of plate, being originally intended for the nation collectively, was divided, and a part retained by their brethren on the Grand River; and such was the care of the Mohawks, that more than forty years later the Missionary of Quenti Bay wrote:—

"Although it has been confided to the care of individuals of the nation for at

* Bishop Charles Inglis, p. 852.

least one hundred and thirty years, the articles we have here in use are in an excellent state of preservation. Even 'the fair white linen cloth for the Communion table,' beautifully inwrought with devices, emblematical of the rank of the royal donor, although unfit for use, is still in such condition as to admit of these being easily traced. The grey-haired matron, a descendant of the Chief, the present guardian of these treasures, which she considers as the heirloom of her family, accounts for the mutilated state of the cloth by observing that during the revolutionary war it was buried to prevent it falling into the hands of their enemies" [53].

Visiting the Mohawks at Oswego, Grand River, in 1788, Dr. STUART found them in possession of a well-furnished wooden church. He baptized sixty-five persons, including seven adults, and was accompanied on his return as far as Niagara (about 80 miles) by Captain Brant, the Chief, and 15 other Mohawks, "who earnestly requested that he would visit them as often as possible" [54]. This he did, as well as those at Quenti, but in both instances the lack of "a resident Pastor" made itself painfully felt. The occasional visits of the Missionaries were "not sufficient to produce lasting or substantial benefit," or "to counteract the evils and temptations which on every side" predominated. The intercourse resulting from the proximity of the white settlers became "a mutual source of immorality and corruption"; and for many years the Missionaries had to complain of the relapse of the Indians into their besetting sin—drunkenness [55]. Through this time of trial the Indians often showed a desire for better things. Those at Quenti frequently went to Kingston to "receive the Sacrament and have their children baptized."

The Rev. R. ADDISON of Niagara, who with several other Missionaries ministered to the Indians of different tribes on the Grand River, reported in 1796-8 there were "about 550 belonging to the Church," and the number was increasing, as he had some "friendly serious Indians," who under his direction persuaded "the neighbouring villagers to be baptized," and taught them "the principles of Christianity as well" as they "were able." The "serious deportment and devotion" of his flock were "exemplary," and he had "18 communicants as pious and conscientious as can be found . . . in any Christian congregation." In 1810, his work among the settlers was making great progress, but he was "most satisfied with his success among the Indians: several of whom, belonging to the least cultivated tribe on the Grand River," had been lately baptized. In some years he baptized as many as 100 or 140 Indians. On one occasion a chief of the Cayuga Nation and his wife were admitted. "They had been man and wife many years, but thought it more decent and respectable to be united after the Christian Form." The Missionaries were "greatly assisted by Captain Brant, Chief of the Mohawks," in their endeavours "to bring the wandering tribes" to Christ [56].

In 1820 the Mohawks on the Grand River numbered 2,000, and those at Quenti (who had been reduced by migrations) 250. By a treaty made in this year, "20,000 acres of land in the Missisaga and 40,000 in that of the Mohawk" districts were added to Government, and Sir Peregrine Maitland expressed his readiness to appropriate the lands themselves, or the moneys arising from their sale, to the Society in

trust to provide the said Indians with Missionaries, Catechists, and Schoolmasters. The Society approved of the proposal, and requested the Bishop of Quebec to act in the matter. The Mohawks devoted a portion (\$600) of the proceeds of the land sold by them to the building of a parsonage on the Grand River, and added a glebe of 200 acres [57].

A resident Missionary for them was appointed in 1823 [58]. In 1827 the Bishop of Quebec attended service in their church and preached to them, Aaron Hill, the Catechist, interpreting with "astonishing" "fluency." The Bishop was impressed with the singing of the Mohawks, who "are remarkable for their fine voices, especially the women, and for their national taste for music." The communicants "received the Sacrament with much apparent devotion." A deputation of the chiefs "expressed their sincere thanks to the Society for the interest" it had "so long taken in their welfare," especially for the recent appointment of the Rev. W. HOUGH as resident Missionary. His influence "had already produced a visible good effect upon their habits in general, and they hoped it might be lasting" [59].

Besides the Mohawks there were several Christians of the Tuscarora and Onondaga nations, and some of other tribes to whom Mr. Hough ministered. The Tuscaroras had a small house for public worship, in which the Church Service was regularly read every Sunday morning and evening. He witnessed a "great improvement in their religious condition," and they "learnt to sing their hymns almost as well as the Mohawks" [60].

On Mr. HOUGH's resignation, in ill health, in 1827, the Bishop of Quebec availed himself of the services of the Rev. R. LUGGER as a "temporary substitute," and "permitted him to occupy the parsonage house," then unfinished, but which was completed by "the New England Company," of which he was a Missionary. The Society at first reserved the right of resuming the Mission, but the arrangement was allowed to continue. The severance "of the pastoral connection that had subsisted for more than a century with this interesting people" was not "yielded to without much reluctance on the part of the Society." But inasmuch as they would still "enjoy the services of an Episcopal Clergyman" "under the authority and control of the Bishop," it "consented to leave them under his charge" and applied the resources set at liberty to other portions of the same nation [61].

At this station in 1830 the Bishop of Quebec consecrated "the Mohawk Church, the oldest but one in the diocese," and confirmed 89 persons, of whom 80 were Indians. Arrangements were also made for providing a resident Missionary for Quenti Bay, where the Mohawks had set apart a glebe towards his support [62].

Writing of a visit there in 1840 the Bishop of Toronto said:—

"The situation of the church and parsonage looks very beautiful from the bay. The Rev. S. Givens, Missionary, came on board in a small boat, rowed by six young Indians. The parsonage is very comfortable; and Mrs. Givens seems an amiable person, highly educated, and well-bred, and a suitable companion for a Missionary living in the woods, with no society but the aborigines of the country. The church was crowded. Many of the white settlers had come to attend on an occasion so solemn. The congregation, however, consisted chiefly of Indians. The worthy

Missionary brought forward forty-one candidates for confirmation, some rather aged. I addressed them through an interpreter, and, I trust in God, with some effect, as it seemed from their appearance. We all felt it to be a blessed time, and the psalm of praise offered up was overpowering from its sweetness and pathos. The voices of the Indian women are peculiarly sweet and affecting; and there was such an earnest solemnity evinced in their worship, as could not fail to strike all who were present" [63].

From 1810 the office of Catechist at Quenti had been filled by John Hill, a Mohawk. "Sincere and faithful in the discharge of his duties," he was enabled "during thirty years to witness a good confession before his brethren," and at his death in 1841 the white settlers in the neighbourhood united with the Indians in showing respect to departed worth [64].

While the work at Quenti and on the Grand River was progressing satisfactorily, Indian Missions had been opened in other quarters. Reporting to Government on the state of the Church in Canada in 1838, Bishop G. J. MOUNTAIN (of Montreal) said:—

"I cannot forbear . . . from introducing some mention . . . of the labours of our clergy among the native Indians. There are two clergymen stationed among the Six Nations on the Grand River. . . . A Missionary has been sent to the Manatoulin Islands and another to the Sault St. Marie. . . . These four are engaged exclusively in the charge of the Indians. There are two other clergymen who combine this charge with that of congregations of Whites; one in the Bay of Quinté, where a branch of the Mohawk tribe is established, and one who resides in Carodoc, and devotes part of his time to the Mounsees and Bear Creek Chippewas in his neighbourhood. I have never seen more orderly, and to all appearance, devout worshippers than among some of these Indian congregations which I visited, and I have the fullest reason to believe that the Ministry of the Clergy among them has been attended with very happy effects" [65].

The Sault St. Marie Ojibway Mission was begun between 1831-3 by the Rev. W. M'MURRAY. "The principal chief, with his two daughters," soon "abandoned idolatry," and many others were baptized.

"It is truly astonishing" (wrote Mr. M'Murray) "to see the thirst there is for Scriptural knowledge. The Indians, like the men of Macedonia, are calling for help—for Missionaries—from all quarters. . . . Two bands of Indians came to me, from a distance of more than four hundred and fifty miles, for the express purpose of being instructed in the Great Spirit's Book, as they call the Bible, and being baptized. They stated that they had long heard of this Mission, and had now come to see 'the black coat,' their usual designation of the Clergyman, and to hear him speak the good news, of which they had heard a little. I hope to see the time, ere long, when Missionaries will go in search of these poor sheep instead of seeing them travel so far in search of Missionaries."

A church was built by Government, but on Mr. M'Murray's departure they returned to their old settlement at Garden River. The Rev. F. A. O'MEARA carried on the work from 1839 to 1841, when he was removed to Manitoulin Island. Though deserted, the Indians retained an attachment to the Church of England, resisting sectarian and Romanist efforts to draw them away [66].

To the Rev. G. A. ANDERSON, who in 1848 was sent to re-establish a Mission among them, they said:—

"We were left a second time without a Black Coat - no one to read the Great Spirit's book to us. We were determined, however, notwithstanding the dark prospect before us, to attend to the words of our first Black Coat and keep together.

We accordingly assembled every Sunday, and prayed to the great Spirit to look with an eye of pity upon us, and send some one to instruct us in the Good Book our Black Coats used to speak to us about. . . . Now we thank the Great Black Coat that he hath sent you to us" [67].

The Mission at Manatoulin (Indian "Malneetooahngeng") Island arose out of a plan originated by Captain Anderson in connection with the Canadian Government, with a view to collecting all the Indians in the province on one of the islands on the north shore of Lake Huron. The people for whose benefit the Mission was set on foot were Ottawaahs and Ojibwas (or Chippewahs), two tribes of the Algonquin nation, speaking the same language with a variation of dialect. The Ottawaahs having been brought up on the rich lands of Michigan were more adapted for farming than the Ojibwas of Lakes Superior and Huron, accustomed to a life of wandering. "The superstitions of both tribes . . . are essentially the same, consisting in little more than a worship of terror paid to evil spirits, whom they think able to inflict terrible misfortunes on them if neglected." They were extensively acquainted with the most virulent vegetable poisons, the smoking of which would cause blindness.

In May 1836 Captain Anderson, with the Rev. A. ELLIOT and a schoolmaster, began the formation of a Mission settlement on Manatoulin Island, and the scheme promised well until August, when Sir F. B. Head, who had succeeded Sir J. Colborne as Governor of the Province, "ordered" the Missionaries "to leave the work." "The Mission buildings" "were left uncompleted, the school which had been gathered with much pains, broken up, the self-denying labours of the Missionary rendered to all human appearance, abortive; and what was worst of all, an impression was left on the minds of the Indians . . . that both the Superintendent and the Missionary had grossly deceived them." In the following year Captain Anderson was allowed to complete the buildings, and on Sir George Arthur becoming Governor, a second Missionary staff was organised with the aid of Archdeacon Strachan. The party (Captain Anderson, the Rev. C. C. BROUGH, a surgeon, and a schoolmaster) arrived at the station on Oct. 30, 1837, in a snowstorm, to find the Mission-house in flames, and they were obliged to winter at Penetangweshne. Worse than the loss of the buildings was the loss of confidence caused by the sudden breaking-up of the establishment in the previous year, and the suspicions of the Indians were worked on to no good purpose by the emissaries of Rome. To drive away false impressions the Missionary visited the Indians all round the northern shore of the lake, "showing them, by the privations he was willing to endure in their cause, that he sought not theirs, but them."

"It is impossible" (wrote Mr. O'Meara) "for any one who has not undertaken these Missionary journeys to have an adequate idea of what has to be endured in them. It is not the intensity of the cold, or the snow-drifts . . . that forms the worst part of them; it is when these are passed and the Missionary is about to seat himself on the ground by the wigwam fire that the worst part of the expedition has to be encountered. The filth and vermin by which he sees and feels himself surrounded are quite sufficient to make him long for the morrow's journey even though it be but a repetition of the biting winds and blinding drifts which he has already experienced. Still happy would he be, and soon would he forget even these inconveniences, if in most cases, he were received as a welcome guest, and

his message listened to with any degree of attention. . . . This is a very inadequate description of what had to be endured by that servant of God who preceded me in this Mission but they did not prevent him from persevering in his labour of love. With all his exertions however not nearly a tithe of those who at the time of the first settlement at this place gave in their adhesion to the plan, consented to receive his instructions."

After nearly four years' labour Mr. BROUGH removed to London, Canada, and the Rev. F. A. O'MEARA took up the work [68]. Visiting the Mission in 1842, the Bishop of Toronto reported :—

"On the first night of our encampment I discovered that one of our canoes was manned by converted Indians from our Mission at the Manatoulin. Before going to rest they assembled together, and read some prayers which had been translated for their use from the Liturgy. There was something indescribably touching in the service of praise to God upon those inhospitable rocks; the stillness, wildness, and darkness, combined with the sweet and plaintive voices, all contributed to add to the solemn and deep interest of the scene. I felt much affected with this simple worship, and assisted in conducting it every evening, until we reached the Manatoulin Island."

There a whole week was spent in

"preparing the candidates for confirmation and endeavouring to convert some of the heathen. . . . For this purpose besides private conferences, there was service every afternoon. . . . I administered the rite of confirmation to forty-four Indians and five whites. . . . The service . . . was long but it was solemn and interesting; and no person of a right mind could have witnessed it and heard the plaintive and beautiful singing of the sons and daughters of the forest, without being deeply affected. . . . I was nearly overcome by the bright promise of this day's service, and I felt with becoming gratitude to God, that the miserable condition of the long neglected Indians of this country would now be ameliorated through the medium of our Holy Catholic Church."

On the occasion of the Bishop's visit over 6,000 Indians were assembled at Manatoulin Island from various parts to receive the clothing and provisions annually dealt out to them by the British Government. Although the number was so great, "nothing could exceed the peace and good order which universally prevailed. No liquors were allowed them. There was no violent excitement of any sort; and while alive to their own importance they were exceedingly civil, quiet and docile" [69].

The work of Mr. O'MEARA was richly blessed. Within two years the Indians had "acquired more correct ideas concerning marriage—a strong desire to have their children educated like the whites—a disposition to raise the condition of their women—to abjure idolatry, their prophets, and the medicine bag—and a growing sense of the sinfulness of murder, drunkenness, implacable enmity and revenge" [70].

In acknowledging contributions from England towards the erection of a Mission Church, they wrote in 1846 :—

"Since we came to hear the good word from the lips of him who first told us of the Great Spirit and his Son Jesus Christ, we know that the red man and the white are brethren, the children of the same father and mother, made by the same Great Spirit and redeemed by the same Saviour. . . . We rejoice to know that you regard us as brethren; for why else should you inquire after us and why else should you give your money for building us an house of prayer? . . . Brethren we thank you for the money . . . by means of which we will now see our house of prayer going on to be built" [71.]

At a Confirmation in 1848 the church was filled with the aborigines, and "to the mere spectator all appeared devout worshippers—the heathen as well as the Christian Indians." Thirty were confirmed, many of them being very aged. Afterwards the Holy Communion was administered to fifty-seven persons, chiefly Indians. Dr. O'MEARA's services to the Church in his different translations of portions of the Prayer Book and the Bible, with his untiring labours among the Indians, received very "high commendation" from the Bishop of Toronto [72].

Constant Scriptural instruction furnished Mr. O'MEARA's flock with "a powerful defence from the errors of Romanism," and "an effectual antidote to the fanaticism" with which they were invaded by Dissenting teachers from the United States [73].

The Rev. P. Jacobs was appointed an Assistant Missionary in 1856 [74]; and at the expiration of twenty-five years from the time they had received the Gospel an annual Missionary meeting and collection had become a recognised institution among the Indians of Manatoulin Island [75].

Previous to the opening of the Society's Missions at Delaware and Caradoc most of the Indians were "sunk in all the midnight darkness of paganism." Some years after, the Missionary, the Rev. R. FLOOD, could add: "They have now, through grace from on high, with but few exceptions, long since cast their idols to the moles and the bats, and embraced the Gospel." The majority of these Indians were Munsees, a branch of the Delaware nation, who came into Canada to assist the British against the Americans (U.S.), but Mr. Flood's ministrations extended also to the Pottowatomies, Oneidas, and Ojibways in the neighbourhood. The first convert was the leading chief of the Munsees, Captain Snake, who was baptized in 1838 [76.] At a visit of the Bishop of Toronto in 1842 the great Chippawa chief, Cunatuny, was baptized and confirmed. There were then still several pagan Indians in the two villages, and yet they, as well as the converted, were accustomed to attend the Church services. While they continued pagans they painted their faces and refused to kneel. When some doubts were expressed as to the Bishop's coming, the Indians exclaimed: "What, is he not the chief of the Church?—he can never have two words—he is sure to come." The school house, though large and commodious, could scarcely contain half the number assembled, and those that could not get in, stood in groups about the door and windows. The chief was baptized and then confirmed with four others. "His admission into the Church by the sacrament of baptism, and his public profession of the faith in coming forward for confirmation had been with him, for years, matters of deep and solemn consideration" [77].

By 1845 one hundred had been admitted to baptism and forty-five had become communicants. Speaking of a visit to them in 1854, the Bishop said:—

"When we arrived we found them practising their singing, just as might have been the case in a country Church in England. They sing in harmony, the men leading the air and taking the bass and counter-tenor and a few of the women singing somewhat analogous to the tenor. The effect is very agreeable. They have a Prayer Book in their own language, which is an abridgement of the English Prayer Book. . . . There were a fair number confirmed, of whom two were women

above forty. After the service according to their custom they all came forward to shake hands with the Bishop and those who accompanied him" [78].

In 1847 Mr. FLOOD established a new station at a village of the Oneidas, about six miles from Munceytown. This branch of the tribe—one of the Six Nation Indians—attached themselves to the Republican side during the American Revolution, and at the close of the war were located on the Oneida Lake in New York State. There they enjoyed the Church's ministrations until about 1826, when their Missionaries recommended them to dispose of their reserve of land in consequence of the encroachments of white squatters, and retire to Green Bay, Michigan, where the United States Government offered them lands on favourable terms. One half of the tribe did so, the others remained until about 1840, when they removed to the neighbourhood of the Ojibway and Muncey tribes on the River Thames, Canada. In the meantime, having been neglected by the Church in the United States, "some ran into dissent, others relapsed into heathenism." In their new home they were sought out by Mr. Flood, who "took every opportunity that presented itself to bring before them the all-important concerns of the one thing needful, as well as to remind them of the Church of their fathers, with its distinctive character; and blessed be God," said he, "with the most beneficial results, as we have now ranged on the side of the Church a majority of the chiefs and people, and thereby an influence will be given, which under the Divine blessing, cannot fail in bringing back to the fold of Christ those who have 'erred and strayed from His ways like lost sheep'" [79].

Mr. Flood also assisted in opening a Mission at Walpole Island for the Indians there, consisting of the Ojibway (mainly), Ottawa, and Pottowatomie tribes. A previous attempt had, "owing to the misconduct of the interpreter and other causes," not succeeded as was hoped. In Aug. 1842 the Chief visited the Bishop of Toronto at Sutherland, and expressed the readiness of the Indians "to receive a missionary kindly" [80].

Accordingly in 1843 the Rev. R. FLOOD, accompanied by the Rev. J. CAREY, visited Walpole Island, where they were met by "the Chiefs of the Walpole, Sable, and Port Sarnia Indians with most of their war chiefs," to the number of eighty. Mr. Flood addressed them on our Lord's commission to the Apostles to preach the Gospel, and the Apostolic succession, and explained the Gospel. "The Indians listened with deep interest," and when it was proposed to rent a house for the Missionary (Mr. Carey) the Chief said, "I want no rent, but I want the Minister to be near me and to teach me what is the good way" [81].

None of these Indians had as yet embraced Christianity, and the Rev. A. JAMIESON, who succeeded Mr. Carey in 1845, found their condition wretched in the extreme, their lazy habits fully verifying the Indian maxim: "It is better to walk than to run; it is better to stand than to walk; it is better to sit than to stand; and it is better to lie than to sit."

"My congregation during the first year was small indeed," he continued. "Sometimes . . . I would enter the Church, remain an hour or two and leave

without having any congregation at all. . . . Instead of going to Church and waiting for a congregation that never came, I went about amongst the Indians, on Sundays as at other times, and endeavoured to gain their attention to the claims of Christianity . . . in the course of a few months two or three Indians visited me once or twice a week, to ask questions about the Christian religion. . . . And one year after the commencement of my labours I was cheered by being able to baptize two Indians " [82].

From this time progress was more assured: the Indians were gradually reclaimed, and in 1854 thirty-two were confirmed [83].

By 1861 paganism had so declined that "the majority of the Indians" were "on the side of Christianity." They were hardly to be recognised as the same people, so great had been the change. "Under the benign influences of the Gospel, the improvident" had been made careful; the drunkard, sober; the impure, chaste; and the revengeful, meek and forgiving" [84].

In 1862 an epidemic swept over the island and made great ravages among the Indians. Mr. Jamieson and his wife were left alone "in the midst of a fatal and loathsome disease" (small-pox). The medical man in the neighbourhood declined to assist, "alleging that if he did so he would displease his patrons. The white men kept aloof . . . as if the island had been stricken with the plague." But the Missionary put his trust in God, and did his duty. In his efforts he was nobly seconded by Mrs. Jamieson, who "with her own hands vaccinated 280" of the Indians [85].

Large numbers were confirmed from time to time by the Bishop of Huron, who also, about 1864, ordained an Indian* to act as assistant to Mr. Jamieson, and to evangelise along the southern shore of Lake Huron [86].

In 1878 the congregation elected and sent two delegates to the Diocesan Synod, and paid their expenses. The native delegates were much impressed by the large gathering of clergy and laity, and the services and proceedings. They witnessed the ordination of eighteen candidates, and partook of the Holy Communion side by side with many of their fellow Churchmen—members of the same household of faith [87].

That the Walpole Island Indians were worthy to be represented in this Christian Council will appear from the following incident: "A number of Indians being at a distance from home were asked by some whites to get up a war-dance, and go through some of their pagan ceremonies. They quietly declined, and though bribed by the offer of whisky—no trifling temptation to the average red man—they steadily refused, saying that they had given up these things when they embraced Christianity" [88].

In reviewing the results of the Society's work in Huron Diocese, Bishop Hellmuth wrote in 1892: "No more satisfactory or successful Missionary work has ever come under my notice, for the 38 years I have been on this side of the Atlantic, than that accomplished by Mr. Jamieson on Walpole Island. . . . Your Society may congratulate itself that its funds have been so wisely and beneficially employed" [89].

On the death of Mr. Jamieson in 1885 the diocese ceased to look to

* The Rev. H. P. Chaso

the Society for aid in carrying on its Indian Missions, and from that year Algoma has been the only diocese in Upper Canada aided by the Society.

Although the diocesan authorities (of Algoma) now regard the settlers as having a primary claim on the Society's grant,* the Society has assisted in providing and maintaining a Mission ship† by means of which the Bishop is enabled to visit the Indians as well as the settlers, and some of its Missionaries are still directly or indirectly engaged in native work. That the earlier Missions‡ of the Society have borne good fruit will be seen from a report of Bishop Sullivan in 1882:—

“The Indians number from 8,000 to 10,000, all belonging to the Ojibewa tribe, speaking therefore only one language. Since my consecration, I have had a great many means and opportunities of measuring the need and capacity for social and religious improvement. I have preached to them—prayed with them—sung the songs of Zion with them round the camp-fire—sat with them at their tables—rowed and paddled with them in their canoes—listened to their speeches at several ‘pow-wows’—and, as the result of it all, I herewith avow myself the Indians’ friend and stand ready to do what in me lies for their social and religious elevation. . . .

“‘But,’ it will be asked, ‘are they *capable* of elevation?’ I answer, most unhesitatingly, yes. The experiment has been tried, and has succeeded. Despite the all but insurmountable difficulties arising, in the case of adults, from the force of the confirmed habits of a lifetime, hundreds of these once degraded and ignorant pagans have been reclaimed from savagery, and are now settled down in their substantially built homes, with the comforts of an advancing civilisation round them—pictures hang on their walls—habits of cleanliness pervade their dwellings—the social and domestic virtues are honoured and respected, and the New Testament lies on their table, not by any means neglected. I could tomorrow take the most prejudiced anti-Indian to homes where he could see all this and would be compelled to acknowledge that . . . after all, the aborigines are as capable, when rightly dealt with, of social and religious elevation as any other race of men” [90].

His predecessor, Bishop Fauquier, while visiting the diocese in 1878, discovered a band of pagan Indians who had been “waiting for thirty years for an English Missionary to come to them.” About 1848 their old chief was promised a teacher of the English Church by “a great white chief.” The old man “lived twenty years and died in the faith of that promise, every year looking but in vain for the teacher to come.” His last words to his people were that they should “not join any other religion but wait for the English Black Coat to come and teach them”; and this they had been doing ten years longer. By the establishment of a Mission at Lake Neepigon a great change for the better was effected among the Indians, both in temporal and spiritual matters, in the course of the next four years [91].

The time seems distant when this diocese will be able to dispense with outside help; still, satisfactory progress towards self-support has been shown, and some return has been made to the Society for past assistance [91a].

From the older Canadian dioceses the Society has long been accustomed to receive an annual token of sympathy in its work in heathen lands. In 1881 the Bishop of Toronto pledged his

* See p. 165.

† The *Evangeline*.

‡ The Missions at Sault Ste. Marie, Garden River, and Manatoulin Island [see pp. 166-71] are now in the Diocese of Algoma.

diocese "to do something in the way of return to your venerable Society for all the fostering care received from it during so many years." Subsequently he forwarded £71, "the first-fruits of a large offering for the future . . . for the great cause of Foreign Missions," adding that his "aim is eventually that we may have our own Missionaries planted in every quarter of the heathen world; when we shall cease troubling the Society to be the Almoner of our gifts" [92].

The Canadian dioceses already enumerated form the *Ecclesiastical Province of Canada* [see p. 763]. The Provincial Synod in 1883 organised "The Domestic and Foreign Missionary Society of the Church of England in Canada" [93], which in 1884 resolved:—

"That this Board recognising the great obligations of the Church in this country to the S.P.G., the contributions to the Foreign Missions be divided between the S.P.G. and the C.M.S. in the proportion of $\frac{2}{3}$ ds to the former and $\frac{1}{3}$ d to the latter, the sums specially appropriated by the contributors being taken into account in making such division, and that these amounts be applied to the work of [the] said Societies among the heathen" [94].

At the desire of the Board, the Bishops of the Province attending the Lambeth Conference in 1888 took counsel with the Society with a view to the Canadian Church "undertaking direct work in the foreign field."

The Canadian Board were advised not to enter upon the foreign field "until they are morally certain of a revenue for the purpose of at least \$15,000 or £3,000 sterling per annum," but "as a temporary arrangement" it would "most effectively conduce to the attainment of the objects desired in common by the Church in Canada and by the S.F.G. that meanwhile the S.P.G. should receive any moneys entrusted to it by the Church in Canada for Missionary work among the heathen, on the understanding that the Society will be prepared to receive and place upon its list and pay out of the funds so contributed from Canada any well-qualified candidates who may be presented to it by the Canadian Church for work in India, Japan, and other heathen countries."

The Society is unable "to guarantee any grant in perpetuity," but the Canadian dioceses were "assured that the Society will not allow them to suffer so far as aid from England is concerned in the event of the Board . . . entering directly upon the Foreign Field instead of sending their contributions through the Society for that purpose" [95].

The advice of the Society has been accepted, and in 1890 the Canadian Board sent out its first Missionary, the Rev. J. G. WALLER, the field selected being Japan [96].

PROVINCE OF ONTARIO* (1892-1900).

Mr. Waller was followed by others, but, though their Missionary work has been fruitful, the financial arrangement has proved

* N.B.—The matters dealt with under references 97-105 concern not only this Province but the Church generally in the Dominion of Canada. To prevent misunderstanding, it is necessary to bear in mind that the term "Canadian Church" or "Church in Canada," as hereinafter quoted, was limited to the Church in "the Ecclesiastical Province of Canada,"—i.e., practically Eastern Canada—until the consolidation of the Church in the whole Dominion of Canada in 1893, and that this limitation still applies to the Board of Missions here referred to.

unsatisfactory to all parties. While large contributions have been diverted from its General Fund, the Society has been appealed to for assistance in carrying on the foreign work of the Canadian Board [97]. An explanation of this appeal is to be found in the fact that the system of a Board of Missions has not met with general acceptance in Canada [98]. While in theory every member of the Church in the Province of "Canada" is a member of the Board and should support it [98a], in reality a large proportion of the united contributions is given to a local branch of the Church Missionary Society [99]. When, therefore, in 1899 it was represented that the Canadian Board appears to be "simply the S.P.G. in Canada," while the Canadian C.M.S. is "the C.M.S. in Canada," and that if the Canadian Board paid its Missionaries direct, and not through the S.P.G., it would be able to show that the Board is "the Canadian Church* in her Missionary aspect," the Society (ever ready to promote Church order) agreed to cancel the arrangement of 1888 (page 175), so that the Canadian Church might from the year 1900 "deal directly with its agents in the foreign field in financial as well as other matters" [100]. After ten years' trial the entrance of the "Canadian Church" * on *direct* foreign Mission work in 1888 was pronounced by one of its Bishops to have been "a great mistake" [101]. In reality that work has been carried on at the cost of starving the "Domestic Missions," especially those in Manitoba and North-West Canada, where the Bishops have been embarrassed and disheartened by the small assistance received from Eastern Canada, even since the consolidation of the Church. By this event, which took place in 1893 [102], the two existing Ecclesiastical Provinces known as "Canada" and "Rupert's Land," together with two of the three existing dioceses of British Columbia, were welded into one great Church, embracing all the dioceses of the Dominion except Caledonia, and extending from the Atlantic to the Pacific. The first General Synod for the whole Dominion was organised at Toronto in September 1893 [103]. The Society felt that the poorer dioceses of Canada had now "a claim on the richer far stronger than was the case before the consolidation of the Ecclesiastical Provinces, and much more urgent than they have on the Society." Accordingly the Society reduced its grants to Canada for 1897 by ten per cent., excepting in the case of the dioceses of New Westminster and Caledonia. In reaffirming this policy in 1898 and again in 1900† the Society expressed its readiness "to meet special needs by special single sum grants according to the urgency of the case and the funds at the Society's disposal." Indeed, the dioceses principally affected have already received substantial aid in this form [104]. In the opinion of the Society, the richer and older parts of Canada "have not only the obligation of supporting the poorer, but might well rejoice in having the opportunity of doing so" [105]. (See also page 180b.)

* The Canadian annual contribution to the Society's General Fund diminished by about five-sixths in the course of a few years [97a].

† On the latter occasion the Society had before it a memorial from the Ecclesiastical Province of Rupert's Land against the reduction policy, addressed to the President and Episcopal Vice-Presidents (of the Society) in England [104a].

Algoma Diocese (see p. 174).—The illness of Bishop Sullivan, first contracted from exposure on a Missionary tour in 1893, led to his resignation of the Bishopric in 1896* [106]. His last reports showed that the Church in Algoma occupies a strong and abiding position in many neighbourhoods, where but for the Society's assistance it must have died out, and that its proportionate growth is in advance of that of any other diocese in the Dominion, but, excepting at one or two points, the diocese, owing to its poverty, could "never be self-supporting" [107]. The Bishop had established a Clergy Widows' and Orphans' Fund, the Bishopric Endowment Fund, and the nucleus of a Clergy Pension Fund [108], but he longed in vain for a partial Endowment Scheme or Sustentation Fund, which, while leaving room for the offerings of Churchmen, would at the same time protect the clergyman from the risks created by entire dependence on them, *e.g.* :—

"Some lay (or lady) pope, whose name figures largely on the subscription list, is offended by something the clergyman is alleged to have said or done, or, perhaps, failed to say or do. Personal pride and vanity are deeply wounded, but revenge is sweet, and, lo! the annual subscription is withdrawn, and, it may be, other parishioners are induced to follow suit, the whole parish being embarrassed by the action of two or three families. Such are some of the advantages (?) of the voluntary principle on which we are left wholly dependent for local support" [109].

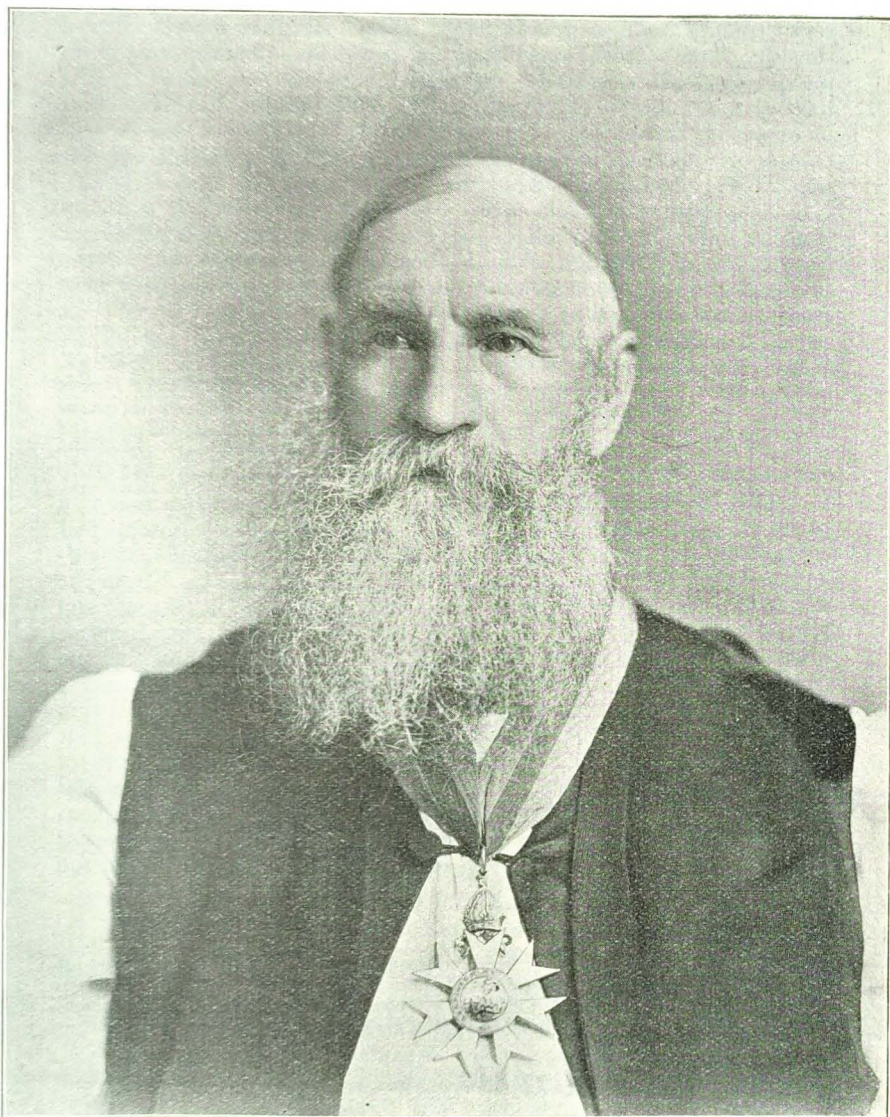
The successor of Bishop Sullivan, Dr. G. Thorneloe (consecrated in 1897), who bears testimony to the "splendid work" accomplished by Bishop Sullivan, is energetically developing the principle of self-support, and his efforts have been encouraged by special aid from the Society for the Clergy Sustentation Fund [110], and for Church and School buildings†[111]. At the present time (1900) the material prospects of the country are brightening; but the gains of the Church will be counterbalanced by the fresh demands for ministrations as new settlements are created and by the growing competition on the part of other Christian bodies. In the diocese, which is "at least as large as all the English dioceses put together," the work of the Society's missionaries is, in most cases, quiet, monotonous, and uneventful—work which lacks the stimulus of excitement and adventure met with in heathen lands. For this reason it is often harder than more adventurous work, and lays under heavier contribution the missionaries' powers of heart and mind and will [112].

(For Statistical Summary see p. 192.)

* He then became Rector of St. James' Cathedral, Toronto, a post which he held till his death, which took place at ~~Montreal~~ on January 6, 1899.

† Including £250 voted in 1897 from the Marriott bequest, towards the erection of buildings for the Wawamosh Home at Sault Ste. Marie for training Indian girls.

Toronto



THE MOST REV. ROBERT MACHRAY, D.D., LL.D., D.C.L., ARCHBISHOP OF RUPERT'S LAND.

(The first Archbishop of the English-Colonial Church.)

PRIMATE of All Canada, Prelate of the Order of St. Michael and St. George.

[See p. 180c.]

CHAPTER XXI.

*MANITOBA AND THE NORTH-WEST TERRITORIES
(formerly RUPERTSLAND).*

THE country was discovered by Hudson in 1610, and in 1670 assigned by Charles II. to Prince Rupert and others—a corporate body commonly known as the Hudson's Bay Company. The original colony of "Rupertsland" comprised "all the Lands and Territories upon the countries, coasts, and confines of the Seas, Bays, Lakes, Rivers, Creeks, and Sounds, in whatsoever latitude they shall be that lie within the entrance of the Straits commonly called Hudson's Straits that were not actually possessed or granted to any of his subjects or possessed by the subjects of any other Christian Prince or State." On the surrender of the Company's Charter to the Crown, "Rupertsland" was incorporated in the Dominion of Canada, and representative institutions were granted (1870) to the province of Manitoba then erected. The North-West Territories were formed into a distinct Government in 1876; in 1882 the organised Territories were divided into four provisional districts—Assiniboia, Saskatchewan, Alberta, and Athabasca; and in 1895 the unorganised and unnamed Territories were divided into the provisional districts of Ungava, Franklin, Yukon, and Mackenzie, and the boundaries of Athabasca were extended. In 1897 the Yukon district was constituted a separate territory. Under the Earl of Selkirk an agricultural settlement was formed on the banks of the Red River in 1811. When Governor Semple was sent out from England in 1815 he was required to ascertain if any trace existed of either temple of worship or idol, and whether it would be practicable to gather the children together for education and industrial training. In his report he said: "I have trodden the burnt ruins of houses, barns, a mill, a fort and sharpened stockades; but none of a Place of Worship, even upon the smallest scale. I blush to say that, over the whole extent of the Hudson's Bay Territories, no such building exists." Ere this "foul reproach" was removed "from among men belonging to a Christian nation" the Governor was slain in an incursion of the natives. The Hudson's Bay Company had not been entirely unmindful of their religious duties; the chief factor at each post being required to read the Church Service to their employe's every Sunday. In 1820 they sent out the Rev. J. West as Chaplain to the settlement. Desirous of benefiting the heathen also, he offered his services to the Church Missionary Society, with the view of establishing schools for the Indians, and that Society provided him with £100 to make a trial. In 1822 the Company solicited the aid of the S.P.G. in "furnishing them with a Missionary or in a donation for the erection of a Church at the settlement on the Red River," but no help could be spared [1]. Mr. West opened a school, and in 1823 a church was built near the spot where Governor Semple fell; and the Rev. D. T. Jones was sent out by the C.M.S. to form a regular Mission under Mr. West, who, however, returned to England the same year. In 1825 Mr. Jones was joined by the Rev. W. Cockran (C.M.S.) Up to this time the labours of the Missionaries had been directed chiefly to the European settlers and their descendants of

mixed blood. Owing to the wandering habits of the Indians no systematic effort had been made on their behalf, with the exception of the Indian School; but Mr. Cockran formed an industrial settlement in 1832, and in 1834 baptized 20 Indians—10 being adults. Under his management such progress was made that when in 1844* Bishop G. J. Mountain of Quebec visited the settlement he found four churches attended by 1,700 persons, and nine schools with 485 scholars. Including half-breeds and Europeans 846 persons were confirmed. The number of communicants was 454; but in two of the churches there was "no Communion table and no place reserved for it." The "necessity of establishing a Bishop in those territories" was so powerfully urged by Dr. Mountain that in 1849 Rupertsland was erected into a diocese and the Rev. David Anderson consecrated its first Bishop [see p. 704].

In 1850 the Society responded to a request of the Bishop to enter the field [1a]. Its first Missionary, the Rev. W. H. TAYLOR (of Newfoundland), who was placed in charge of the district of Assiniboia in 1851, thus describes his arrival in the diocese in 1850:—

"We had been six weeks or more journeying over the extensive prairies which lie between the United States and this country. We had been in the wilderness exposed to the savage hordes of Indians . . . and the wild beasts, scarcely less fearful . . . and the sight of neat and quiet dwellings with their apparent safety and comfort was most pleasing. . . . As we travelled down the Assiniboine to the settlement on the Red River, we could see the little farms on the river's side and the banks filled with stacks of corn and fodder, with vast herds grazing at large in the plains. . . . Then the French Church, the fort . . . and in the distance the English Church and the Bishop's house, told us that we were again in a land where the true God was known and worshipped" [2].

Mr. Taylor's charge embraced a district about 30 miles in extent, containing a scattered population of European, French-Canadian, mixed (half-breeds) and Indian races. Service was held at first in a schoolroom in the centre of the settlement, 3½ miles above Fort Garry. Near the rendezvous of the Indians who visited the settlement in the summer, and within sight "of the scalps suspended over the graves of the poor dark departed ones," and "on the spot where for years . . . the heathen revels have been performed," was built in due time (with the Society's aid) "a temple to the living God." In May 1852, before either church or parsonage was finished, a mighty flood swept over the surrounding district, and the parsonage and glebe became "a place of safety for a homeless, houseless, population" including the Bishop and his family [3]. In their battles with the elements the early settlers were often worsted. Thus in one winter Mr. Taylor wrote of the "freezing of the ink in the pen while filling up the marriage register. Immediately the pen came in contact with the air in the church the ink became solid . . . though a great fire was burning in the stove" [4]. In 1855 the Mission became the organised parish of St. James, Assiniboine, with a consecrated church,† calculated to raise the tone of public worship in the Diocese [5]. The district for many miles round continued to benefit from Mr. Taylor's labours until 1867, when illness obliged him to remove to England [6].

In 1852 the Society made provision for stationing a clergyman at York Fort in response to an appeal which the Bishop forwarded from the Indians there. They had had "occasional visits from Protestant ministers," and were endeavouring, so far as their knowledge went, to worship God "in spirit and in truth," reading the books printed in their own tongue, praying night and morning, and observing the

* The total population of the Red River Settlement was then 5,143—of whom 2,798 were Roman Catholics.

† Consecrated May 29. 1855.

Sabbath. But they felt "like a flock of sheep without a shepherd." "Long have we cried for help" (they concluded); "will you not take pity upon us, our ignorant wives, our helpless children, many of whom are still unbaptized, and some of us too?" [7].

The Bishop's selection of the Rev. R. McDONALD for this post was approved by the Society, but it was deemed advisable to send a clergyman of greater experience, and such an one could not be obtained until 1854, when the Mission was undertaken by the C.M.S. [8].

From 1854 to 1859 the Society supported the Rev. T. COCHRANE at St. John's, Red River, who was entrusted with the charge of the Collegiate School for the training (among others) of candidates for the ministry [9].

The next Mission of the Society was formed at Fort Ellice, or Beaver Creek, 240 miles to the westward of the Assiniboine River, where the Rev. T. COOK was appointed in 1862 to minister to the Indians, half-breeds, and the few English of the district. Being "native born" Mr. Cook was "equally familiar with both languages," and at Bishop Machray's first ordination he "preached in the Cree language for the benefit of the Indians present" [10]. The new Bishop (who succeeded Dr. Anderson in 1865) was much impressed by "the great good going on" in the diocese, and "the great difference between Indians in a heathen state and those even but nominally under the softening and yet elevating influences of the Gospel" [11].

The Bishop doubted whether the Society had "another Heathen station so removed from the conveniences of life as Fort Ellice; above 700 miles from any market with a people in the very lowest condition . . . and, alas! for many a long day, no hope of improvement in temporal things." The few things the Indians possessed—huts and blankets or coats—were generally deeply pledged for skins [12].

The wandering habits of the Indians added to the task of their conversion. The half-breeds could be regularly assembled for service and instruction at Fort Ellice, but to win the pure natives it was necessary to follow them in their wanderings over hill and plain, and instruct them in wilderness and wigwam. Fort Pelly, Touchwood Hill, Qu'Appelle Lake, and other places were visited, and among the pure natives ministered to were the Saulteaux, Crees, Assiniboines, and Sioux. Since buffalo-hunting could no longer be depended upon for obtaining a subsistence Mr. Cook sought to teach the Indians ploughing and to induce them to settle and farm for themselves. In this he met with little success, but as a Missionary he was generally acceptable, and his useful labours were continued for twelve years [13].

Previously to 1870 the Church Missions in Rupertsland had been carried on in days of "hopeless isolation," when no increase of the white population could even be expected except from the servants sent out from Great Britain by the Hudson's Bay Company [14].

Direct intercourse with England was maintained by way of Hudson's Bay, which was navigable only about four months in a year. Annually in the autumn a ship came to York Factory, but goods had to be carried inland nearly 800 miles. Even in 1865, the year of Bishop Machray's arrival, "there was a complete wilderness of 400 miles in width still separating Manitoba from the nearest weak white settlements" [15].

The union of the country with the Dominion of Canada (in 1870) was followed by a magnificent development. In 1871 the Bishop wrote: "I am anxious that the Society . . . should seriously consider the extraordinary circumstances of the south of my diocese. I do not suppose that a doubt is anywhere entertained of the fertility of the province of Manitoba, and of a large section of country to the west of that province for a thousand miles to the Rocky Mountains. . . The rapidity with which this rich country is being made accessible is marvellous and unexampled. . . Language could not too strongly represent the extraordinary result to be anticipated within the next ten years" [16].

The opportunity of "taking the initiative in the great work of evangelisation for the people that are coming here" was urged with force by Lieut.-Governor Archibald at a meeting held at Winnipeg in 1872, when the Society was appealed to for increased aid [17]. At the time these appeals were made, Winnipeg had just "started as a village of a few hundred people" (300 in 1871). By 1880 its population had reached 10,000, which number was more than doubled in the next six years [18].

The Society has made and is still making great efforts to provide for the spiritual wants of the settlers. The Bishop of Rupertsland stated (in 1884-1888) that it came forward to help the Church in the most generous and sympathising manner, and with surpassing kindness and consideration:—

"These are not words of flattery for the ears of the Society but words of sober heartfelt truth from our own hearts. The Society had assisted us in some measure for many years but as the work of settlements grew it continuously increased and extended its aid, so that the position we hold in the vast tract of settlement between this and the Rocky Mountains is almost entirely owing to this noble Society. . . . It has given grants to bishoprics and colleges . . . furnished part of the salaries of Bishops till endowments were secured, given studentships for candidates for orders, and above all given large and generous grants for the support of Missions" * [19].

At this period the original diocese of Rupert's Land had been subdivided into four, viz.: Rupert's Land, founded 1849; Moosonee, 1872; Saskatchewan, 1874; Athabasca, 1874; and since then five more dioceses have been founded, viz.: Mackenzie River, 1883; Qu'Appelle, 1883; Calgary, 1887; Selkirk, 1890; and Keewatin, 1899 [20]. These dioceses form the ecclesiastical Province of Rupert's Land, and those which have been assisted by the Society it will now be convenient to take separately:—

RUPERT'S LAND (WITH KEEWATIN) (1892-1900).

The formation of the diocese of Keewatin† will relieve Rupert's Land of the part of it in the Province of Ontario and make the diocese almost coterminous with the Province of Manitoba. Till the past four

* The annual grants for the support of the Bishops referred to have extended in the case of Saskatchewan from 1874 to 1886, and in that of Qu'Appelle from 1884 to 1891, in addition to which the Society (up to May 1901) has contributed towards the endowment of the Bishoprics of Saskatchewan (£2,092), Qu'Appelle (£3,363), and Calgary (£1,804); and to Clergy endowment: £3,500 for Rupertsland, £1,000 for Qu'Appelle, £250 for Saskatchewan, and £250 for Calgary; and £1,500 for College endowment in the Diocese of Rupertsland [19a].

† Keewatin diocese relieves Moosonee of its western half as well as Rupert's Land of its eastern half, and starts with 11 Clergy [20a].

years Northern Manitoba was mainly in its original wild condition, having only a few isolated settlers; but the rapid extension of railways in the western section of it has entirely changed this, and a large extent of fertile land is being rapidly settled on. The eastern part of North Manitoba remains in a wild condition, being largely taken up by lakes and swamps. In Southern Manitoba the provision of railways in advance of settlement has led to the scattering of the population, numbering only about 200,000, over an area as large as England, and the difficulties of ministering to them are enormous. Throughout the whole area are settlements set apart for French, Belgian, German, Scandinavian, Icelandic, Scotch crofter, or Russian Mennonite colonists, in which (as yet) there are practically no Churchpeople. Generally, throughout Manitoba the Presbyterian body is strongest, both in numbers and means [21]. The Anglican Church is the largest body in Winnipeg, and though its membership for the whole Province is only about one-fifth of the English and Indian population, the progress of the diocese will be found to be remarkable, and in the matter of self-support far in advance of most colonial dioceses. In 1879, when the colonial life of Rupert's Land began, there were but two clergymen among the new settlers. In 1897, though fourteen parishes had become self-supporting, and were liberally contributing to Mission funds, fifty-five Missions for settlers were being supported, and there was "not a Mission in the diocese with a village in it having 200 Churchpeople, including men, women, and children," which was "not self-supporting" and helping the Missions of the diocese [22]. In 1900 there were 21 self-supporting parishes, with (altogether) 27 clergy.*

Though still receiving large help from outside, the diocese now depends mainly on the voluntary support of its members.

In 1893 the Diocesan Synod resolved, "as a venture of faith," on the policy of establishing a Mission wherever a district of new settlements guaranteed £60 or upwards towards the salary of a clergyman. For a year or two the Church advanced "with leaps and bounds," and twenty new Missions were started; but further extension on this scale was beyond the power of the diocese, which had reckoned (but in vain, as it proved) on substantial support from the Church in Eastern Canada. (It is still, however, attempted where the people can raise £80, and in the case of large new Missions even £60 for a year or two in hopes of £80 being then raised) [23].

Far different was the position of the Presbyterians and Methodists, who, owing to the unstinted aid from their central bodies in Eastern Canada, were enabled to place two or three ministers in the new districts to the Church's one. In 1899 one-third of the Churchpeople in Manitoba were reported to be "outside the services of our clergy" [24] and over 120 congregations were without churches, almost all the Mission districts being larger than the English diocese of Sodor and Man [24a].

Failing to obtain due sympathy and support from Eastern Canada,

* As an example of the growth of settlement and of the Church may be mentioned Dauphin, on the Canadian Northern Railway. Four years ago it was a wheat-field. At the end of 1900 it was a town of 1,000 souls, and was entirely supporting its clergyman, the Rev. C. N. F. Jeffery [25a].

the Church in Manitoba and North-West Canada naturally appealed to the Society. The Society, however, felt that the wisest policy would be to take such steps as would lead to the Church in Eastern Canada undertaking its duties and responsibilities, instead of being relieved of them. It therefore, in 1896, decided to reduce its grants to the Canadian dioceses by 10 per cent. annually [25 & 26]. (See page 176.)

The reductions have been mitigated by special gifts from the Society, including liberal grants from the Marriott bequest, for church building. These building grants have drawn out a fine spirit of generosity and self-help [27]. Gratifying as this is, it is only right to record that, as yet (1900), the response from Eastern Canada has been miserably inadequate, and urgent appeals against the reduction policy have been received by the Society from the dioceses affected in Manitoba and North-West Canada [27a].

Amid all the pressure of Mission work, other institutions needed for the healthy existence, life, and growth of the Church have not been forgotten. In laying his plans for founding a cathedral establishment in 1874, Bishop Machray made provision for a body of Cathedral Clergy, who, besides being Clergy of the Cathedral Church and parish, should be Professors in Divinity and Lecturers in Arts in St. John's College, and also be more or less free to make themselves generally useful in the work of the whole diocese. The system has proved of inestimable value, and in St. John's Cathedral is to be seen an institution serving as the nucleus for most helpful work, not only in Winnipeg itself, but also for outlying districts, where, for fifteen years, services have been maintained by the staff with the aid of the Society, and Missions have been organised and supervised [28].

St. John's College, Winnipeg, in the University of Manitoba, is an institution entirely under Church government, in which students study arts as well as theology, and in both respects it has done a noble service for the country. It still provides "the only important boarding school for boys between Toronto and the Pacific coast." For some years Archbishop Machray, the founder of the College in its present form, and Warden from 1874 to the present time, himself undertook the teaching of the higher mathematics to the students—a duty now performed by the Machray Fellow. The Divinity students constitute a band of willing and valuable missionaries, working in outlying districts in connection with the "College and Cathedral Mission," both during "term" and vacation. Besides helping to endow the College, the Society has provided additional scholarships by annual grants. In 1893 the Institution had more students than any Church University in Canada had when Dr. Machray first arrived in the diocese [29]. "But for its existence" (he wrote) "a very different history would have had to be written of our Church in this country" [29a].

As it is, that history shows a wonderful growth. The province which Dr. Machray found "simply an Indian hunting field—valuable chiefly for fur," has been divided into nine dioceses, with some 190 clergy, and the increase of clergy has been tenfold in his own diocese [30].

While Dr. Machray says that "the obligation of the Church in this field as a body . . . to the S.P.G. . . . cannot be over-

estimated" [30a], it must not be forgotten that the real instigator and promoter of all this Church activity has been the Bishop himself [30b]. His services were recognised by the late Queen,* while the esteem in which he is held in Canada has been shown by his appointment as President of the Board of Education for Manitoba and the first Chancellor of the University of the Colony [31] and by his election as "Primate of all Canada." This election took place on September 19, 1893, on the occasion of the consolidation of "the Church of England in the Dominion of Canada," when, according to the constitution adopted by the General Synod, he became, as Primate, "Archbishop" of Rupert's Land. Afterwards the General Synod passed a resolution conferring the title of Archbishop on the Metropolitans of Provinces. This was the first instance† in which the English-Colonial Church adopted the title of Archbishop [32].

Rupert's Land has been fixed on by the Provincial Synod as for ever the Metropolitan See of the Province, and the Diocese of Rupert's Land has been given "a main influence in the election of the Archbishop and Metropolitan," as in ancient times the metropolitan dioceses had [32b].

SASKATCHEWAN AND CALGARY DIOCESES (1874-1900).

The diocese of "Saskatchewan" (so named from the river Saskatchewan—"rapid running stream"), formed out of Rupert's Land in 1874, originally embraced a territory stretching some 700 miles eastwards from the Rocky Mountains, and containing the provisional district of Alberta and portions of Saskatchewan, Athabasca, and Assiniboia. To this was added in 1883 that part of the then diocese of Rupert's Land in the rest of the district of Saskatchewan lying north of the Province of Manitoba, but in the same year relief came by the formation of the diocese of Assiniboia or Qu'Appelle, and in 1887 the district of Alberta was formed into a separate diocese, named Calgary. The combined area of the two dioceses, viz., Saskatchewan 200,000 square miles, and Calgary 100,000 square miles, with the part of Assiniboia formerly included, is less than that credited to the original diocese—viz., 490,000 square miles, but an overestimate of the size of the territory may be excused in view of the enormous difficulties encountered in planting the Church in the field. For at its formation the diocese of Saskatchewan had "no endowments," "no missionaries," excepting one at Stanley and another at Nepowewin, and "no churches—everything had to be begun as far as the Church of England was concerned," and this in a vast area containing over 10,000 heathen Indians and a few scattered settlements of white people, but no roads, public conveyances, or hotels. For

* In 1893 Queen Victoria conferred on him the dignity of "Prolate of the Most Distinguished Order of St. Michael and St. George," in succession to the late Bishop Austin of Guiana [30c].

† The example has been followed by the Churches in the West Indies, South Africa, and Australia [32a].

travelling, men, horses, and vehicles had to be hired at great expense in the summer, and Indian guides and travelling dogs, at still higher cost, in the winter. On the winter journeys travellers had to sleep on a bed of buffalo hides spread over pine branches.

From a spiritual point of view the field was an important one, and one in which the Church was imperatively called to labour, not only on account of the heathen Indians, but also because of the neglected Church settlers, English and half-breeds, some of whom, it was afterwards found, had temporarily joined Nonconformist bodies out of "necessity," not of choice, and were "yearning after old times and the self-sacrificing love of their former pastors." Happily the duty of bringing the claims of the district before the Church of England fell upon one who was well qualified by his knowledge of the country and the energy of his character to procure a favourable hearing, viz., the Ven. John McLean, D.D., D.C.L., Archdeacon of Manitoba, who was consecrated at Lambeth Church on May 3, 1874, as first Bishop of Saskatchewan. Before his consecration he began to raise an endowment for the Bishopric, and, though advised by a prominent banker in London to abandon the effort for the time, he persevered, and when he left England £6,200 had been actually invested for the fund. The Society aided the endowment (by grants amounting to £2,092), and supplemented the Bishop's income from it by an annual allowance up to the year 1886, when the fund was completed.

Leaving England in August, 1874, the Bishop engaged two clergymen in Canada, the Revs. Dr. Newton and J. Barr [1], and on January 28, 1875, he himself set out from the Red River for his diocese, travelling over the snow by the lakes route in a cariole drawn by dogs. The distance was 800 miles to the nearest Mission station in Saskatchewan, and the cold often 35° to 50° below zero. On the way through Rupert's Land he held visitations and confirmations for the Bishop of that diocese. At Birch Island he passed into his own diocese, and soon after met a party of Indian hunters, to whom, after evening prayer, in which they joined, he "preached a sermon on the love of God in Christ Jesus." They were very attentive, and left with many expressions of kindly feeling [2]. At Prince Albert, which he made his headquarters, the Bishop found a population of about 500. At least three-fourths of them were Churchpeople, but, having no clergyman, they had been attending Presbyterian services. For a month the Bishop himself held services for them in two large rooms, and on Easter Day there was a confirmation. One of the settlers (Mr. Beads) gave a site, and others contributed material and labour, and on Christmas Day, 1875, a church was opened, and named St. Mary's. In this year the Rev. J. Barr resigned, being unable to sustain the burden of this remote station, and the Bishop undertook the duty until another clergyman could be found.

In May, 1876, a confirmation was held in St. Mary's Church, parents and even grandparents being confirmed with their children.

Tokens of increased earnestness at Prince Albert were now apparent, not only in the large gatherings at Church services, but also in the practice of family prayer, the Bishop having gone from house to house urging this duty, and supplying a form taken from the Prayer-book [3].

In 1877 a second church was opened some miles from St. Mary's

and during the next five years Missions were established at several settlements in Prince Albert district—St. James', St. Catherine's (Pocha), St. Andrew's (Halcrow), and St. Alban's, the last-named being selected as the site for the future pro-cathedral of the diocese (which it became in 1894) and a native training college was founded.

In 1880 in no part of Canada was the Church stronger relatively to the population than it was in Prince Albert, and this was attributed by the Bishop to the wise and steady support given by the Society in those early days of struggle and difficulty [4].

At this time the nearest railway station was still 500 miles distant from Prince Albert, and an idea of the episcopal work could be gained by imagining "a bishop living on the south coast of England with Missions to visit at the extreme points of the north of Scotland, with no roads, no bridges, and no house for one or two hundred miles at a stretch in some parts, with a necessity of carrying provisions, tents, and taking his own vehicles and horses" [5].

Nevertheless, Missions had already been organised at several other centres—for Indians as well as settlers. At Edmonton, the second district in the diocese occupied by the Society, the Wesleyans had, in the absence of all Church ministrations, gained over the whole English speaking population. Nearly all of these had been brought up in the Church in various parts of Rupert's Land [6].

In the next two stations established for the white settlers—viz., Battleford in 1877 (on its becoming the new seat* of the North-West Government transferred from Rupert's Land), and Fort McLeod in 1878, Church ministrations were also extended to the Mounted Police—a body from whom the Society has received a substantial proof of gratitude [7].

By 1882 there were twenty-nine Mission stations in the diocese, and the number of clergy had risen to sixteen, six having been trained at Emmanuel College, and eight being connected with the C.M.S.

At the first meeting of the Diocesan Synod held in 1882 the Bishop stated that the S.P.G. had "from the outset of the history of the diocese encouraged and sustained its work in every possible way . . . in the formation of the Bishopric fund," the support of missionaries both for settlers and Indians, and of the Training College, while towards himself "they have acted with a considerate kindness and courtesy that form one of the brightest memories I retain" [8].

Visiting England in 1883, the Bishop returned in 1884 "with his see adequately endowed," the Divinity Professorship in his College endowed to the extent of \$10,000, and "with little anxiety about money for the work of his diocese" [9].

Already, however, new settlements had been rapidly forming in advance of the approaching railway, the population in Prince Albert district alone having risen from 800 to nearly 5,000 in the two years 1881-2, and during the remainder of Bishop McLean's episcopate several new Missions were opened [10].

The "Riel Rebellion" in 1885 subjected the Bishop and clergy to much inconvenience and not a little peril. The rising of the French half-breeds would have been comparatively a small matter by itself,

* Battleford later on ceased to occupy that position [7a].

but the heathen Indians throughout the districts of Alberta and Saskatchewan grew restless, and in two places they rose and committed great depredations, including several murders. On the outbreak of the rebellion on March 19 Riel established himself at Batoche's Crossing, about fifty miles from Prince Albert, cutting off communication with Winnipeg. The town of Prince Albert was crowded with refugees, some occupying the Mission chapel in the town, and during the two months in which the people were "in great danger" of their lives Church services were held in the open air and in houses and stores. Six of the clergy took refuge in Prince Albert; another, the Rev. George McKay, joined the loyal forces as chaplain and interpreter, and voluntarily performed "the dangerous task of alone seeking Big Bear's camp, with a hope of tracing the unfortunate ladies in captivity." The ladies had, however, been previously liberated.

In the opinion of the Bishop of Rupert's Land the rebellion of the half-breeds was due to the "procrastination of the Government in settling squatting and other claims," and the rising of the Indians was "simply owing to their starving and wretched condition," and this notwithstanding the great help afforded them by Government. The buffalo had gone, and the Indians were "inexperienced in farming, and do not take to it."

Some progress in industrial training had, however, been made in the diocese of Saskatchewan, and more vigorous efforts were advocated by Bishop McLean, who felt that "it is only the Gospel of Christ that will make them safe neighbours, to take even the lowest view of the subject" [11].

Enormous as were the demands of this vast diocese, they were but so many opportunities for the exercise of the marvellous energy and spirit of Bishop McLean.

For several years after his arrival he travelled over 1,000 miles every winter by dog cariole on the snow and ice, sleeping at night in the open air with the thermometer ranging from 20 to 40 degrees below zero, the journey at times taking him through "an untrodden and almost unknown wilderness." Then, when the railway came, if no regular passenger train were available, the Bishop and Mrs. McLean would take their passage "in a common freight train."

In 1886, while on visitation, an accident caused him to be thrown from the waggon in which he was travelling. Returning to Edmonton, he there lay for three weeks amid miserable surroundings, frequently delirious, and without proper attendance. The winter was coming on, he could not endure the shaking of any carriage, and only by the river that would soon be frozen over could he hope to reach his home. For twenty-two days and nights he lay on a mattress under a rude shelter erected at the end of an open boat, his son, a lad of fifteen, his only companion, and he reached home at last saying, "This journey has given me my death." For eighteen more days he lingered in pain and fever, but the hardships he had endured aggravated a long-standing complaint, and he died on November 7, 1886, and was laid to rest in St. Mary's, Prince Albert, "the first church he had built and held service in in his diocese" [12].

His successor, the Ven. William Cyprian Pinkham, Archdeacon of

Manitoba, was the third student of St. Augustine's College, Canterbury, to be raised to the episcopate. Going to Rupert's Land in 1868 as a missionary of the Society, he contributed, in several positions of usefulness and dignity, to the development of the Church in that diocese. As Superintendent of Education for "the Protestant Public Schools of Manitoba" from 1871 to 1883, it fell to his lot to organise the public school system of that province.

He was consecrated in Holy Trinity Church, Winnipeg, on August 7, 1887 [13], and three days later the Provincial Synod of Rupert's Land decided to form the civil Province of Alberta into a separate diocese under the name of Calgary, as it was impossible for the clergy and lay delegates of the diocese to combine in synodal action owing to the great distance between them. It was, however, arranged that Calgary should remain in charge of the Bishop of Saskatchewan until suitable provision were made for a second Bishop [14]. The need for this has become very pressing, and the Society has promoted the object by contributing to the formation of an endowment fund* and by consenting to the transfer to it of a portion (£3,240) of the Saskatchewan Bishopric Endowment Fund. When each fund is provided with £12,000, Bishop Pinkham proposes to retire from the See of Saskatchewan [15].

The improved organisation led to a great growth of Church work, the number of clergy in the combined jurisdiction having more than doubled in the next eight years.

But though in both dioceses the Church of England was in 1892 "the strongest religious body," the number of clergy has been inadequate to cope with the tide of immigration which has since been rapidly flowing into the country—especially into Calgary diocese.†

The immigrants into this diocese include British, French, Americans, Russians,‡ Scandinavians, Germans, Galicians, Roumanians, Ruthenians, Bulgarians, Cilecians or Silesians, Pomeranians, and Icelanders. While some of these profess a definite religious faith, others appear to be ignorant of the most elementary principles of faith and morality [16 & 16*a*].

While at present the Mission work generally of the diocese "could not exist, still less be developed," without the Society's aid, every effort has been made by Bishop Pinkham from the outset to make the Church self-supporting, and his administration has met with marked success [17].

Thus the Mission of Calgary became self-supporting in three years (1884-7), Lethbridge in 1890, Edmonton in 1894, and Macleod, Pincher Creek, and Strathcona in 1900.§ The work in these parishes is wholly supported by the freewill offerings of the people, there being no endowments, and the transfer of the Society's help

* £800 was granted in 1899, but this having lapsed a fresh grant of £500 was voted in 1900, and a further sum of £1,000 in May, 1901.

† One of the clergy in 1899 was working single-handed in a district in which the Roman Catholics had four missionaries, and six Nonconformist bodies had in all fifteen [15*a*].

‡ Over 5,000 Doukhoborts from Russia arrived in Winnipeg in 1899, some settling in Manitoba and some in North-West Canada.

§ A striking contrast to some of the Missions in Eastern Canada, whose dependence on the Society extended over 100 years.

to needier Missions has been of the greatest value in extending Church work among settlers. The returns for 1899 showed that Church-people in the diocese were contributing at the rate of \$13.60 a family for all Church purposes. Two Archdeaconries were formed in the diocese in 1895, that of "Calgary" embracing all work among the settlers, and "MacLeod" for all the Indian work. Three honorary Canonries have also been constituted, the holders of which are to promote, respectively, the study of Church History, Mission work, and the study of the Book of Common Prayer. Generally speaking, the work in the diocese suffers for want of men and means, but it is worthy of note that "there never have been any pew-rented churches in either diocese."

Calgary, which had no existence in 1882, and in five years had become the chief town in Alberta, was selected by Bishop Pinkham as his residence. The first clergyman placed here, the Rev. E. Paske Smith, worked to such purpose that the "Church of the Redeemer," erected by the people, was opened on August 3, 1884, that is, within a few months of his arrival. This church was made the Pro-Cathedral of the diocese of Calgary in 1888. It has been enlarged, but a new building has become necessary [18 & 18a].

In 1897 it was reported that "almost all the 'half-breeds'" in Saskatchewan were "staunch Churchpeople," and that in both dioceses the Indian Missions had made encouraging progress [19]*. It now remains to notice more particularly the Society's share in this work. Among the half-breeds it has been a considerable one, and it dates from the arrival of Bishop McLean in the diocese. Many proofs have been given of their attachment to the Church.† Some of the half-breeds are as dark as full-blooded Indians, of whom we now speak.

At the time of its formation the original diocese of Saskatchewan afforded by far the most important field for Missions to pagan Indians that the North-West Territories of Canada, or Rupert's Land, could supply. It contained all the "Blackfoot Indians" owing allegiance to Great Britain, and most of the Plain Crees, to which were temporarily added (soon after) the whole of the refugee American Sioux under Silting Bull, some 10,000 in number, making a total of about 25,000 heathen Indians.‡

Bishop McLean's first act on entering his diocese was to preach to

* N.B.—1900. Nearly all the half-breeds in Saskatchewan either lived first of all in Manitoba, where they were Churchpeople, or else were born in Saskatchewan; though they certainly attend church well, it is difficult to get them to support the Church.

† At the Lopsick settlement a Methodist minister who sought to intrude on them was told that he was "breaking the tenth commandment," as they were, and desired to remain, "Church of England people." In another instance a half-breed drove 240 miles in the bitter winter weather in order to have his sick child baptised, and on the journey kept praying to the Good Spirit to keep the little one alive till the praying man should get to the house.

‡ By the disappearance of the buffalo, their chief means of sustenance, most of the Indians had been reduced to a state of starvation, but gradually the Government collected them into reserves of land and organised an excellent system of instruction to train them to agriculture and the arts and habits of civilised life; the same paternal body also (by the agency of the Mounted Police, introduced in 1874) suppressed the iniquitous liquor traffic carried on by American traders, which was bringing ruin on the Indians, who would part with their all in order to obtain the "fire-water."

the Indians (*see page 180d*), and throughout his episcopate he never ceased in his efforts for their conversion [20].

In 1877 a Mission was opened at South Branch among a band of Christian Indians who had migrated from Prince Albert and guaranteed a large plot of land for the Mission and help in building a church, their chief, "a most attached member of the Church," undertaking part of the service in Cree. In the reserve granted them under the Indian treaty they took their place "as law-abiding citizens of the Empire, making their living by ordinary industry, and conforming not only to the ordinances of Christianity, but to the habits and customs of civilised life" [21].

In Prince Albert itself the Bishop established in 1879 a College, with the primary object of training native missionaries and teachers for work among the various tribes. For the purposes of the College 112 acres of land were given by Mr. Jacob Beads to the Bishop, and the building was placed in the midst of encampments of painted Indians, the noise of whose heathen dances could be heard at all hours of the night. The opening of the institution, which was named Emmanuel College, took place on November 1, 1879, it then being "the finest building in the North-West Territories." Several of the clergy received their training there, and many teachers. The College still continues its useful work, being at present wholly devoted to the teaching and training of Indian children* [22].

At the time the College was founded there were "several very thriving Missions among the Crees," and another was opened at the Pocha settlement in 1882, but hitherto "nothing" had been "done towards evangelising the Sioux and Blackfeet" [23]. The former were specially to be commiserated, being exiles and dependent on the charity of strangers. Their name "Dakota," or "Sioux," means "leagued" or "allied," and they spoke of themselves as "Ocete Sakowin," or the "Seven Council Fires." The band which under Sitting Bull, and after many fierce battles with the United States troops, had been driven to seek refuge on British soil, was the Tetonwans. Each man had his own particular god—a spiritual existence inhabiting some animal with which he believes himself to be in direct communion. They had several ceremonial feasts—the principal being one at which "a white dog" was offered as "a propitiatory sacrifice." Of the One Perfect and Sufficient Sacrifice the first successful effort that was made to teach them was the Mission opened in 1880 at Prince Albert, which continued until they left the diocese [24].

In the Fort Macleod district a work among the Piegan Indians, begun in 1878, "resulted in a marked improvement among them," and the head chief ("Eagle with the spread tail, sitting on a rock," or "Sitting Eagle") expressed to Bishop McLean his thankfulness for the religious instruction given to them. More intelligent than the Blackfeet or Bloods, the Piegans soon acquired industrial habits, and by 1883 they had settled down to cultivating farms [25].

In the Edmonton district ministrations were extended to the Indians in 1879, and in 1880 the Rev. R. Inkster, a half-breed, speaking the Cree language, was stationed at Saddle Lake, 125 miles distant, among

* See page 780.

a large band of Crees, who had earnestly pleaded for a missionary. "We are poor and ignorant," they said, and "we know nothing. Nobody takes any heed of us—what can we do? We wish to know how to live as civilised and Christian men."

In 1886 Mr. Inkster was transferred to Fish Creek, about ten miles from Calgary, in order to assist in opening a Mission among the Sarcees, a branch of the Blackfoot nation, but with a distinct language. He won their respect, but, as he preferred to be among his own people, he was succeeded in 1888 by the Rev. H. W. G. Stocken. Mr. Stocken found the Sarcees "quite content as they were," and possessed with a hatred for the whites "because of the moral mischief which they had wrought among them." Eventually the Chief—"Bull's Head"—sent his child to school, and the adults attended service, the Chief himself acknowledging that the white man's religion can give "the laughing heart" [26].

At the request of the Bishop of the diocese this Mission was in 1893 transferred to the Church Missionary Society, which had received a large bequest for Indian work, and the S.P.G. money thus set free was transferred to a new Mission for settlers [26a].

On the whole it appears that the Indians "are well looked after by the Church."

A report on the Missions generally in the Diocese of Calgary in 1888 stated that the work "is growing rapidly," and that "in all the reserves prejudice against Christian Missions and schools is dying out."

Since the formation of the diocese Church boarding schools for Indian boys and girls have been established on all the four reserves where the Church is at work, and (in 1896) a Church Indian Industrial School at Calgary, under the Rev. G. H. Hogbin. These boarding schools are largely, and the Industrial School is wholly, supported by the Government. Christianity is now making rapid strides among the Blackfeet, Piegans, and Sarcees. "The Indian Churchpeople are, in Synod and in all other matters, treated as fully the equals of the whites" [27 & 28].

QU'APPELLE DIOCESE (1882-1900).

The great tide of immigration flowing into North-West Canada in 1882-3 created a corresponding spiritual want, "the most pressing" or "striking necessity" being in the Territory of Assiniboia, which was then included in the dioceses of Rupert's Land and Saskatchewan. For those two dioceses and Algoma the Society voted in the two years in question a sum total of £14,290 [1]. Pioneering work was most ably done by the Rev. J. P. Sargent (in 1883-4), and the Rev. W. H. Cooper (in 1883) [2], the Rev. A. Osborne having been previously stationed at Regina, arriving there on December 13, 1882. At that time the only other settled clergyman in Assiniboia was a C.M.S. missionary at Touchwood Hills. Three months before Mr. Osborne arrived at Regina there was "not a soul at the place," but the location of the seat of Government of the North-West Territories had already attracted a population of 1,100, and around it, for many miles, villages and settlements were springing up. The first three Church services were held in "a canvas hotel," and subsequent ones in a hall, from December 31 to April 1893, when a temporary wooden church, erected

by the people on a site given by the Duke of Manchester's Company, was opened. The Church members (at this time numbering eighty-seven) also provided a parsonage, and showed such a disposition to establish the Church that within four years the Mission became self-supporting [3].

The second Mission founded by the Society was at Fort Qu'Appelle, where the Rev. D. Lewis arrived on October 20, 1883. Some of the settlers had not been to a place of worship for years, and there was "a great danger" of regular churchgoers becoming "white heathen," but the services which Mr. Lewis held there (in a hall) and at Indian Head, twenty miles distant, were gladly attended by all the people, Presbyterians included, and the Nonconformists expected to be visited like the Churchpeople, and appreciated it [4].

The third Mission ranks first in order of merit. Situated 400 miles from Winnipeg, Moose Jaw when first settled was "the most distant town of any importance in the far West."

Among the earliest settlers were "a few godly laymen, staunch Churchmen." They at once organised a Church service, taking it in turn to read the prayers and a sermon every Sunday. They gathered a little congregation, formed a choir, and built a church, all by their own unaided efforts and before any clergyman of the Church visited the place, which indeed had been in existence only a few months. The church was opened on St. John the Baptist's Day, 1883, by the travelling missionary, the Rev. W. H. Cooper.

In the next year Moose Jaw was made a regular Mission of the Society. It is now a self-supporting parish or rectory [5].

Mr. Cooper, who organised Church Committees and held the first Church services in many other places in Assiniboia, had been moved to offer himself for this work by the story of the growing spiritual needs of North-West Canada as made known by the Society [5a].

In the same way the Hon. and Rev. Canon Adelbert John Robert Anson, Rector of Woolwich, was led (in 1883) to give up his valuable and important living, and to dedicate himself to the Mission work of the Church in the North-West field.

In 1883 the Provincial Synod of Rupert's Land formed "Assiniboia" (area 96,000 square miles) into a separate diocese, and on June 24, 1884, Canon Anson was consecrated in Lambeth Parish Church first Bishop of "Assiniboia"—the name of the diocese being altered to Qu'Appelle in 1884. Previously he had been acting as Commissary for the Bishop of Rupert's Land, and his selection for the new office was the act of the Archbishop of Canterbury as the then "Primate of Rupert's Land" [6].

For the support of the new Bishop the Society had begun to raise an endowment fund,* and had promised £400 a year for his income till the fund had been completed [7], and it provided funds for the maintenance of additional clergymen and (£500) for the erection of churches, &c. The Bishop arrived at Regina on July 25, 1884, accompanied by some clergymen and laymen, and these, with others who joined in the following year (bringing the total Clergy in the diocese up to thirteen), came "without stipends, receiving only out of

* To this the Society contributed £3,368.

the common fund " what was " necessary for their maintenance and for carrying on the work " [8].

Chiefly by the generosity of two donors in England the Bishop was enabled to erect a " College for Agricultural and Theological Students " (opened on October 28, 1886), near Qu'Appelle, where he also removed his residence (his house at Regina having been destroyed by fire). Though the College founded with " such noble aims " ceased to exist in 1893, " some of the best workers in the diocese were trained there during its short life " [9].

By a census published in 1886 the population of Assiniboia, which had been greatly overestimated, proved to be just 22,000, of whom 5,500 were Indians and half-breeds. The colonists were not only scattered over a vast area but many were constantly moving their homes. Some, owing to the " want of care of many of the English clergy " in not giving them letters of introduction on leaving England, were lost to the Church, which generally had only one missionary where the Nonconformists had four or five. Nevertheless the Church in 1886 was in the majority, having 5,722 members, and her services were being held at fifty-one places [10].

It was thus that " the characteristic of our Church . . . that she has the instinct of a mother in caring for the few scattered abroad," found " its expression here."

These were the words of Bishop Burn, the successor of Bishop Anson. The latter, having laid the foundations of the Church, both among the settlers and Indians, resigned in 1893, though against the unanimous wish of his diocese [11].

The new Bishop (Dr. W. J. Burn), who was consecrated in Westminster Abbey on the Feast of the Annunciation, 1893, found that the diocese had " really been made by the S.P.G. ; none but those working here," he added, " can realise the debt the Colonial Church owes to the Society in the years of struggle and difficulty through which they must pass to a life of independence " [12].

The duty of self-support in regard to spiritual things had been advocated by Bishop Anson from the very first and in the strongest possible terms ; *e.g.*, in his pastoral of 1885 he said :

" Moral wrong is done by anyone who depends on the charity of others, even in spiritual matters, more than is absolutely necessary " ; and in the case of the Society's help, which is largely drawn from the poorer classes, he considered that undue dependence would amount to " *defrauding the poor* " [13].

The same policy was observed by Bishop Burn, and in each case the results have been encouraging [14], both Bishops having found the need of clergy as great as that of English funds—sometimes greater [15], though probably financial difficulties pressed more heavily on Bishop Burn, partly in consequence of a loss of funds caused by a diocesan treasurer. In this case the Society's help saved the work of the Church from being crippled [16].

For three years Bishop Burn lived in great discomfort in a house not fit for human habitation in the severe climate. In 1895 he removed to Indian Head, where Lord Brassey had munificently provided an episcopal residence and a church and other buildings,

but the Bishop's death took place on June 18 in the following year, and he was buried in the cemetery one mile and a quarter from Qu'Appelle Station, his clergy carrying the coffin that distance on their shoulders. His record was that of "a prelate of singular beauty of character, of great devotion and learning," and (in the words of the late Archbishop Benson) "a very holy man, who was moving on good lines for the people" [17].

The feeling of his successor, Bishop Grisdale, was one of "great obligation to" those who preceded him, and "did such splendid work in the pioneer days." Bishop Grisdale, whose missionary career had commenced in India, and for the past twenty-three years had been spent in Rupert's Land—latterly as Dean of Rupert's Land—was consecrated in Winnipeg on August 30, 1896, and, after he had travelled 4,400 miles in visiting his diocese in 1897, he expressed himself as "lost in admiration at the self-sacrificing devotion of the clergy." The population of the diocese was now 40,000 (8,000 being Anglicans, 8,000 Presbyterians, 5,600 Methodists, and 4,000 Romanists).

A year later he reported, as no small cause for thanksgiving and rejoicing, that, although only fourteen years had passed since the first bishop was consecrated, already the See Endowment had been completed, "a Clergy Endowment begun, nearly forty churches built, parishes formed, Church work organised, and the whole country, in a rough sort of way, mapped out into districts."

The value of the Society's aid had been "incalculable," and in order to meet its gradual reduction he is raising a Clergy Sustainment Fund. Towards this object the Society has contributed* [18].

WORK AMONG INDIANS AND HALF-BREEDS.

When the diocese was founded in 1884 the Indians were said to number 5,000, nearly all being pagans. Ten years later there were 3,494, of whom 1,509 were nominal Christians.

Great as the needs of the settlers were, the Indians received a share of the Society's attention from the first, and in 1886 a Mission was opened for them and the half-breeds at Fort Pelly, where the Indian Reserve had been divided into three parts, assigned to the Anglican, Roman Catholic, and Presbyterian Missions respectively. Most of the half-breeds there were already Christians. Many were prepared for confirmation in that year.

The Indians, who had been "injured and demoralised by contact with Europeans," were reported in 1894 to be decreasing in number [19].

In appealing for the establishment of an Indian School at Fort Pelly, the Rev. Owen Owens, in 1897, gave some valuable information regarding the Swampy Cree Indians and the half-breeds.†

At Touchwood Hills the Hudson's Bay Company opened a trading

* The capital invested for the fund was over £3,000 in 1900. The Society gave £500 in 1899 and £500 in 1901.

† The following is worthy of record as applying not only to his district, but also to Manitoba and North-West Canada generally. The Swampy Crees are found on the lake and river districts of Manitoba and North-West Canada. Their dialect is not very different from the Plain Cree. On the advent of traders the Swampy Crees naturally became their boatmen and carriers, and some were constantly in the service of the Hudson's Bay Company as guides, interpreters, pilots and boatmen. At the trading posts the Indians received their first impressions of the white man and his religion,

post in 1837, and in 1857 the C.M.S. began a Mission, which it left thirty years later, since which time it has been in the hands of the S.P.G. Work was begun in February 1886 by the opening of a day school, with "a wild-looking set of pupils," speaking Cree or English or Saulteaux. At first most of the heathens would not let their children attend, but by the end of 1887 all the children of the band had been enrolled. A boarding department was added in 1889, and on several occasions "Gordon School" has taken the Government prize "as the best Indian School in the Territories." There have been many baptisms, and the work is full of hope for the children.

Of the religion of the heathen parents, the Rev. Owen Owens, who has had charge of the Mission since 1886, says: "There is no word of love or mercy in their faith at all. 'The soul that sinneth it shall die' is their creed." The prospect of the conversion of the old Indians is remote, but one man on consenting to the baptism of his two daughters said, "Let me and my two wives alone, don't make us come. I believe that we will have all to come some day, but not yet" [20].

During his connection with Touchwood Hills in 1891-3 the Rev. L. Dawson was enabled to break new ground in the northern part of the district, and to touch tribes whom neither Christianity nor civilisation had previously reached. The Mission now included the two Saulteaux Reserves at Fishing and Nut Lakes, but work at these two reserves has recently been suspended for want of funds [21].

On the Moose Mountain Reserve an attempt in 1886 to establish a school failed, the Indians not being prepared for it [22].

At Medicine Hat, a boarding school for Indian children (begun by the Rev. E. F. Wilson, of Sault Ste. Marie) was, by the aid of the Society and its missionary, the Rev. W. Nicolls, completed in 1898, but, owing chiefly to lack of funds, the building has not yet (1900) been used as an Indian School [23].

SELKIRK DIOCESE (1892-1900).

This, the most remote of all the Canadian dioceses, is a sub-division (area 200,000 sq. miles) of the Diocese of Mackenzie River, and when formed in 1891 it was a wild waste occupied by a scanty Indian population and by a few hundred miners.

In 1892 the Society was appealed to by the Bishop (Dr. Bompas) to provide a clergyman for the miners who were "liable to corrupt" the "Indian converts" as well as themselves. The Society represented the matter to the Church Missionary Society (which had made the Indians its sole care) and pointed out the injury which the Mission cause sustained by the neglect of the miners. But, while admitting this, the C.M.S. regarded such work as beyond its scope [1].

With the opening of the Klondyke goldfields came an offer to the Society from the Rev. W. G. Lyon to devote himself to the work of

which were favourable on the whole. It is wrong to regard the presence of the large number of half-breeds in the country as a proof that immorality was rampant in the early days, as they are "the children of men legally married—if not religiously—to Indian women." Though the attitude of the traders towards the Indians' religion was generally one of non-interference, they were "the first to ask the Church to send missionaries to the Indians," and they gave them "a vast amount of support in their work." On their arrival the missionaries found a certain number of Indians ready to hear them, and some embraced Christianity almost at once. Of the half-breeds "almost all became Christians," and they "played a very prominent part in spreading Christianity among the Indians," some becoming ordained missionaries and others catechists [19a].

ministering to the miners who were being attracted there by thousands. Regarding this as a work for the Canadian Church, the Society voted £200 "to assist and stimulate" it "in sending a Mission to Klondyke and supporting the same without further aid from the Society." Starting from Dawson City, Mr. Lyon, in May 1898, safely reached the Chilcott Pass, on the summit of which, camped on thirty feet of snow, he ministered to the Canadian Mounted Police, but on June 24 he was drowned in Lake le Barge with his servant—a man named Montegazza—while endeavouring to save their supplies which had been upset in the lake. His body was recovered (by the Mounted Police) and buried on the banks of the lake. Mr. Lyon's kind actions to those whom he had met on the journey had won him golden opinions, and hundreds of men and women in Dawson City grieved for his loss [2].

In view of the provision made by other Societies for Klondyke itself, the Society's aid to Selkirk diocese has not been renewed except in connection with a Mission undertaken in 1899 by the Bishop and staff of Caledonia (*see* page 191*b*) [3].

(For Statistical Summary *see* p. 192.)

CHAPTER XXII.

BRITISH COLUMBIA.

THE islands lying off the North Pacific Coast were discovered by Vancouver in 1762, and the largest of them took his name. In 1843 it was leased by the Crown to the Hudson's Bay Company, and in 1849 constituted a Crown colony. The adjacent mainland was included in the lease, but remained comparatively unknown until 1858, when the discovery of gold there brought a large number of immigrants, and it also was made a Crown colony, viz., British Columbia. The two colonies were united in 1866, and incorporated in the Dominion of Canada in 1871.

Under the old system of colonisation, settlements appealed in vain to the mother country for a Bishop for more than a century; but British Columbia was no sooner proclaimed a colony than it became a diocese of the English Church. An endowment having been provided by Miss (now the Baroness) Burdett-Coutts,* Bishop Hills was consecrated to the see in 1859 [1].

IN response to applications made by the Rev. Mr. Bayley in 1854 and the Bishop of Rupertsland in 1857, the Society in the latter year set apart funds for establishing a "Mission to the Heathen" in Vancouver's Island [2].

Its first Missionary, the Rev. R. Dowson, arrived on Feb. 2, 1859. At that time Victoria (V. I.), the capital of the colony, was "a strange assemblage of wooden houses, with a mixed population of every nation numbering about 1,500." Mr. Dowson found but one small village of Indians near Victoria, and the men were "idle and diseased" [3]. He therefore started "on a voyage of discovery to the north of the island, and so on to Fort Simpson upon the mainland." He sailed in a vessel of the Hudson's Bay Company, and for his "long and tedious journey" was well repaid by the knowledge he gained of the island and of "Indian life in its wildest and most natural aspect." Nanaimo, the next white settlement north of Victoria, had a population of about 160 whites and half-castes, with a few hundred Indians camped round. The "village or town" was "a most miserable affair, simply the wood cleared away and . . . small wooden houses . . .

* The endowment given by this lady included provision for two Archdeacons also [1*a*].

sprinkled . . . amongst the mud and stumps." The Hudson's Bay Company maintained a school there for the white and half-caste children, and Mr. Dowson held service in the building—"the room being quite full and the people exceedingly attentive." Previously the place had been only twice visited by a clergyman—chaplains from Victoria and a passing steamer. The Indians there were chiefly wanderers, "coming for a short time . . . to work at the coal mines and earn a few blankets and then taking themselves off again." Some distance to the south were numbers of Cowitchins, amongst whom a Roman Catholic missionary tried to live, "but as soon as he had no more blankets, calico, &c., to give them they drove him away." "Nearly all the different tribes" hated "each other." At Fort Rupert, 200 miles further north, there were about six whites—employés of the Hudson's Bay Company. Outside the fort were encamped a thousand Ouackolls, "the most bloodthirsty of all the Indian tribes on the North-West Coast." "Plenty of heads and other human remains" lay on the beach; "one body of a woman . . . fastened to a tree, partly in the water, and . . . eaten away by the fish." A short time before some canoes came in from a war expedition and landed a prisoner, "when all the other Indians rushed down in a flock from their houses and ate the poor wretch alive."

At Fort Simpson, on the mainland, there were about 20 whites, surrounded by the Chimpian tribe numbering 4,000, of whom several had been taught to read a little English by a C.M.S. schoolmaster. In contrast to the dirty houses of the Ouackolls, those of the Chimpians were "the best and cleanest" Mr. Dowson had seen. The houses of both tribes were "ornamented with grotesque carvings on the outside," . . . but they did not "seem to regard any of the figures as objects of reverence." Indeed, these Indians appeared to be "as totally without religion of any sort as it is possible for human beings to be." "Their only idea of the future" was "annihilation."

The Indians on the North-West Coast burnt their dead; those in the South placed the bodies in boxes on the surface of some small island. The Northern Indians were "very clever at carving," and "ingenious at almost any handicraft work," but frequently destroyed their property to obtain popularity. Among the Ouackolls it was not uncommon for a man to "kill four or five slaves at once, to show his contempt for his property," and they were "almost invariably eaten." All the Indians on the coast treated their slaves "very cruelly, and generally cut some of the sinews of their legs so as to lame them and prevent them from running away." The costume of the tribes generally varied little, "consisting of a blanket," and "red paint for the face" when they could afford it. The manner of inducting a medicine man into his office was also "much the same among all the tribes." The man went alone into the bush, without food, and remained several days; the longer the more honourable for him, as showing greater powers of endurance; he then returned to the village, and rushing into the houses bit pieces out of the people till he was completely gorged. Then he slept for a day or two, and came out a "duly accredited medicine man." But the medical profession was not a safe one, the death of the patient being "not unfrequently followed by the shooting of the medicine man." These Indians had "little knowledge of the

healing" art. When a man was sick they laid him in a corner of the house, stuck several poles around him, and hung them over with feathers stained red. The medicine man then came with a large rattle, made of a hollow piece of wood filled with pebbles, and generally carved in the shape of a hideous head, which he rattled incessantly over the patient's head, howling meanwhile, the supposed effect being "to drive away bad spirits." In their natural state the natives were "subject to very few diseases," but those which the white man had "introduced among them" were "destroying some of the tribes very rapidly" [4].

On his return from his expedition to the North Mr. Dowson took up his quarters temporarily "in a little dilapidated school-house belonging to the colony," about four miles from Victoria, and made preparations for establishing himself in one of the Indian villages. He tried in vain to find any European who was both able and willing to teach him anything of the native language. As a rule the only means of communication between the Indians and whites was Chinhook—a jargon of "little use except as a trading language: it consists nearly altogether of substantives, and has no words to express thoughts except the most material and animal wants." Chinhook acquired, the Missionary began the study of Cowitchin by having a native to live with him. The first he tried soon went away without notice, and a few days afterwards was glorying "in all his original dignity of paint and feathers." A yet greater discouragement than this was the "utter indifference, if not something worse, of the white settlers towards the welfare of the natives." Personal kindness Mr. Dowson received abundantly, but it was "to the English stranger and not to the Indian Missionary." Almost everyone laughed at the "idea" of his "teaching Indians," saying there was "no good in them and no gratitude"; and frequently it was remarked that "they ought to be rooted out like tree-stumps" [5]. In this respect the Americans were the worst offenders, and the feeling was reciprocated. The Indian freely imitated "the white man's vices." In his first report to the Society Bishop Hills wrote:—

"I saw an Indian running round and round in a circle. He was intoxicated and almost a maniac. I listened to the sounds he was shouting. They were the words of a blasphemous and obscene oath in English! It is a common thing for Indians, even children, to utter oaths in English. Thus far they have come in close contact only with our vices. We have yet to bring amongst them the leavening blessing of the Gospel of Christ" [6].

Owing to the illness of his wife the first Missionary was obliged to return to England in 1860, but during his short stay Mr. Dowson had succeeded in gaining the confidence of the Indians around him, and proving that they were capable of receiving good as well as bad impressions. "You teach savage good—savage's heart good to you," was the expression of an Indian on experiencing, probably for the first time in his life, Christian sympathy and love. A knowledge of medicine was of great assistance to the Missionary, and his reputation for doing good reached the Saanechs, whose three principal chiefs came to invite him to live among them, promising to give gratis, "plenty of good land to build a house upon, and that . . . not one of them would steal or do any wrong."

Mr. Dowson was able to be of some use to the white settlers also. Though "nearly all Scotch Presbyterians," they attended regularly, to the number of forty, some from a considerable distance, and joined "very heartily" in the "Church service" held in the schoolroom [7].

The second S.P.G. Missionary to British Columbia was the Rev. J. GAMMAGE, who was appointed to minister to the gold diggers [8]. When he arrived in April 1859 the gold-mining district was confined to the mainland, and extended 400 miles from Hope, on the lower Fraser, to the Quesnel River, in the north. The population consisted "for the most part of emigrants from California, a strange mixture of all nations, most difficult to reach" [9]. Everywhere in the colony a primitive style of life prevailed. Gentlemen cleaned their own boots, cut their own firewood, ladies were "their own cooks, housemaids, dressmakers, and almost everything else"; there were "no servants"; "even the Governor" had "no female servant in his establishment." The expense of living was great. In Victoria, water for drinking cost 6*d.* a bucket. The washing of clothes cost, in many cases, "more than the price of articles when new." No copper coin was in circulation; sixpence was the "smallest coin in use," and "no distinction" was made "between half-crowns and two-shilling pieces" [10]. In Douglas the population consisted of 8 Chinese, 7 coloured men (Africans), 14 Mexicans, 3 French, 8 Germans, 15 British subjects, 56 citizens of the United States—total 109 males and two females—besides the surrounding Indians. Mr. Gammage's ministrations were chiefly among the British and Americans, and the moving mining population. Generally they were men of the world, "very keen for gain . . . in many cases educated" in "secular knowledge," but "very ignorant . . . even of the principles or elements of Christianity." Few possessed a Bible, most of them did not know whether they had been baptized or not. Some had not attended any place of worship for ten years, and had "no idea of reverence." The blasphemous expressions freely used were "truly shocking." By gentle remonstrance this evil was checked, and the messenger, if not the message, was generally well received. A small room was opened for service, and on Sundays Mr. Gammage passed through the streets, bell in hand, calling the people from the worship of Mammon to the worship of the true God. Thirst of gold had in many instances absorbed "every moral quality that ennobles or dignifies humanity, leaving nothing but a dry and barren stock, which the spirit of God alone can vivify."

The Americans were "exceedingly bitter against the English"; very seldom could "even one of them" be prevailed upon to join in Divine worship. They, however, contributed towards the building of a church which was consecrated in March 1862. In it he "ministered for three years and proved with . . . his wife a great blessing to a township which without a Minister of God would have necessarily fallen into open licentiousness." He also did what was possible for the Indians, amongst whom prevailed great sickness and mortality, partly caused by "vices introduced by the white man." At a service held in 1861 the Bishop addressed 120 Indians in Chinook, a native girl interpreting [11].

Between 1860 and 1865 twelve Missionaries were added to the

diocese, and the following centres were occupied:—Victoria 1860, Hope 1860, New Westminster 1861, Nanaimo 1861, Alberni 1864, Saanich 1864, Lilloet 1864, Sapperton 1865, Esquimalt 1865, Leech 1865 [12].

In regard to "that very difficult circumstance" arising from "the mixture of race," the Bishop reported in December 1860 that even in this respect there was "encouragement and a foreshadowing of the gathering in of all nations to the fold of Christ by the way in which we are helped in our work by those who are not of our nation." In one place service was held first "in the upper room of the store of a Frenchman," and afterwards "at a German's," and a Swede joined the Committee for building a church. "In another place a Swede offered the land for a church." In a third "two Norwegians joined with three others in presenting" a parsonage house. "A Chinese merchant gave £15 to two churches, and twelve Jewish boys" attended "the Collegiate school" [13].

Writing in 1862 Archdeacon Wright said:—

"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, rector, choir, and all that is necessary for decency and order" [14]. In summarising the work on the mainland the Archdeacon wrote in 1865:—

"How has the Gospel been presented to the Colony of British Columbia, in which four of the Society's Missionaries have been steadily engaged? I answer, it has been offered liberally, most liberally, to the household of faith. In every place where men have gathered, there a house of God has been erected, and a resident clergyman stationed. At Langley, Hope, Yale, Douglas, Lillouet, Cariboo, Sapperton, and in New Westminster, houses of God have been built. . . . Five of those churches have been served by resident ministers, whose work it has been to deal with souls gathered together from various nations of the earth, of all creeds, and no creed. Many who once had a creed and a love of God, by long wandering have lost their faith and forgotten their God. . . . The general influence of the Church upon the white man has been great, and with the red man not a little has been effected" [15].

Among the Indians in Vancouver's Island the Rev. A. C. GARRET* organised a Mission at Victoria in 1860. His greatest difficulty was the contaminating influence of the white man, who carried on a traffic "in poisonous compounds under the name of whisky," whereby the Indians died in numbers and the survivors fought "like things inhuman." Now and then a vendor was caught and "fined or caged," but another filled his place and the trade proceeded. At times the camp was "so completely saturated with this stuff that a sober Indian was a rare exception." The women were worse than the men, and girls from ten to fourteen little better than their elder sisters. The Mission comprised a small resident tribe (about 200) of "Songes or Tsau-miss, belonging to the great family of the Cowitchins." These

* Now Bishop of Northern Texas, U.S. [See p. 882.]

Indians were a "most besotted, wretched race." Their language was soon acquired, but besides these there were "Bill Bellas," "Cogholds," "Hydahs," "Tsimshans," and "Stickeens" constantly coming and going for the purposes of trade and work; and as six different languages were spoken the Missionary was obliged to use Chinhook, into which he translated portions of the Liturgy. Mr. Garret's labours at this station were successful beyond expectation. In one year nearly 600 Indians, men and children, received some instruction in his school [16]. He also founded a Mission in the Cowichan district both among the whites and Indians. The Indians there were ready to receive the Church "with open arms." "They prayed, they entreated" Mr. Garret "to come at once . . . and build a house on *their* land." But while having confidence in the Missionary they were cautious in welcoming the white settlers.

"If we go and take your blankets or your cows," they said, "you will lock us up in gaol; why then, do you come and take our land and our deer? Don't *steal* our land; *buy* it, and then come and our hearts will be very happy. But do not think us fools. We are not very poor. See, we have plenty of boxes filled with blankets. Hence if you want our land, give us a 'little big price' for it. We will not steal your pigs or your asses, but don't you steal our land" [17].

The Church at least dealt honestly with the natives. Land was purchased and a Mission organised with a resident Missionary (the Rev. W. S. Reece) in 1866 [18].

Of Nanaimo (also on Vancouver's Island), where the Rev. J. B. Good was stationed in 1861, the Bishop reported in January 1863: "There is now a church, parsonage and school for the whole population and a school-chapel for the Indians, through his zealous exertions. I have, several times been present at interesting services at the latter, and have reason to think that a deep impression has been made upon the Indian mind" [19]. But so great were the demoralising influences produced by contact with the Europeans that the Indians were "apt to suppose the white men are all alike children of the devil in morals, however great they may be in other respects." It was therefore "something to be instrumental, under God, in pointing out to them a better way . . . to afford this ill-fated race examples of sober and godly living," which might "atone in their eyes to some extent for the bad and evil lives of those who call themselves a superior people." Mr. Good visited the Indians from house to house, worked for days in the Reserve, cutting roads and encouraging them to improve their dwellings and mode of living. He instructed their children, and every Sunday preached to the adults—at first in one of the Chief's houses and afterwards in a beautiful Mission chapel—to crowded congregations. The sick and dying were also cared for, and in one year he vaccinated hundreds of the natives: his treatment having "surprisingly good effects in the majority of instances" [20].

In 1866 Mr. Good was transferred to the mainland at Yale (on the Fraser River), where he had the care of a small English congregation and the neighbouring Indians. In 1867 he received an invitation from the Thompson River Indians, a tribe numbering 1,500. They had, after applying in vain for teachers of our Church, received occasional visits from Romish Missionaries. But "though they conformed outwardly to some of the rites of Roman Christianity," they "had a

superstitious dread" of the Priests, and "were, for the most part, heathens at heart." Many of them had visited Yale and had become interested in the Society's Mission there. One afternoon in the winter of 1867 a large body of them was seen approaching from the Lytton Road. "On they came, walking in single file, according to their custom, and headed by Sashiatan, a chief of great repute and influence—once a warrior noted for his prowess and cruelty. Gathering round the Church steps with heads uncovered, they stated their desire to be taught a better way than they had yet known. The deputation was followed by two others of similar character. Mr. Good thus gained some acquaintance with their language, and with the aid of an interpreter he translated a portion of the Litany into Nitlakapamuk and chanted it to them, telling them also of the love of God to man. While Mr. Good was awaiting the arrival of an assistant, Mr. HOLMES, to leave at Yale, the Indians sent him a message by telegraph urging him to "make haste and come." A few days after he met 600 of them at Lytton, who besought him "to come amongst them and to be their father, teacher and guide."

Pledges "to be true and obedient" were given on behalf of themselves and absent friends, who outnumbered those present. As the Missionary passed the encampments along the Thompson River, occasionally the aged and blind Indians were led out to him, so that he might give them his hand [21].

In May 1868 the Bishop visited the Indians. At Yale he preached to 380, under the care of Mr. Holmes, who already had obtained a surprising influence over them. On the way to Lytton, where Mr. Good had removed, the Bishop was met by the Missionary and sixty mounted Indians, "representatives of many tribes and all catechumens in the Mission. . . . The chiefs were decked in every colour and grotesque array." To some of them the Bishop had often in former times spoken about God and the Saviour; but he "never hoped to behold this scene, for its remarkable feature was that they had all now accepted the teaching of the Minister of Christ and had put away the prominent sins of heathenism. Men whose histories were written in blood and sorceries had become humble and teachable disciples of the Lord Jesus." On entering Lytton the Bishop had to shake hands with 700 Indians, "who were all adherents of the Mission and many had come . . . even 100 miles" to meet him. The Church was thronged by hundreds, old and young. After one of the services four catechumens were received, one of whom had been "a notorious sorcerer steeped in crimes. He was grey-headed, and on his knees, in the presence of the people," he "confessed his deeds, renounced his errors and expressed penitence." As each catechumen was received the whole congregation rose and sang in their own tongue the Gloria Patri. At an evening meeting of catechumens there were 250 present, mostly men. The subject of the Missionary's instruction was duty to God. After the Bishop had finished examining some of the catechumens, Spintlum, the chief, rose to speak.

"He said the people had not answered well. They knew much more. He would speak for them and tell . . . what they knew. He then, with real eloquence and expressive and graceful gesture, told the sacred story of religion. He began with the Fall, mentioned some leading facts of the Old Testament; spoke of the

great love of God in sending His only Son, and then gave a description of the life of Christ, who had sent His apostles to preach the Gospel to all nations. Then addressing the Missionaries, he said: "You all are come to us because God has sent you. You have brought us the knowledge of the truth. We have had others among us, and listened to them, but we cannot follow them, for they do not teach us right. They only brought us little crosses, but you have brought us the Holy Bible, the Word of God. We earnestly pray you continue to teach us. We shall never be weary of hearing God's Word."

During his visitation the Bishop met twenty-two chiefs, nearly all of whom were catechumens. In all there were 580 accepted catechumens at Lytton, and 180 at Yale—"representing . . . about 1,500 declared adherents of the Church of England." Baptism was preceded by probations varying "from two years and upwards." "Magistrates, Hudson's Bay Company officials, settlers and traders," as well as the Clergy, bore testimony to the beneficial influence of the Missions, under which "whole tribes and families" were seen "giving up evil practices and heathen customs . . . and seeking instruction in the Will of God." Many of the converts regularly attended Sunday service from distances extending from ten to fifty miles; and gambling, "an inveterate practice, in which relatives have been deliberately sold into slavery, . . . almost ceased" [22].

In 1871 the Bishop laid the foundation of a new church at Lytton, dedicated to St. Paul (by which name the Mission has since been known), and in the next year he baptized twenty-six Indians, after "a searching examination and investigation of character." A proof of the sincerity of the tribe was that whereas in times past they had "lived wild, lawless lives, and were continually being brought before the magistrates for wrong doing," in 1872 there was "a total absence of crime amongst them" [23]. The Indian converts indeed, by their consistent Christian lives, were frequently a rebuke to the Europeans. Thus from Yale Mr. Holmes reported in 1871 "that while Good Friday was religiously observed by the Indians," who crowded the church, "the Christian whites . . . seemed too eager after the things of this life to cast a look toward the great event of that day" [24].

During two episcopal visits to Lytton in 1873-4, 245 Indians (of whom 206 were adults) received baptism, most of them at the hands of the Bishop. On the second occasion 116 were confirmed. Meanwhile (in 1873) Mr. Holmes was transferred to Cowichan and Yale was united to St. Paul's Mission [25]. This addition to a district already extending over 100 square miles [25a] added greatly to the task of seeking out the remaining heathen, but the pastoral work itself proved a powerful evangelising agency, and many who at first held aloof were by it drawn into the fold. At Lytton in 1877, after an address by the Bishop, "two sorcerers . . . came forward confessing their sins and desiring baptism. One of them declared that . . . during the past 12 years he had seen first the Clergy, then the Word of God, then the House of Prayer, then Sacraments and he could no longer resist; he had long been convinced of the weakness and inferiority of heathenism, and now he declared his conviction before his assembled brethren" [26].

In 1879 the mainland of British Columbia was formed into two new dioceses—New Westminster in the south and Caledonia in the north—and the original See of British Columbia limited to Vancouver's Island and the adjacent isles. As far back as 1867 Bishop Hills testified that the Society's aid had "been productive of vast

benefits to the inhabitants" of the colony, and without it, "humanly speaking, we could have accomplished but little indeed" [27]. On the division of the diocese it was thought wise—considering the more pressing calls from other quarters—to withdraw assistance from Vancouver's Island, where for more than twenty years the Society had laboured to plant Missions amongst the natives and settlers. Since December 1881 the Diocese of British Columbia has therefore not received any financial help from the Society other than that afforded by two grants of £300 each in 1889 and 1891 towards a Clergy Endowment Fund* [28]. In the Diocese of New Westminster, which the Society assisted to establish by guaranteeing the maintenance of the Bishop until an endowment had been provided,† Bishop Sillitoe found, as "the fruits of the Society's work," that the Church had been "planted," and had "taken root, in four districts, each of them as extensive as an English diocese, and in every instance" he believed the plant was "a healthy one," which with cultivation would "grow into a productive tree." The Indian Mission at Lytton and Yale numbered a "Church body" of "600 souls and 135 communicants." [29]. The reorganisation of the Mission under two Missionaries in 1884 led to corresponding results, and by 1889 the number of Christians had more than doubled. Much of this progress is due to the labours of the Rev. R. SMALL [30].

Besides its work among the Indians and the colonists the Society sought to establish a Mission specially for the Chinese in British Columbia, but the difficulty of obtaining Chinese-speaking teachers prevented much being done for these people previous to the appointment of the Rev. H. H. Gowen in 1892 [31].

An instance of the respect with which the Church of England is regarded was afforded by the arrival at Yale in 1880 of a Chinese family, who "brought with them strict injunctions from the Chief Pastor of a German Mission" in Hong Kong, "to ally themselves with no Christian body but that of the Church of England. This injunction they faithfully observed by putting themselves under the charge of the Church Mission" [32].

To the Diocese of Caledonia the Society, on the invitation of Bishop Ridley, extended its aid in 1880 by providing funds for the support of a Missionary to work among the gold miners [33]. But the grant was not made use of until 1884, when a beginning was made (by the Rev. H. SHELDON) at Cassiar, the headquarters of the Mission being soon removed to Port Essington [34]. Mr. Sheldon's duties often took him into danger, and his self-denial kept him "as bare of anything approaching a home, or the comforts of a home, as gold fever can the most enterprising of miners" [35].

In his first year Mr. Sheldon secured the building of a church, "the first place of worship of any kind ever erected for the white men on the coast." They had "now got into the way of attending church most regularly," on Saints' Days as well as Sundays. The district under his charge embraced "the whole of that part of the diocese situated on the mainland of British Columbia." He found the mining

* See addition on p. 191e.

† For the first nine years Bishop Sillitoe was partly supported by an annual grant from the Society, which has also contributed £1,032 to the episcopal endowment [29a].

camps "more or less, a scene of wickedness . . . gambling, blasphemy, drinking and prostitution" being carried on "to a fearful extent." Such was the state of Lorne on his visiting it in 1885; but his "own people" rallied round him, "and by the second Sunday the place was reduced to something like order, and on an average twenty men attended the services" [36].

No wonder the Missionary had to contend with infidelity and indifference, when, "from the first establishment of the Missions on this coast in 1859, the white people" had been "carefully left to themselves and until the Bishop's arrival . . . in 1879 *there had never been a service held for them by any Missionary on the coast*" [37].

On this subject the Bishop added in 1886 that "this summer, for the first time, a clergyman of our Church" (Mr. Sheldon) "has ministered to the scattered groups of our countrymen from the coast to the Rocky Mountains." An idea of the travel involved could only be formed by sending a Missioner from London to Durham, thence to Carlisle, Inverness, and Aberdeen. "He must go on foot, avoid roads, bridges, everything of human construction, see no living soul between the points" named, "carry his own kit, have a foreigner to carry his food for the way and be pestered by mosquitoes night and day" [38].

Mr. Sheldon appears to have been the only qualified medical man available for most of the population, and the knowledge of medicine was "a great power" for doing good. Besides his ministrations to the whites he had "a considerable amount of Indian work," conducted in the Zimshean language; and in the services held by him were to be seen the whites and Indians kneeling "side by side at God's altar." This union in worship is great gain to the Indians, because "the example of the whites is a power among them" [39]. The Missionary's sojourn in the mining camps proved a great check to wicked practices. Marriage began to take the place of concubinage, and sobriety to gain ground among those whose drinking habits formerly knew "no restraint." "I rejoice to see this improvement among these early settlers" (wrote the Bishop from Metlakatla in 1886), "for it is laying a good foundation for the future. Among the white population the Society's grant is proving a potent factor in promoting their well being and religious life" [40].

After two more years of zealous and faithful labour Mr. Sheldon was called to lay down his life. On February 20, 1888, he embarked at Port Essington in a canoe, intending to minister to the sick settlers some 40 miles distant. With him were four Indians. When nearly half way to Fort Simpson the canoe was struck, split, and capsized by a squall. All were drowned except an Indian lad. He says that though Mr. Sheldon's flesh was torn from his fingers (while clinging to the canoe), he "did not cry out. He only prayed for us boys. He asked the God of heaven to save us" [41].

His successor, the Rev. M. BROWNE, reported in 1889 that Mr. Sheldon "began a work which is to-day a star of grandeur always assuming larger dimensions as we travel for thousands of miles through Cassiar and Babiu regions. No pen can describe his matchless worth, and no tongue tell the tale of woe which his death effected. As a parish priest his walk of life was a silent sermon daily to his people,

and his medical ability bestowed consolation and health where for years no one appeared to protect either body or soul." The work of the Mission is "grand, noble and dangerous," and Mr. Browne had narrow escapes on the water, and on two occasions "had to remain for three days and two cold nights without food or shelter under heavy rain." In answer to appeals from him and the Bishop for a suitable boat, which would prevent "unnecessary sacrifice of life," and for additional workers, a lady in England has supplied the means (£80) for meeting the former want, and the Society has provided for the employment of a second Missionary [42].

Already (in 1889) the church and parsonage at Port Essington have been enlarged, and a school-house and teachers' residence have been provided; and there are "overflowing congregations" and "good Sunday schools and day school well attended." Many of the poor people "sold their trinkets to contribute to . . . Church expenses." One old woman offered a ring, and an Indian "his best blanket" [43].

CALEDONIA DIOCESE (1892-1900).

Notwithstanding frequent interruptions from changes in the staff (1890-94), the work in the Port Essington Mission has continued to grow. In 1892 there were six branches besides a new centre at Gardner's Inlet, some 120 miles distant; while at Port Essington itself every white man, excepting two, had by 1894 been brought to attend church [44-47].

By the labours of the Rev. B. Appleyard and his wife the work has since been greatly strengthened and extended. The former at once won the respect of the whites and Indians, while Mrs. Appleyard, a trained nurse, and acquainted with the native language, is to the Indians his "interpreter and curate"; to the Chinaman and Japanese, while attending to their bodies, a messenger of God; to the white people she is rector's wife; to the sick, often doctor and nurse; and friend to all." In the winter the population is small, but in the summer Port Essington becomes the centre for a conglomeration of races engaged in the salmon fishery business—Europeans, Indians, Chinese, Japanese, half-breeds, &c. "Spiritually the Indians are the life of this country" (wrote Mr. Appleyard in 1897), "the whites, as a class, are lukewarm" [48]*.

While Mr. Appleyard was acquiring the language of the Indians, he seldom read the lessons or preached to them in church, having native lay-helpers for this work. The preacher was instructed in a sermon which he presented in Indian style. As a proof of the abiding effect of the teaching given in the Mission, the Bishop of Caledonia related

* A sailor who had "tasted of every sensual vice, and who had a conscience rendered almost nerveless and dead," went to the missionary for instruction and help with a view to baptism. When asked where he had obtained these desires for a new life it was found that they had come from the evangelistic work of the Indians [49].

in 1896 how three Indians sought his sanction and advice for the formation of a branch of the Diocesan Church Army, an institution which has done much good in reviving the hearts of the slow and reclaiming the backsliders. In their interview they thus introduced their subject :—

“ Chief, Bishop, the work of God is no light thing. All parts are weighty. Small things are parts of great things. Little things differ not from large in things of God. He makes no distinction; therefore we may not. If otherwise, thou wilt explain. In our ignorance so we think, and therefore so we speak. But if we err, thou hast seen more winters than we have, and knowest all the wisdom of the ancients, and wilt instruct us. Whatever thou sayest we will do. Now Chief! Bishop! listen!

“ Why should souls die? Why should they be shut out from God? He opens the door—why should the devil close it? We will go against him; we will cry out to souls; we will weep; we will fall low for them to walk over us. Why should walls shut in good news? May not men standing on the streets hear it? Where Jesus walked let us walk. He spoke with the sun looking down, with the gale roaring, when the stars gave their brightness, when His disciples saw the waves filling their canoe ” [50].

It is questionable whether any Bishop mixes with the Indians more, with a view to raising them, than Bishop Ridley does. He tells of a wonderful transformation wrought at one place in his diocese where “ a missionary fresh from an English parish asked in plaintive tones if those were the people he had to work among,” and on being told that they were “ the raw material,” added, “ then I may as well go home again.”

Another noteworthy transformation occurred in 1898, when hearing that an Indian lad was to be killed by a tribe of heathen Tahltans, for supposed witchcraft, Mr. Appleyard, taking a British flag, went boldly to the encampment, and for an hour pleaded for the life of the lad. On the one side hung the ingrained superstition of generations, intensified, if not justified, by the right of revenge; on the other side the law of the intruding white man, and of an almost unknown God. In the end, after all had spoken, the chief addressed the council, and then turning to the missionary he said: “ Your words are good, take him away, he is yours.” The lad was placed under Christian training, and it is hoped that he will some day become a missionary to his countrymen [51].

The Bishop asserted, in 1897, that “ the Christian Indians ” in his diocese are “ morally better than the gold miners.” He has spoken this repeatedly without reproach* or contradiction before men who once held the opinion that “ only dead Indians are good.” The most reasonable objection the working white man can bring against the Christian Indian is that the once despised savage is now his equal in the chief industry in the diocese. The Bishop adds: “ As the power of Christ’s story arrested the minds of these interesting people, crime diminished; instead of a race hatred that threatened the civil power,

* The Bishop’s regard for, and labours among, the white miners prove that he is far from being prejudiced against them, and he urges “ the weight of responsibility of Englishmen abroad among subject and inferior races in trying to be their true friends in all peace and purity ” [52a].

unfeigned loyalty has sprung up, so that the Christian Indian may be relied on should public peril arise" [52].

Besides the permanent Mission stations in Caledonia Diocese, there are districts which are visited by the missionaries in the summer for the purpose of ministering to the miners. At Dease Lake, in the Glenora district, a log church was built by the Rev. H. Sheldon, probably about 1886. Glenora, which is on the Stickine river, some 150 miles from the coast, was formerly an Indian trading post.

In 1898, when the Stickine river was becoming the favourite route to Klondyke, the Rev. B. Appleyard and the Bishop of Caledonia spent some months in ministering to the miners at Glenora. For the lack of such work, Wrangel, an American town on the route, had become "quite unfit for a lady to enter," though before the white man came a woman could have walked unprotected through "heathen" Wrangel without being insulted. In the case of Glenora the Church was first in the field, with nothing lacking to meet all the religious needs of the floating population, and the work rallied the Church people, and drew the majority of the other religiously-disposed persons to the services. One man, who, believing "the Church of England was dead in this country," had gone for a walk, was surprised half an hour later to find "a Bishop and a priest holding church in our midst." Another, seeing the same, immediately ran to his friends, calling them to come quickly. A third, an African mineowner, said, "Well! well! how is it we cannot get away from the old Church?" and two young men, hearing of a celebration for the Sunday morning, walked thirteen miles on the Saturday in order to be present at Holy Communion. So highly were Mr. Appleyard's services appreciated, that over forty men, from various parts of the world, joined in sending an address of thanks to the Society for the privileges which they had enjoyed [53].

Similar work was begun in 1899 on the new goldfields in the Lake Atlin and Lake Bennett districts, by the Rev. B. Appleyard and the Rev. F. Stephenson. A part of the Lake Bennett field is in the Diocese of Selkirk, but for the sake of convenience the whole of the work is under the superintendence of the Bishop of Caledonia, who celebrated his sixty-fifth birthday by taking part in opening the Mission.

The cost of living at Atlin is great, and in order to maintain himself and family Mr. Stephenson, who had kept his difficulties to himself, was driven in 1900 to work as a carpenter three days a week, at \$6 a day, for about a month, when his congregation relieved him of further necessity [54].

Fort Simpson (formerly visited by the Rev. H. Sheldon) received a resident missionary in 1892, the Rev. T. C. P. Pyemont. Under the Rev. F. Stephenson (1894-99) and the Rev. W. Hogan (1899-1900) the work has been greatly strengthened and extended, the district including representatives of many nations, even Russians, Patagonians, Japanese, and negroes [55].

"The native Indian members of the congregation have at times been "disturbed by the Salvation Army work" [56].

In 1897 the Society contributed £200 from the Marriott bequest

towards the erection of a hospital at Claxton for the reception of the sick from among the Indian, Japanese, Chinese, and white population [57]. The institution was erected as a memorial to Mrs. Ridley, the Bishop's wife, who died on December 6, 1896, leaving a record of missionary spirit and devotion rarely equalled. On one occasion a clergyman and his wife, placed in a remote Mission on the Skeena river, recoiled from the horrors of savage life and suddenly left for England. To save the work from collapsing (no one else being available) Mrs. Ridley, taking a year's provisions, went herself—a dismal journey of fifteen days, camping and sleeping on the snow being but the least of the discomforts—and for a year dwelt among the Indians and miners, the only white woman within 170 miles, her entire household consisting of two Indian schoolboys. Such was her isolation that the Bishop visited England and returned—travelling 14,000 miles without her knowing it. When she left, “the miners said she was the best parson they ever had,” and the Indians called her “mother” to the day of her death* [58].

The only efforts for the evangelisation of the Japanese in British Columbia as yet reported to the Society are (1) visits to a Japanese settlement about nine miles from Fort Simpson (begun by the Rev. F. Stephenson about 1894); (2) the teaching of a young Japanese named “Ennyu,” employed as cook by the Rev. B. Appleyard, of Essington. Ennyu's conversion, in May 1898, was reported by Mr. Appleyard as the “first fruits in the diocese” (Caledonia) from among the Japanese, and it is hoped that he will become a missionary to his countrymen; (3) classes held for the Japanese at Sapperton, in New Westminster Diocese, by the Rev. J. H. Davis, 1899–1900 [59].

NEW WESTMINSTER DIOCESE (1892–1900).

After helping the diocese through a financial crisis by accepting (in 1896) the Archdeaconry of “Columbia,” in New Westminster Diocese, the Ven. R. Small resigned that position in 1897, in order to again devote himself exclusively to the Indian work, and was appointed Archdeacon of Yale, with jurisdiction over the Indian Missions generally in the diocese. The Indians under his care occupy both banks (1) of the Fraser river from Chilliwack to Lillooet (140 miles), and (2) of the Thompson river from Lytton to Ashcroft (48 miles), and (3) of the

* In memory of Mrs. Ridley a Mission to the Indians has been started at Tahltan, on the Stikine river; at present it is not maintained by any Society, but some friends of the Bishop contribute to it, and the Rev. F. M. T. Palgrave has worked for over two years at his own expense [58a].

In support of the view that “Missions are the miracle of the century,” Bishop Ridley states that in places in his diocese where at one period missionary labour appeared to be fruitless there are now no heathen. Not long ago was witnessed the “miracle” of converted heathen standing round and praying while their unconverted brethren destroyed their church by fire. The conduct of the converts had a tremendous influence on the heathen, and the very man who fired the church was led to join the Bishop in measuring out a site for a new church [58b].

Nicola river from Spence's Bridge to Nicola (60 miles), making in all a distance of 248 miles to be visited. Lytton remains the central station, and the establishment there of a Cottage Hospital and a Boys' Industrial School, and of a Girls' School at Yale (which is under the "Sisters of All Hallows"), completed the organisations so far as institutions are concerned.

The influence of thoughtless and vicious whites has had a lowering effect on the Indians, but the native Church members furnish examples of devotion and reverence, and they will still travel long distances in order to be present at the services. In August 1898 the Indians who were fishing on the coast were gathered together by Archdeacon Small for a Sunday morning service and celebration of the Holy Communion in the Cathedral at New Westminster [60].

"Foreign Missions" have been brought to the very door of the Church in British Columbia by the immigration of Chinese, who are scattered all over the Province. They come from the southern part of China, chiefly Canton Province, and most of them speak Pun-ti, and a few Hak-ka. They belong generally to the low coolie class. In the winter most of them are in the towns; in the summer they will be at the canneries, or the mines, or the sawmills. In religion, from external signs, they seem to worship Mammon and little besides; to quote from a report in 1893:—

"For the most part, with much superstition, the Chinaman has little religion. He fears devils, tosses his lucksticks, burns red paper to scare the evil spirits away, feasts at the graves of his friends, but he seeks no bond of fellowship with any higher Power as a relief to the grinding toil of this earthly life. Thus the call of Christ, 'Come unto Me, all ye that are weary and heavy laden,' comes, when it is heard, as a new and wonderful revelation" [61].

How to bring home to them effectively this loving invitation was a problem which had engaged the Society's attention for some time, but until 1892 the efforts made in the Diocese of New Westminster had been confined to somewhat spasmodic exertion in the parishes of Christ Church, Vancouver, and Holy Trinity, New Westminster, where night classes for secular instruction were held, those under the Rev. H. B. Hobson (Vancouver) being specially successful [62].

In 1892 the work was organised as a Diocesan Mission to the Chinese, and placed under the charge of the Rev. H. H. Gowen, an experienced and zealous Missionary from Honolulu. To assist unity of feeling, and unity and economy of effort, a Diocesan Chinese Mission Aid Association was formed for promoting fellowship of prayer, almsgiving, and work among all interested in the evangelisation of the Chinese, and it is hoped that the work begun in New Westminster and Vancouver may spread throughout the diocese, which, in 1900, contained about 9,000 Chinamen. The formation of properly organised congregations will be a work of time, not only on account of the slow fruition expected, but also because the migratory habits of the Chinese scatter the converts almost as soon as they are made. Out of five Chinamen baptized in one year, four soon moved to other parts of the world, of course taking with them strength for other Mission fields, but delaying the building up of a congregation in the place they had left [63].

While the Indian and Chinese* work was being developed, the Church under Bishop Sillitoe's rule was making great efforts to provide also for the spiritual needs of the white settlers attracted by the mines and various industries opening up in the Colony. The severity of the work at length proved too much for one who was zealous and unsparing in his labours, and the Bishop died at his post on June 9, 1894, after fifteen years' devoted service, the immediate cause of death being pneumonia [64].

His successor, the Rev. J. Dart, D.C.L., was consecrated in St. Paul's Cathedral, on St. Peter's Day, 1895 [65]. He arrived in his diocese at a time when the Episcopal income was practically *nil*, and the nineteen clergy were dispirited and divided. The Bishop (who brought with him experience gained in Colombo and Nova Scotia as well as in England) met all his difficulties with unflinching courage and unceasing work. He could not, however, have retained his position but for the Society's help given to tide over the period of non-productiveness of the Bishopric endowment, a period shortened by a fire in the city of New Westminster in September 1898, by which some unprofitable house property, representing a portion of the endowment, was exchanged for insurance money [66].

The first four years of Bishop Dart's episcopate witnessed a great extension of the Church among the settlers, and in 1899 East and West Kootenay and the Okanagan Valley were formed into a separate diocese, called Kootenay, which is to remain under the Bishop of New Westminster until provision has been made for a second Bishop. The new diocese, the See city of which is Nelson (with St. Saviour's Church as pro-Cathedral), began with seventeen clergy and sixty-four congregations, and its first Synod met on May 31, 1900 [67].

A most satisfactory feature of this progress has been the growth in self-support. In 1893 it was found that the Society's grant to Kamloops could secure the maintenance of four clergymen instead of one, and the policy of stimulating local efforts has been continued by Bishop Dart with excellent results, there being nine self-supporting churches in the diocese in 1898 [68].

One of these—Rossland—is mainly due to the self-denying labours of the Rev. H. Irwin, who gave up his living in Ireland in order to plant the Church among the rough miners there [69].

The diocese owes much also to the great energies and capacity of Archdeacon Pentreath, who succeeded to the Archdeaconry of "Columbia" in 1897, and in 1899 (during the absence of the Bishop for the purpose of raising funds for Missions) took charge of the diocese as Commissary-General [70].

* Although the Chinese work in the city of New Westminster had to be discontinued for some years through stress of circumstances (the departure of Mr. Gowen, &c.), it has been lately revived by Bishop Dart with encouraging prospects. The Bishop says that it would be difficult to find in the whole field of Heathen Missions a more favourable opportunity than is to be found among the Chinese of British Columbia.

BRITISH COLUMBIA DIOCESE (1892-1900).

The Society's aid to this diocese, which had been discontinued in 1891, was renewed in 1898 in the form of a grant for the establishment of a Mission to the Chinese, of whom there are some 5,000 in the diocese. Under the Rev. J. Grundy (of 17 years' experience in China), the Mission has been well begun, and it is hoped to connect it with the Diocese of New Westminster and Caledonia, with a view to the organisation of the Chinese work in the whole Province of British Columbia [71].

Bishop Hills,* the pioneer of British Columbia, who resigned in 1892, was succeeded by Dr. W. W. Perrin (consecrated in Westminster Abbey on the Feast of the Annunciation, 1893). The diocese still retains its original name of "British Columbia," legal difficulties standing in the way of a change of a title which is now a misnomer [72].

* Bishop Hills died in England in 1895.

(For *Statistical Summary* see p. 192.)

192 TABLE ILLUSTRATING THE WORK OF THE SOCIETY IN

(1) The Field and Period	(2) Races and Tribes ministered to	(3) Languages used by the Missionaries	(4) No. of ordained Missionaries employed (European and colonial)
NEWFOUNDLAND (WITH NORTHERN LABRADOR) 1703-5, 1726-1900	Colonists (Christian and Non-Christian) .. { Esquimaux (Christian and Heathen) }	English Irish English	210
THE BERMUDAS 1822-70	Negroes (Heathen and Christian) Mixed or coloured races (Heathen and Christian) Colonists (Christian)	English English English	12
ECVA SCOTIA, 1728-43, 1749-1900; CAPE BRETON, 1785-1900; AND PRINCE EDWARD ISLAND, 1819-1900	Colonists (Christian and Non-Christian) .. { Indians: Mickmacks, &c. (Heathen and Christian) .. { Negroes (Christian and Heathen) }	English, German, French, Breac, Gaelic Mickmack English	268
NEW BRUNSWICK 1783-1900	Colonists (Christian and Non-Christian) .. { Indians: Mickmacks } (Christian and { Marashites } Heathen) { Carabous, &c. } Negroes and Half-castes (Christian and Heathen)	English & Danish Mohawk Mickmack English	227
LOWER OR EASTERN CANADA, QUEBEC PROVINCE (WITH SOUTHERN LABRADOR) 1759-64, 1777-1900	Colonists (Christian and Non-Christian) { Indians: Esquimaux } Heathen and Christian .. { Abenaguis }	English German	312
UPPER OR WESTERN CANADA, ONTARIO PROVINCE 1784-1900	Colonists (Christian and Non-Christian) .. { Iroquois or Six Nation Indians: } (Christian and { Mohawks, Tuscaroras, Onondages, &c. } Heathen) Ojibways, Ottawaahs, } (Heathen and Christian) Pottawottamies } Munsees or Munceys } (Heathen and Christian) Missisauquas } Negroes (Christian and Heathen)	English Mohawk Ojibway English	389
MANITOBA AND NORTHWEST TERRITORIES, CANADA 1850-1900	Colonists: British (Christian) { Russo-Germans " " { Germans and Hungarians " " { Danes and Swedes " " { French " " { Poles " " { Bohemians " " { Loelanders " " { Galicians " " { Half-breeds (Christian and Heathen) { Indians: Plain Crees, Swampy Crees, Sioux, Blackfoot, Peigans, Assiniboines, Saulteaux, Sarcees } (Heathen and { Christian)	English Russian and German German Danish French Russian Russian English English Cree, English, Saulteaux	202
BRITISH COLUMBIA 1859-1900	Colonists (Christian) Indians (Heathen and Christian): Thompson and Spuzzum { Cowichan (or Cowitchen) { Songes (or Tsau-miss) { Bill Bellas, Cogholds, Hydahs, Sticceens Shee Shats (or Shee Shaks) { Zimshians Giatkshans Tinne Half-breeds Chinese (Heathen and Christian) { Japanese (Heathen and Christian) }	English Nithkapamuk Cowichan and Chinhook* Tsamus and Chinhook* Chinhook* Shee Shak and Chinhook* Zimshian Giatkshian Tinne Chinese Japanese	67
TOTAL §	12 European Colonial races, 31 Indian tribes, also Negroes, mixed races, Chinese, and Japanese	20	1,597§

* Chinhook is a jargon used as a common medium of communication among the Indians.
 § After allowing for repetitions and transfers.

(6) No. of Central Stations as stated	(6) Society's Expenditure	(7) Comparative Statement of the Anglo-Can Church generally							
		1701				1800			
		Church Mem- bers	Clergy	Dio- ceses	Local Mis- sionary Effort	Church Members	Clergy	Dioceses	Local Missionary Effort
73	£1,891,154	*500	1	—		69,824	58 (40 S.P.G.)	1	Domestic Missions among the Colonists, and the Indians and Chinese in Canada, direct Foreign Mission Work in Japan, and support of the S.P.G. and C.M.S. Missions in Asia and Africa
9		—	2	1		10,627	10 (1 S.P.G.)	—	
99		—	—	—		77,702	125 (8 S.P.G.)	1	
111		—	—	—		46,768	77 (21 S.P.G.)	1	
166		—	—	—		70,429	201 (4 S.P.G.)	2	
294		—	—	—		297,825	575 (13 S.P.G.)	6	
128		—	—	—		70,000	187 (64 S.P.G.)	9	
41		—	—	—		23,000	77 (18 S.P.G.)	4	
921		£1,891,154	*500	[?]2	—	666,175	1,310 (169 S.P.G.)	†24	

* Approximate estimate.

† See pp. 763-4.

CHAPTER XXIII.

*THE WEST INDIES, CENTRAL AND SOUTH AMERICA
(INTRODUCTION).*

THE Society found the West Indies generally in possession of a Church Establishment which, though insufficient, yet for a long period afforded better provision for the ordinances of religion than existed in other parts of the Mission field. There were, however, certain calls and claims from this quarter which could not be disregarded. Beginning by aiding clergymen with books or passage money, between 1703 and 1710, the Society in the latter year became permanently connected with the West Indies by accepting the Trusteeship of the Codrington Estates in Barbados. The exercise of this trust was quoted by the Bishop of Barbados in 1861 as "a noble exception" at a time (extending over a century) "when the African race" (in the West Indies) "were even by members of the Church, almost entirely neglected" [1]. Extensions were made by the Society to the Bahamas in 1731 and to the Mosquito Shore in 1748. As early as 1715 the Society also sought to establish two Bishoprics in the West Indies, but its representations on the subject were not successful until 1824, when the Sees of Jamaica and Barbados were founded. [See pp. 201, 229, 744, 752.]

In urging this measure and the appointment of two Archdeacons in the previous year the Society laid stress on the claims of the slaves, which were obtaining some recognition in the House of Commons, and at the invitation of the Government it recommended "a further supply of not less than forty Clergymen . . . with an adequate body of Catechists and Schoolmasters," as "the smallest number that might produce any beneficial results" among "the negro population of more than 800,000 souls" [2].

By the abolition of slavery, which was accomplished during the next ten years, an immense field for Missions was opened in the West Indies and Guiana. Statements received by the Society in the autumn of 1834 showed "that an increased desire for religious instruction had been manifested by the emancipated negroes; that additional facilities for satisfying that desire were loudly called for; that the spiritual necessities of the people were already pressing heavily upon the means which the Clergy had at their command, and that those means were utterly insufficient to enable them to take advantage of the disposition which existed both among the proprietors and the working people, to receive from them the benefit of a Christian education for their children."

Under these circumstances, "a great and immediate effort" was made in behalf of the coloured population in the West Indies, &c. A negro education fund was opened, and between 1835-50 the Society aided by a King's Letter, Parliamentary grants, the S.P.C.K., the

Society for the Conversion of the Negroes [or the Christian Faith Society], and liberal contributions from persons connected with the West Indies, expended £171,777 on the erection of churches and schools, and the maintenance of clergymen, schoolmasters, and catechists.

STATEMENT OF THE NEGRO EDUCATION FUND.

Year	RECEIPTS						PAYMENTS									
	Donations		Parliamentary Grant		Total		Expenses		Missionaries		Churches and Schools		Teachers		Total	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.
1835	12,684	5 0	7,500	0 0	20,184	5 0	532	3 11	672	10 0	3,653	0 0	263	0 0	5,125	13 11
1836	6,042	1 11	7,160	0 0	13,202	1 11	66	11 6	2,252	14 4	3,851	5 9	2,098	18 3	10,267	9 10
1837	736	16 0	6,000	0 0	6,736	16 0	..	..	3,704	7 1	3,073	7 0	2,440	8 3	15,234	2 4
1838	..	..	7,000	0 0	7,000	0 0	..	..	3,974	16 8	13,290	8 0	3,194	8 4	21,059	13 0
1839	..	..	7,000	0 0	7,000	0 0	..	..	3,941	2 0	7,538	11 11	4,823	18 1	16,308	12 0
1840	..	..	7,000	0 0	7,000	0 0	..	..	3,462	5 9	6,685	19 2	7,216	14 11	16,354	19 10
1841	5,000	0 0	7,000	0 0	12,000	0 0	..	..	3,795	12 8	6,699	13 4	8,214	2 4	17,790	8 4
1842	..	..	5,500	0 0	5,500	0 0	..	..	3,577	12 1	4,223	6 8	9,291	0 1	17,091	18 10
1843	..	..	4,125	0 0	4,125	0 0	..	..	3,671	11 10	1,626	13 1	7,696	8 7	12,994	13 6
1844	..	..	2,736	14 0	2,736	14 0	..	..	4,072	18 9	1,916	13 4	5,701	16 1	11,691	8 2
1845	..	..	1,363	7 0	1,363	7 0	..	..	4,092	11 0	316	13 4	4,746	9 4	9,155	12 8
1846	..	..	..	..	..	..	..	..	3,733	7 6	335	0 0	1,737	11 1	5,865	18 7
1847	..	..	..	..	..	..	..	..	3,782	14 5	150	0 0	..	..	3,912	14 5
1848	..	..	..	..	..	..	..	..	3,057	0 0	35	0 0	..	..	3,092	10 0
1849	..	..	..	..	..	..	..	..	2,909	3 7	..	..	212	10 0	3,121	13 7
1850	..	..	..	..	..	..	..	..	2,346	15 0	..	..	512	10 0	2,861	5 0
	24,463	3 11	82,335	1 0	86,848	4 11	598	16 5	53,019	2 8	60,006	11 7	68,152	14 4	171,777	14 0
Add Grants from General Fund					84,929	9 1										
Grand Total					171,777	14 0										

With the exception of £7,282 allotted to Mauritius and the Seychelles, this sum of £171,777 (less £598 expenses) was applied for the benefit of the coloured population in the West Indies,* Guiana,* and Bermuda.*

The assistance thus rendered drew out a vast amount of local support, it being a condition that at least one-half of the salaries of the Missionaries and lay teachers should from the first be provided from other sources, and that eventually the entire charge should be undertaken by the Colonies [3].

Few Missionary efforts have produced such great results in so short a time as were effected by this movement. From some of the Colonies it was possible for the Society to withdraw all assistance at an early date, without injury to the work; in others it has been necessary to continue and renew aid from time to time, both in order to sustain Churches which otherwise must have sunk under disendow-

* Exclusive of Codrington Estates (£61,624) the total expenditure of the Society in these fields during the years 1835-50 was £172,053, which was distributed as follows:—Windward Islands (Barbados, £29,291; Tobago, £4,925; the other islands, £9,389) = £49,605; Leeward Islands, £20,262; Jamaica, £49,913; Bahamas, £8,153; Trinidad, £9,100; British Guiana, £38,609; Bermuda, £7,411. [For details see R. 1836-51, Statements of Account.]

ment,"* or rather the withdrawal of State aid, and to extend Missions among the native races, including the coolie immigrants from China and India [4]. The dioceses referred to in this section were in 1883 formed into the ecclesiastical "Province of the West Indies" [5].

Though the work of the Church of England in these islands and continents began before the formation of the several Sees—the local legislatures helping in some cases, but "the main and most continuous assistance" coming from the S.P.G. and the S.P.C.K.—yet, speaking generally, the period of organisation and development of the Church commenced with the establishment and later extension of the episcopate, and with the abolition of the slave trade and slavery. The last sixty years (1840–1900) as regards the work of the Church in this Province have been "a period of extension, crisis, anxiety, change, reorganisation, and then further growth under new conditions" [6].

CHAPTER XXIV.

THE WINDWARD ISLANDS.

THE WINDWARD ISLANDS embrace the southern group of the West Indies, viz., Barbados (which was made a distinct Government in 1685), St. Lucia, St. Vincent, the Grenadines, and Grenada. Tobago, formerly reckoned as one of the group, has since January 1889 been united with the Government of Trinidad.

BARBADOS (area, 166 square miles).—Some doubt exists as to when this island was discovered. The Portuguese are credited with being the first visitors, but their connection with "Los Barbados" as they called it (from its bearded fig-trees) was little more than nominal. In 1605 the crew of the *Olive* took possession of it in the name of "James King of England"; but the island continued, as they found it, almost uninhabited until 1625, when a settlement was formed by Sir W. Courteen, a London merchant, acting under the Earl of Marlborough, to whom James had granted it. The first chaplain was the Rev. Nicholas Leverton, of Exeter College, Oxford, but the discord and profligacy of the settlers moved him to throw up his charge in despair. The granting of all the Caribbee Islands to the Earl of Carlisle by Charles I. in 1627 led to the Earl of Marlborough relinquishing his claims for a consideration, and in 1628 a second party of colonists settled in Barbados. In the patent to the Earl of Carlisle the first ground assigned for the grant is "a laudable and pious design" on his part "of propagating the Christian religion" as well as "of enlarging his Majesty's dominions." By 1629 six parishes had been established; five more were added in 1645; and strict conformity with the Church of England was enjoined, neglect of family prayer or of attendance at church being made punishable by fines. Again, in 1661 an Act was passed "for the encouragement of all faithful ministers in the Pastoral Charge within the Island." All these provisions were to a great extent neutralised by the misgovernment of the Parochial Vestries. So tyrannical was their control that in 1680 only five clergymen remained in the island. Baptisms, marriages, churchings, and burials were "either totally omitted or else performed by the overseers, in a kind of prophane merriment, and derision . . . of the ordinances." By endeavouring to instruct the negroes the Clergy themselves were exposed to "most barbarous usage" and the slaves to worse treatment than before.†

ST. LUCIA (area, 243 square miles) was discovered by Columbus in 1502, when it was inhabited by Caribs, in whose possession it continued till 1635, when the King of France granted it to two of his subjects. The first English settlement, formed in 1689, was totally destroyed by the Caribs in 1640; the second lasted from 1664–7. Since that date, excepting for its neutrality 1723–44 and 1748–56, the island repeatedly changed hands between the French and English—the latter holding it for short periods only (1722–3, 1762–3, 1782–8, 1794–1801) until June 22, 1803, when it became permanently a British possession.

* The policy of disestablishment and disendowment was introduced into the West Indies at the end of 1869; but it has not extended to the island of Barbados.

† See *The Negro's and Indian's Advocate suing for their Admission into the Church*, &c. by the Rev. Morgan Godwyn, 1680

ST. VINCENT (area, 140 square miles) was discovered by Columbus in 1498. Nominal possession was assumed by the English in 1627, but in reality the island was left solely in the hands of the native inhabitants—the Caribs—till the next century, sometimes by arrangement with the French. It was assigned to the Duke of Montague by George I. in 1722, declared neutral in 1748, taken by the English in 1762, to whom it was ceded in 1763, and again in 1783, having been surrendered to the French in 1779. During the French Revolution the Caribs, excited by the French, revolted, and after ravaging the colony were removed in 1797, to the number of 5,080, to the Island of Rattan in the Bay of Honduras.

GRENADE (area, 133 square miles) was discovered by Columbus in 1498, it being then inhabited by Caribs. The French, who began to colonise it about 1650, extirpated the natives. The island was surrendered to the English in 1762, recovered by the French 1779, and restored to Great Britain in 1783.

THE GRENADINES are small islands lying between Grenada and St. Vincent, the chief being Carriacou and Bequia.

WITHIN two years of its establishment the Society was nominally brought into connection with Barbados by the will of General Codrington, dated Feb. 22, 1703, of which the following is a verbatim extract, now published for the first time by the Society:—

“I Christopher Codrington of Doddington in the County of Gloucester Esq. and Chief Governor of her Majesty's Leeward Islands in America do make and declare this to be my last Will and Testament. I recommend my Soul to the good God who gave it, hoping for salvation thro' his mercy, and the merits of his Son; my worldly Estate I thus dispose of. . . .

“I give and bequeath my two plantations in the Island of Barbadoes to the Society for the Propagation of the Christian Religion in Foreign Parts erected and established by my late good Master King William the third and my desire is to have the plantations continued intire and 300 negroes at least always kept thereon, and a convenient number of Professors and scholars maintained there all of them to be under vows of poverty and chastity and obedience who shall be obliged to study and practise Phisick and Chirurgery as well as Divinity, that by the apparent usefulness of the former to all mankind they may both endear themselves to the people and have the better opportunities of doing good to men's souls whilst they are taking care of their bodys, but the particulars of the constitutions I leave to the Society composed of wise and good men” [1].

In addition to these two estates, called “Consett's and Codrington's,” a part of his estate in the Island of Barbuda was bequeathed to the Society. [See p. 212.] General Codrington died in Barbados on Good Friday, April 7, 1710. His body rested in St. Michael's Church in that island until 1716, when it was removed to the Chapel of All Souls College, Oxford, of which college he had been Fellow, and to which he bequeathed his books and a considerable sum of money [2]. According to the Rev. W. Gordon of Barbados, who was selected to preach the funeral sermon, which was dedicated to the Society,

“The Design of the Bequest was the maintenance of Monks and Missionarys to be employed in the Conversion of Negroes and Indians, which design he took from his conversation with a Learned Jesuite of St. Christophers, between whom and him, there passed several Letters about the antiquity, usefulness and excellency of a monastic life: but these with some other Rules and Directions of his which he communicated to me whilst alive are not now to be found. Of the Missionarys he proposed that there shou'd be constantly kept abroad three Visitors, who shou'd be obliged to travel from Colony to Colony, and from country to country, to transmit to the Society a large Historical Account of the State of Christianity, in each country, of the genius of the people, and what means were most probable to advance religion and piety” [3]. [L., Rev. W. Gordon, 25 July 1710.]

The will was announced on Aug. 18, 1710, but the Society “laboured under some uncommon difficulties in obtaining possession of

their right in the two Plantations," the value of which, or of the yearly crops, was then estimated "to amount to upwards of £2,000 per annum clear of all charges" [4].

The "difficulties," which arose from the claims of the executor, Lieut. Colonel William Codrington, were aggravated by the injudicious zeal of the Governor of Barbados. The Society's attorneys had been in treaty with Colonel Codrington, and were in hopes of getting possession of the estates, but in August 1711, on waiting on him,

"they found him in custody by a writ of *Ne exeat* Insulam, contrary to their or any of their Council's knowledge; which greatly exasperated the Colonel: upon which they applied to the Governor who told 'em that he had heard the Society's pretensions slighted and ridiculed before his face by some of the Colonel's friends and that he look't on all his offers to be meer amuzements and therefore he had taken that method and would answer the same to the Society."

In so doing (Aug. 20, 1711), Governor Lowther stated that but for the writ the Colonel would "have gone off the Island and kept the Society long out of possession," a statement not borne out by subsequent events. While complaining to the Society, Colonel Codrington promised not to retaliate, but to "contribute everything towards the preservation of" the estate [5].

An amicable settlement was effected by which the Society obtained actual possession of the estates on Feb. 22, 1712, and Colonel Codrington was afterwards described by the Society as, next to his kinsman, "our prime benefactor" [6].

It is due to Governor Lowther to say that in 1711 Queen Anne had been moved to send him a letter in the Society's interests. It is no less due to Colonel Codrington to record that in 1720 the Society

"order'd that Robert Lowther Esq. late Governour of Barbados be dismiss from being a Member of the Society upon the Account of his having in a most notorious manner vilified the Society, and having never paid any part of his annual subscription to the Society, and being under censure of the Government for great misbehaviours in his late publick station of Governour of Barbados" [7].

In 1713 the Society "resolved forthwith to begin the building a College in Barbados pursuant to the directions and for the purposes mentioned" by General Codrington, but owing to the lack of requisite funds it was not possible to complete and open a building for educational purposes until 1745 [8]. An account of the institution is given on p. 782.

A "dreadful hurricane" in 1780 did so much damage in the island that it was judged "proper to assist the Barbados Estates in their . . . distress from the General Fund of the Society." This help proved insufficient, and "as the best measure" that could be adopted "to prevent an absolute bankruptcy" a lease was granted in 1783 to Mr. John Brathwaite, who undertook "the care of the Estates upon the most liberal and disinterested principle, at a certain rent of £500 a year, but with a design to expend whatever further produce" might arise "by a more successful management, to the discharge of the debts," and to the benefit of the trust property [9].

By the new management the Society benefited in the next ten years to the amount of £12,769, 19s. 8½d. currency, exclusive of the annual rent, amounting to £5,000 sterling. "Bound in the strongest sense of gratitude to express their obligations" for this "large sum," which they regarded "in the light of a benefaction," Mr. Brathwaite

was "desired to accept a piece of plate of one hundred guineas value, as a more permanent and public mark of the Society's gratitude and esteem" [10]. Subsequently through Mr. Forster Clarke, to whom was "consigned, for many years the direction of the plantations," the Society became "indebted for the continued improvement, not only of the resources of the trust, but of the condition and increase of the negro population" [11].

The estates being prosperous and the College expenditure being then on a small scale, the trust funds by 1829 were increased to £84,000 Three per Cent. Consols; but the cost of preparing the College for the reception of academical students and repairing damage caused by a hurricane in 1831 reduced this sum to £19,000 in 1833 and £17,000 in 1836. On the abolition of slavery £8,823. 8s. 9d. was received in 1836 as compensation money for the slaves on the estates [12]; but in the next few years expenditure so exceeded income that the funded capital in 1846 amounted to only £14,725 [13]. The experiment of leasing the estates, again tried for certain periods [14], proved so unsatisfactory that in March 1876 negotiations for their sale were authorised; but a few months later the "unsettled state of the island" induced the Society to retain the estates "for the present," and work them by means of an agent [15]. Since 1876, under the management of an able attorney, Mr. G. A. Sealy, the property has been considerably improved, in spite of periods of great commercial depression in the West Indies [15a]. Although the erection of the collegiate buildings was long delayed, the Society had no sooner obtained possession of the estates than it began a Mission to the negroes thereon. The Report for 1712 says:—

"The Society, in discharge of this trust, have sought out this year for a suitable Missionary, and made choice, of the Reverend Mr. *Joseph Holt*, who being well approv'd of, as to life and morals, and appearing with due testimonials of his skill in *Physic* and *Surgery*, has been dispatch'd to *Barbados* as *Chaplain* and *Catechist*; under which denominations, besides the ordinary duties of a Missionary, he is to instruct in the Christian religion, the *Negroes*, and their children, within the Society's Plantations in *Barbados*, and to supervise the sick and maimed *Negroes* and Servants, . . . a chest of medicines . . . to the value of £30" being supplied him [16].

The preacher of the Anniversary Sermon in 1711, Bishop Fleetwood of St. Asaph, laid it down "that if all the slaves in America, and every Island in those seas, were to continue infidels for ever, yet ours alone must needs be Christians"; and the Society acted on this principle by directing the agents in Barbados that the negroes should "particularly have a liberty on Saturdays in the afternoon to work for themselves; and that they may have time to attend instructions on the Lord's Day" [17]. Mr. Holt returned to England in 1714, but a succession of Missionaries* was maintained, and the Report for 1740 records that through their labours "some hundreds of negroes have been brought to our Holy Religion; and there are now not less than seventy Christian negroes on those Plantations." In that year the training of some of them as schoolmasters was ordered [18]. It was

* Mostly clergymen, but called "catechists" up to 1818. From 1743 the office was generally united with that of usher at the Grammar School on the estates.

the "earnest desire" of the Society "that particular care" should be taken "in the management and treatment of the Negroes, both adult and children, and more especially with regard to their religious instruction"; and it gave the Society "very great satisfaction" to be assured, as it was repeatedly, that the slaves were "treated with the greatest humanity and tenderness in all respects" [19].

In 1797 directions were also given "that two white women should be hired, and maintained in the College to take care of and to teach the young negroes to read as preparatory to, and essentially connected with, religious instruction" [20].

The appointment of the Rev. J. H. PINDER as Estates Chaplain in 1818 led to a reorganisation of the Mission. His reception by the negroes and the subsequent progress of the work he thus described:—

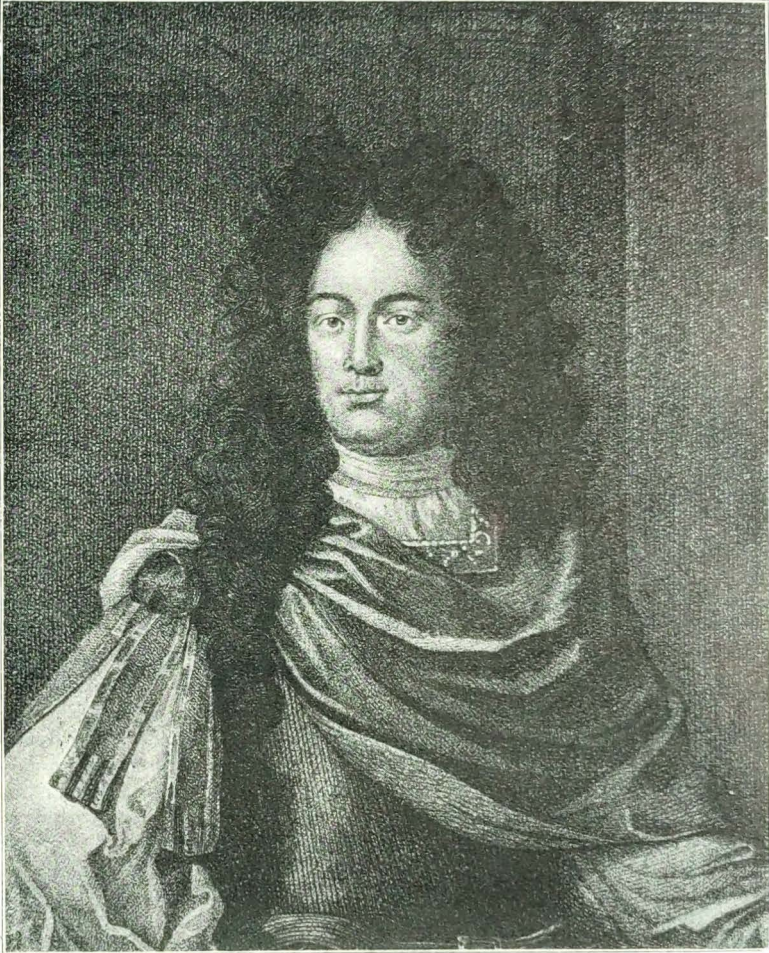
"There was a very numerous assemblage of them in the College hall, which was prepared for divine service, the chapel being under repair, and the scholars on the foundation being absent for the Christmas vacation. They were very attentive during the prayers and sermon. After service they collected around me on the green in front, and bade me welcome amongst them as their minister in a warm and encouraging manner. . . . The progress of the Schools gave me great cause for thankfulness and the kind disposition manifested towards me by all the negroes was truly gratifying." [In July 1819 a wooden chapel erected specially for the negroes, was opened, but] "on the 13th of October the island was visited by a destructive hurricane, and the chapel perished among the awful effects of the gale. . . . It was truly gratifying to mark the contented manner in which the people bore their severe losses. Their own houses were materially injured in almost every instance, and in some utterly destroyed. But the remark of one to me was,—'It was God's doing; and if the house of God was not spared, how could they expect theirs?'"

The building was replaced by a stone structure in 1821, capable of containing 300 persons. At the opening on June 3 the school children had been so instructed "as to render the psalmody a very gratifying part of public worship."

Mr. Pinder's report continues:—

"1822. The power of religious instruction began now to be sensibly diffused (through the medium of the Society's negroes,) among those of the neighbouring estates; and several came to be regularly examined and prepared for admission to baptism, who have since been found faithful to their solemn engagements. I had the satisfaction also this year of establishing it as a rule for the women to return public thanks to Almighty God for their safe deliverance in child-birth.

"In December the communicants were, white fifteen, and coloured twenty-two; and the Sunday school, independently of those receiving daily education, twenty-one. At the request of some of the coloured communicants, a collection at the sacrament began this year to be made, and with so willing a heart was the appeal answered, that from the joint offerings of white and coloured persons there was always at Christmas a little sum varying from five to seven pounds. This was distributed among the aged, the infirm, and the orphans, who were observers of the Lord's day, and in other respects worthy." The "behaviour" of the slaves "at public worship is reverent and in many cases devout. Their desire for instruction is manifest. . . . In seasons of illness or distress, they are visited by the Chaplain, at the hospital or at their own houses. . . . The Hospital is a new and very commodious building. . . . The visits of the Apothecary are daily, and a nurse attends constantly on the sick. In cases of dangerous illness the very best medical or surgical aid is called in, without hesitation and without regard to expense. . . . They seem to feel great confidence in their Minister, and often seize opportunities of having intercourse with him; and their numerous little presents and sorrow at parting with him showed their attachment in a most affecting manner. . . . The portion of food allotted to them . . . is so abundant, that they



GENERAL CHRISTOPHER CODRINGTON.
[See pp. 197 and 782.]

are enabled by the superfluity to pay for making their clothes, to raise stock and to sell a part at the town market."

"1824. Although the marriage of slaves was a point which I had at heart from the first and formed one of the early regulations still none could be prevailed upon to marry according to the rites of the Church. No argument, no inducement was left untried. In my sermons, and in frequent personal communications, the subject was solemnly set before them; but scruples and objections on their part still existed, which no exhortations or remonstrances of mine could remove" [21].

The offer of special privileges to married folk led to a mitigation of this evil, and by 1831 "nearly one half of the heads of families" had been united in marriage [22]. In the meantime, viz. in 1824, the Society had succeeded in accomplishing an object to which its energies had been directed as early as 1713—the foundation of a Bishopric in Barbados. [See pp. 744–752.] To the charge of this diocese, which then included all the Caribbee Islands belonging to Great Britain, and afterwards the Colony of British Guiana,* on the mainland of South America, the Rev. William Hart Coleridge was consecrated in 1824.†

His arrival in Barbados in January 1825 is thus described by an eye-witness:—

"The landing was a spectacle which I shall not easily forget. The ships of war were dressed, and their yards manned and salutes fired. This was pretty and common; but such a sight as was presented on shore very few have ever witnessed. On the quay, on the wall, on boats, on posts, on the housetops, through doors and through windows, wherever a human foot could stand, was one appalling mass of black faces. As the barge passed slowly along the emotions of the multitude were absolutely tremendous. They threw up their arms and waved their handkerchiefs. They danced, and jumped, and rolled on the ground; they sang, and screamed, and shouted, and roared, till the whole surface of the place seemed to be one huge grin of delight. Then they broke out into a thousand wild exclamations of joy and passionate congratulations, uttered with such vehemence that, new as it was then to me, it made me tremble, and gave me a deep sense of the nervous irritability and violent feelings of a people with whom I was becoming for the first time acquainted."

The Bishop set out on his first visitation on March 22, 1825, and visited in succession the Islands of Trinidad, Grenada, St. Vincent, and St. Lucia. The Rector of St. George's, Grenada, at that time was Mr. Macmahon, a good and interesting old man. In the slave insurrection of 1795 he, with many others, was placed in a room, previously to being summoned by the slaves to execution. He saw all his companions taken out and shot one by one; but, having had the fortune to stand last, he determined to make a bold push for his life. As soon as he was brought out, being a tall and uncommonly strong man, he leaped upon the Slave-General and clung round his neck so tightly that they could not force him away for a long time. The struggle produced a pause and an enquiry as to who he was; and when he was known to be the parson there was a common cry for saving his

* British Guiana was annexed to the Diocese of Barbados by Letters Patent in 1826.

† The consecration took place at Lambeth on July 25, 1824.

When, on the Bishop's resignation in 1841, the Diocese of Barbados was, by his advice, divided into three, he had the satisfaction of assisting himself, on August 14, 1842, in the consecration in Westminster Abbey of his three Archdeacons: *Thomas Larry*, for Barbados; *Daniel Gateward Davis*, or *Antigua*; and *William Percy Austin*, for Guiana.

life, as he had always been a kind and charitable man to everyone connected with his cure.

The presence of Bishop Coleridge brought a blessing to the whole diocese. To the negroes in particular he proved a wise shepherd and true friend [22*a*]. Respecting those on the Codrington Estates he reported in 1830 that marriages were "becoming more frequent." The people appeared "healthy and cheerful, and especially in the newly-built stone houses" were "very comfortably provided for," and he added :

"If the Society and their opponents in the mother country could meet on the Estates and witness the scene . . . they would learn *on enquiry*, that the people were slaves and belonging to the Society, but they would behold an industrious and healthy body of labourers, supported entirely by the Estates, born almost to a man on it, never sold from it, but *virtually* attached to the soil; with their village, chapel, hospital, and school—with an excellent minister moving about among them, and ready to instruct their ignorance, and comfort them in sickness; under discipline, but without severity—with many encouragements to do what is right—with the Sundays wholly unbroken in upon by the master or their necessities—with other days wholly at their own disposal—and with much, which, if they availed themselves of their special privileges, would place very great comfort within their power. I think the Society may and ought to do still more with a view to their moral improvement; and I feel very strongly that the power of manumitting themselves under certain circumstances would tend very powerfully to promote this object. I do not see what other *temporal* stimulus you can apply to the *slave* so well provided for in every other bodily respect as is the Codrington Negro" [23].

Previously to the receipt of this letter the Society, with a view to confirm and perpetuate the improvements already made in the civil and religious condition of the negroes, had taken measures "for the gradual emancipation of the slaves." In publishing them in 1830 its position and conduct as trustees were justified in a report, of which the following is an extract:—

"The Society . . . who feel as deeply as any part of the community, the duty incumbent upon a Christian people, to put an end not only to the odious traffic in slaves, by which this country was so long disgraced, but also to the great evil of slavery itself; have of late been exposed to some obloquy as holders of West India Slaves; and it cannot be denied that the Society are *Trustees* for the Codrington Estates in Barbados; that those estates are cultivated by slaves, and that their produce is received by the Society for the purposes of such trust, and expended, according to the provisions of General Codrington's will, in the support of Codrington College in that island. But surely the acceptance of a trust, which took place more than a century ago, when the great question of Negro Slavery had excited but little attention even in the more religious part of the community, is hardly to be brought forward as a charge against the present conductors of the Institution, who finding themselves in the character of Trustees of West India property for a specific object, and that a highly beneficial one to the interests of Christianity and the West India Colonies, cannot feel themselves at liberty to abandon that trust, but are bound to make the wisest, best, and most Christian use of it.

"Three different plans of proceeding suggest themselves to persons in such a situation:

"1st. They may relinquish their trust;—but it is not difficult to shew that the interests of humanity and religion would be rather impeded than promoted by such a measure.

"2d. Or secondly, they may at once enfranchise the slaves;—a step which they believe would be followed by more suffering and crime than have ever yet been witnessed under the most galling bondage.

"3d. Or lastly, they may make provision for their gradual emancipation; and by the introduction of free labour into the colonies, afford an example which may lead to the abolition of slavery without danger to life or property.

"The Society have adopted the last of these courses, and notwithstanding the odium which it has been attempted to cast upon them, they firmly believe that the circumstance of slave-property being held in trust by a great religious corporation may be made the means of conferring the most essential benefits upon the Negro population of the West Indies, and of promoting their ultimate enfranchisement.

"For what is the true view of the case? A very large body of our fellow creatures are in a state of slavery. To emancipate them suddenly and indiscriminately would only be to injure the objects of our just and charitable solicitude. The possession therefore of a trust which enables the Society to take the lead in a systematic emancipation, and shew what preparatory steps ought to be taken, and may be safely taken, is surely nothing of which, as men or as Christians, the Society need be ashamed. If this estate had never been entrusted to their care, they might, as a religious body, have declared their opinion upon the duty of a Christian nation towards its enslaved and unenlightened subjects; but now they have it in their power to testify that opinion by their actions. They can shew that the Negro is capable of instruction, for they have instructed him. They can shew that he is susceptible of the same devotional feeling as ourselves, and may be brought under the controlling influence of the same divine laws. Again, on the important subject of marriage the Society might have felt and expressed themselves strongly without any immediate connexion with the slave population; but they are now able to combat the prejudices of the Negro on the spot, and are gradually overcoming them by the arguments of religion and the influence of temporal advantage. On the question of emancipation also the Society, as Trustees of the Codrington Estates, are able not only to suggest a course, but to make the trial themselves, for the satisfaction of others; and to shew the planters how they may gradually enfranchise their Slaves without destruction to their property."

After detailing the chief provisions for the moral and religious improvement and for the emancipation of the slaves, the report continues:—

"Many of them, it should be remembered, are now in operation, and the Society are fully pledged to carry the whole of them into effect, and to adopt, from time to time, such further measures as may be likely to accelerate the complete emancipation of the Slaves. They are willing to hope, that they may thus be made an instrument of extensive and permanent benefit to all classes of their West Indian fellow subjects, both by the measures which they themselves adopt, and by the example afforded to others, of an honest endeavour to satisfy the claims of humanity and religion, and to qualify the Slave for the great blessing of freedom, by lessons which may also prepare him for everlasting happiness in heaven. The Society are resolved to proceed in the discharge of their duty upon these principles and with these intentions, and look with humble confidence for the Divine blessing upon their honest endeavours" [24].

The enfranchisement of the Codrington negroes was thus already being accomplished when the Act of Parliament for the Abolition of Slavery in the West Indies was passed—a measure which relieved the Society from much anxiety and responsibility. Allotments of land had been given to the more deserving of the negroes, on condition that they should provide for themselves and their 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 apprenticing system, and the Society's terms were more favourable to the negroes than those which were settled by Parliament" [25].

The conversion of the West Indian slave into a free and industrious Christian peasant was quickly effected on the Codrington Estates, and the Society was enabled to set an example with respect to the enfranchisement of the negroes not unworthy of what it had done for their intellectual, moral, and religious instruction. It was reported in 1840 "that while the labouring population on a great many estates" had "been wayward and refractory the people on the Society's estates" had been "steady manageable cheerful and industrious." The increasing numbers which filled the chapel, both for religious worship and instruction in the Sunday Schools, marked an increasing desire for moral improvement, and in the opinion of the Estates Manager the population clearly showed "the benefit which they have derived from the long care and attention of the Society to their moral and religious wants." The Codrington negroes now also "came forward willingly and cheerfully to assist their minister in the great work of religious instruction."

"They are baptized" (added the Bishop), "they live together in marriage, they attend their Church and Sacraments, they send their children to School, they conduct themselves well in their several relations in life, they are industrious, honest, contented, and peaceable, useful in their generation, with hope through Christ of heaven; and toiling while on earth for an object which is so intimately connected in its effects even with that very heaven to which they are looking; for they know, that though the produce of their labour be sent to England, it is not spent or squandered there, but returned to them for the high, and holy, and blessed purpose of training up in these lands, a faithful, laborious, and able ministry" [26].

Up to 1831 the Society's connection with the Windward Islands had been confined to the discharge of its responsibilities as trustee of the Codrington Estates, but a hurricane in that year led to a grant of £2,000 from its general fund towards the rebuilding of the chapels destroyed in Barbados—"an instance of timely succour never to be forgotten" [27].

With the abolition of slavery commenced "a series of benefits of which it pleased God to make the Society an instrument" to the West Indies generally. The Windwards were among the first to share in the Negro Instruction Fund [28] [pp. 194-5], with results which were strikingly manifest when the day of emancipation (August 1, 1838) arrived. How that day was observed in Barbados has thus been told by Bishop Coleridge:—

"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 outburst 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 young and old together, in the house of the common Father of all. It was my peculiar happiness on that ever 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 . . . 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" [29].

During the first five years of the operation of the Negro Instruction Fund the sittings in churches and chapels in Barbados were increased from 9,250 to over 21,000. Much of the good effected in this and other ways was due to the wise superintendence exercised by Bishop Coleridge. [See Address of Barbados Clergy on his resignation [30].]

The Bishop's "own grateful sense of the important aid afforded by the Society to a Colonial Church and through the example and operation of such a Church to the heathen around" was thus stated after his return to England:—

"There is no Colonial Bishop,—I can speak for myself, after an experience abroad of many years,—who does not feel that the Society is but the almoner of the Church; that she acts, and claims but to act in this capacity; that his authority is safe in her hands; and that there is no want of his diocese which he may not lay before the Society, in the full and comfortable assurance that it will receive every consideration, and be relieved to the utmost extent of the Society's pecuniary resources. The increase of those resources—such is the position which the Society holds within the Church, and such its mode of operation—is but another word for the extension, under the Divine blessing, of Religion itself" [31].

On Bishop COLERIDGE'S resignation (1841) the Diocese of Barbados was reduced by the formation of Antigua and Guiana into separate Sees. His successor, Bishop T. PARRY, reported in 1845 "a daily increasing value of the Society generally in all its operations, as well as of gratitude for the almost incalculable benefits of which it has been made the favoured instrument, to ourselves in particular" [32].

Proof of this was seen in the ready efforts made by the people of Barbados both to support the Church in their midst and to extend it in foreign lands. A local association was formed in connection with the Society in 1844, and in its first year it contributed £100 to the Society in England and £150 to the erection of three places of worship in Barbados [33]. Already in 1840 the three branches of the island Legislature had passed an Act in one day making provision for the better maintenance of the Clergy, and when it was announced that the Society's aid in this object would cease, another Act was passed assigning £150 per annum to each of six island curates from the Public Treasury [34]. The Society's grant for schoolmasters in the diocese (at one period nearly £3,000 per annum) had been gradually reduced, and ceased altogether in 1846. In Grenada and St. Vincent, in Trinidad and in Barbados the respective Legislatures promptly provided funds to meet the withdrawal [35].

On the value of the Society's help during and after negro emancipation it may be well to recall Bishop Parry's words in 1846:—

"It may justly be said that the praise of this Society 'is in all the Churches' of all the Colonies of the West Indies. . . . We have many debts . . . to the Imperial Government . . . the different Colonial Legislatures—to private liberality and voluntary associations in the Colonies . . . to various other Societies . . . but the great channel through which we have received voluntary aid from England since the extirpation of slavery has been that opened up to us by this excellent Society. This institution has been to us, indeed, not one Society, but many: it has been to us a Church Missionary Society, by extending the limits of our Church; a Church Building Society, by enlarging and multiplying our places of worship; an Education Society, by adding to and supporting our Schools; a Pastoral-Aid Society, by supplying us with catechists and readers; an Additional Curates Society, by adding to the number of our Clergy. In every way that we needed its help, in every way, at least, that was practicable, it has come forward to our assistance, with a liberality limited only by the extent of its means. . . . Since

1834 . . . within the diocese of Barbados alone the number of Clergy has increased from 42 to 67; of rectories endowed by the different Colonial Legislatures from 20 to 29; of curacies locally provided for from 5 to 31. . . . There has been also . . . a proportionate increase in the number of Schools and Schoolhouses. . . . The great and characteristic benefit of this Society's co-operation is that it has been instrumental in stimulating the Colonists to make this provision" [36].

The general Missionary operations of the Society in the Windward Islands were suspended in 1849. At that time the Diocese of Barbados, which then included Trinidad and Tobago, was more or less indebted to the Society for 45 of its 73 clergymen [37]. As a "suitable commemoration of the Society's benefits" and in connection with its jubilee of 1851 an association was organised in Barbados for the diffusion of Christianity in West Africa, through the agency of native Africans, with the declared purpose of making some amends to that country for the wrongs inflicted upon it by England and her Colonies. The Association has since been adopted generally in the West Indies, and an account of its operations is given on pages 260-7 [38].

In 1854 Bishop Parry reported that

"Churches, Chapels, and Schoolhouses, erected or enlarged throughout the Diocese, with . . . parsonages . . . the number of Clergy considerably increased, congregations augmented and multiplied, schools in many cases founded, in others improved, are the visible memorials of the Society's munificence during a time of great urgency and importance, and of almost equal difficulty . . . whilst in the management of the Codrington Trust, it has continued all along, only with increasing effect, to assist in the work of education and in the supply of candidates for Holy Orders to an extent and in a manner which otherwise, in all human probability, would have been found altogether impracticable" [39].

It was not anticipated that the Society would again be called upon to contribute towards the support of the Church in the Windward Islands otherwise than through Codrington College and the Estates Chaplaincy. But while State aid has been continued to Barbados in the other islands the Church has been disestablished and partially or wholly disendowed. For these, under their changed circumstances [which necessitated their organisation into a separate Diocese (named "the Windward Islands") in 1878], the Society since 1884 has made such provision as has served to prevent the abandonment of much good work [40].

1888-1900.

The withdrawal of State aid from the diocese of "the Windward Islands" elicited considerable self-support, but with the depression of the sugar industry the people became unequal to the maintenance of their Church and pastors. One clergyman in 1896 more than once found himself, pending the arrival of the Society's aid, "without a penny for a week's subsistence beyond the Sunday offertory of an average of less than four shillings" [41].

By the hurricane which visited the Windwards in September 1898 the Colony of St. Vincent was reduced to a state of indescribable pauperism—30,000 of the population were left sick and destitute like helpless children, some being driven to living in cellars, caves, and empty barrels, and the loss to Church of England property amounted to £20,000. St. Lucia and Grenada also suffered severely.

For the rebuilding of churches and schools, and the relief of distress generally, the Society opened a special fund (which realised £600) and contributed £750 for the restoration of buildings in St. Vincent and St. Lucia, but the poverty of the people in St. Vincent is still deplorable [42].

The illness of Bishop Bree and his death (at Brighton) on February 26, 1899, added to the troubles of the Church at this period. Like his predecessor, Bishop Mitchinson,* Dr. Bree (who was consecrated at Lambeth May 1, 1882) had charge of the diocese of the Windward Islands also—a charge which he resigned in 1897, but resumed in the same year on being encouraged by additional aid (for Clergy) from the Society, which also gave £500 (in 1900) towards endowing that Bishopric [43].

During Bishop Bree's episcopate three important measures, initiated in the Diocesan Church Council of Barbados, were made law by the Legislature: (1) making better provision for the discipline of the clergy of the island; (2) declaring the status of the curates, designating vicars, and defining their districts; (3) establishing a dean and chapter for the Cathedral Church of St. Michael. In 1891 provision was made under the Pension Act for the retirement of incapacitated clergy, and the salary of future rectors of St. Michael's was fixed at £500. In the same year St. Michael's was the scene of the consecration of Bishop Holme, of Honduras, this being the first instance of the consecration of an Anglican Bishop in the West Indies.

About three years earlier, for the first time in the history of Barbados, a coloured curate was presented to one of the rectories. This drew forth a protest, but Bishop Bree, who presented, remaining firm, opposition soon ceased, and the parish found that it had been given an able priest. The "colour prejudice," however, diminishes but slowly in the island, and it may be long before a parish ceases to prefer having a white clergyman and to regard it as an indignity if one is not secured. Happily in Codrington College coloured students find an institution in which it has been an honourable distinction that they should not be placed at any disadvantage.

The College has been the central point round which all the Society's efforts for the evangelisation of the West Indian islands—by raising up a native ministry—have for so many years revolved. The variations of trade and the depreciation of the sugar industry have seriously impaired the usefulness of this noble institution; and although the staff was reduced and the remaining † members loyally accepted a reduction of stipends, the Society, in 1898, was driven to take steps for the closing of the College until a sufficient annual income could again be assured from the Trust Estates [44]. Happily such a calamity was averted by "the West Indian Committee"—an influential body in London representative of the interests of the West Indies—which raised £1,940, a sum sufficient to enable the College to be continued [45]. Under the

* Consecrated in Canterbury Cathedral in 1878, resigned 1881.

† A retired principal of the College, the Rev. W. T. Webb (who died in 1890), voluntarily surrendered a fifth of his pension from the College funds, in consequence of the depressed state of the funds of the institution [44a].

management of a new attorney (Mr. E. L. Hollinsed), the estates in 1900, for the first time for several years, instead of being worked at a loss, showed a handsome profit [45a].

Whatever might have been the fate of the College during the hard times, the Society had resolved to maintain the Estates' Chaplaincy. Since 1891 the post has been filled by the Rev. F. Gilbertson, to the great spiritual advantage of the coloured population living on the estates and of many others who attend the services at the College chapel. It was due to his representations, in the first instance, that the Society in 1891-92 took measures for enlarging and improving the dwellings of the labourers on the estates. For lack of this a system of overcrowding had grown up and produced serious evils, of which the Society had been kept in ignorance. Whatever may be the difficulties in introducing the necessary reforms in the island generally, the Society is determined to perform its duty as landlord, and in this respect, as in the emancipation of the negro, it is taking the lead in "a more excellent way" [46].

It may be added here that the trust property is situated in St. John's parish, about fourteen miles from Bridgetown. "Codrington's," now known as "the Society Estate," comprises 335a. 3r. 11p.* on high land, and "Consett's," now called the "College Estate," 438a. 2r. 35p.† below the cliff, and running down to the sea, with some rich land and valuable pasture, but much that is rocky and comparatively unproductive [see p. 782a].

In 1896 the Society appointed Commissioners to inquire into the existing and future financial prospects of the estates. Their report showed that "the Society Estate" of 244 acres of arable land was "in a high state of cultivation," the buildings, machinery, and live stock were in "good condition," showing great care taken of them, and the continuance of cultivation was recommended. The "College Estate" is a most laborious one to cultivate, having but little flat land—here the cane cultivation had been reduced to 63 acres. Fortunately this estate has other resources, notably "manjak," a kind of pitch which is used for fuel, and the development of which was undertaken by Mr. W. Merivale under an agreement‡ and a lease from the Society. Considering the financial results for the twenty years 1876-96 the Commissioners were of opinion that "the estates have done remarkably well, and show great care and skill in conducting them."

Since 1894 cattle-rearing on the estates has been adopted as an auxiliary source of profit, and the cultivation of coconuts, aloes, and fibres has been introduced. Sugar-growing, however, is said to be the only industry which can be pursued with a chance of profit, and at the same time furnish employment for the large population located on

* 4a. 3r. 32p. are used as playgrounds for the school and the chapel burial ground and 4a. 1r. 27p. are rented with "the Lodge School." "The Lodge School" was leased to the Barbados Education Board in 1881, for 99 years, at a nominal rent.

† Of this estate 19a. 2r. 21p. are the College grounds, 13a. 0r. 31p. are glebe and burial ground of St. Mark's Church, and 124a. 8r. 21p. are rab land, some of which will not give grass.

‡ Agreement in 1897 and lease in 1899. The lease was assigned (by Mr. Merivale) to a company in 1899. Under its terms the Society receives one tenth of the gross of the manjak raised.

the estates, who are in fact renters of the land on the condition that the Society gives them regular work to do [47].

The trust funds for the endowment of the Pinder and Cheadle Scholarships, at Codrington College, having been lost by investment in the "Guinea" Plantation, Barbados, the Society replaced the amounts (£1,400 Pinder Scholarships and £350 Cheadle Scholarship) by an endowment grant from the Marriott bequest in 1900, the capital to be held by the Society in England [48].

The successor of Bishop Bree is Bishop Swaby, translated from Guiana in 1900 [49].

(For Statistical Summary see p. 252.)

CHAPTER XXV.

TOBAGO.

TOBAGO (area, 114 square miles) was discovered by Columbus in 1498, claimed by the British in 1580, visited in 1625 by adventurers from Barbados (whose attempts at settlement were defeated by the natives—Caribs), granted to the Earl of Pembroke by Charles I. in 1628, but first settled in 1632 by the Dutch, who about 1634 were destroyed or expelled by the Indians and Spaniards from Trinidad. A second settlement was formed in 1642, under the Duke of Courland (the ruler of an independent State in the Baltic, to whom the island was assigned by Charles I. in 1641); a third in 1654 by the Dutch, who overpowered the Courlanders in 1658. In 1662 Louis XIV granted it to Cornelius Lamppis; but the Courland title was renewed by Charles II. in 1664 and by Louis about 1677, various changes of ownership having taken place meanwhile (1664–77) between the Dutch, English, and French. In 1681 the Duke assigned his title to a Company of London Merchants. By the Treaty of Aix-la-Chapelle the island was declared neutral in 1664; and by the Treaty of Paris in 1763 it was ceded to England; but the French regained possession by conquest in 1781 and by treaty in 1783. Recaptured by the British in 1793, restored to the French by treaty in 1802, and retaken in 1803, eventually "the land had rest" by formal cession in perpetuity to the British Crown in 1814. Tobago was formerly reckoned as one of the Windward Islands; but in January 1889 it was united with the colony of Trinidad.

In common with the other islands formerly included in the Diocese of Barbados, Tobago began in 1835–6 to receive assistance from the Society's Negro Instruction Fund [1]. [See pp. 194–5.] The first clergyman aided from this source in the island was the Rev. G. MORRISON, and here as elsewhere the benefits of the fund were soon apparent.

The Bishop of Barbados reported in 1843 that "the bounty of the Society expended in Tobago" had "produced an abundant harvest." As an instance a grant of £433 towards the erection of St. Patrick's School Chapel drew from the Legislature of the island over £2,200 for the same object in 1843, and in the next year the island, which had formed one cure only, was divided into three parishes, of which St. Patrick's was constituted one [2]. Besides making provision from

the Colonial Treasury for a rector (£320 per annum) and curate (£175 per annum), the Legislature assisted in maintaining the schools, and "otherwise aided liberally in extending the Church Establishment to meet the demands of advancing civilisation" [3].

The people showed their appreciation of the provision thus made by flocking to the churches and joining "with great decorum and solemnity" in the services [4].

The population of Tobago, though neither numerous nor wealthy, were in the habit of contributing "to the maintenance of its Church more in proportion than any other part of the Diocese" of Barbados, Trinidad excepted; and this fact, coupled with the distress caused by a hurricane which dismantled half of the sugar estates on the island in 1848, was recognised by a continuance of the Society's aid to 1858 [5].

The withdrawal of State aid constituted a fresh claim on the Society, and from 1886 to the present time assistance has been renewed from year to year. Without this help the Church in Tobago must have collapsed; and even with it, "the whole island with its twelve churches" remained for some time under the care of only *three* clergymen [6].

1892-1900.

The failure of the sugar industry has rendered necessary a continuance of the Society's aid. The poverty and misery of the people has been extreme; numbers, owing to poor and insufficient food, having become afflicted with "yaws," a horrible skin disease which is worse than leprosy. The Bishop of Trinidad, to whose charge Tobago was transferred in 1889, reported in 1894-95 that without the Society's aid the Anglican Church in the island "must have perished," or "been absorbed in other religious bodies, especially the Roman Church, which, owing to our desperate straits, has been making strenuous efforts at proselytising, often in an unworthy manner, and by means of falsehood, which often makes way with simple people. You [the Society] and you alone have delivered the Church from this catastrophe, and, after God, to you all thanks are due."

The population of Tobago (20,000) includes representatives of many races—Chinese, East Indians, French Creoles, Spaniards, Venezuelans, &c.—but the bulk of the people are West Indians, who are deeply attached to the Anglican Church. Though unable to pay Church dues to any appreciable extent, many of them bring eggs, vegetables, and now and then a chicken by way of payment. About one-half of the whole population are members of the Church of England* [7].

(For Statistical Summary see p. 252.)

* From the recent introduction of the cultivation of cacao and Castilleja elastica into the island a return to moderate prosperity may be expected in a few years.

CHAPTER XXVI.

TRINIDAD.

TRINIDAD was discovered by Columbus on Trinity Sunday 1498—hence its name. Its colonisation by Spain began about 1532, but little progress was made until 1783, when “foreigners of all nations” were offered unusual advantages to settle there, provided they professed the Roman Catholic religion. The result was a large increase of population, including many refugees from the French Revolution, driven from St. Domingo and other parts. During the war with Spain in 1797 Trinidad was taken by the British and held as a military conquest until 1802, when it was ceded to England by the Treaty of Amiens.

TRINIDAD began to receive aid from the Society’s Negro Instruction Fund [see pp. 194–5] in 1836. At that time there was “only one clergyman besides the Garrison Chaplain for the whole island” [1]. In addition to grants for church and school buildings and lay teachers, clergymen* were assisted by the Society from time to time [2] until by 1855 it was possible to leave the work to be carried on by local effort. The beneficent results of this expenditure are to a great extent indicated in the general description given under the Diocese of Barbados, of which until 1872 Trinidad formed a part.

Beyond what is stated on pages 203–5 there is not much to record on this head. Mr. La Trobe, the Government Inspector, reported in 1839 that nearly all “that had been” effected hitherto towards the diffusion of religious education among the labouring population of “Trinidad” was to be “attributed to the labours of the clergy and Missionaries in connection with the Church of England and to the agency of the Mico Charity” [3].

The Bishop of Barbados in 1843 “was forcibly struck with the great results which had sprung from the comparatively small seeds sown by the Society.” To four churches consecrated in that year the Society had contributed £200 in each instance, which had been met by nearly £7,000 from other sources [4]. “I expected much from Trinidad” (the Bishop added in 1844), “and have not been disappointed; there is a noble spirit throughout all classes connected with our Church, from the Governor downwards, and a great desire . . . to make the country . . . what it should be in a social point of view” [5].

In 1845 an ordinance was passed by the “Council of Government” for dividing the island into seventeen parishes, securing a stated provision for the clergy already appointed, and for others as parishes were formed [6]. While this provision was being made a fresh call arose, on behalf of the coolies who were being introduced from India and China. The local Association of the Society in Trinidad led the way by appealing first to the inhabitants.

“By immigration properly conducted,” they said, “that is to say on Christian principles and in a Christian spirit—Trinidad may be a *Missionary country* an asylum as it were to multitudes from the darkness and misery of heathenism—a

* The first were Rev. R. J. Rock, 1836, and Rev. J. Hamilton, 1838

centre from which light may radiate upon them and from them perhaps be reflected upon their native lands" [7].

By 1862 there were about 15,000 natives of India and 1,000 Chinese in the island. The Bishop of Barbados joined in moving the clergy and laity to "regard the conversion of these heathen within their several parishes as part of the work which Divine Providence has given them to do." With this object a local "Missionary Association" was established, and the Society showed its "sympathy and good will" . . . by a grant of £100 in 1862 [8]. The formation of Trinidad into a separate diocese in 1872 (towards the episcopal endowment of which the Society gave £500 in 1876 [9]), and the appointment of the Rev. R. RAWLE, an old Missionary of the Society, as its first Bishop, led to increased exertions on behalf of the coolies. Funds for extending the work were offered by the Society in 1873 [10], but there was some delay in obtaining a Missionary acquainted with the native languages [11]. In 1878 baptisms of coolies were taking place "almost weekly," and the last month of that year showed a total of 66, including 13 adult Chinese and 39 adult Hindus [12].

The Rev. O. FLEX of Chota Nagpore joined the Mission in 1884, and with his Indian experience did much to further the work [13]. "In rapid succession one place after another was occupied." On visiting a depôt for Hindu convicts at Carreras (a separate island), to see an inquirer for baptism, the chief warder brought fifteen men "who all gave in their names for baptism," and it was soon understood that every Hindu convict who came there joined the Missionary's class. The Carreras movement was instrumental in opening the doors of the central jail in Trinidad to Mr. Flex, and in a short time he had a class of from forty to fifty there. So far as it was not occupied by the Presbyterians "the whole island" indeed was open to the Church for coolie work [14].

In 1886 Mr. FLEX and in 1888 Bishop RAWLE retired from failing health [15], but under the present Bishop (Dr. Hayes, cons. 1889) the work has been revived and extended with increased aid from the Society [16].

1891-1900.

The chief Mission centres established are at Port of Spain, Tunapuna, Savana Grande, and Cedros. In Port of Spain the presence of considerable numbers of East Indians (Hindus and Mohammedans), in the Colonial Hospital, Royal Gaol, Carreras Convict Depôt, House of Refuge, Leper Asylum, and a Convalescent Home, affords an opportunity for evangelisation which is being made the most of. In Savana Grande, a district containing a large East Indian population, by the great and devoted labours of Archdeacon Trotter schools and Mission stations have been established over more than one hundred square miles of country. In season and out of season he lives and works among the heathen, and even where he has not yet succeeded in converting he is admired and respected. The tendency of the East Indians in Trinidad is to remain there instead of returning to India. They have their own temples, and some worship trees and fire. Already their number has increased to 90,000, and the conversion of

those previously in the island is temporarily checked by the infusion of a fresh heathen and Mohammedan element in the population, about 2,000 immigrants arriving annually. The good effect of the Mission schools is seen in the fact that parents are being led by their children to receive Christian teaching [17].

With a view to obtaining a supply of agents acquainted with the languages of the coolies, a Hindi Readership (since suspended) was established at Codrington College, Barbados, in 1891 [18], and by this and by other means adopted in Trinidad a native ministry has been begun, the first fruits being the Rev. C. Ragbir, "a polished Hindoo," who is "winning many to Christ," and building up a great centre of Mission work among his fellow-countrymen [19], and the Rev. Edward Ramprasad Dube. The latter is the son of a Brahmin priest, and had been under training to succeed his father in that occupation when he came under the influence of the Mission [20]. [See p. 500*k*.]

Without the Society's help the Coolie Mission, Bishop Hayes says, "could never even have attempted anything more than the feeblest efforts," and "it is to S.P.G. all thanks and credit are due for whatever under God we are doing" [21].

The island at this period (1894-5) suffered terribly from a visitation of yellow fever. For some time not a smile was to be seen on any face, and each man greeted his friend as if it were the last time they would meet. Four devoted English clergymen were among the victims, but the Bishop found no difficulty in filling the vacant places, the very perils of the climate having moved several men to offer their services in the emergency [22].

The work of the Church in Trinidad is specially difficult, the people being scattered in almost inaccessible villages, and the Bishop expressed himself in 1897 as lost in admiration of his clergy and thankful for such workers.

Their difficulties are increased by "the most bitter and vulgar animosity" evinced against them by many of the Roman Catholic clergy. Nevertheless, the Anglican Church is daily taking stronger hold on the affections of the people [23].

The Anglican Church in Trinidad, although disestablished, has the financial advantage, under a system of concurrent endowment, of receiving considerable contributions from the revenue of the island towards its maintenance. By this means the work among the Creoles has been carried on in recent years without the Society's aid, with the exception of a new Mission on the north coast (comprising Toco, Trois Roches, and Grand Rivière, for which assistance was granted in 1897), and where many of the people are Church immigrants from Tobago. This little "out-of-the-world Mission can show solid and happy results" [24].

During his visits to England Bishop Hayes has placed the Society under the deepest obligations, by advocating its claims and, at the same time, refusing to accede to a proposal that he should establish a special Association, or to accept contributions for his diocese, unless they were sent to the Society for the purpose [25].

(For Statistical Summary see p. 252.)

CHAPTER XXVII

THE LEEWARD ISLANDS.

THE BRITISH LEEWARD ISLANDS, consisting of Antigua (the seat of the general government of the Islands), Montserrat, St. Kitts (or St. Christopher's) Nevis, Dominica, Barbuda, Redonda, Anguilla, and certain of the Virgin Islands, were constituted a single Federal Colony in 1871. The population are mostly of negro race, the descendants of African slaves.

ANTIGUA (area, 108 square miles) was discovered by Columbus in 1493, and first settled in 1632 by a few English families. By a grant from the Crown, Lord Willoughby became the proprietor in 1668, and the colony was being enlarged when the French took possession. The restoration of the island to England in 1666 was followed by a revival of the settlement under Colonel Codrington (father of General Christopher Codrington [see p. 197]), who arrived in 1672.

MONTSERRAT (area, 32 square miles) was discovered by Columbus in 1493, colonised by the English in 1632, captured by the French in 1664, restored to England 1668, and again in 1784 after having capitulated to the French in 1782.

ST. CHRISTOPHER'S, or ST. KITTS (area, 68 square miles) was discovered by Columbus in 1493, who gave it his own name. It was then peopled with Caribs. The French and English (the latter in 1623) formed settlements, and at first divided the island between them; but each in turn more than once expelled the other. With the exception of a brief occupation by the French in 1782-3, the English since 1702 have had continuous possession of the whole island, which was formally ceded by the Peace of Utrecht in 1713.

NEVIS (area, 50 square miles) was discovered by Columbus in 1498, and first colonised in 1628 by the English. It has generally followed the fortunes of St. Kitts, from which island it is parted by a channel about two miles in breadth.

DOMINICA (area, 291 square miles) was discovered by Columbus in 1493 on a Sunday—hence its name. It was granted to the Earl of Carlisle by the English Crown in 1627; but attempts to subject it failed. By the Treaty of Aix-la-Chapelle in 1748 its neutralisation was agreed upon in favour of the Caribs—the original proprietors; but after the intrusion of French settlers the island was in 1756 taken by the English, to whom it was formally ceded by France in 1763. The French regained possession in 1771, and held it until 1783, since which time they have twice (in 1795 and 1805) attempted to retake it.

BARBUDA (15 miles long and 8 broad) was settled soon after St. Kitts, and by a party of English colonists from that island. Their stay proved a temporary one. Some time after, it was assigned by the Crown to General Codrington, who turned it to a profitable account as "a nursery of horses, cattle and sheep." The proprietorship remained in the Codrington family up to about 1872.

ANGUILLA (area, 35 square miles) was discovered and colonised by the English in 1650, and has always remained a British possession, despite the attacks of the French and pirates.

THE VIRGIN ISLANDS were discovered by Columbus in 1498. They consist of a group of about 100 islands, islets, and rocks, the most easterly belonging to England and the central to Denmark. The British possessions (area, 57 square miles) were acquired in 1666 by the enterprise of settlers from Anguilla, the principal of these islands being Tortola, Virgin Gorda, and Anegada.

The settlers in Antigua had the services of a clergyman, the Rev. Gilbert Ramsay, as early as 1684, and he continued officiating there up to 1694. Under Colonel Codrington's government the island was divided into five parishes in 1691, the erection of a church in each was ordered, and provision was made for the support of the respective Clergy by the payment of 16,000 lbs. of sugar and tobacco to them annually. The other Leeward Islands more or less followed the example of Antigua.

Generally, however, the "maintenance" was "precarious and at the mercy of the people," so that it was difficult for the Clergy to "do their duty without fear of disobliging 'em." Such was the statement of the Rev. Dr. F. LE JAU to the Society in 1705. This gentleman, afterwards a distinguished Missionary in South Carolina, being licensed by the Bishop of London, landed in Montserrat in March 1700, where there was then only one minister to serve the cure of four parishes. "Nevis and Antegoa being sickly places," the Governor appointed Dr. Le Jau to the windward side of St. Christopher's, with the care of three parishes. His maintenance was referred to the inhabitants, who gave him "a house built with wild canes, thatcht, but never finished; they promised to allow him to the value of £60 stg. per an., but did not perform." "Everything there, particularly cloathing," was "three times as dear as in England; he and his family lived there 18 months at his own charge and paid his own passage thither"; and but for the help of Colonel Codrington and a few others, "he must have perished through want." "He was thereupon obliged to leave the place and his great discouragement was to see Clergymen leave their cure for want of maintenance." The negroes, of whom there were 2,000 in his three parishes, were "sensible and well disposed to learn"; but were made stubborn by "the barbarity of their masters," "not only in not allowing them victuals and cloathes but cruelly beating 'em," so that "their common crime was stealing victuals to satisfy nature." If a minister proposed the negroes should be "instructed in the Christian faith, have necessarys" &c. the planters became angry and answered "it would consume their profit." They also objected "that baptism makes negroes free"; but Dr. Le Jau believed the true ground for their objection was that they would be "obliged to look upon 'em as Christian brethren and use 'em with humanity." "The French Papiests before they were drove out" had three parishes at either end of the island (which is oval in shape), and "allowed five or six Ministers"; their negroes "were baptized and marryed in their churches, kept Sundays and holy days, had their allowance appointed every week aforehand met at churches, had officers to hear and redress their grievances, and their Clergymen had their maintenance ascertained." In that part of St. Christopher's which was English at the time of which Dr. Le Jau wrote (viz. the middle), there were six parishes; "one Mr. Burshal a good man" was minister of the three on the leeward side; the three others were served by Dr. Le Jau 3½ years, and the inhabitants thereof "used to meet together in one church, but falling out about sitting in the church, separated." In Nevis there were five parishes and three ministers; in Antegoa, five or six parishes and two ministers; in Montserrat, three parishes but no minister; in Anguilla, "one minister." By the local Act "the ministers' salaries" were "16,000 lbs. of sugar yearly let the sugar rise or fall." In St. Christopher's there were one good new timber church, one old one, and two small buildings of wild cane, thatched, that served for churches. The French had two "stately stone churches." In "the other three islands" the English had "decent churches of timber." "At the beginning of the war" there could be mustered "600 fighting men" in St. Christopher's, 900 in Antegoa, 1,200 in Nevis, and 500 in Montserrat. The number of negroes in the Leeward Islands Dr. Le Jau estimated to be about 80,000. In his three parishes he had generally 15 and once 22 communicants. There were no schoolmasters, "for want of encouragement" [2, 3].

MONTSERRAT was the first of the Leeward Islands to claim the Society's attention. In 1702 a request was submitted from "one of the Principal inhabitants" of the island that the Society would be pleased "to recommend a minister to him," whom he was "willing to take with him and defray his passage and att his arival in those parts" to "procure him an allowance of £100 p. an." It was referred to the Committee "to find a fitt person," and in January 1703 £20 was voted for books for "Mr. Arbuthnot in Montserrat," and in the same year £20 "for the support of Mr. Gifford and some others" whom the Bishop of London "was sending to Antegoa" [4].

Small grants followed—£5 for books for Mr. "Croberman's"* parish.

* Or "Tookerman."

ioners in 1705, and £10 for a Mission Library at St. Christopher's in 1714 [5].

By the will of General Codrington the Society became entitled to a part of the island of Barbuda,* but the claims of the executor, Lieut.-Col. William Codrington, led to a "dispute and trouble," and while the matter was being considered "the French made a descent" on the island in 1711, "took off all the Negroes, being 154, most of the Stock, and demolished the Castle" † [7].

For several years subsequent to 1711 the Society used its efforts to obtain from the Crown a grant of the Church Lands which had been taken from the French in the island of St. Christopher, the proposal being "that the said lands and possessions be vested in the said Society and that so much of the revenues thereof as shall remain after the provision made for licens'd and approved *Ministers* in that *Island*, be applied for or towards the maintenance of *two Bishops*, one to be settled in the *Islands* and the other on the *Continent* of His Majesty's Dominions in *America*." Queen Anne stated that she "would be very glad to do anything" that might "be of advantage to the Society" in regard to the lands; but in her successor's time the matter came to be dealt with by the "Lords of the Treasury," and from their dealings the Society derived no benefit [8].

It was not till 1824 that the Society was enabled to secure the establishment of the Episcopate in the West Indies. The Leeward Islands were then included in the See of Barbados. Up to 1834 little had been done for the evangelisation of the slaves. The Rev. James Curtin had been sent to Antigua by the Society for the Conversion of the Negroes in 1817-18, but the parochial Clergy supported by the colonists were few in number, and their ministrations "were almost exclusively confined to the white population" [9]. The people of Antigua, however, led the way in freeing the slaves. The Emancipation Act passed in England in 1834 allowed an "apprenticeship" to precede the complete freedom of the slaves, but the Antigua Assembly had decreed six months before (*i.e.* on Feb. 13, 1834) that "From and after the first day of August 1834 slavery shall be and is hereby utterly and for ever abolished and declared unlawful, within this colony and its dependencies" [9a]. Grants were made from the S.P.G. Negro Instruction Fund for Church and School Buildings to the amount of £3,210 in 1835 [10], and within two years seven clergymen ‡ were being supported by the Society in the Leeward Islands. Those islands continued to enjoy their "fair share" of the Negro Instruction

* Extract from General Codrington's Will (dated February 22, 1703, and made known in 1711):—"I give and bequeath to my said kinsman" [Lieut.-Colonel William Codrington] . . . "half my Estate of Barbuda. . . I give and bequeath unto my Friends Colonel Michael Lambert and Wm. Harman, one eighth part of my Island Barbuda the remaining part of my Estate in the said Island I give to the aforementioned Society for the Propagation of the Xtian. Religion" [6]. In 1710 the island was estimated to be "worth about £1,200 p. an." [6a].

† From the existing records at Delahay Street, it does not appear that the Society actually obtained possession of its share in the Barbuda Estate; after the French raid it would have been of little value, and this would have been taken into account in the amicable settlement arrived at with Lieut.-Colonel William Codrington.

‡ Revs. J. A. Bascomb, Dominica, 1836; T. Clarke, Antigua, 1836; J. Hutson, Virgin Islands, 1836; J. H. Nurse, St. Christopher's (or St. Kitts), 1836; H. N. Phillips, Montserrat, 1836; J. A. Gittens, Montserrat, 1837; F. B. Grant, Antigua, 1837.

Fund while it lasted [11], and gradually from 1840 the support of the work thus created was readily undertaken by the local Legislatures. In 1842 the Islands were formed into a separate diocese under the name of Antigua. The first Bishop, Dr. DAVIS, arrived in 1843 to find his people suffering from the effects of an "awful earthquake" which had caused great destruction to Church property. Notwithstanding this calamity one of the first acts of the Bishop was to commence an organised system of contributions to the Society—by forming district Associations—"not alone on the ground of the wide spread good the Society had done and was doing, but on the duty of evincing gratitude for what it had done within the . . . diocese in increasing the accommodation in churches, in building schoolhouses and chapel-schools in furnishing ministers, catechists, schoolmasters and mistresses" [12]. In the midst of the efforts to repair its own losses the diocese remitted nearly £50 to the Society in 1845 [13].

In 1848 Bishop Davis, who had ministered in the West Indies since his ordination in 1812, declared that the change which he had seen during that time was "as light from darkness." He remembered "a condition of the grossest ignorance and deepest moral degradation. The slaves were, for the most part, left in a state of practical heathenism:—the baptism of their children was neglected, and marriage was actually forbidden among them." He, when a simple presbyter, was the first who dared to publish the banns of marriage between two negro bond-servants. Such was the state of public feeling at that time, "that indignation and alarm were almost universal," the authorities interfered, and "the marriage was prohibited." Mr. Davis appealed to England, the local decision was reversed, and just a year after the original publication of the banns he "had the happiness to perform the first marriage ever solemnized between slaves" there [14].

Satisfactory too was the progress made in the Danish Islands of St. Croix and St. Thomas. At his first visit there in 1844 the Bishop confirmed over 700 persons, and in the church there were 396 communicants. The members of the English Church in the Danish Islands then numbered 7,938—"a full third of the entire population"—and this, coupled with the fact that the English language was "exclusively taught in the schools," hastened the emancipation of the slaves [14a]. By an Ordinance of the King of Denmark about 1848 the English Church in these two islands was formally placed under the jurisdiction of the Bishop of Antigua, and at his visitation in that year—the first since the total abolition of slavery—the Bishop consecrated the Church of All Saints in St. Thomas. Few instances can be shown of a deeper interest in the cause of religion than was manifested in the erection of this church. In 1847 the congregation, mostly poor people, united in laying by each a sum of not less than $\frac{1}{2}d.$ and not exceeding 1s. a week. In about a year's time \$2,000 were thus collected. A general appeal throughout the island brought \$4,500 more. The building was then begun. One of the vestrymen superintended its erection. Another friend furnished the stone at a cheap rate. It was brought down from the quarry upon the heads and shoulders of the negroes, "who to the number of 300 or 400 worked during the moonlight of the fine months." The masons and carpenters gave up a portion of their weekly wages, and "the women

added their mite in carrying stone and mortar." The planters lent stock for the purpose of carting. In addition to other kinds of aid \$8,000 were raised and expended [15].

The death of Bishop Davis on Oct. 25, 1857 [16] was soon followed by that of his successor, Dr. S. J. Rigaud (cons. 1858), who was carried off by yellow fever in 1859 [17]; but the next Bishop, Dr. W. W. Jackson (cons. 1860) held office thirty-five years. Up to 1868 the Diocese of Antigua enjoyed "all the privileges of a fairly endowed Church" [18], the Society's aid having been so managed as to draw out increased local support. As an instance of this, a grant of £100 per annum to Montserrat in 1860 was met by a vote of £130 per annum from the Legislature, "and when three years and a half afterwards the Society's allowance was reduced to £50 they had learned to feel the value" of the Missionary, "and the vote was raised to £180" [19].

"The people of the island" (wrote the Rev. J. Shervington in 1864) "more than of any other that I know of entertain for the Church of England a deep-rooted affection, and, in the majority of cases, this is of an intelligent type. They are members of our Church, not because they are brought up in her communion so much as because they believe they are likely to receive more good from her ministrations than those of any other.

"The negroes, in fact, often give this as a reason for their preference and attachment for our church. There is, therefore, much to encourage a minister labouring among them; but there is also, from the nature of the case, much to discourage. It is quite true, as we often hear, that the negro is impulsive. They are easily affected by a sermon, and I have seen many of them in tears as they approach the altar on our Communion Sundays. Hence, I think, the large number of our communicants. One is thus tempted to hope that the good work is going on among them; but there is the old truth, 'the devil cometh and taketh away the word out of their hearts. . . .' The negro is also said to be superstitious; and this, too, is in the main correct. The hold which the old superstitions of their fathers has upon them can only be discovered by acquaintance with their character, and by great watchfulness on the part of their minister. The belief in charms and spells, and in the power of their enemies to injure, still influences them."

This was written at a time of extreme distress in the island, yet "notwithstanding the general depression the weekly offertory was still continued," and it does not appear to have "ever occurred to them that the offertory ought to be discontinued" [20].

In the previous year the claims of the West Indian Mission to West Africa had been brought before them, and from distances of several miles, and under unfavourable circumstances, the people flocked to the Missionary meeting. Not a single white person was present, and £6 was collected from those who during their period of slavery "were almost as badly off as their African brethren in respect of the means of grace" [21].

The same laudable spirit has been generally shown throughout the diocese. Poor at all times, the poverty of the people has been frequently intensified by earthquake and hurricane, and in 1868 they were called to make further sacrifices on behalf of their Church, then brought face to face with "disendowment," or, more strictly speaking, the withdrawal of State aid. In that year the Imperial Act, authorising the grant from the Consolidated Fund, which had been in operation for forty-four years, was repealed, allowances being reserved only to then existing incumbents during their tenure of office. Under instructions from the Colonial Office, the Acts by

which the curacies had been endowed by the local legislatures were not suffered to be renewed as, one by one, they expired; and finally, in 1874, in the several islands, Acts were passed under compulsion to disestablish the Church, vested interests being respected only so far as the stipends of the Clergy were concerned, and all allowances for the expenses of public worship, the payment of the subordinate officers of the Church, and the maintenance of the fabrics being at once swept away. The diocese nobly responded to the call made upon it. Nevertheless, "in the first instance" (to quote Bishop Jackson's words) "it would have been impossible, in the impoverished condition of the Leeward Islands, to supply vacancies . . . if the Society, to whose bounty some of these cases owed their original formation, had not stepped in and saved them from collapse" [22].

The value of the Society's help during the critical trial of the withdrawal of State aid is well illustrated in the case of the united parishes of St. Philip and St. Stephen, Antigua. When Archdeacon Clark* went there in 1876 the income received by his predecessor was withdrawn. Dissent was rife, and Dissenters were the only people who had been trained to give. The Wesleyans had predicted, on the disestablishment of the Church, that they would live to see St. Philip's used as a *yam-store*. Everyone expected the overthrow of the Church in the country districts. But gradually the annual voluntary contributions were increased from £16 (in 1875) to over £204 in 1892, fully two-thirds of these contributions coming from the labouring classes.† "But this fight could never have even been attempted apart from the help derived from the S.P.G., and were that help withdrawn the work would suffer a total collapse, and all the results of these years of vexing toil would be thrown away."

In 1894 it was recorded that "since disendowment there has not been given up a single parish that we had when it took place" [23].

Of the Clergy in the English islands all except one have now, from deaths or resignations on pension, been thrown on the voluntary contributions of their flocks, assisted by annual grants from the Society. In the foreign islands the churches have always been sustained on the voluntary system, excepting in St. Thomas, which, being a consular station, the Rector of All Saints' receives from the Foreign Office a small allowance as British chaplain; and in Saba and St. Barts, which receive £100 and £33 per annum from the Dutch and the French Governments respectively [24].

The permanence of the Bishopric was secured by the wisdom and self-denial of Bishop Jackson, who, when obliged by failing health to retire from active work, obtained the services of a coadjutor,‡ and devoted his remaining energies chiefly to raising an endowment fund

* A man of unusual erudition. He died in 1895 within ten days of Bishop Jackson's death [23a].

† See p. 215c.

‡ Bishop Mitchinson, of Barbados, generously undertook the supervision of the Diocese of Antigua as coadjutor to Bishop Jackson (under a commission dated August 12, 1879), without any remuneration, thus enabling half of the episcopal salary to be regularly paid into the Bishopric Endowment Fund. This arrangement continued until 1882, when Bishop Mitchinson resigned and Bishop Branch was consecrated (on July 25) Coadjutor Bishop of Antigua "cum jure successionis."

to be available when, on his death, the episcopal stipend provided from the Consolidated Fund would cease. It seemed a Quixotic notion, but he went on in faith, and with the aid of the Church Societies—the S.P.G. alone giving £2,000—he lived to accomplish the proposed fund of £20,000, and to see it invested for the support of his successors [25].

The life of such a benefactor to the Church deserves some further notice here. William Walrond Jackson was born in Barbados on January 9, 1811, three weeks after the death of his father. Educated at the best schools in Barbados, he made such progress that he could read Greek plays at the age of fifteen, and became headmaster of his old school at eighteen. He was one of the first candidates, 500 in number, confirmed by the first Bishop of Barbados (Dr. Coleridge), and was licensed as catechist at the age of seventeen. When Codrington College, Barbados, was opened as a College such as its founder contemplated, Mr. Jackson was the first to enter it as a student. Winning the first scholarship, he became the Senior Theological Scholar, and was then, and ever remained, a scholar of whom Codringtonians were justly proud. From the beginning of his ministry (to which he was ordained deacon in 1834 and priest in 1835) he was in charge of large and important parishes in Barbados, Trinidad, St. Vincent, and Barbados again, consecutively, for a short time in connection with the Society. Much of his work was of a genuine missionary character. In Trinidad, when he was a young man, he frequently travelled through the forests on horseback or on foot, visiting small stations, and in St. Vincent his chief work was among the Caribs and negroes. In Antigua all the smaller islands which he visited every other year were accessible only in small trading vessels, and he was often in some danger on his voyages. He also, as member of the Governor's Council in Antigua, had a voice in legislation, and it was entirely through his efforts that the mode of payment of the labourers—a mischievous form of truck system—was changed. His action made him extremely unpopular with the planters, but only for a few months. His organisation of the voluntary contributions of the poor when "disendowment" came was wonderfully successful until the agricultural depression of the last three years of his life.

The universal esteem with which the Bishop was regarded found expression on his departure from the diocese in 1879, when a testimonial was presented to him with a farewell address on behalf of people of all classes and of all creeds in the fourteen islands under his episcopal supervision. Varied as are the interests, the manners and customs, the very nationalities of the congregations in the islands, they were all one in their attachment to the Bishop and in their appreciation of his labours, and of his wisdom, sympathy, toleration, and charity which characterised his administration. The address concluded with asking the Bishop's acceptance of a purse of £254 for the purchase of a piece of plate presented "in grateful testimony of the love felt for him by the people" of his diocese. Though obliged by failing health to resign the active administration of the diocese Bishop Jackson always remained in touch with his

charge, helping it and guiding his coadjutor by wise and loving counsel. Of his charities some are known, but many will never be known until He Whom he served shall say that in ministering to some of the least of His people he did it unto Himself. After his return to England he was, up to within a short time of his death, a regular attendant at the meetings held at the Society's house, where his saintly character, his wise counsel, and ever ready sympathy endeared him to all.

Bishop Jackson died at Ealing on November 25, 1895, his wife, to whom he was married in 1834, having predeceased him by nearly a year. To many places in the diocese his death was, financially speaking, "almost another disendowment" [26].

His death was followed in 1896 by that of his successor, Bishop Branch, who, from 1882-95, had been Coadjutor Bishop of Antigua. Like Bishop Jackson he had been a student of Codrington College, and had devoted the whole of his life to the West Indian Church* [27].

The choice of his successor was delegated by the Diocesan Synod to the Bishop of Jamaica, Bishop Mitchinson (formerly of Barbados), the Earl of Stamford, and the Secretary of the Society. The Very Rev. Herbert Mather, Provost of Inverness Cathedral, accepted the office, and his consecration took place in Lambeth Palace Chapel on July 1, 1897. The new Bishop had had varied experiences, having laboured for some years in Nova Scotia and Newfoundland, and held two livings in England. The reports of the Clergy testified to the good which his arrival effected, and the great encouragement to themselves which his sympathetic presence has given.

In his first impressions of his diocese, speaking of the people, he said "they are intensely impulsive . . . easily moved by religious emotions . . . devoted to singing hymns . . . but deficient in their sense of the meaning of morality, of truth, of honesty.

"This is only what their history leads us to expect. Some forty years ago they were all slaves, and the heritage and taint of slavery will not be eradicated for many a generation yet to come. Marriage as a rule was forbidden to the slave; what wonder, then, that his grandchildren think lightly of that holy ordinance? † Downtrodden and oppressed, any way, however *untruthful*, by which he could escape the lash or circumvent the hard taskmaster was to be embraced; and when he belonged to the estate of his owner, like any other chattel, how could it be *dishonesty* if he improved his master's estate in his own person by taking some other portion of food, or clothing, or money, belonging to the same estate?

"It is a sad thought for Englishmen to remember that the vices and faults of the negro are the direct product of the slave trade, by which so many Englishmen accumulated so much money. We brought the negro to the West Indies, we ill-treated him, and ground him down. Surely we have a long debt to make up to him if we do not wish him to rise up in the judgment against us. Nowadays, in addition to other things, poverty is pressing him harder than ever. The depression in the sugar trade has been so great that many a sugar estate which had sunk back a little into the hands of moneylenders has been unable to pay its annual interest charges, and has gone out of cultivation."

Of the clergy the Bishop said: "They are beyond praise. Not brilliant perhaps in oratory or power, but what is of far greater importance, to their flocks

* Two other clergymen of Antigua Diocese became Bishops—Archdeacon Jernyn, the present Primus of Scotland, and Archdeacon Holme, the first Bishop of Honduras.

† The baptisms in the diocese number about 2,900 yearly, nearly two-thirds being children of illegitimate birth.

and to themselves—self-denying, hardworking, and patient, while poor in this world's goods. A horse of some sort is an absolute necessity to anyone in the tropics who moves about much in the open air, for walking long distances in the sun is fatal to Europeans. The clergyman's horse partakes in one respect of its owner's character, for it is much on its knees, and usually shows by its ribs that too much attention is not spent upon its food. The clerical stipend in this diocese is of the smallest even with the liberal help of the S.P.G. The grant the Society places at my disposal enables me to give most of the Clergy a bare sufficiency to keep the wolf from the door. In each case they are obliged to raise a certain proportion from their people, who are usually labourers or holders of about half an acre of land, and can contribute perhaps a penny a week, with frequent intervals of non-payment. The labour and worry of getting in 'the collection' is intense, and as humiliating often as it is wearisome. No wonder that the overworked and underpaid Clergy often break down in the tropical climate, and are ordered as a last resort for health and life to go to England. The advice seems almost a mockery, for where is the wherewithal for the passage and for the locum-tenens to carry on the work? . . .

"If I had the means to pay them, and had a supply of the proper men, I could at once find more than sufficient work for fifteen more clergy. I do not attempt to express gratitude to the Society for its grant. It is beyond words" [28].

At this time the Bishop had at his disposal a grant of £750 from the Marriott bequest, for the erection and enlargement of churches and school-chapels [29]. During 1898-99 the Society made provision for the support of additional clergy, and for the training of candidates for the ministry, the aid given including £500 towards the raising of a Clergy Sustentation Fund for the diocese [30].

The building grant was all the more welcome as, owing to the mischief wrought by wood-ants, tropical sun and rain, hurricanes and earthquakes, the churches, rectories, and schools "require the most constant care to replenish and renew." In some parts the Clergy, in 1897, were reduced to putting up umbrellas in their houses when it rained, and to placing their books under their beds, which they moved about the room according as the wind and rain drove from one quarter or another [31].

The terrible hurricanes* of August 7 and September 8, 1899, brought fresh distress on the diocese, causing a great loss of life, including one of the Montserrat clergy, and a loss of over £7,000 on church, school, and rectory buildings alone, and depriving the people of the ability to contribute to clerical salaries.† The Society again came to the rescue, with special aid amounting to £800, £300 being towards the relief of the Clergy, some of whom were on the verge of starvation. At the present time (1900) want of clothes keeps the schools but half filled and accounts for scanty attendances inside the churches. But such is the devotion of the poor black people that after sunset crowds of them gather outside the large open windows of the churches during evening service, their scanty coverings of rags being insufficient to satisfy the requirements of decency

* Montserrat and Nevis suffered most. In the latter island churches were damaged, including St. John's, the one in which Nelson was married to Mrs. Nisbett (formerly Miss Frances Herbert). The marriage certificate is: "1787, March 11, Horatio Nelson, Esq., Captain of His Majesty's ship the 'Boreas,' to Frances Nisbett, widow" [32a].

† e.g. The parish of St. Philip and St. Stephen, Antigua [see p. 215] could barely raise £50 in 1900.

in the light of day. They do not kneel, but they join heartily in the responses and singing [32].

SUPPLEMENTARY INFORMATION REGARDING THE DIOCESE OF ANTIGUA.

In addition to the British Islands enumerated on p. 210, the diocese includes churches in the foreign islands of St. Bartholomew (*French*); Saba and St. Eustatius (*Dutch*); St. Martin (*half French and half Dutch*); Sta. Cruz and St. Thomas (*Danish*); it also included Porto Rico and Viéques (*Spanish*) until those two islands were ceded to the United States.

In the Island of St. Bartholomew, which was formerly Swedish but was re-transferred to the French in 1778, the Government allow £33 per annum towards the stipend of a resident Church of England clergyman. The Dinzey family have done long and valuable work for the Church in this island, and Sir R. B. Dinzey, Knight of the Order of Vasa, Sweden, is a licensed reader. There is a school for six children in the parish established by some ladies of Sweden and supported by subscriptions from that country, though the island has ceased to belong to it. The children are fed, clothed, and educated without charge [33].

In the islands of St. Eustatius and St. Martin Missions were established in 1900, and a confirmation held in St. Eustatius by Bishop Mather in that year was "the first occasion when a Bishop has ever visited the island" [33a].

Porto Rico contains 1,000,000 inhabitants. Of these the bulk are Roman Catholics, of the usual Spanish type (with a large mixture of Atheists). In Ponce, however, a congregation of non-Romanists united themselves with the Diocese of Antigua in 1872, their Rector receiving institution and induction from Bishop Jackson. Those nominally belonging to the Anglican Church there now number some hundreds, besides several "so-called Protestants," who accept the Anglican form of worship. In April 1908, during the war between America and Spain, Bishop Mather re-opened a church at Ponce which had been closed for some years. Over 100 Spaniards were in the congregation of about 300, and so far from the Bishop being hounded out of the place by a turbulent mob, as was reported in the papers, "the people there, as at San Juan, were most courteous and pleasant spoken." The Anglican Mission at Viéques de Porto Rico was voluntarily undertaken in 1880 by Mr. Bean, a negro, who worked as a layman for some years with hardly any stipend, and succeeded in gathering a congregation and building a church. He then went to an American college, and after being ordained by the Bishop of North Carolina in 1889 returned to Viéques, where he still labours. The Society's connection with these two islands ceased on October 1, 1899, on which date they were transferred, ecclesiastically, to the care of the American Church, having already been ceded by Spain to the United States [34].

The Diocesan Synod of Antigua, founded June 1884, meets regularly every two years.

Education is provided for the labouring classes in the denominational schools (Church of England, Roman Catholic, Moravian, and Wesleyans), which are all subsidised by grants from the Legislature, where they are approved by the Government Inspector. The Anglican Church has between six and seven thousand children in its day schools, and about eleven thousand in its Sunday schools. A large majority of the labouring population can read (of the younger people nearly all), and many can write also. There are two High Schools in the diocese—the Antigua Grammar School, begun in 1884, and the Dominica Grammar School. At Codrington College, Barbados, a scholarship of the value of £42 per annum, available for three years, has been founded specially for the diocese by the S.P.G. (£17 per annum) and S.P.C.K. (£25 per annum).

An Insurance Society has been established in the diocese with the object of securing a provision for the widows and orphans of the Clergy. The management of the fund is in the hands of the Diocesan Financial Board—chosen by the Synod.

There are also several branches of the Church of England Temperance Society in the diocese, &c., &c. [35].

It will have been seen that (as stated by Bishop Branch in 1893) the diocese has "no tales of fascinating missionary enterprise," but rather "a continuous history of good and earnest common parochial work, done amid more than common difficulties by men who love Christ and human souls" [36].

(For Statistical Summary see p. 252.)

CHAPTER XXVIII.

THE BAHAMAS.

THE BAHAMAS consist of a chain of small islands lying to the east and south-east of Florida, U.S., some 20 only being inhabited. One of these—St. Salvador—was the first land seen by Columbus when seeking the “New World” in 1492. The Bahamas were then peopled by Indians, but these were to the number of 50,000 soon transported to the Spanish mines of Mexico and Peru. The islands then abandoned were formally annexed to England by Sir Humphrey Gilbert in 1578. In 1612 they were united to Virginia, and about 20 years later some British adventurers formed a settlement on them, which was destroyed by the Spaniards in 1641. By Charles II. the island of New Providence (the seat of the capital, Nassau) was assigned to an English proprietary body in 1670; but in 1708 the French and Spaniards obtained possession of it, and for many years it was a rendezvous for pirates. The English extirpated the pirates in 1716, and the Bahamas became subject to a regular colonial administration. This was interrupted by a surrender to the Spaniards in 1781, the war concluding with a re-annexation of the islands by Great Britain, which was confirmed in 1793 by the Treaty of Versailles.

In 1731 Governor Rogers of the Bahamas, being then “in Carolina for the recovery of his health,” informed the Rev. W. Guy, the Society’s Missionary at St. Andrew’s, “of the extream want there was of a minister” in the Bahamas, “which had been without one for some years, and pressed Mr. Guy to go over with him and officiate there some months.” Mr. Guy, considering “the great usefulness and almost the necessity of the thing,” embarked on this “charitable undertaking” in April 1731, and arrived at Providence on the 12th of that month.

He found a people “who had lived in want of the administration of all the Divine ordinances several years.” These he endeavoured to supply by holding service “in a little neat church built of wood,” which had been just finished, and by visiting all the parts of the island. Notwithstanding the great fatigue of travelling, “on account of the rocks” and “the heat of the day which is always very great,” he baptized 89 children and 3 adults. In “the two other inhabited Islands in this Government,” about 20 leagues from Providence, he baptized 23 children in Harbour Island and 13 in “Islathera” (Eleuthera). For each of the (128) baptized he had “the proper sureties,” and during his two months’ stay in the three islands, besides marrying, and visiting the sick, he administered the Blessed Sacrament twice, “but had but 10 communicants at each time.” The number of families in the islands was about 120 in New Providence, 40 in Harbour Island, and 40 in Islathera. The people “very thankfully received” copies of the Bishop of London’s Pastoral Letters for promoting the conversion of the negroes. [See p. 8.] They all professed themselves of the Church of England, and were “very desirous of having a minister settled with them,” and Mr. Guy considered that “as they were in general

very poor it would . . . be a very great charity to send a Missionary to them" [1].

This representation was followed by a Memorial from the President, Council, and principal inhabitants of New Providence, showing that "about seven years past" they erected at their own charge "a commodious church capable of containing upwards of 300 people," and provided a convenient house for a clergyman of the Church of England and £40 per annum towards his support; but that being insufficient, they "became destitute of any Divine to officiate amongst them for upwards of five years, till the Rev. Mr. HOOPER came over, well-recommended, and . . . and continued for these twelve months past." To enable them to maintain him or some other worthy Divine, they solicited assistance [2].

Immediately on receipt of the first communication (April 1732) the Society offered £50 per annum as a grant-in-aid, which was now (March 1733) "in consideration of the dearness of provisions in Providence" increased to £60, and Mr. Hooper having migrated to Maryland, the Rev. WILLIAM SMITH was in April 1733 appointed to Providence and the other inhabited islands [3].

Mr. Smith arrived at Nassau on Oct. 20, 1733. "At first he had but a thin congregation" in Nassau, but it was soon increased by several families residing "outside the town" and by "the soldiers of the garrison, whom the Governor, immediately after his arrival, obliged to come constantly to church." Governor Fitzwilliam had the church "put into a tolerable good order," and "with a good deal of difficulty and pains, got an Act passed for erecting the Inhabited Islands into one parish and . . . £50 sterling p. annum . . . settled on the Minister Incumbent thereon" [4]. He failed to obtain an allowance from the Assembly for a school-master, although there was "no place in his Majesty's American Dominions" where one was more necessary, "by want of which their youth" grew up "in such ignorance (even of a Deity) and in such immorality as is most unbecoming." On this representation the Society at once (1735) provided funds for the opening of a school in Nassau, but there was some delay owing to the difficulty of finding teachers [5].

The arrival of Captain Hall of Rhode Island in Dec. 1739 with "a Spanish prize of between £3 and £4,000 value" was sufficient to induce Mr. Mitchel, the then teacher, to quit school and go "a privateering" with the Captain [6].

About 1734 Mr. Smith first visited "Islathera, a long, narrow Island inhabited by between 30 and 40 families," who were "generally very ignorant of their duty to God as having never had a Clergyman settled among them." At Harbour Island he found there 25 families and a large room for service, in which he ministered one Sunday; "it was very full," and the people were "serious and attentive." Otherwise they could hardly have been with such a Missionary. Governor Fitzwilliam wrote of him in 1735: "The abilities life and good behaviour of Mr. Smith . . . justly entitle him to the favour of all good men among us" [7]. Illness caused him to desire a northern Mission, but a short visit to England in 1736 enabled him to return to New Providence in January 1737 [8].

The church at Nassau, a building "in a wooden frame, plastered,"

became so ruinous that it was necessary to remove the pulpit and desk to the Town House in 1741—the erection of a new one having been hindered by fear of “an invasion from the Spaniards” [9]. Whites, Negroes, and Mulattoes were ministered to by Mr. Smith, but the hardships of visiting “Iluthera” and Harbour Island brought on an illness, and in his last letter, Oct. 26, 1741, after alluding to a fever at Providence “which had carried off everyone it had seized on,” he concluded: “The Lord help us for he only knows where it will terminate.” A few days after it pleased God to take “this diligent and worthy Missionary to himself to receive the reward of his labours” [10].

His successor, the Rev. N. HODGES, died in 1743 soon after his arrival. During the vacancy caused by these deaths Governor Tinker made his Secretary, Mr. J. SNOW, “read prayers and a sermon every Sunday in the Town House,” and in 1746 sent him to England to be ordained. Besides officiating “as far as a layman could” Mr. Snow had largely contributed to the building of a church and to the establishment of a free school for negroes and whites. Within two years of ordination he also died. In the meantime the Rev. R. ST. JOHN ministered for about a year (1746–7) to a “very ignorant” people, “scarce one in fifty being able to read,” and baptized over 300 children in the three islands of the Mission [11].

The next Missionary, the Rev. R. CARTER, was privileged to labour 16 years (1749–65) in the Mission, which he represented as being of “greater extent” and having “more pastoral duties to be performed in the several parts of it than any other under the Society’s care.” In 1763 he reported “all the natives” of the Bahamas “profess themselves of the Church of England.” About this time two Mission Schools were established; that at Nassau was the only school in the island of Providence “except Women’s Schools,” which were also Church Schools. The Harbour Island School was built by the people, of whom he wrote in 1764 that they “pay a strict regard to the Lord’s Day, and neither work themselves nor suffer their slaves to work on it, but allot them another day in every week” “to work for themselves.” A similar rule was observed at Eleuthera, where his parishioners expressed “so strong a desire of improvement that even adults of both sexes” submitted “to be publickly catechized without reluctance.” “The most sensible slaves in New Providence” expressed “an earnest desire of being baptized,” a desire which he did his best to gratify [12].

The Rev. G. TIZARD carried on the work from 1767 to October 1768, when he died. Two years later it was reported that many people had been reformed by means of his widow [13].

In 1767 the Rev. R. MOSS was stationed at Harbour Island, where a resident clergyman had long been “earnestly desired” [14]. He had at first “a cold reception from the people’s apprehending that they were to contribute to his support”; when they found that not to be the case “they became fond of him,” and “all in the island to a man” attended public worship on Sundays.

Indirectly they must have contributed, for the Bahamas Assembly had enacted a law dividing “Harbour Island and Eleuthera into a distinct parish named St. John’s,” and allowing “£150 current money out of the Harbour Island taxes towards building a Church in that Island,” and settling £50 sterling per annum “for salary and house-

rent for the Minister." While the church* was building Mr. Moss performed service "under the branches of some Tamarind trees." In 1769 he had thirty-eight communicants, all of whom lived "holy lives, unblameable in their conversation" [15].

Of Eleuthera he gave this "lamentable account" in 1769: "That both men, women, and children, magistrates not excepted, are profane in their conversation; even the children learn to curse their own parents as soon as they can speak plain, and many other sinful habits and heathenish practices are in use among them." One great obstruction to his reforming these people was the difficulty of visiting them, it being necessary to go first to Providence, where he might have to wait two or three weeks for a passage, which "consumed too much time" [16]. It was also difficult to find men of sufficient education to act as lay agents. The Rev. W. GORDON, who visited Eleuthera in 1796, found that "a Justice of the Peace" at Wreck's Sound had been accustomed to read prayers and a sermon out of one of the Society's books to the inhabitants." He had "the most learning in the place," yet was in such indifferent circumstances as to desire to be appointed "an assistant schoolmaster," not being qualified for the position of head schoolmaster [17]. At Savannah Sound only one man could read, and the greater part could "scarcely say the Lord's Prayer," yet they regarded baptism as "absolutely necessary to salvation."

In March 1776 New Providence and other of the Bahamas were "thrown into a distracted state by being taken by a considerable armed force from America" (eight vessels and 550 men), "which after dismantling His Majesty's Forts and committing many outrages"—taking "all the King's money," opening the prison doors and setting the prisoners free—"carried away the Governor, Secretary, and one or two other prisoners," and left the rest of the people "in a deplorable state. But they were disappointed of their chief aim—a considerable quantity of gunpowder, which had been prudently removed to a place of safety." In the midst of all this confusion the Rev. J. HUNT, the Society's Missionary at Providence, "continued to do duty in the church as usual," and his flock seemed "to make a progress in virtue" and generally attended service.

During the American Revolution the inhabitants of the Bahamas were for some years "almost reduced to a starving condition," as their chief dependence for provisions was on the continent. In 1779 "the best bread" that could be obtained in Harbour Island, "even for the blessed Sacrament," was "made of Tree Roots." For a long time the islands were "pestered with American vessels," the crews of which endeavoured to "corrupt the minds of the people, turning them from King George and all government," and passed their life "in dancing all night and gaming and drinking all day." On one occasion some of their captains attended the Harbour Island Church to hear Mr. Moss preach. "Hearing him pray for the King, and his discourse not favoring their proceeding, they had concluded to take him out of his own house by night and carry him away to America. But they were disappointed." The cause of their failure was probably owing to the fact, reported by the Missionary in 1778, that the inhabitants of Harbour Island and Eleuthera, numbering 1,391, "all professed to be

* Opened for service on March 16, 1769 [18].

of the Church of England," and had "not a single Dissenter amongst them of any denomination." In Providence the loyalists were "threatened almost every day and insulted," and having "little force to defend themselves," were "in continual danger" [19].

During the Spanish occupation [see p. 216] the Rev. J. BARKER, the only Missionary left in the Bahamas, withdrew (in 1782), and did not return [20]. The Rev. J. SEYMOUR of Georgia, who was appointed to Providence, died on the voyage [21]; and the next clergyman sent, the Rev. T. ROBERTSON, was located at Harbour Island. On his arrival in 1786 he visited every family on the island, "a very poor hardworking industrious people . . . serious and well disposed." Old and young to the number of 500 attended church regularly, and all expressed "great gratitude to the Society for their kind and generous attention" [22]. But in 1789 he reported that the "leading man" in the island was "an utter enemy to all religion," and would "not suffer any of his negroes to receive any instruction whatever"; and it was with difficulty that the Missionary "prevailed on the people to let any of the negroes sit in the area of the church" [23].

Exuma next received a resident Missionary (the Rev. W. TWINING) in 1787. The white settlers were mostly American Loyalists—about one third were old settlers. All seemed glad of the arrival of a clergyman "and anxious to express their gratitude to the Society." Of the 700 inhabitants 600 were negroes. Those brought up among the English had been taught "little or nothing of religion," but did not seem at all "prepossessed against Christianity." The negroes who had been "lately imported from Africa" showed "no signs of religion" [24].

Still worse was the state of the white settlers at Long Island, as reported by the Rev. W. GORDON after visiting it from Exuma in 1790. "A few poor families from New Providence" began a settlement in Long Island in 1773. At the peace in 1782 "a few loyal Refugees" (presumably from the United States) settled there, and it proving "a good Island for raising cotton," many others followed, "besides some natives of New Providence." In 1790 the population consisted of about 2,000 people—over 1,500 being slaves. The negroes were "void of all principles of Christian religion owing to their want of instruction." Most of the original settlers could scarcely read, and having been for many years deprived of Divine worship, they were "addicted to the vices of a seafaring life . . . swearing and neglect of religion." The refugees, though less ignorant, were not more attached to the faith. They resembled "very much those who may be seen in London."

Not even two or three of them could be got together to partake of the Holy Communion. The "gentry" of the place employed their leisure hours "in reading the works of Mandeville, Gibbon, Voltaire, Rousseau and Hume," by which some of them "acquired a great tincture of infidelity." Mr. Gordon on his visits held service in six parts of the island, and undertook that if a resident Missionary were sent there he would visit those islands which had "never yet had Christian public worship, viz., Turk's, Caicos, Crooked, Watlin's, Abacos and Andros." A more favourable account of Long Island was given by the Rev. P. FRASER. On his arrival there early in 1793 "he was waited upon by the principal Planters," who vied with one another "in shewing him every mark of attention and respect. Instead of discovering Deistical

Principles" the people appeared "to be all convinced of the great truths of the Christian Religion" and attended Divine Service "with a seriousness and regularity truly exemplary." The need of additional Missionaries was further urged by the Rev. J. RICHARDS of Providence, who, within six months of his arrival at Nassau "baptized 163 persons after examination." Nassau at that time (1791) contained between 2,000 and 3,000 inhabitants, most of the whites being of "Scotch extraction and many of them Dissenters, but moderate and conformable to the Church," and who treated him with "great civility." Owing, however, to "the political disputes concerning the Revenue Act in that country" he suffered from "the stopping of his [Government] salary for nearly a twelvemonth" [25].

From a report submitted by the Society to the English Government at this time (1791-2) we learn that the only islands of the Bahamas group which appeared to have any inhabitants at the beginning of 1784 were Providence, Long Island, Harbour Island, Exuma, Eleuthera, Turk's Island, and the Abacos—the whole not exceeding 1,750 whites and 2,300 blacks. On the close of the disputes with the "ancient colonists on the continent of America" and the evacuation of St. Augustine, the Bahamas "held out to the Royal Refugee subjects in the Southern Colonies a comfortable asylum for the present, and prospects of great advantages in future"; the liberality of the British Government met their wishes and gave full scope to their plans of settlement. They were for a time supplied with provisions &c. from the Public Stores, "all doubtful title to possession was removed in a purchase by the Crown of the ancient claims of the Proprietors of the soil of those Islands, and the grants to these adventurers of the lands on which they were desirous of settlement, were unaccompanied with any illiberal or discouraging restrictions." Under these favourable circumstances settlement was considerably extended, "every cultivable spot" being "explored with great avidity." By the commencement of 1790 the white population had been doubled (=3,500) and the black trebled (=6,500 including coloured), in all 10,000, and about 18,000 acres of land were under cultivation. Of the whites, 127 were planters, 29 merchants, and 17 men of learned professions. Of the blacks, some 500 were free negroes, who by escapes and "other fortuitous circumstances" were "disentangled from the disgraceful shackles of slavery." Up to this time there were only three clergymen in the Bahamas, but owing to the Society's representations to the English Government the Bahamas Assembly (about 1795) established a fund "for the building and repairing of Churches, providing Parsonage Houses and Glebes and for the better maintenance and support of Ministers and School Masters" [26].

In consequence of political disputes during Governor Lord Dunmore's administration the Clergy frequently had difficulty in realising the local provision to which they were entitled. Mr. Richards of New Providence reported in 1795 that "neither he nor any other person who has a salary has received any for above a year past." About this time Lord Dunmore "possessed himself of the most antient burying ground" and a portion of the glebe in Harbour Island, the former of which he desecrated, and it became necessary for the Society to make a representation to the Secretary of State for the restoration of the

property. There were other complaints against the Governor. He openly avowed "that the laws which forbid incestuous marriages in England" did "not take place in the Colonies" and he ignored a communication from the Bishop of London on the subject. He further countenanced "one Johnston, a strolling Methodist Preacher from America" who induced the black people at Providence to turn a negro schoolmaster out of his house "and convert it to a Meeting House for himself," and obtained from the Governor "a Licence to preach and perform other offices." This man "used to marry without licence or authority," but in a short time he was "put in prison for beating his wife . . . in a merciless manner . . . and so all his followers left him. The respectable inhabitants indeed always opposed the progress of Methodism and remonstrated to Lord Dunmore against it" [27].

The years 1794-7 proved fatal to the Revs. P. FRASER, P. DIXON, and W. H. MOORE [28]. Another Missionary took more than two years to reach the station to which he had been appointed: the Rev. D. W. ROSE of Dominica, Antigua, after several disappointments in obtaining a passage, left St. Nevis in December 1796, but the ship being captured by a French privateer in the next month he was carried prisoner to Rochelle, and afterwards removed up the country to Angoulême, where he remained till the following July, when he was "exchanged by a cartel" and came to England. After receiving Priest's Orders and being detained six weeks in the Isle of Wight, he sailed for the West Indies in November 1797. Arriving at Nevis he was unable to get a passage to the Bahamas, though he went to Antigua and to St. Kitts several times for the purpose. He therefore "took a passage in a schooner bound to Norfolk in Virginia," whence he made his way to Nassau, but did not reach Long Island till February 1799 [29].

The Rev. H. JENKINS experienced a similar difficulty. In his voyage from England "he had the ill fortune to lose all his papers, by being obliged to throw them overboard upon coming in sight of a vessel, which was supposed to be a French one, but it turned out otherwise." He took the precaution to show the certificate of his appointment (from the Society) to a fellow passenger, desiring him to read it with attention, that he might witness the contents of it to the Governor, and thereby remove any difficulty that might have arisen from his having no credentials.* He reached Nassau safely, but within a few days' sail of the Caicos the ship was captured by a French privateer and carried "to Cape St. Francois, from whence they were sent to Mole St. Nicholas to be exchanged." He arrived at the Caicos on October 16, 1797, "in good health and spirits" [30].

Mr. Jenkins divided his time between the Caicos and Turk's Island, about eight leagues distant. On his first visit to the latter he remained a fortnight and ministered to "a large congregation at the Barracks," then "converted into a Church," but which a few years before had

* The Governor, though satisfied that Mr. Jenkins was "not an impostor," delayed his induction till "new credentials" should arrive from England, "and also a Degree from one of the Universities of England, Scotland, or Dublin as the Parochial Act of the Bahamas in this case directs." As Mr. Jenkins "would have been entitled to a Degree in the University of Cambridge" the Archbishop of Canterbury conferred on him the degree of M.A.; but while this was being done the qualification was rendered "unnecessary" by "an alteration in the Bahamas Act" [80 a].

been occupied by the military that were "stationed there in order to check the lawless and ungovernable temper of the people." The few gentlemen of Turk's Island had for some time adopted "the laudable plan of assembling there on Sundays when the Liturgy" was "used and a Sermon read out of some approved author" [31]. A supply of Bibles and Prayer Books from the Society proved very acceptable to "the poor people there," who "all faithfully promised to read them with attention," and one William Darrel, "a very decent and well disposed negro" opened a Sunday School and taught his countrymen gratis [32]. In his first year's ministry in Long Island Mr. Rose baptized 14 Whites and 24 "Blacks, Mulattoes, Mustees and Dusteers." The negroes there had been "misled by strange doctrines." They called themselves "Baptists, the followers of St. John," and were "not so happy and contented" as in other parts of the West Indies, though "every indulgence and humanity" were "exercised towards them by their Masters." Their preachers, black men, were "artful and designing making a merchandize of Religion." One of them was "so impious" as to proclaim that he had "had a familiar conversation with the Almighty," and to point out the place where he had seen Him. At certain times in the year the black preachers used to "drive numbers of negroes into the sea and dip them by way of baptism," for which they extorted a dollar, or stolen goods [33].

Previously to Mr. Rose's arrival an attempt "to check their proceedings" occasioned some of the slaves to "abscond and conceal themselves in the woods," and in consequence "many of their masters . . . actually counteracted all his diligence and zeal . . . for the promotion of religion and morals." At the very time that "superstition and fanaticism" appeared to be yielding to his teaching the "proceedings" of the blacks were "more abominable but more secretly conducted" [34]. "After various attempts . . . to prevail on his parishioners to receive the Communion, he at last" on August 23, 1801, "administered to three, exclusive of his own family" [35]. In the same year he visited Exuma at a time when the planters had assembled their negroes (about 400) at a pond for the purpose of raking salt. "A canopy was erected under which the gentlemen and ladies of the country took their seats and he preached to them." "He was highly gratified by the cheerfulness with which" the negroes "went through their daily task." "In the celebration of the Sabbath they observed the utmost decorum, and seemed to be very pious in their devotion." "Upon seeing and contemplating their situation both in a temporal and spiritual light" he ventured the opinion "that he would rather be a slave in the Bahamas than a poor free cottager in England" [36].

In 1802 Mr. Rose removed his residence to Exuma, and on Christmas Day dedicated "the new Church." After having officiated so long "in old, uninhabited houses in Long Island . . . he felt, in the discharge of his duty under a consecrated house a renovation, as it were, of the clergyman." The inhabitants then consisted of 140 whites, 35 "free people," and 1,078 negro and other slaves. On his first coming many of the negroes "called themselves the followers of Mahomet," but these, with other blacks, he baptized to the number of 93 adults and 41 infants in less than a year. He also formed some of

the best negroes into a society, and twice a week many of them used to "meet in their huts to sing psalms and to offer up a few prayers after their daily task" [37].

On a visit to Crooked Island in 1803 he "baptized without any compensation 150 negroes." His practice of refusing fees had the effect of opening the eyes of the poor negroes to the extortion of their black preachers. "When they saw him standing an hour or two exhorting and inviting them to his mode of baptism without any charge" they were persuaded "that he had no pecuniary views, but was only interested in their welfare, and by such a sacrifice of his emoluments even their Bishops submitted to the Rites and Ceremonies of the Church of England" [38].

"The illiberality of the House of Assembly . . . not only in reducing his salary, but in making laws and afterwards violating them, and the constant apprehension of piratical invaders" . . . "compelled" Mr. Rose to "abandon the Bahamas" in 1804. Spanish Picaroons were "infesting their coasts and plundering their vessels," and in apprehension of "a visit from the French" most of the women and children of New Providence were sent away. On one occasion Mr. Rose was "obliged to ride the whole night with his musket in his hand and cartouche box on his shoulder" [39].

By 1807 the number of the S.P.G. Missionaries was reduced* to one—the Rev. R. ROBERTS of New Providence. After that year [40] none of the Bahamas Clergy appear to have been aided by the Society until 1835, when, as a part of the Diocese of Jamaica (founded 1824) the Islands began to participate in the Negro Education Fund [41]. [See pp. 194–5.] The Colonial Legislature co-operated with the Society, but at the end of eight years† the supply of Clergy still remained inadequate.

Of the fourteen parishes or rectories into which the islands were divided, only four were wholly and three partially endowed, and in some of the out-islands there was "not a single religious teacher of any class whatever" [42].

In New Providence the Bishop of Jamaica confirmed nearly 400 persons in 1845 [43]. Three years later he held what appears to be the first ordination in that part of his diocese, two priests and two deacons being ordained, and the number of Clergy thus raised to sixteen [44]. The labours of the Missionaries were very arduous, one of them having no less than seven islands under his care. To visit these and to go from one station to another preaching and baptizing the children was "something like a shepherd setting his mark upon his sheep and then letting them go in the wilderness" [45]. In some remote districts the people retained a strong attachment to the Church of England, notwithstanding her long neglect of them. Many natives came forward and offered their services gratuitously as catechists [46]; and in one island an old man of seventy "walked fifty miles in order to partake of the holy feast" [47].

The formation of the Bahamas into a separate see in 1861 was followed by the death of its first Bishop, Dr. CAULFIELD, within a few

* Mr. Groombridge died in 1804; Mr. Rose in 1804, and Mr. Jenkins in 1806, removed to Jamaica, and Mr. Richards to England about 1805 [40a].

† The Clergymen aided by the Society during this period (1836–44) were E. J. Rogers and C. Neale, 1836–44; P. S. Aldrich, 1840; F. T. Todrig, 1841–2; W. Gray, 1844.

months of his consecration [48]. The thirteen years of the episcopate of Bishop VENABLES (his successor) were, for the most part, years of disendowment, destruction of Church property by hurricane, paralysis of trade, intense poverty, and considerable emigration. Yet the Church progressed. Between 1867-74 forty-five Churches were built or restored [49].

At the time of Bishop Venables' appointment the Society's Missions were all in the out-islands, which were absolutely unable to maintain their own Clergy. "I think the Society can hardly have realized the Missionary character of the work done here," wrote the Bishop, "nor the insufficiency of our local resources for carrying on that work" [50]. Of the Biminis he said "the inhabitants seem almost the most degraded people that I have yet visited. This perhaps may be accounted for by these two islands being a great rendezvous for wreckers" [51].

In Providence itself "an instance of practical heathenism" came under his notice. "Three men were digging on the solid rock on the south side of the island, and had been engaged in this way for . . . eight years off and on because an Obeah woman had told them of a treasure hidden there" [52].

In the Island of Eleuthera a man once came to the Bishop from a Baptist village to say that he "had collected forty children and formed a Sunday School and also that there were fifty persons waiting for baptism." A Clergyman was sent who baptized ninety [53]. Some of the Missions were brought to a remarkable state of efficiency, the poor black and coloured people adopting "one of the surest ways of calling down God's blessing on ourselves" by contributions to *Foreign Missions*. Nearly £30 a year was raised in this way in one parish (St. Agnes, New Providence), and the Missionary there was able, "without the slightest discontent," to have "daily morning and evening service and weekly offertory and celebration" [54]. In 1868 the Bishop obtained a Church ship,* the *Message of Peace*. Writing of the first visit in her, which was to Andros Island, he said: "I cannot speak too highly of the labours of Mr. Sweeting the coloured catechist of the district. The morality of the people here bears a striking contrast to that of other out-island settlements." One poor girl who heard of the Bishop's arrival followed him from station to station in order to be confirmed, her confirmation costing her "a journey of 56 miles, 44 accomplished on foot" over rugged roads with two creeks to ford [55].

The cyclone of 1866, which overthrew nearly one half of the churches in the diocese [56], was followed by disestablishment and disendowment in 1869, the immediate effect of which was that in one island alone (Eleuthera) five congregations were for a time left without a clergyman [56a]. Yet even in the next year a new station was opened there among the coloured people, the first service being held "in a small hut and in the dark for no candle could be procured" [57]. With the death of Bishop Venables in October 1876, the episcopal income, hitherto derived from the State, ceased. In the opinion of the physicians the Bishop's "illness was the result upon a frame not naturally robust, of continuous travel, irregular and often

* The use of a Church ship was advocated by Archdeacon Trew in 1845 as one method of meeting the lamentable spiritual destitution then existing in the Bahamas [55a.]

unwholesome food, constant care and unceasing mental labour." From his death-bed he sent a message to the Society to save the diocese from "being blotted out of Christendom" [58]. The Society's response was the guarantee of an allowance of £200 per annum, which was continued to his successor until 1881, by which time an endowment of £10,000 had been provided. Towards raising and increasing this fund the Society contributed £1,500 (in 1876-82), and for the permanent maintenance of the Clergy £1,000 (in 1873-88) [59].

1878-1900.

Under Bishops Cramer Roberts (1878-85) and E. T. Churton (1886-1900) the diocese has made encouraging progress [60].

Bishop Churton, "owing to the diligence and devotion" of his predecessors, found himself from the beginning responsible for the supervision of an extensive Mission-field, in which the strength of the Church consisted in its hold upon the coloured people [61]. But most of the churches were of the rudest description, and there were scarcely any parsonages or lodgings for the Clergy, and only one Mission boat; and so throughout all was on the humblest scale. This did not afflict the Bishop much, as he had come "prepared to rough it, and to forego stained glass windows and organs" [62]. During the next ten years the frail cabin churches were replaced by more solid buildings, parsonages and lodges for the Clergy when visiting, as well as Mission boats, were provided, many new stations were opened, including a special Mission (organised in 1891) for the neglected sailors, and the accessions to the Church numbered between three and four thousand [63]. But moral and spiritual training is of more importance than mere numerical increase, and, "instead of bidding more to the heavenly feast," it was found necessary for the Clergy to sift well and to reject some of their registered communicants. The firm stand thus made had the effect of checking the evil and deepening the life of the communicants [64]. But in reporting this the Bishop stated that it is vain almost to hope for a moral reformation unless a stop be put to the building of the hovels in which the poor are housed [65].

At the present time Nassau may still fairly claim to be regarded as a Missionary and not merely as a Colonial diocese. In the city of Nassau there is a considerable white population, and the Church is able to support herself (except in the parishes of St. Mary and St. Anne); but the greater number of the islands are peopled entirely by negroes, who, "though nominally Christians, are to a great extent practically heathen." There are great difficulties in the work of evangelisation, arising (1) from the population being scattered over so wide an area, the distance by sea from one end of the diocese to the other being about 650 miles. The people live in small settlements separated by great distances, some in huts hidden away in the bush, only to be got at by a weary tramp over sharp, honeycombed rock; others in settlements inaccessible except by boat, and then only in certain winds; others are secluded in the recesses of creeks to which the approach is almost blocked by clumps of mangroves [66]. (2) The bulk of the male population is employed on the sea, sponge gathering

during nearly the whole year. (3) Government provides schools (undenominational) only in the most populous centres. The Church, with the aid of grants from Bray's Associates and the Christian Faith Society,* does what it can to provide teaching of a very simple and elementary character for the children in the more remote places, but numbers are still out of reach of any school. The people generally are in a state of extreme ignorance, a large proportion being unable to read; witchcraft and other heathen superstitions abound, and immorality is everywhere very prevalent. (4) The missionary clergy have to spend their time travelling from one station to another, and their field of work is so large that it is impossible for them, except at their headquarters, to spend more than a few days at a time at one place. In their absence the services are conducted by native catechists, many of whom are zealous and able to exert a good influence over their stations, yet who are for the most part very illiterate men, and are incapable of teaching anything more than the simplest religious lessons [67].

In some parts, as at Andros, the largest island in the Bahamas, and the only one possessing freshwater lakes, the Clergy, in addition to their proper work, fill the offices of parish doctor, visitor of the Board schools, justice of the peace, public vaccinator, as well as perform the friendly offices of adjuster of private wrangles, writing letters and wills, and giving advice on many matters, for, except the magistrate, they are the only white persons seen all along the shore [68].

The evangelisation of the sponge gatherers forms the most difficult branch of the Church's work. There are thousands of these men, drawn from many different islands, whom to find at their proper homes is well-nigh impossible, as for nearly the whole year they are absent on voyages of a few weeks at a time, each lasting long enough to secure a ship's cargo. The sponges, however, are commonly brought to market at Nassau, and it is then that the sailors' chaplain may often get a chance of seizing upon and impressing the men who form the crews. Yet it is hard work, both to rescue them from dens of vice to which they are led in their simplicity, and to succeed in teaching them anything at all during visits to town which are so short. Half the baptismal creed will have been gone through when the order comes to sail, and the promising catechumen disappears, to return only after two or three months' absence with everything lost and

* Originally "The Society for the Conversion and Religious Instruction and Education of the Negroe Slaves in the British West India Islands." This Society had its origin in a bequest of the Hon. Robert Boyle (by will dated July 16, 1691) intended "for the advancement or Propagation of the Christian Religion amongst Infidels," and the income from which the Trustees (in consequence of the American Revolutionary war of the eighteenth century) had ceased to apply to its original object, viz., the education and instruction of Indian children in the College of William and Mary in Virginia. The Society received its first Royal Charter through the exertions of Bishop Porteus of London, on October 30, 1794, and a renewed Charter through those of Bishop Blomfield, on January 11, 1836, under the present title, "*The Incorporated Society for Advancing the Christian Faith in the British West Indian Islands and elsewhere, and in the Mauritius.*" The Society derives its income, now about £2,310 per annum, from investments, and therefore the excellent work it has been doing quietly for over a century is little heard of. The West Indian Bishops, to whom block grants are annually made, repeatedly bear witness to the indispensable benefit their dioceses receive from the Society. The Secretary is the Rev. Canon Bailey, D.D., Canterbury.

forgotten that he had been learning. Candidates for confirmation are sent to the Bishop generally one at a time. Often they are brought up to his private chapel at an early hour, having been baptized overnight, and then sail later in the same day; it rarely happens that they can remain long enough to make their first Communion. They have a special chapel of their own down by the wharf, and a club underneath. Occasionally the Clergy visit the sponging grounds and spend a Sunday with the spongers, holding Mission services on the beach, attended by from 400 to 500 men and boys at a time.

Prior to the introduction of services for blessing ships and sailors by the Bishop in 1893 there was hardly a sailor in the Bahamas who went to sea without putting on an obeah-string for his protection against malignant evil spirits [69].

The time has not yet come for the creation of a native ministry,* the difficulties in the way of training candidates for Holy Orders being, under present circumstances, insurmountable. Under existing circumstances the present system of work, which was commenced by Bishop Venables, is the best that can be devised. There are more than ninety Church stations at which services are held, and about 130 lay readers, none of whom are paid anything for their work.

On the whole, the chief difficulty in negro work is to contend with ebbs and tides, to repress vain and foolish excitement one day, and the next to shame the people out of the torpor which is sure to succeed [70 & 70a].

Even with all their love of witchcraft, their riotous wakes and dances, and other enormities, the blacks are still a delightful people, whom to teach and train is as happy an employment as Missionaries could desire.† And for the most part the Clergy have quickly learned to love the Bahamas, and become acclimatised in every sense of the word, and year by year they carry on the work of the Church with exemplary devotion and courage under considerable difficulties [71]. In the Turk's Island‡ Mission, which is too far away for the Missionary to have the benefit of much support from his brother Clergy and Bishop, the Rev. H. F. Crofton laboured faithfully and patiently for fourteen years (1886-1899), occasionally extending his ministrations to the English residents in the Island of San Domingo. The Society made a special grant for this work at Puerto Plata in 1877, but it was not used. The services held by Mr. Crofton have been attended by Lutherans, Moravians, and Methodists, as well as Anglicans [72].

* The Society's list of Missionaries in the diocese has included only two coloured clergymen (*see* Missionary Roll).

† A Missionary of the American Church at Jacksonville, U.S., stated in 1888 that those of his flock who had been brought up in the Church at Nassau were "the best educated black people" he had ever seen [71a].

‡ The Turk's and Caicos Islands were separated from the other Bahamas in 1848, and formed into a distinct Presidency under the Governor of Jamaica.

Towards the building of churches destroyed in the Bahamas by the hurricane of August 11 and 12, 1899, the Society voted £500 in 1900 [73].

After a succession of serious illnesses Bishop E. T. Churton was obliged to resign the Bishopric in 1900. His episcopate had been one of singular devotion, and in the last year Bishop Hornby rendered kind help. Happily the vacancy occurred at a time when the Missions were fully manned by an efficient staff of clergy, every post of work being occupied and the prospects being in every way brighter than they were when Bishop Churton entered upon his episcopate in 1886. In place of fourteen clergy, eight of whom were receiving salaries from Government, he left a staff of twenty-two, of whom only three were paid by Government [74].

(For Statistical Summary see p. 252.)

CHAPTER XXIX.

JAMAICA.

JAMAICA was discovered by Columbus in 1494, and by him called "St. Jago." The island was then densely peopled by Indians, and it soon recovered its native name of Cha-maika ("island of springs"). The formal occupation of the island by the Spanish Government in 1509 as a "garden" for obtaining provisions, and as a "nursery" for slaves for their mines in America, resulted in the complete extermination of the natives, some of whom were "hanged . . . by thirteens in honour of the thirteen apostles"; and Indian infants were thrown to the dogs to be devoured. Cromwell wrested the island from Spain in 1655, and it remained under military jurisdiction until 1660, when a regular civil government was established by Charles II. On its capture by the British a large body of the Spanish slaves (negroes) fled to the mountains and became the origin of the "Maroon" population. Their numbers were continually increased by runaway slaves; and the British settlers were harassed by their attacks down to 1795, when the rebellious population entirely submitted and were removed first to Nova Scotia and afterwards to Sierra Leone. In the meantime the buccaneers or pirates had made Jamaica their headquarters for plundering the Spanish colonies and treasure-ships. Wealth incalculable, thus derived, was poured into Port Royal, which became a scene of much wickedness. In 1692 Port Royal was destroyed by an earthquake. Three thousand of the inhabitants were engulfed, and 3,000 more perished from an epidemic arising from the bodies which lay floating in shoals in the harbour. While the city was being restored it was again destroyed—this time by fire. The planters brought upon themselves fresh troubles by their inhuman treatment of the slaves. Between 1678 and 1832 there were at least 27 distinct and serious slave rebellions. In that of 1760, 700 of the negroes were slain, some being burned and some fixed alive on the gibbets to die of starvation. Many destroyed themselves in the woods rather than fall again into the hands of their masters. During the last eight years of the slave trade, ending in 1807, 86,821 slaves were imported; and when slavery was abolished in 1833 Jamaica received nearly one-third of the £20,000,000 granted by England as compensation to the slaveowners in the West Indies, &c. The number of slaves thus freed in the island was 309,338. The Cayman Islands, lying about 100 miles to the N.W., are appendages of Jamaica.

As early as 1664 "seven parishes were established" by law in Jamaica. "At this time there was only one church on the Island and five ministers two of whom were Swiss." In the next six years the number of churches had increased to five; "but alas my lords," said Sir Thomas Modyford to H.M. Commissioners, "these five do not preach to one third of this Island. The plantations are at such distance each from other, that it is impossible to make up convenient congregations, or find fitting places for the rest to meet in; but they agree among themselves to meet alternately at each others houses, as the Primitive Christians did, and there to pray, read a chapter, sing a psalm, and home again; so that did not the accessors to this Island come men and women, and so well instructed in the articles of our faith in their own countries, it might well be feared that the Christian religion would be quite forgot, or at least, little minded among them." The state of things in 1683 was thus described by Sir Thomas Lynch: "There are as yet not above nine churches. All the ministers are sober, orthodox and good men. None but such as conform to the Church of England, and are recommended by my Lord Bishop of London can be admitted. They have institution and induction by an instrument under the Great Seal of this island; they have clerks, keep records of marriages" &c.; "they have also churchwardens, vestries" [1].

THE Society's connection with Jamaica began in 1703 by allowing £5 towards replacing books of "Commissary Bennett,"* who was in a "deplorable condition," having lost nearly the whole of his property by "a dreadful fire" which "happened on Port Royall" on the 9th of January, "leaving nothing standing but . . . 2 fforts." His books were "either burnt or stol'n away by the Seamen belonging to ships, much alike merciless enemies with the fire." He was also

* Rev. Phil. Bennett, B.D. of Oxford University.

deprived of the freehold of his parsonage by an "Act of the Country made since the fire," annexing "Port Royall and all that belongs to it, to Kingstown, prohibiting any markett at Port Royall and the Importation and Exportation of any goods under the penalty of £200 forfeiture for every fault" [2].

During the next seven years grants for books for themselves and their flocks were allowed to several other clergymen* sent to Jamaica by the Bishop of London, and in 1709 and 1710 the Rev. S. Coleby and the Rev. W. Guthrie were each voted £10 towards their passage [3]. Compared with other colonies Jamaica was fairly supplied with clergymen, and only needed a Bishop to secure the establishment of the Church on a satisfactory footing; the Society's efforts in this direction, which began in 1715, met with obstacles which were not removed until 1824. [See pp. 194, 744, 752.]

On the arrival of the first Bishop (Dr. C. Lipscomb) in Jamaica in February 1825 he "found 21 parishes with a rector and curate assigned to each, whose salaries were provided by the Island-legislation. The rectories were all filled up but ten of the Island curacies were still vacant from the want of proper places for the curate to officiate in." By degrees this difficulty was removed and the vacancies filled, until in 1834 there were 56 clergymen, 95 lay teachers, and 142 schools. But the change caused by the emancipation of the negroes rendered necessary "at least double the number of places of worship without interference in fields occupied by Dissenters." One church could contain only half the number of its communicants, and the number of people "actually collecting around the doors and windows of the buildings" (churches) amounted on the whole to several thousands. "So general" was the "disposition . . . in favour of the Church of England," and so great "was the anxiety for instruction," that the Bishop wrote in 1834, "we are obliged to acknowledge our exertions and usefulness only limited by our means of supplying Schools and School Masters" [4].

Jamaica shared largely in the Society's Negro Instruction Fund [5]. Aid from this source began in 1835 [see pp. 194-5], and by the next year nine additional clergymen† were at work in the island, a Central School was training teachers, and the "National School Establishment," which was rapidly extending itself, was thus reported of:—

"We have had nothing, before it, worthy the name of School: its effects on the language, habits, and minds of the rising coloured and negro populations are incalculable: the disposition to advance its interests is every day growing stronger in this country. Since its introduction into Jamaica, it has succeeded in placing 3,000 children under instruction, and that too, by masters trained by the Superintendent of the Central School" [7].

* 1705, Dec. 21, Rev. A. Auchenleck, £15; Rev. G. Wright, £15. 1706, Feb. 28 Rev. — Roc, £15. 1707, April 9, Rev. E. Shanks, £15; Nov. 21, Rev. — Cunningham, £15; Rev. J. Thompson, £15. 1709, Dec. 16, Rev. — Fonk, £5. 1710, Jan. 20, Rev. W. Guthrie, £15. Mr. Wright "pawned and sold" some of the books "in his necessity at Portsmouth before coming to the Island"; but his successor, the Rev. W. Johnston, of St. Andrew's, Jamaica, who gave this explanation, repaid their value to the Society in 1714 [8a].

† The first Missionaries appointed on the Society's list were (in Jamaica) Revs. G. Osborn, W. S. Coward, H. L. Yates, A. F. Giraud, T. Wharton, G. A. Waters, W. Broadley, M. Mitchell, D. Fidler; (in the Grand Caymanas) the Rev. D. Wilson [6].

The general effect of the religious instruction on the negroes was thus described by the Bishop in 1837:—

“No one who has witnessed, as I have lately witnessed, the large proportion of the apprentices, ‘panting, like the hart for the waterbrooks, and being athirst for the living God,’ conducting themselves on this day with strict propriety and decorum—repairing in crowds to God’s house—reading, or acquiring the power to read, the inspired Scriptures—ferently joining in the impressive liturgy of our Church—renewing their baptismal vows in order to their becoming duly qualified partakers of the Lord’s Supper: no one who has seen these things, can possibly doubt, that ‘the fear of the Lord is the beginning,’ not only of all ‘wisdom,’ but of all civilisation, of all advances in the scale of rational beings—the only true method of preparing their minds for unfettered rights and unrestricted freedom. . . . The intensity of their feelings on this subject is strong in proportion to their having been so long estranged from so rational an indulgence. It is a new sense, whose keenness and relish is enhanced from its being exercised for the first time. In default of proper places of worship, they will resort, for the purposes of communion and devotion, to ‘the dens and caves of the earth’—they will hide themselves in the woods—they will meet by ‘the river-side’—they will revere the place ‘where prayer is wont to be made.’ . . .

“Again, with respect to those obvious effects resulting from these measures on our civil polity, and the administration of the laws, I am enabled to state on authority, that our courts of justice are no longer disgraced by that utter and lamentable ignorance of the nature and obligation of an oath, which so long impeded the course of justice itself. Instances have lately occurred, where the testimony of the younger apprentices has been marked by a clearness, a precision, and accuracy, at once the most satisfactory indications of the improving effects of religious education, and of a competent knowledge of those awful sanctions and appeals, which can alone, by evidence, arrive at the truth in the investigation of crime.”

“It cannot be doubted that the change now in progress here, which is noticed by his Excellency the Governor, and every functionary connected with the Government has been brought about in no small measure by the liberality of the Society” [8].

In 1838 the vestries of the island began to come forward with such a sense of the necessity of religious instruction that, said the Bishop, “the difficulty will now rather be, to meet their grants for the moiety of Curates’ and Teachers’ salaries with an equal sum from the funds of the Societies that lend their aid. In effecting this improvement and establishing this disposition . . . the principle upon which the Society . . . have lent their aid has mainly contributed” [9].

The erection of the Church of St. Paul’s, Annandale, in 1838, supplies a noteworthy instance of the good disposition of the negroes and coloured classes towards Christianity. The proprietor of the estate gave the land and materials, the Jamaica Government, the Bishop, and others added contributions, but more gratifying still “the apprentices on the Estate, of their own free will subscribed about £200 in money and no less than twelve hundred days in work,” and this too at a time when they were still slaves. So earnest and sincere were their efforts that “in one day fifty-six persons cleared about four acres of virgin, unopened woodland.” Their numbers increased each week, and on April 7

“from 800 to 1,000 of the black population pressed forward to hear the Word of the Living God and to see laid the foundation stone of a Temple devoted to His Service—the superstructure of which they felt an honest pride in knowing, was to be the result of their own gratuitous efforts. . . . From a circuit of 8 and 10 miles were to be seen flocking on the following Saturdays (their only holidays) volunteers, ready and eager for the appointed work. . . . Children of tiny growth and the old in their decrepitude, joined in the work with the strong and healthy” [10].

The day originally fixed for the emancipation of the slaves was August 1, 1840, but the impatience of the English nation led to the passing of an Act anticipating this time by exactly two years (1838) [11].

The removal of the yoke was received, "not by unseemly transports—not by degrading indulgences—not by excess or riot, but by a calm and settled religious feeling, consecrating the glorious day of their emancipation . . . to devotional exercises and evincing the proofs of that Christian faith which they had imbibed, however imperfectly, but which so powerfully sustained them under that most difficult of all human trials—sudden temporal prosperity." The confirmation of nearly 9,000 persons was reported in 1840 [12].

Reviewing the progress of the Church in Jamaica during his episcopate Bishop Lipscomb, shortly before his death in 1843, stated that it was to the "invaluable assistance" of the Society that "this diocese owes, under the Divine Blessing, much of its present prosperity" [13]. The value of the Society's aid was gratefully felt and acknowledged by the inhabitants generally. The Island Assembly passed an Act in 1840 providing for the "increase of the number of Curates in the island . . . from 21 to 42, with an addition of £100 a year to the stipends of the whole body," so that when Bishop Spencer succeeded to the see in 1844 the colony was contributing over £28,000, or more than seven-eighths of the cost of the maintenance of the clergy [14].

At his primary Visitation on Dec. 12, 1844, the Bishop met "a larger number" of [Anglican] clergymen (viz.* 75) than (he said) had "ever before been assembled out of England and Ireland." This "ecclesiastical demonstration" had "a very happy effect on the public mind." Early in 1845 he confirmed 4,180 persons, and the results of his personal intercourse with his Clergy and people were soon apparent. Parochial vestries which had withheld grants became "liberal in their supplies" to the National Schools, already educating 7,000 children; local contributions for the enlargement and repair of Church buildings increased, one individual giving £5,000 for the erection of a chapel at Highgate, and the co-operation afforded by the magistrates and vestries was "universal" [15]. The opportunity was seized by the Bishop to institute a Diocesan Church Society, the object of which is thus stated in his Charge to the Clergy:—

"From the Society for the Propagation of the Gospel in Foreign Parts, in my estimation the first and best Missionary Society in the whole world, this Diocese is still deriving aid to the annual amount of £3,000. To the continuance of this munificent assistance we cannot, however, look forward beyond the year 1847, at which period, it is to be feared, that the Parliamentary Grant to the Society in behalf of the West India Colonies will be finally withdrawn. In anticipation of these changes and reductions, it is clearly our duty, not only to organize such a Local Institution as may prevent any detriment to the Church of Jamaica; but I trust that you will agree with me, that every Pastor in this land should personally contribute also to the Funds of the Parent Society, and obtain for it the annual contributions of at least the richer members of his flock" [16].

The aid of the parent Society to Jamaica was "expended in the prosecution of a work as purely Missionary in its character" as any that had been undertaken by it "during the whole course of its ministry" [17]. The fruitfulness of that work was well manifested at

* The number assembled at the Bishop of Toronto's Visitation in June 1841 was 73.

Dallas, in the Port Royal Mountains, where two years' labours of the Rev. COLIN M'LAVERTY resulted in the gathering of "nearly 1,000 converts," the completion of the church, and the adoption of the station by the Government as an island curacy, the Society's allowance being set free for other Missions [18].

With the exhaustion of the Negro Instruction Fund the Society's expenditure in Jamaica was reduced to the support of a few clergymen. One of these, the Rev. J. MORRIS of Keynsham, reported in 1857 the capture of a former slave who had lived twenty years in ignorance of his emancipation. To escape a flogging he and two others fled from one of the estates into the Nassau mountains, where for many years they avoided the Maroons whose business it was to hunt them. At last one died, a second was taken, and after a long interval the third also, but it was difficult to make him understand that "free is come." When first seen by Mr. Morris the most intelligent thing that could be drawn from him was that "the Great Massa make all we." But after four months' instruction he was baptized [19].

Hardly less ignorant of the Christian religion were some Africans who had been taken from a slaver by a British ship and brought to Jamaica. One Sunday after service they came to Mr. Morris desiring "to be christened"; but on being asked why, they said, "Because all Creole christen." Of the Saviour of the world they had no notion whatever. All that they had ever learnt in Africa about religion was "that there is a great Being, who lives up above," whom they called "Sham."

To the Missionary it seemed remarkable "that the Divine Being should be called by this name, in a place so far from Syria." In preference to returning to the Congo, where "kill too much" prevailed, they remained in Jamaica and after instruction were received into Christ's flock.

In less than two years Mr. Morris admitted 109 persons to Holy Communion, and in 1863 the communicants in his district numbered 1,216 [20].

The provision made by the Colonial Legislature for the support of the Church admitted of the withdrawal of the Society's grant to Jamaica at the end of 1865 [21].

There were then in the island 92 beneficed clergy supported by the State, each having an average district of 60 square miles and a cure of 3,240 souls. But it was computed that this left 200,000 persons, or two-fifths of the population, "wholly inaccessible to the ministrations of the Clergy, or of the ministers of any religious denomination." The Diocesan Church Society organised in 1861 did much to supply the want; but on December 31, 1869, disestablishment and disendowment were introduced, and the Church was left (as the Clergy vacated) with no property save a few parsonages or glebes of small value, no endowments, and with few members able to help except at the cost of real sacrifice and self-denial. With commendable energy a Diocesan Synod was formed (in January 1870) and one of its first fruits was that almost every congregation began to raise a Sustentation Fund; and with the prompt aid of £1,000 from the Society the Church in the diocese has been successfully re-established on the

basis of voluntary support [22.] A small sum (£205) was also granted by the Society in 1880 towards the Bishopric Endowment [23].

In the opinion of the present Bishop of Jamaica "a large portion of the permanent spiritual work accomplished in the diocese . . . and of the present influence and power of our Church" there "has resulted from the work directly commenced and sustained for many years by the S.P.G." [24]. Gratitude for the Society's help has been shown by a commemoration of its third jubilee in "every church and chapel in the diocese" [25] and by frequent offerings since to the Society's treasury.

1892-1900.

In 1897 the diocese was aided from the Marriott bequest in the erection of five churches (£625), and the enlargement of buildings for the Jamaica Church Theological College (£1,000). The College, as a local institution, is imperatively needed for the training of native Clergy and catechists, and for supplementing the training of men from England, Jamaica being 1,000 miles from Codrington College, Barbados. The catechists in Jamaica, some 150 in number, are called in from their stations in batches to reside at the College for two or three months at a time, and thus from forty to fifty receive training and instruction of great value every year [26]. [See p. 783.]

The diocese is fully organised as a voluntary Church, with all the machinery necessary to give practical effect to its united purposes. It possesses a Synod, a Theological Training College, 300 Schools, a Missionary Society, deriving support from every parish, for Home and Foreign Missions, which has already sent black Missionaries to West Africa, a branch of the Brotherhood of St. Andrew working on simple and effective methods of lay service (including the training and maintenance of lay evangelists and colporteurs), and a Deaconess Institution, with deaconesses and subordinate workers, many of them trained nurses, ministering to the sick and poor, and helping to meet the spiritual needs, especially of women, of all classes. The local contributions for Church purposes amount to £30,000 a year, and are largely drawn from the labouring classes and small settlers, though some among the higher educated classes are willing and liberal supporters. During the Spanish occupation [p. 228] 1,200,000 Arawaks were exterminated in Jamaica and the adjacent islands. Under British rule the population of Jamaica alone has grown from a few thousand in 1665 to 700,000 in 1899; and, if the influences now being brought to bear on the people are steadily maintained, the Jamaicans are likely to become, at no distant date, "an intelligent, free, prosperous, and loyal community of some two or three millions." Of the present population some 14,000 are white and 130,000 coloured; the remainder are black. Church life in Jamaica is very vigorous and earnest [27].

Dr. Nuttall, who was consecrated Bishop of Jamaica in 1880, succeeded the late Bishop Austin, of Guiana, as "Primate of the West Indies," in 1883, and in 1897 was formally designated "Archbishop of the West Indies." Since 1888 he has had the assistance of Dr. Douet as Coadjutor-Bishop [28].

(For Statistical Summary see p. 252.)

CHAPTER XXX.

*MOSKITO (or MOSQUITO) SHORE, BAY OF HONDURAS,
AND NICARAGUA.*

THE coast was discovered by Columbus in 1502, and appears to have been first settled by British adventurers in connection with Belize. [See p. 238.] In 1741 George II. appointed Commissioners for Belize, Ruatan, and Bonacca, who resided at Ruatan. By treaty with Spain in 1786 England agreed to relinquish the shore.

In acknowledging a supply of the Bishop of Man's *Essay towards an Instruction for the Indians*, the Rev. Mr. PEAT, Rector of Jamestown, Jamaica, took occasion in 1742 to draw the Society's attention to the Moskitos, a nation of Indians which fled before the Spaniards in their American conquests and had never submitted to them, but lived mostly on one side of the Bay of Honduras and in the islands of it, where some Englishmen resided among them. For some years they had declared themselves subjects of Great Britain, with whom they earnestly desired to be united both in religion and government. This attachment arose from the support afforded them against "the Spanish yoke, to which they had so great an abhorrence that they were ready on all occasions to sacrifice their lives against" the Spaniards. Encouraged by the Society, Mr. Peat "with others of the" [Jamaica] "Clergy" subscribed £50 towards a Mission to the Moskitos, who in testimony of their affection for the English sent five youths of their principal families to be educated in Jamaica in 1743. One was taken care of by Governor Trelawney, the others by four merchants. The youths were of a mild disposition, and seemed quite satisfied with their situation. In reply to enquiries Governor Trelawney sent the Society a copy of this letter which he had received from the Moskitos:

"Moskito Shore, May 19, 1739.

"Sir, We your lawful subjects do thank you for your care and assistance to us, in offering us commissions, and assisting us in any lawful occasion. We humbly beg you will help us with the following things: a Commission for Edward, King of the Moskitos; a Commission for William Britton, Governor; General Hobby, now lying dangerous sick, we desire a blank for, in case of his death, to make his son General; a Commission for Thomas Porter and Jacob Everson, being captains of his Majesty's Perriaguas; as likewise your assistance in sending us some Powder, shot, flints, small arms and cutlasses, to defend our country and assist our Brothers Englishmen; and a good Schoolmaster to learn and instruct our young Children, that they may be brought up in the Christian Faith. All we beg that he may bring with him is Books and a little salt; as for any thing else we will take care to provide for him and a sufficient salary for his pains. We likewise promise him, that he shall have no trouble to look for victuals, nor any provisions; for we shall take care to provide for him such as our country can afford. These necessities we humbly beg you will assist us with and we always shall be ready upon a call to serve you, and take care of any of your lawful subjects and our own country. We humbly beg leave to title ourselves

"Your true subjects and loving brothers,

"THOMAS PORTER } Captains."
"JACOB EVERSON }

"EDWARD, King elect.

Governor Trelawney also reported that a Missionary would be safe among the Moskitos, the Spaniards having for a long time given over the thoughts of conquering them, that the Council of Jamaica approved

the design of a Mission, and "to speak his own thoughts of it, those Indians, besides the claim they have in common with other savages, to the charity of the Society, have a demand in justice upon the nation, as they have learned most of their vices, particularly cheating and drinking from the English, they ought in recompence to receive some good, and learn some virtue and religion too." The way had already been prepared for a Missionary. A Mr. Hodgson had been sent to the Moskito Shore with 30 soldiers, with the immediate intention of heading the Indians against the Spaniards, with whom the English were at war. But Governor Trelawney "had it always greatly in view to civilize them too," and charged Mr. Hodgson to use his utmost endeavours to do so. This he did with some success, and set a man to teach their children. There was some difficulty in finding a Missionary, but in 1747 the Rev. NATHAN PRINCE, a former Fellow of Harvard College, New England (who having conformed had received ordination from the Bishop of London), was sent out by the Society to settle at Black River. The Governor and Assembly of Jamaica voted him a gift of £100, but he died in 1748, "a few days after his arrival at Rattan," an island where an English settlement had been begun [1].

A successor could not be obtained until 1767, when Mr. CHRISTIAN FREDERICK POST informed the Society that he had been some years engaged in preaching to the Indians and the English on the Moskito Shore, and having received an "invitation from the *Mustee* at *Mustee Creek* to come and live among them," he had gone to Philadelphia to consult his friends on the subject. In consideration of his "extraordinary character and usefulness," the Society gave him a gratuity for his past services and appointed him catechist, in which capacity he reached the Mission on Good Friday 1768 [2].

The Rev. T. WARREN, who followed in 1769, found Mr. Post "a pious, laborious, well meaning man . . . his life . . . irreproachable"; the inhabitants included about 50 whites, a few of mixed races, and 600 negroes; but the people were disunited, and several were "indisposed to the morality of the Gospel." At Black River there was no church or parsonage, and service was held in "the Superintendent's Hall" [3]. During his short stay Mr. Warren baptized about 100 Indians and Mestizes, from two to forty years of age, including the Moskito King and Queen, three of their sons, and Admiral Israel, a chief; also an "adult Mestiphinaphina" ("the third remove from an Indian"). He also made a "voyage . . . along the shore in a cock-boat," visiting "every British settlement . . . except one," and making "himself known to almost every white or Meztize inhabitant." He suffered greatly from fatigue and illness, and withdrew in 1771 to Jamaica, but continued to take an interest in the Mission [4].

His successors, the Revs. R. Shaw (1774-6) and — Stanford (1776-7), were also unable to bear the climate, the heat of which was "almost intolerable." The former opened a school and taught the poor children of the place six hours a day—the negroes and mulattos being "surprising apt to learn." The departure of Mr. Stanford was hastened by the lack of local support, "his salary being scarce sufficient to discharge doctors' and lodging bills." He baptized 120 Indians and negroes, but amongst the whites there had been "neither marriages nor baptisms," and he became convinced that until the place was

established and protected as a British Colony, a clergyman could not be maintained among them [5].

Mr. Post, though also tried by sickness, was enabled to remain—baptizing “Whites, Mustees, Lambos, Mulattos, Indians, and Negroes”—spending and being spent for his flock—who were brought to regard “as honourable”—marriage—“which was formerly held in contempt.” As he could “not help being charitable and hospitable,” in one year “he entertained and lodged 246 souls . . . from his small income and his own industry,” his liberality drawing from his wife the complaint that he would “leave nothing when he dies but a beggar’s staff.” His works of love and mercy were continued until he was ousted by the Spaniards. Ever since the commencement of hostilities with Spain the Moskito Shore had been involved in troubles, and for three years (1781–4) Mr. Post had to traverse the desert “with little other shelter . . . than the canopy of heaven.” At a minute’s warning he and his wife were forced to fly for protection and to sue for pity from “the Savage Indians” in the woods, where they remained for 20 months, often “exposed to the inclemency of the weather without the least shelter to cover their heads.” When at last they could return it was to find that “the Spaniards had destroyed their habitation and killed all their cattle.” Reduced by poverty and sickness, he obtained from Colonel Laurie, the Commandant of the Shore, six months’ leave of absence. But the relief came too late: Mr. Post died at Philadelphia on April 29, 1785, having earned a good report as a faithful labourer among “different heathen nations” for 50 years, nearly 20 of which were spent in the Society’s service [6].

An opportunity for the Church to re-occupy the field does not seem to have been found until 1840, when the Rev. M. NEWPORT, Chaplain at Belize, applied to the Society “on behalf of the King of the Moskito nation for assistance in establishing and maintaining Missions and schools among his subjects.” The feeling of the Moskitos towards the Spaniards and the English remained unchanged; they had succeeded in maintaining the independence of their country (which now extended “from about the 9th to the 16th degree of North Latitude, and from the sea coast inward to the western boundary”), but voluntarily acknowledged alliance to Great Britain, the sincerity of which was proved “by fidelity and devotedness to every person and thing bearing the British name,” the Union Jack even forming a quartering in their national colours. The existing king (“R. C. Frederic”) had been educated in Jamaica and crowned in St. John’s Church, Belize, in 1825, where also his son (“William Clarence”) was baptized in February 1840. Having been “brought up in the Church of England himself” the king now desired that the said Church “should be the established religion in his country,” but with toleration to other persuasions licensed by himself and the Board of Commissioners, and towards effecting this he appointed Mr. Newport “Commissary of Religious Instruction with full Ecclesiastical power.” The application was supported by the Superintendent of British Honduras and other residents at Belize. Though not then prepared to place Missionaries in the Moskito country itself, where neither protection nor assistance could be extended by the British Government, the Society expressed its readiness to contribute to a Mission among that nation conducted from Belize [7].

So far as the Society was concerned it does not appear that any further steps were taken in the matter beyond that reported by the Bishop of Jamaica in 1848. Writing on November 20 he said :—

“The Society will, perhaps, be interested in hearing that after the consecration of our little mountain Church at Conington, on the 18th inst., I had the satisfaction of confirming the young King of Mosquito, who came hither principally for that purpose about a fortnight ago. The first convictions of Christian faith which have evidently taken hold of the mind of this young prince, argue well for the gradual conversion of his subjects, and if it were within the Charter and power of the Society to establish a Mission at Blewfields, the capital of his dominions, they would add to their history the record of another triumph of the Cross, well worthy of the name and object of the Society” [8].

In course of time a large portion of the Mosquito territory became absorbed in the Republic of Nicaragua.

(1894–1900.) To this State the episcopal jurisdiction of the Bishop of Honduras was extended in 1894. In 1896 Bishop Ormsby, who is supported by the Society, laid the foundation stone of a church at Blewfields, the capital of the settlement, and consecrated the building (St. Mark's, in the erection of which the Society assisted) on April 24, 1898, this being “the first Anglican church in Nicaragua.” Blewfields, which is situated on the coast, had then become an important place with many English people.

Rama, an inland city in Nicaragua, situated on Rama River, was also visited by the Bishop in 1896. Rather to his surprise he was asked to hold a service. He expected to find something of the nature of a cottage lecture desired, but the people were familiar with the Prayer-book, and the regular service was held. This was followed by the opening of a Mission there [9].

At Greytown, a building which had not been Church property, but had been used for two centuries for various religious purposes, was transferred to the Anglican Mission in 1896, and, having been enlarged, it was consecrated in November 1900 [10].

In some of the earlier Reports of the Society the accounts of the Moskito Mission were printed under the heading “FLORIDA,” and from this error many persons have been led to believe that the Society has had Missions in Florida, which is not the case.

CHAPTER XXXI.

BRITISH HONDURAS.

BRITISH HONDURAS (on the east coast of Central America) was discovered by Columbus in 1502. At an early period its stores of mahogany and logwood attracted adventurers from Jamaica, who about 1638 effected a settlement. The neighbouring Spanish settlers endeavoured to dislodge them; but the British occupation proved permanent, being recognised by treaties with Spain (1763, 1783, and 1786), and secured by conquest in 1798. In 1862 Belize, as the settlement had hitherto been designated, was formally constituted the colony of "British Honduras."

In March 1776 the Rev. R. SHAW, the Society's Missionary to the Indians on the Moskito Shore [*see* p. 235] visited Honduras "for his health, which he recovered amazingly." "At the request of the principal gentlemen there" he preached among them, and "after 2 or 3 Sundays they met and drew up an handsome call to him . . . declaring that they had no other motive than a desire of having the Gospel preached." The call was accepted, and Mr. Shaw, after returning to the Moskito Shore removed to Honduras in May 1776. He appears to have remained there some years, for in 1785 the Society declined an application from him "to be employed again and sent to the Bay of Honduras" [1].

In 1817 the magistrates of the settlement petitioned for assistance "to enable them to complete the erection of a very handsome church at the town of Belize," and £200 was voted for that object by the Society in 1818 [2].

In 1824 the colony became a part of the Diocese of Jamaica then formed. Provision for the erection of a school at Belize was made from the Society's Negro Instruction Fund in 1836 [3], and such were "the exigencies of Belize" and so great had been "the exertions of the Superintendent, Colonel Fancourt, to strengthen the very weak hand of the Church planted in that important Colony," that in 1844 the Bishop of Jamaica sent there the Rev. C. MORTLOCK (an S.P.G. Missionary intended for the Caymans) and a schoolmaster. In May 1845 Mr. Mortlock was transferred to Turk's Island and the Society was relieved of the support of the schoolmaster also [4].

About 1835 a settlement was formed at Rattan or Ruatan (an island in the Bay of Honduras) by some inhabitants of the Caymans "compelled by poverty and the exhaustion of their soil to emigrate." In 1837 they made known their wants to the Rev. M. NEWPORT, the chaplain at Belize, who set on foot a school for their children, which for a few years dating from 1841 was assisted from S.P.G. funds. In 1845 he officiated to a large congregation at Port Macdonald on Saint John Key, baptized 16 children, and visited every house in the settlement. With the aid of Colonel Fancourt, who accompanied him on the occasion, Mr. Newport purchased a Mission site and provided

funds for the erection of a church. The people contributed the labour, and the building was completed about 1847. The settlers in Ruatan then numbered 1,000, "all subjects of Great Britain," and the Society gave the Bishop of Jamaica permission (which he did not use) to assist them from its grant in supporting a clergyman [5].

In 1862 the Bishop of Kingston (Jamaica) enlisted the support of the Society in a scheme for the establishment of a Mission in Northern British Honduras, where for a population of 13,000—mostly Spanish Indians—there was but one minister of religion, a Wesleyan. It was intended to place two Missionaries at Corosal with a view to the extension of operations to the natives of Yucatan also. It was not, however, till 1868 that the Bishop was enabled to send a clergyman—the Rev. A. T. GIOLMA—to Corosal, and in the meantime the grants voted by the Society in 1862 and 1865 (as well as a previous one made in 1858) had lapsed and could not be renewed [6].

In response to repeated appeals of Captain Mitchell (1875 and 1876) the Society placed the Rev. J. H. GEARE at Belize in 1877 [7]. At that time there was only one other clergyman* in the colony, the Church having been disestablished in 1872, and among the 6,000 inhabitants of the town "every phase of religion" was represented. Daily prayer, a weekly offertory and celebration were introduced. Although marriages were rare among the black people and "almost all the children" were "illegitimate," the blacks were "very careful to have their infants brought to baptism," and amid much that was discouraging not a few faithful Christians were to be found [8].

Northern Honduras was occupied by the Society in 1881. At Orange Walk, a village not far from the Yucatan frontier, and where some years before a frightful Indian raid had been made, Bishop Tozer found in 1880 a West Indian regiment and a police force occupying two forts. "A Roman Catholic chapel served by an Italian priest" with a school attached was all the provision that existed for worship or education. In this "remote and isolated place" Bishop Tozer spent a Sunday and held three services, to the joy of the people who more than filled the court-house, which was placed at his disposal [9]. As a result of his representations the Society in 1881 sent to Orange Walk the Rev. W. J. H. BANKS, who rendered good service in the district until the end of 1884, when he resigned [10]. In the meantime (1882) Mr. Geare had also returned to England. The Society's aid to Honduras was not renewed in either case [11]. The provisions of the ordinance of disestablishment in 1872 left the Church without sufficient powers to legislate for itself. In 1883 therefore the Government of the Colony held a special meeting to confer on the Synod the power it required, and the necessary Act was passed in one day (Feb. 19) [12].

Early in 1880 British Honduras "organised itself on the base of a separate diocese" and elected Bishop Tozer of Jamaica as its Bishop, a position which, notwithstanding his resignation of the See of Jamaica a few months later, he "retained" for about a year. Then, by the advice of Archbishop Tait, episcopal jurisdiction over British Honduras

* The Church "establishment" had never extended beyond the maintenance of two clergymen for Belize [8a].

reverted to the Bishop of Jamaica [13]. On March 1, 1891, Archdeacon HOLME of Antigua was consecrated at Barbados as Bishop of Honduras (this being the first instance of the consecration of an Anglican Bishop in the West Indies). But while on his way to Honduras Bishop HOLME was shipwrecked and he died at Belize on July 6 [14]. The Bishop of Jamaica, who again resumed charge, succeeded in eliciting aid from England (including £250 per annum from the Society) for the support of a successor [15].

1892-1900.

The Rev. G. A. Ormsby, who was selected for the office, was consecrated in the Parish Church of St. Mary,* Newington, London, on Holy Innocents' Day, December 28, 1893 [16]. In addition to the Colony of British Honduras, the Bishop's jurisdiction has, by arrangement with the Bishops of Jamaica and the Falkland Islands, been extended to the following "extra-Colonial" spheres: the Republics of Guatemala, Spanish Honduras, Nicaragua, Costa Rica, and the States of Panama and Bolivia, in the Republic of Columbia.

British Honduras, which is about the size of Wales, has a population of 40,000, composed of English, Scotch, Spanish, Negroes, Caribs and other Indians [17].

The Bishop was much impressed on his arrival at Belize by the work which the Clergy had done in the past, and by the Church tone of the people. His first visitation tour, comprising a circuit of about two hundred miles north and south of Belize, evoked enthusiasm and a desire for the Church's ministrations, and from every side calls came to occupy new ground. During 1894-95 the Colony was divided into eight large Mission districts, and in January 1897 the Bishop wrote: "Before your Society took up this part of the world it seems to have been quite forgotten . . . We have now eighteen clergymen at hard work, whereas three years ago there were only two in the Colony and two at Panama" [18].

Though few the Church members showed great attachment to the Church, and a readiness to support and extend its work. The Rev. R. E. Skene, during a tour in the Belize district in 1896, found the people all along the banks of the river waiting to welcome him, some running into the water to receive him, and others paddling in their doreys many miles in order to attend service [19].

At Stann Creek, the third place of importance in the Colony, where a Mission was begun in 1894-95, the Rev. J. F. Laughton acquired a knowledge of the Carib language, and translated portions of the New Testament and of the Prayer-book into Garifuna or Carib, in order that he might minister to the Caribs, who form the bulk of the population there. His ministrations have been received with joy and thankfulness [20].

The Society, in 1897, granted assistance towards the erection of a

* St. Mary's Church was selected for the consecration by Archbishop Benson, who said: "Nothing could be more glorious and inspiring than to see on a weekday near Christmas the whole church filled with working people, and almost to a man communicating."

church here (Christ Church, consecrated August 24, 1898), and of churches at several other places in the diocese, and of an intermediate School and Training College for school teachers in Belize [21]. It still supplements the episcopal income by an annual grant pending the raising of an Endowment Fund [22].

(For Statistical Summary see p. 252.)

CHAPTER XXXI.A.

COSTA RICA (1894-1900).

THE Republic of Costa Rica, the most southern State of Central America, comprises an area of 23,000 square miles. Population 262,661.

The episcopal jurisdiction of the Bishop of Honduras was extended to Costa Rica in 1894, and in 1896 a Mission was begun at Port Limon, the chief seaport, among settlers from the West Indian islands. These people, upon leaving the West Indies, left not only their home, but also their Church and Christian influence, and all the means of grace which, as full Church members, they enjoyed. Their children remained unbaptized and untaught, and they themselves were without their Sunday services and Holy Communion, some of them attending the Baptist Mission. The opening of the Mission under the Rev. H. A. Ansell effected a great change.

"The hearts of all beat with joy at the knowledge that they would once more worship God according to old forms and ceremonies," and in the first two years \$6,000 was contributed locally for the support of the work. For nearly three years service was held in a hired room, and then the first Anglican church in Costa Rica (St. Mark's) was built, the opening taking place on November 13, 1898, and the dedication in 1900. In 1897 churches were opened at Germania and Guacimo, where also willing support was forthcoming from the people [1].

A second Mission, begun in 1896 by the Bishop at San José, the capital, has not yet received the Society's help, the population (22,000) including many English-speaking colonists in comfortable circumstances and being willing to make the necessary provision.

The railway companies in Costa Rica have allowed the Clergy to travel on the trains free of charge [2].

CHAPTER XXXII.

PANAMA.

PANAMA, one of the States of the Republic of Colombia, comprises the isthmus which joins North to South America. At present the two oceans (Atlantic and Pacific) are connected by a railway 47½ miles in length, the ship canal begun by De Lesseps in 1879 still lacking completion. Actual digging was started in 1881, and after an expenditure of over £52,000,000 (of which more than £15,000,000 were absorbed by expenses in Paris), work was suspended in 1889, and resumed under a new company in 1894.

IN 1882 the Bishop of Jamaica brought before the Society the spiritual condition of the labourers on the Panama Canal. Over 15,000 Jamaicans and others from various parts of the West Indies, besides Europeans and Americans, were employed in the construction of the Canal, numbers of whom were "either communicants or followers of the Church of England"; but there was no one to minister to them [1]. The Society voted £200 towards the payment of a chaplain, and in November 1883 the Bishop sent to Colon, the first point on the Atlantic side, the Rev. E. B. KEY, the Rev. S. KERR, and a catechist. Mr. Key, after assisting in organising the Mission, returned to Jamaica (as arranged), leaving Mr. Kerr to carry on the work with the aid of lay agents [2]. Within twelve months a chain of eight stations was established, stretching from Colon to Panama. The people attended the services in large numbers, and contributed liberally towards the expenses of the mission. In 1885 a rebellion broke out, the town of Colon was burnt, and Mr. Kerr had to withdraw for a time. His perils on that occasion he thus described:—

"April 1st.—Just at 7 P.M. I went to the freight house to . . . have my things secured. Finding it closed, I returned to make my way home, when hundreds of persons were running in every direction to some place of safety. I had not time to enter my gate, when the rebel army had taken their stand across the street, with their carbines ready for action. In a minute they opened fire upon the Government army. The balls whistled through the balcony of my house, riddled chairs, curtains, and the side of the house; but, providentially, none entered the apartments where we were. The fight was kept up four hours and a half, incessantly, when the rebels were repulsed by the Government army. One of the rebels climbed up my balcony and began to fire upon those below, which excited my family into a scare, fearing they would open fire upon the house. I however managed to get him away by soft words of counsel."

During the fire Mr. Kerr lost most of his property, and with 600 others took refuge in Christ Church, one of the few buildings which escaped destruction. "Among the ruins and in the streets were men, women, and helpless babes in their mothers' arms, who had been burnt to death." After relieving the wants of the starving refugees Mr. Kerr paid a short visit to Jamaica [3].

For some months the beautiful church at Colon [consecrated many years before by an American Bishop* (Dr. Potter)] "was used as a guard house . . . prison" and "hospital"; and "the Communion table . . . for eating, drinking and gambling." Until the building was "restored . . . cleansed and renovated, and the city rebuilt, no work was possible" in the city. The "agents up the line," however, remained at their posts, and at no time were ministrations altogether suspended. In October 1885 Christ Church was re-opened [4], and the Mission has been continued with good results—the more recent stoppage of operations on the Canal not having removed the need for the ministrations of the Church [5]. The coadjutor-Bishop of Jamaica reported in 1892, that "The moral condition of the people on the isthmus is as low as it can be," and were it not for the help of the Society it would be "impossible to carry on the" Mission [6].

1892-1900.

In 1894 the episcopal jurisdiction of the States of Panama and Bolivia was transferred from the Bishop of Jamaica to the Bishop of Honduras [7]. The Rev. S. P. (now Archdeacon) Hendrick, who has had charge of the Panama Mission for the last nine years, describes the work as "indeed missionary"—"not among heathen races, but among the lapsed, to reclaim whom every effort has to be exerted to win them back to their Saviour" [8]. The Mission has been considerably developed under difficult circumstances, such as the indifference and neglect of the upper classes, the opposition of the Methodists, the poverty of the labouring classes, and their superstitions, which culminate in the practice of "obeah," which might be compared with witchcraft. Nevertheless the Mission is a power for good, socially, morally, and spiritually, and, though neglected by the well-to-do classes, is well supported by the people, the Church workers being true and staunch.

The church at Colon was built under the supervision of the Panama Railway Company, which has since kept the building in repair, besides providing a furnished residence for the chaplain. The Company also grants free passes to the Clergy [9].

At Cartagena, in the Republic of Columbia, Archdeacon Hendrick assisted in establishing a Mission in 1896-97, and in carrying it on during its vacancy, caused by the illness of the clergyman stationed there.

At Bocas del Torro a new Mission was established in June 1900 [10].

(For Statistical Summary see p. 252.)

* Cons. about 1865 by Dr. Alouzo Potter, Bishop of Pennsylvania, U.S.A.

CHAPTER XXXIII.

BRITISH GUIANA.

GUIANA, the El Dorado of Sir Walter Raleigh, was first colonised by the Dutch in 1580. Unsuccessful attempts to follow their example were made by Raleigh and other British adventurers; but in 1663 the settlement of an English colony was effected under Lord Willoughby. After being held from time to time by Holland, France, and England, the country was restored to the Dutch in 1802; but in 1803 retaken by England, to whom it was finally ceded by treaty in 1814. British Guiana includes the settlements of Demerara, Essequibo, and Berbice, which since 1831 have been united in one colony—the only English colony on the continent of South America.

In 1803 there were only one church* and two ministers of religion—"the Chaplain of the British forces and the minister of the Dutch Reformed Church"—in the whole colony. The evangelisation of the Indians and of the negro slaves was neglected by the Dutch; but among the former the Moravian brethren laboured zealously from 1735 till about the close of the century, when the Mission was abandoned. Fresh efforts for their conversion were made by the Church Missionary Society from 1829 to 1856. Early in the present century the colonists began to make some provision for religion by the erection of a few churches; but at the commencement of 1824 there were not more than three clergymen in the colony. "Public schools, with the exception of the Saffron Institution, there were none"; and "the mass of the population . . . was in an heathen and uncivilized state" [1].

It was to the evangelisation of these heathen masses—the negroes—that the Society's first efforts in Guiana were directed. In furthering this object the Negro Instruction Fund [see pp. 194-6] proved of incalculable value. Each of the three provinces began to receive aid in 1835, and within a year the Society was assisting in the maintenance of six clergymen,† besides contributing to the erection of church and school buildings and the support of lay teachers [2]. The aid thus afforded [3] did much to effect a wholesome change in public opinion among the colonists in regard to negro education. On this subject the Government Inspector reported in 1839: "The general voice is certainly in its favour, and there are but few instances to be met with, in which the zeal and activity of the resident Clergy or Missionaries has not yet been fully and frankly seconded by the good will or munificence of gentlemen in possession or in the charge of estates" [4]. Liberal grants both for church buildings and for the maintenance of clergymen were made by the Colonial Legislature, and in 1841 the Society voted £500 towards the establishment of a Church College in Demerara [5].

The year 1842 saw Guiana (hitherto included in the Diocese of Barbados) erected into a separate see. During his first visitation Bishop Austin "confirmed 3,322 persons, and visited every Church and Clergyman in his Diocese." "The liberal aid, so bountifully applied" by the Society was "already bearing its powerful fruits," the whole Diocese being "in a satisfactory state" as regarded its Clergy, "requiring only an increased number of them, and unwearied exertions, to fix the Church immovably in the affections of the

* The first Anglican Church, viz., St. George, was built in 1800.

† Messrs. J. A. Anton and H. R. Redwar (Berbice), J. Lugar, W. A. Beckles, L. Strong (Demerara), and J. Fothergill (Essequibo).

people" [6]. Wherever the Church had been sufficiently established to be felt, the attachment of the labouring population to her was marked by devotion and liberal contributions. At one place, where 172 persons were confirmed, the following incident, which occurred shortly before, showed how deeply the negroes had been impressed by their religious training. By the bursting of a dam great destruction of property was threatened; the estate labourers promptly united in repairing the breach, but on the next morning they refused to receive payment because the work was "done on the Lord's Day" [7].

Soon after his visitation the Bishop wrote to the Society:—

"If we look back twenty years, and ask the question, What has the Society done? the answer is, Before that time we had two Clergymen, and a solitary place of worship here and there; now our number is twenty eight; nor can the traveller proceed many miles through the cultivated districts without seeing the modest spire, or hearing the invitatory notes of the tolling bell" [8].

Meanwhile the District Committee of the Society, anxious to "employ its energies and funds in Missionary rather than in parochial labours," had "turned their thoughts to the hitherto neglected Indians." "While so much has been done, and is still doing, for the negro race," they said, "the aborigines have not benefited by us as might have been expected" [9].

But the Clergy were "too deeply sensible" of their "immense obligations" to the Society "not to use their utmost energies in furthering its designs," and their congregations were also anxious to extend to others the blessing they had received [10].

As early as 1835 an attempt to evangelise the aborigines of the River Pomeroon had been made by the Rev. J. H. DUKE, Rector of Holy Trinity, Essequibo. With the Society's aid he purchased an abandoned estate called Hackney, a few miles from the mouth of the river, as an endowment for a Mission, but it was soon found advisable to fix the base of operations at Pompiaco, some thirty miles higher up. With this object the Rev. C. CARTER and Mr. W. H. BRETT were sent from England early in 1840, but Mr. Carter being detained at Demerara, Mr. Brett was obliged to begin the Mission by himself, "alone, and yet not alone," for God was with him.

The site of the Mission consisted of a strip of cleared land and three small huts, one of which was occupied by an old negress with her two children.

This poor woman did "what she could" to help the Missionary: furnishing his hut, bringing him food, and nursing him with the tenderest care during sickness. But the "civilised settlers" in the neighbourhood seldom or never attended service. The Indians at first avoided Mr. Brett, and would not even listen to him. This was owing to a superstition, emanating from their sorcerers, that if they were instructed "they would get sick and die." How at last, after many weeks of disappointment, the spell was broken, has thus been related by him:—

"One day about noon I was surprised by a visit from an Indian with his son, a little boy about 5 years old: and I was still more surprised when after a friendly salutation on his part, he asked me if I would instruct the child. I had never seen the man before, and could hardly believe him serious in his request. He was however, perfectly in earnest and said that he had just returned to his 'place' after

a long absence. . . . He had been to the mouth of the Essequibo and had seen the Missionary work which was going on there. He seemed to have his eyes opened to the state of the Indians, as living 'without God in the world' and expressed disgust at the superstition of his countrymen in serving devils. I found afterwards that he had been himself a sorcerer, but had broken his magical gourd in contempt of the art and cast away the fragments. He had no idea of a Mediator between God and man, and was lost when I spoke to him of the Redeemer. He seemed, however, quite convinced of the impossibility of knowing his way to the 'Great our Father' without revelation from God Himself, and promised to come every Saturday and stay till Monday morning, that he might see his child and receive instruction. . . . He said *his words were true*, and I had a day or two after, proof that they were so, by his bringing not only the boy, but his eldest daughter. . . . The next Sunday he brought his wife, and the Sunday after . . . his wife's four sisters, with the husbands of three of them, two other Indians, and several children—who nearly filled my humble habitation and increased the number of Indian children at school to four. These, of course, had to be taught their alphabet, and the adults likewise who all expressed their determination to learn the Word of God to which the majority have certainly adhered. Saci-barra (*Beautiful Hair*), or Cornelius, as he was named at his baptism, was regular in supplying his children with food, and frequently also brought me game, so that I was not so much confined, as before, to salt provisions, or the small quantity of fish I could catch in the river.

"Such was the commencement of the work on the Pomeroon. A single Indian, whom I had never seen, was induced by his secret convictions, to come forward and break by his example—the more powerful as he had once been a sorcerer—the spell which seemed to counteract my efforts. Truly this Mercy proceeded from God alone—Whose Spirit, without the labours of the Missionary, had prepared the hearts of this interesting family" [11].

Of the Indian superstition of "Peiism" [or "Piai-ism"] Mr. Brett wrote (March 8, 1842):—

"When attacked with sickness, the Indians immediately think that some enemy has either peied them himself, or procured a sorcerer to do it for him. They then cause themselves to be carried to some celebrated Peiman of their acquaintance, to whom a present of more or less value is made, and he then sets to work to counteract the charm. He seats himself and commences his incantations, alternately singing, and smoking tobacco, which he blows into his magical gourd, and which is supposed to be of great efficacy in calling and exorcising the youau or demons. Previously all the females are removed to a great distance from the place; he then commences to blow the smoke of his tobacco over his patient, singing in a most vehement manner, and accompanying his song with the rattle of the gourd, a sound full of terror to his hearers. His last proceeding, and grand climax of the whole affair, is alternately blowing into his hands, and then rubbing the part affected with disease, until at length he succeeds in extracting a piece of wire, a nail, a bird's claw, gravel, or some other extraordinary thing from the poor sufferer, which (as one of my converts confessed before his people) he had taken care to put into his mouth before the charm began. Such an imposture could only be practised upon a most ignorant and simple-minded people, and such are the aborigines of Guiana. They have no idea of diseases from natural causes and they (the Arowacks) call pains 'youau semira,' that is, arrows of the demons. Can I thank my God sufficiently, that the first men whose hearts he touched among these people were Peimen. Conscience-stricken for what is past, they are most zealous assistants in the great work. It is true my greatest opponents are of this class—men who are angry that their gains are lost, but God is with me. . . . Five have already submitted to the Gospel" [12].

One Indian, who had seen in the Mission House a picture of the Crucifixion, brought one of his acquaintances to Mr. Brett, saying, "Sir, this man wants to see your God." Mr. Brett "instantly explained to him that the painted paper was not, and could not be anything proper to be worshipped, and directed him to heaven, as the

place to which Jesus was gone." Pictures proved a most helpful means of instruction, and a representation of the huge wicker idol in which the ancient Druids burnt their victims was an object of especial interest and wonder to the Indians. They could not imagine that the Britons had once been even as they—or worse. The Creation, and the Fall of Man, the Deluge, and the Giving of the Law on Sinai, were those parts of the Old Testament history which most interested them. But they did not regard those things as very strange, and after an explanation of the Ten Commandments one man observed, "This word is good but we knew most of it before." Nothing but the love of God "as manifested in His Son, dying for *their* sins, seemed to create more than a temporary interest in any of them." In less than a year from the time of Cornelius' first visit more than half the people in the district were attending the Mission Church as worshippers, and before the end of 1841 "the descendants of the three sons of Noah"—people of every shade of colour and "sometimes of six languages, viz. English, Creole-Dutch, Arawack, Carabisee, Accowoi, and Warrow"—were represented in the crowded congregation. It was, however, chiefly among the Arawacks and Caribs (or Carabisee) that Mr. Brett's labours at first lay—the other tribes were slower to receive the truth. During Easter 1841 twelve adults and twenty-five Indian children were baptized by the Rev. J. H. DUKE,* and two years later Bishop Austin paid his first visit and confirmed forty [13].

Though "very poor," the Christian Indians "regularly contributed to the monthly offertory," and to keeping the Mission buildings in repair. When the news of the great famine in Ireland and Scotland in 1847 reached them they raised a contribution amounting to nearly £12 for the relief of the distressed, in spite of the fact that they themselves had been impoverished by famine in the previous year [14].

Of all the accessible tribes the Warau were the most difficult to Christianise. To the Missionary they seemed "utterly destitute of self-respect." "God's word is good for the Arawak," said an old woman, "not good for the Warau. We are not so good as the Arawaks." "All my efforts are of little use," reported Mr. Brett in 1844, but, while he yet spake, the hearts of the Warau were being changed, and a Mission among them was soon founded at Waramuri on the Moruca River. Here with great success the Rev. J. H. NOWERS laboured until forced by sickness to return to England in 1847. Illness also soon obliged Mr. Brett to seek a change to the coast, but he continued to visit the Pomeroun Mission, which had been removed to a healthier site—Cabacaburi. In 1848 he wrote that he was "preparing for other campaigns. The weapon—the Word of God—when sheathed in the English tongue, has done something great; but in their own, what may it not accomplish if God's spirit give strength to wield it?" Already he had nearly completed translations of the Gospels of St. Matthew, St. John, and St. Mark—a labour which had "cheered" him "in many trials" [15].

During a visit to England in 1849 the work of translation (in

* Mr. Duke died on Oct. 25, 1841, from an accident (in his own house) following on illness contracted while visiting the Indians. His widow was voted a gratuity of £40 by the Society [13a].

which valuable assistance was rendered by Mrs. Brett) was continued. On his return to Guiana in 1851 Mr. Brett was appointed Rector of Holy Trinity (Essequibo), with the general oversight of the Pomeroon and Moruca Missions. This work he continued with unceasing devotion for twenty-five years more, though often sorely tried by sickness "contracted in the Pomeroon swamps." In 1860 he broke down at Cababuri, and was brought back to the coast in a state of prostration. The conversion of a number of Guaicas or Waikas (a branch of the Acowoi nation) in this year was one of many changes which had been wrought among the aborigines during his twenty-one years' service [16].

The value and importance of Missions among the Indians had obtained general recognition in the Colonies at an early period. In 1846 nearly two-thirds of the expense of the existing Missions were being defrayed by the Government and the diocesan branch of the Society [17]. In 1853 the Civil Magistrate in charge of a large district surrounded by Indians, and in which murders had occurred, recommended to the Government the establishment of a Mission among the Waraus as the surest preventive of similar outrages. In his report he said:—

"When I first arrived in this district, before any Missionary was appointed to it, a more disorderly people than the Arawaks could not be found in any part of the province; murders and violent cases of assault were of frequent occurrence, but now the case is reversed; no outrages of any description ever happen; they attend regularly Divine Service, their children are educated, they themselves dress neatly, are lawfully married, and as a body, there are no people, in point of general good conduct, to surpass them. This change, which has caused peace and contentment to prevail, was brought about solely through Missionary labour" [18].

Under the Rev. J. W. WADIE the Waramuri Mission was revived in 1854. The Waraus became steady in their attendance and showed much earnestness for instruction, daily service morning and evening being established within a few months [19]. The Waini, the Coriah, and the Wacapau tribes soon availed themselves of this Mission, and, as Mr. Wadie observed: "When the Indian who is naturally sluggish will travel week after week about thirty or forty miles to attend Divine Service and the Sabbath School which several of them will do it is evident that they are in earnest about their souls' health" [20].

The result of another Mission, at Kiblerie, Mahaicony Creek (begun by the Rev. J. F. BOURNE about 1840), was very discouraging for the first seven years, but by 1853 "nearly the whole population" had become Christians [21]. At a visit in 1858 the Bishop found that, although they had been left for many months without oversight (the catechist having resigned), "the people were not living immorally; they had not lapsed into heathenism; they still gathered together . . . Sunday after Sunday, to pray, getting one of the young lads, who had been taught in our Mission schools, to read for them." It was still the practice of many of them "to repeat daily, the Confession, the Lord's Prayer, the Belief, and the Benediction, when they were in the depths of the forest, or on the water or at home." One hundred and fifty gathered together to meet the Bishop as soon as they heard that he was coming [22].

In 1867 Mr. BRETT, the BISHOP, Rev. F. J. WYATT, and Philip, a Christian Indian, undertook a Missionary expedition above the Great Falls of the Demerara. In this district, which was almost entirely unexplored, there dwelt some hundreds of the Waika branch of the Acawoio nation, in a primitive condition. Their chief received the visitors with courtesy and hospitality, collected his people to meet them, joined in the services, and paid the greatest attention to the instruction given. Philip "was exhausted by replying day and night to the repeated questions of his countrymen concerning the religion of the Lord Jesus." Leaving with them a few Acawoio books, the visitors departed with thankfulness for the reception given to their message. Soon after, these people, once much dreaded as savage and treacherous, sent a pressing request for more books and for a teacher. Mr. George Couchman,* a settler acquainted with their language, voluntarily undertook the work of continuing their instruction, using the help of two young Acawoios and the books translated by Mr. Brett. The sequel is thus told by Mr. Brett:—

"In August 1868 the Mission Chapel at the Lower Rapids of the Demerara River presented a spectacle which in some measure recalled to mind the accounts given of those witnessed in the early days of the Christian Church. Nearly the whole of the Acawoio inhabitants of the Upper Demerara were then found by the Bishop and the Rev. G. H. Butt assembled at that spot, anxiously awaiting their arrival, and desiring Holy Baptism at their hands. After due examination, this was administered to 241 adults, and then to 145 of their children. This occupied two entire days. Those who were present on the occasion have told me of the striking spectacle then exhibited; of the throng of Indians, and the earnestness visible in their countenances, as each recipient knelt at the font, while the chapel floor streamed with the baptismal water poured over each in succession. Three months after seventy others were baptized there by the Rev. T. Milner.

"After this, Kanaimapo and his people, being very desirous of having a teacher in their own territory, cleared and planted a large tract of land just below the Great Falls, as a place pleasantly situated, but which from some calamity had formerly borne the ill-omened name of Eyneyehütah, 'the den of pain or misery.' Archdeacon Jones was commissioned to endeavour to plant a Mission there, and I accompanied him for that purpose in May last. The Indians had a large shed erected as a chapel-school, and gladly welcomed the Catechist, a Mr. Newton. . . . On that occasion seventy-nine Acawoios were baptized by us. *This made a total of 535 in that district within ten months.* The Holy Communion was also administered for the first time, and Christian marriages solemnised among them" [24].

Meanwhile the work had been extended in other directions; looking from west to east it was seen that the Moruca, Pomeroon, Essequibo, Demerara, Mahaicony, and Berbice Rivers each had their stations—the Corentyn alone was unoccupied. Several of these were established with little aid from the Society beyond that of superintendence afforded by its Missionaries and catechists' salaries. The Corentyn River had more than ordinary claims on the Church. At Orealla, from time immemorial an Indian town, the natives had "acquired all the vices of more civilised men without the antidote of Christianity," and the race was becoming extinct [25].

The Rev. W. T. VENESS, who made this discovery, lost no time in opening a Mission there in 1869, and in the first year 78 children were baptized and some of the people were confirmed. The Missions now

* A gentleman who had "done much to keep alive some sense of religion" among his neighbours by gathering them together for united worship.

embraced "the whole of the colony," the aboriginal tribes "on every river" were "provided with the means of education and of moral and spiritual instruction," and the sound of the Gospel "was heard from the north to the south, from the Corentyn to the Pomeroon and the Moruca" [26].

It was not to be expected that the degraded habits and practices common to savage races would be quickly uprooted, and the Missionary was therefore more disappointed than surprised in the early days of the Mission at finding one of his converts exercising his former profession of sorcerer. When reminded of his sin the man at once destroyed, not only his magical apparatus, but the dwelling in which his "curious arts" had been used. "I know that I have done wrong, I am very sorry," he afterwards said. "I have made up my mind never to 'picri' any more but to attend church and come to class regularly for instruction" [27].

When in 1875 the veteran Brett was compelled by failing health to relinquish the work which he had done so wisely and so well it was "no small comfort" to him to give over the charge of it to one so worthy to succeed him as the Rev. WALTER HEARD. Mr. [now Archdeacon] Heard had previously been in charge of the Orealla station, and on the Pomeroon and Moruca rivers he has been privileged to maintain and extend the Missions, the state of which at the time he took charge of them may be gathered from Mr. Brett's report in 1875:—

"At Waramuri Mission we found more than 100 adult candidates for baptism. These were of different nations, but chiefly Caribs from the Baruma, several days distant. The examination of so many candidates for baptism—speaking four languages—was a very arduous task, and was not completed till the second day, when I was able to receive seventy-seven adults into the Church of our dear Lord and Saviour. Mr. Heard baptized an equal number of infants at Waramuri. I also married sixteen couples there. At Cabacaburi matters were equally cheering. There were not so many converts from heathenism, for this simple and most satisfactory reason, that there are not now so many heathen to convert. I baptized fourteen adults and seventeen infants, and married thirteen couples there. Hackney in the lower district, the population of which is chiefly negro, was also progressing favourably. At those three stations, 267 persons received the Holy Communion of the Body and Blood of our Lord" [28].

In 1880 an extraordinary movement among the Indians of the far interior resulted in the inauguration of a new Mission on the Potaro, a tributary of the Upper Essequibo. In May a body of Indians, led by their captain and attended by a native Christian from one of the Demerara Missions, sought out the Bishop in Georgetown, and pleaded for a teacher. Mr. Lobert, a catechist, speaking Acawoio, was immediately sent. Within a week of his arrival at the settlement large numbers of Indians had gathered there from distant parts. The Acawoios were few; there were a fair number of Macusis, but the majority were Paramunas, a tribe that had hitherto furnished few Christian converts. In a short time nearly a thousand persons were under instruction, and the Rev. W. E. PIERCE of Bartica was sent to the catechist's assistance at Shenanbauwie. Classes were held incessantly; the Indians erected a chapel-school, and before the end of November Mr. Pierce had baptized 1,398 people, of whom 1,084 were Paramunas, 218 Macusis, 62 Arcunas, 2 Acawoios, and 37 Wahpisianas. In the following year, as Mr. Pierce was returning with his family from a visit to the Mission,

the boat in which they were seated was capsized in the Marryhe Falls, almost within sight of his home—and he, his wife, three of their four children, and an Indian servant girl were drowned [29].

In 1886 Mr. Brett also passed to his rest,* and as one who had been instrumental in converting four savage tribes† and influencing many others, it may be well to record his opinion of the movement at Shenanbauwie that “its results under God, will be the spiritual conquest of Guiana, within and without our Western boundary” [30]. While this may be fairly applied to the permanent population of the colony, the prospect of the wholesale conversion of the strangers within its gates is yet far distant. Still a most hopeful beginning has been made among them too. Referring to the immigration from India which had set in to Guiana in 1845, the Bishop wrote: “In what colony will the Church have a wider or more extensive field when to the native Indian is added the Asiatic, the African, Dutch and Portuguese, with the settlers from the motherland?” [31]. By the next year 4,000 coolies had arrived from India [32], and the movement has continued almost without interruption to the present time. Thousands of Chinese coolies have also been introduced.

For many years the immigrants were so migratory in their habits as to be “almost inaccessible to the Clergy.” Coming to the colony under indentures for five years, their principal object was the hoarding of money for a return to their own country, and yet there were a few willing to listen to a clergyman if one could be found speaking their own language [33].

In 1859 the Bishop wrote to the Society:—

“I am in hopes that the work which is purely missionary, such as that amongst the Indians in the interior, and the Chinese and Coolies, who may come to us in large numbers, changing perhaps in a few years the character of our population, from the African to the Asiatic races, will still obtain your support. I cannot but allow that you have done your duty to the African race in this Colony, and that it ought not to rely much longer on your aid. . . . You have indeed befriended us. . . . Without your assistance I know not what I should have done” [34].

In 1861 Messrs. Crum-Ewing of Glasgow offered to contribute towards the maintenance of a Missionary among the heathen immigrants on their estate in Guiana, and the Society also granted funds in aid of this, which the Bishop described as “the first systematic effort *with promise* of success which has been made towards the instruction of the Asiatic heathen”; and he added that the Legislature would probably relieve the Society as soon as the work had been fairly begun and taken root [35]. Readily also the Society guaranteed the necessary funds for ensuring the establishment of a Mission among the Chinese. By this time a goodly number of the coolies had been brought under instruction. Referring to his baptisms in 1863, which included Hindus and Chinese, as well as Africans and Creoles, the Rev. H. J. May wrote from Enmore:—

“Twelve months back I little thought that so many various tribes would be

* Mr. Brett died at Paignton, South Devon, on February 10, 1886, on the same day on which forty-six years before he had left England for Guiana.

† Mr. Brett's labours are fully recounted in his *Indian Missions in Guiana* (Bell, 1851), *The Indian Tribes of Guiana* (Bell, 1868), and *Mission Work Among the Indian Tribes in the Forests of Guiana* (S.P.C.K.); and in *The Apostle of the Indians of Guiana*, by the Rev. Canon F. P. L. Josa (Wells Gardner, 1887).

gathered into Christ's Holy Church, yet so it is; nor did I meet with the slightest opposition on the part of the Chinese parents. What an encouragement too, to people in England to help your Society by their money and their prayers! Without your aid to this district in all probability, there would have been no resident Clergyman in this *now* important district: I say *now*, for there are three churches where before there was only one . . . also three Schools instead of one" [36].

Up to 1879 over 130,000 coolies (including some 13,000 Chinese) had arrived in the colony. Many of course had returned, and others had taken their places, and this constant shifting, while adding to the difficulty of their evangelisation, at the same time renders their conversion of the highest importance from the Missionary point of view. A Clergyman reported from Hong Kong that one of the best catechists there is a Chinese who had been instructed in the Church Missions in Guiana. He added, "I am hoping that as time goes on and others return to China, we may find more such faithful workers as he resulting from your work in Demerara" [37]. The Rev. Canon Josa has shown that representatives of at least one race (the Nepalese) which in India had been entirely unreached by any Mission, have in Guiana been brought under the influence of the Gospel [38].

It can be well understood that removal from home influences removes many difficulties in the way of the instruction of the Hindus and Chinese, and one of the Guiana Missionaries wrote in 1878: "The Coolies are thirsting after a clear knowledge of Christianity. As far as my experience goes, that is putting it in a very tame way" [39]. Especially has this been the case with the Chinese, who in Georgetown have not only contributed £400 towards the erection of a church for their countrymen, but one of their number has set apart £100 a year (being one-third of the profits of his business) for the support of teachers [40].

The coolies speak many languages, Hindi, Hindustani, Bengali, Tamil, Telugu, Oriya, Nepalese, Chinese, &c.; but Hindi and Chinese are chiefly used by the Missionaries. In reference to this branch of the Society's work Bishop Austin said in 1881 that it would have been a "hopeless task" to attempt to evangelize this mass of heathenism, speaking a very Babel of unknown tongues," but for the Society's assistance. This, with Government aid and the offerings of the laity—elicited by the "exhibition of so much earnest work"—has admitted of the employment of ordained Missionaries and "a goodly number of Catechists, labouring to extend to the new comers that Gospel which it would seem that the providence of God had directed their steps hither to hear for the first time" [41]. Although in his 85th year the Bishop continued his laborious life. Writing in January 1892, on the eve of a visit to the Indian Missions, he expressed his

"satisfaction with what is being done in the outside Mission field, the overlooking of much of which has for more than half a century been a labour of love. And such it continues to be. . . . This jubilee year of mine" (he adds) "promises to tax my powers of mind and body to the utmost. . . . That God will continue to bless the work of the dear old Society, which it has been doing so graciously and so lovingly, is my daily and nightly prayer. As years creep on the passing hours give time for reflection, and as I turn my thoughts to the past, thankfully do I acknowledge the marvellous growth of the missionary field, and where, as I oftentimes say to myself, should we in this land be but for the encouraging efforts made by our countrymen at home from time to time, and are still continued?" [42]

1892-1900.

In recognition of the Bishop's services to the Colony and his influence for good, the Legislative Assembly, on February 24, 1892, unanimously voted him a jubilee gift of \$10,000 [43].

The Jubilee celebration on the following St. Bartholomew's Day (August 24), which included the opening and dedication of a new Cathedral,* was clouded by the illness of the Bishop, who, however, was present on the occasion. On November 9 he entered into his rest, having been privileged to spend an active and devoted career of fifty years in this almost unique diocese.

Besides his ordinary diocesan work, and the part he took in organising the ecclesiastical Province of the West Indies, of which he became in 1883 the first Primate, there fell to him the responsibility of watching over the varied Mission work already described, and the tale of his long river journeyings, continued to the last year of his life, constitutes a record of apostolic labour and zeal, and of Divine blessing on work done, which is full of interest of an uncommon kind [44].

The Bishop's death was soon followed by that of two of his old colleagues, who had shared his labours—viz., Dean May (died March 1, 1893) and Archdeacon Farrar (died August 21, 1893). The latter was specially noted for his work among the Chinese and the aborigines, in addition to his other duties. Between 1865-73 he started three Missions among the Indians on the Essequibo River—"St. Edward's," "Holy Name," and "St. Mary's"—and from these three stations in the course of some years the Indians contributed for Missions and general Church purposes "\$10,000, in the annual tax of four logs of timber given willingly by each family" [45].

With the death of Bishop Austin there passed away the old order of things in Church and State, and his successor, Bishop Swaby (consecrated in Westminster Abbey on March 25, 1893), had to face many great and unforeseen difficulties, including those which result from the failure of the sugar industry, and from the consequent raising of the question how far it would be necessary to withdraw those State resources which had hitherto contributed to the maintenance of the Church.

Amid most discouraging surroundings, the Bishop kept a brave heart, and lost no time in making himself acquainted with all the features and wants of his diocese, and in grappling with the difficulties of a very complicated work. The year 1894 was financially the most critical time in the history of the Colony, and yet not a single service of the Church was stopped [46].

In the opinion of Bishop Swaby the fault in Guiana had "always been that the Church has had a number of anæmic, nerveless Missions which were always demanding assistance"; hence his desire

* This beautiful structure—built of native timber, the magnificent "greenheart" of the country—after designs by the late Sir Arthur Blomfield, was consecrated on November 8, 1894, and is the fourth cathedral church erected in the diocese. The first, built in 1809, was removed to St. Matthew's parish, where it still stands. The second, which began its existence in 1842 "with a broken back," gave place in 1877 to a temporary building [44a].

to build the diocesan organisations upon a foundation which political changes and the giving or withholding of a money grant can but little affect [47]. The first step in this direction was to teach the people "how not to receive, and then, how to give." They had been in the habit of taking help from every quarter from whence it could be obtained, and scarcely without "giving back so much as thanks." Feeling that "in trying to warm others we shall bring into ourselves the glow of health," he instituted (in 1896) missionary meetings on behalf of the Society in almost every district of the diocese [48]. He also raised a considerable sum in the Colony towards an Endowment Fund for the Bishopric (the Imperial grant of £2,000 a year having ceased with Bishop Austin's death), and the Society encouraged his efforts by a grant of £1,000 in 1898 [49].

Lack of suitable agents as well as (perhaps more so than) funds has retarded the development of Church work in the Colony during the past seven years (1893-1900). From England "men of grit and steel, with God's love in their hearts," and locally a training College for Catechists and Schoolmasters, are needed. At present the lay agents receive no training whatever, but pass from denomination to denomination, and in many of the Church Missions they must read the Church Service and preach (the sermons being provided by the Clergy) or the places of worship must be closed [50].

In 1900 Bishop Swaby, whose health had suffered in Guiana, was translated to Barbados. His successor is Dr. E. A. Parry, who was consecrated in Canterbury Cathedral on December 28, 1900 [51].

The three branches of the Society's work, which will now be noticed in turn, could not, the Diocesan Council stated in 1900, have been undertaken or carried on without the Society's aid [51a].

ABORIGINAL INDIAN MISSIONS.

The recent development of the gold industry in Guiana—chiefly by the labour of the black man, with whom the aborigines will not live, or, if they can help it, associate—has tended to dislocate the Indian Missions and to increase those nomadic habits which form one of the difficulties of ministering to them. But their wandering is not all loss, for they take with them what teaching they have received, and old people have been found who knew the main points of Christianity which they had learned years before at a Mission hundreds of miles away [52]. Their retiring habits also have the advantage of removing them from the contaminating influence of mining camps; though to the credit of the gold-diggers it must be recorded that a successful digger built a church (St. Hilda's) at Baramanni and presented it to the Bishop, and at its consecration in 1894 there were fifty Caribs in the congregation [53].

Later on the Indians left this district, and in 1898 a new station ("Bede's Mission") was opened forty miles up the river, where the Caribs themselves built a church [54].

In several other instances—notably at Morawhanna,* the head-

* This Mission was started in 1889 by Canon Joss, while in charge of Anna Regina, 200 miles distant, and was carried on with great energy by the Rev. T. Quick. Morawhanna "is pretty much of a swamp" [55a]

quarters of the north-west district—ministrations for the gold diggers are being provided in connection with the Missions to the aborigines, though the work needs itinerant clergy specially devoted to it, the diggers being more or less nomadic, and numbering 10,000 in 1894 [55].

Nearly all the travelling in connection with the Indian Missions has had to be done by boat, or through almost roadless forests, involving much hardship and often danger, as some of the rivers bristle with rapids. At Orealla, on the Corentyne river, the catechist, Mr. Farrier (who had made it the "model Mission"), and the two churchwardens were all drowned in 1894 [56].

On the Demerara river there are still three flourishing Mission stations—Muritaro, Dalgin, and Mallali—which were planted over fifty years ago, and the catechist (Mr. Bowrey) placed at Muritaro by Bishop Austin in 1843 was still labouring there in 1894.

Of Mallali, Bishop Swaby wrote in 1894: "We had service and Communion here in the early morning of a beautifully fine Sunday, and the quiet stillness of the holy day, the reverent attention of the communicants, and the beauty of the surroundings left a most pleasing impression. At 11 o'clock the church was crowded with Indians, some of whom had come fifty miles by the river—there is no other means—for confirmation." The Indians on this river were described as moral, sober, courteous, hospitable, and trustworthy [57].

On the Pomeroon river, where work was started in the thirties by the Rev. T. H. Duke, there are good schools, churches, and parsonages at all the stations, and the Mission is holding its own in the face of disadvantages [58]. Generally speaking the aboriginal Missions, though suffering severely from lack of workers, are doing well with the exception of the Potaro River Mission, which, during its existence of nearly sixty years, has had a chequered history, mainly owing to its unhealthy (though beautiful) situation. Work at times has had to be suspended. In 1895 fever carried off every child born on the central station, Waraputa, the Missionary was forced to withdraw, and, notwithstanding the removal of the headquarters to "Potaro landing," the next two Missionaries were also driven away by illness [59].

Representatives of at least six tribes assemble at this station, and the presence of the Missionary is a protection against the gold-diggers and others, from whom it has been found difficult to secure the church from desecration [60].

Waraputa was founded by Mr. Youd in 1839, after he had been driven from Pirari, on the Brazilian frontier. At the time of the Bishop's visit in 1898 the parson's house had fallen down, and the whole place was overgrown with bush. But the church had been well cared for by the old sexton, who, shortly before his death, handed over his charge to a stalwart Indian, with the injunction that he was to "keep the church right until the Bishop sent someone to take charge."

"Very solemn it seemed to me," said the Bishop, "to kneel in that little benab church in the deepening gloom, with the noise of the rapids always going on, but so far removed from the noise of village or town. Very reverent, too, were these children of the forest as I read in English the prayers you use at home. The

Great Father, I doubt not, accepted our worship as well as though it had been accompanied by organ and stately ceremonial" [61].

The opening of a station at Morawhanna in 1889 made the last link in a chain of Indian Missions stretching from the River Corentyne to the borders of Venezuela, and in 1894 it was reported that with the planting of one or two more inland stations on the confines of Brazil—in the Savannah—the work of evangelisation will be finished. "There is not any Mission in the world" (Canon Josa added) "whose work has been more wonderfully blessed than the Mission of the Church to the aborigines of Guiana," and this result has been achieved in the course of fifty years, viz.: "that natives formerly at enmity are now Christians and at peace, while there are only two or three thousand heathen Indians left in the whole country" [62]. Most heathen are either hostile or indifferent towards Christian teachers, but in Guiana they are to be found asking for teachers. For example, a Macusi tribe (in number 520) at Quimatta, on the Brazilian frontier—acting on the advice of a trader, who told them that there was a God who cares for the world, and can be approached by men and can help them—built a church, school, and parsonage, and several times during the last seven years deputations have been sent by them to Georgetown to ask the Bishop for a Missionary. "We want to know about these things," was their plea; "we do not want to live and die in the dark. It has taken us three weeks to get here and will take us six to get back, but we do not want to go back without the teacher."* As yet neither the men nor the means have been forthcoming† [63].

CHINESE MISSIONS.

The evangelisation of the Chinese, as well as the aborigines‡ and the negroes§ in British Guiana, has been practically accomplished. In 1894 it was stated that sixty per cent. or more of the Chinese were Christians. The same authority (Canon Josa) added: "It has been a marvellous work," and it has "practically been accomplished within one generation." "What a contrast this is to the Bishop of Mid China!" Even the secular press in Guiana, in spite of tendencies to prejudice in the opposite direction, is not slow to praise these Missions, which cost the Church "practically nothing," as the Chinese give liberally for their support, build churches at their own cost, and vie with one another in promoting Church work. They contributed to the

* When the necessary permission has been given it is proposed to establish a Mission at Upicari, a day's journey from Quimatta, the latter place, though delightfully situated, being not suitable for a Mission station. Upicari is the site of the old Pirari Mission started by Mr. Youd. Over fifty years ago the Brazilians claimed it as part of their territory, and through the influence of some Brazilian priests he was driven out by Brazilian soldiers. The British Government then sent a band of soldiers from Georgetown and reinstated him and fortified the place, but soon after this he died from poison and the Mission was abandoned [68a].

† The Rev. F. S. S. Pringle would have undertaken the work in 1895 could he have been spared from other duties in the diocese.

‡ In Holy Trinity parish or Mission alone five thousand Indians were, under Mr. Brett's influence, brought to baptism [63b].

§ The negroes in British Guiana are all nominally Christians, and the work among them is similar to that in a parish in England [63c].

cost of the Cathedral, they help other diocesan objects, and make offerings to the Society in England, while Christian Chinese have been sent from Guiana as Missionaries to China [64].

At St. Patrick's, Berbice, in 1895, "all the Chinese Christians, with perhaps one exception," were reported to be "living apparently Christian lives, which is more than can be said of all English, East Indian, and negro Christians here" [65].

EAST INDIAN COOLIE MISSIONS.

The work among the East Indian coolies is indeed "the problem" of the day in Guiana. For many years the Church worked "fairly successfully" among them, but since the depression in the sugar industry the results have been discouraging. These coolies, who now form nearly two-thirds of the entire population of the Colony, are liberally treated, and return to India after ten years' service, their places being taken by new immigrants. While they are in Guiana the Church can reach them, especially in the Estates' Hospitals. On the plantations open-air services are held for them. Free from conventionalities, and being set free from caste fetters by crossing the sea, they are more easily influenced.

But the task of grappling with the work, the Bishop reported in 1894, "seems overwhelming, and the result very disappointing. Our means are so limited, and their prejudices so hard to overcome, that one might and would abandon the task as hopeless did not the belief stimulate us that God works in His own way, and that out of weakness He can make His strength to appear" [66].

The lack of success is partly due to the fact that the Clergy *as a body* "have not taken the trouble to learn even *one* of the languages spoken by the people," although Bishops Austin and Swaby both made it a *sine quâ non* of ordination to priest's orders, there being hardly a parish in the Colony where East Indians are not to be found. One East Indian clergyman has been employed, and a staff of fairly good catechists trained in a college in Guiana. Looking to the fact that from four to five thousand coolies arrive and a thousand return annually, Canon Josa believes that "there is a good chance for the Church to evangelise India through British Guiana. What a grand work would ours be if we could send back these people to India as Christians [67]!

Whatever worth the Missions may be, "they could not" (Bishop Swaby said in 1898) "exist as they are, perhaps not at all, without the Society's help" [68].

About 80 per cent. of the East Indian coolies are Hindus by religion, and the remainder Mohammedans. Up to 1900 a few hundreds of the Hindus had been converted to Christianity, but only a few Mohammedans [69].

(*For Statistical Summary see p. 252.*)

(1) The Field and Period	(2) Races and Tribes ministered to	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed	
			Euro- pean & Coloured	Native
THE WINDWARD ISLANDS 1712-1900	Negroes and Mixed or Coloured } (Heathen and Christian).. Colonists (Christian) East Indians (Coolies, &c.) (Hindus, } Mahomedan, and Christian) }	English English English	78	—
TOBAGO 1835-58, 1886-1900	Negroes and Mixed or Coloured } (Heathen and Christian).. Colonists (Christian)	English English	12	—
TRINIDAD 1836-1900	Negroes and Mixed or Coloured } (Heathen and Christian).. Colonists (Christian) East Indians (Coolies) (Hindus, Mahomedan, and Christian) Chinese (Coolies, &c.) (Heathen and Christian)	English English { Hindi Chinese (principally)	13	—
THE LEEWARD ISLANDS 1835-1900	Negroes and Mixed or Coloured } (Heathen and Christian).. Colonists (Christian)	English English	73	3
THE BAHAMAS 1793-1807, 1835-1900	Negroes { Congoes, Nangoes, Caucas, } (Heathen and } .. Mauchingoes, &c.) } Christian) } .. Mixed or Coloured (Heathen and Christian) Colonists (Christian)	English English English	72	3
JAMAICA 1835-65	Negroes and Mixed or Coloured } (Heathen and Christian).. Colonists (Christian)	English English	84	—
CENTRAL AMERICA (1) MOSKITO SHORE 1748, 1768-85; (2) HONDURAS , 1844-5, 1877-84, 1892-1900; (3) PANAMA , 1883-1900; (4) COSTA RICA , 1896-1900	Indians (Moskitos) (Heathen and Christian) Negroes and Mixed or Coloured } (Heathen and Christian).. Caribs Colonists (Christian) Negroes and Coloured (Christian)	{ Indian and English English Caribi English English	19	1
SOUTH AMERICA (BRITISH GULANA) 1835-1900	Colonists (Christian) Negroes and Mixed or Coloured } (Heathen and Christian).. Indians (Aboriginal) (Heathen and Christian) : Arawaks Acawoios (including the Guaiacas or Waikos).. Caribs Waraus Macusis Patamnoas (or Paramanas) } Arecunas Wahpiannoas (or Waplanas) } Chinese (Coolies) (Heathen and Christian) East Indians (Coolies) (Heathen, Mahomedan, and Christian)	English English Arawak Acawoio Caribi Warau { Dialects peculiar to their tribes Chinese Hindi (principally)	93	2
FALKLAND ISLANDS 1860-7	Colonists (Christian)	English	1	—
TOTAL § ..	Colonists, Negroes, and Mixed Races, 9 Indian Tribes, also East Indians and Chinese	12	446§	9

§ After allowing for repetitions and transfers.

(7) Comparative Statement of the Anglican Church generally									
(6) No. of Central Stations assisted	(8) Society's Expenditure	1701				1900			
		Church Members	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
23	£662,226	?	? 5	—	60,000	199,540	73 (6 S.P.G.)	2	Domestic Missions to the Aborigines, and to the East Indian and Chinese Coolies; a direct Foreign Mission to West Africa, and support of the S.P.G. Missions in Asia and Africa.
3		—	—	—		28 (3 S.P.G.)	1		
13		—	—	—		22 (6 S.P.G.)	1		
24		?	8	—		56,870	29 (20 S.P.G.)	1	
28		—	—	—		15,000	22 (6 S.P.G.)	1	
37		?	? 10	—		200,000	95	1	
12		—	—	—		23,000	16 (7 S.P.G.)	1	
61		—	—	—		150,000	38 (10 S.P.G.)	1	
1		—	—	—		No returns available	34	1	
195		£662,226	?	23		—	709,410	335 (52 S.P.G.)		9*	* See p. 764
Add American Missions					6,200	25	2		
Grand Total					715,610†	360 (52 S.P.G.)	11		

† Exclusive of Falkland Islands Diocese.

CHAPTER XXXIV.

AFRICA AND THE ISLANDS ADJACENT.—(INTRODUCTION).

THE Society entered the African field at the West Coast in 1752, and its operations have since been extended to South Africa, 1820; the Seychelles, 1832; Mauritius, 1836; St. Helena, 1847 (and Tristan d'Acunha, 1851); Madagascar, 1864; and Northern Africa, 1840. In each of these districts and their various sub-divisions (except in North Africa, where it has been confined to English Chaplaincies), the work has embraced native and European or mixed races.

It will be seen that the planting of the Church in South Africa, stretching from Capetown right up to the Zambesi, has been wholly or mainly the work of the Society.

CHAPTER XXXV.

WEST AFRICA (GOLD COAST, SIERRA LEONE, RIO PONGO, AND ISLES DE LOS, &c.)

THE GOLD COAST (Upper Guinea) is supposed to have been discovered by the French in the 14th century. The Portuguese effected a landing (at Elmina) in 1482; and English, Dutch, and Portuguese factories were established in the 17th century. The "Royal African Company," formed in 1672, built forts at Dixcove, Anamaboe, and other places, besides strengthening the existing Cape Coast "Castle." In 1750 it was succeeded by "the African Company of Merchants," which was constituted by Act of Parliament and subsidised by Government; but suffering by the abolition of the slave trade in 1807, was dissolved in 1821. The forts were then taken over by the Crown. After the Ashantee War of 1824-31 they were transferred to the local and London merchants interested, but resumed by the Crown in 1843 as the Merchant Government were suspected to be conniving at the slave trade. In 1850 the Danish forts and Protectorate were acquired (by England) by purchase; and in 1852 the native chiefs formally accepted British protection. A partition of the coast with Holland took place in 1868; but in 1871 the Dutch abandoned to Great Britain the whole of their rights, *i.e.* the country west of the Sweet River. The Gold Coast colony now includes that portion of Upper Guinea between 3° W. long. and 1° 10' E. long.; area 40,060 square miles, and population about 1,500,000.

SIERRA LEONE.—The peninsula of Sierra Leone was ceded to England in 1788 by the native chiefs. In 1791 a charter was granted to "The Sierra Leone Company," with the object of establishing a settlement for freed negro slaves. The peninsula was assigned to the Company in 1800, but on the abolition of the slave trade (1807) re-transferred to the Crown. The dissolution of the "African Company" [see above] led to the union (in 1821) of the whole of the British West African possessions into the colony of the "West Africa Settlements"; but this arrangement has since been modified, and the colony of Sierra Leone now includes the coast from the Manna River in the South (the Liberian boundary) to the Scarcies district in the North (210 miles), with the island of Sherbro, the Isles de Los, and other islets. Adjoining the colony (towards the N. and E.) is the British Protectorate, whose northern boundaries were defined by agreement with France in 1895.

IN 1720 the Royal African Company desired the Society "to recommend proper persons to be Chaplains to their Factories abroad,

offering "to allow them £80 or £100 per annum with diet at the Governor's table." The request was agreed to [1]. Thirty years later the Rev. THOMAS THOMPSON, who had resigned a Fellowship in Christ's College, Cambridge, "out of pure zeal to become a Missionary, in the cause of Christ," and had done great service to it for over five years by his pious labours in New Jersey [see p. 55], resolved to devote himself to work in Guinea. In taking this step he looked forward to faring hardly, but was not solicitous about that provided the Society would allow him a salary out of its Negro Conversion Fund, with title of Missionary, for such time and in such proportion as they might think fit. In the ordinary way, he owned, one labourer could do but little, nor did he promise to himself a great effect from the utmost of his diligence; yet God is able to make a large tree spring from one poor grain of seed, and he humbly hoped that God would "bless the labours of him the meanest of his Servants." If ever a Church of Christ is founded among the negroes, he added, somebody must lay the first stone; and should he be prevented in his intention, God only knew how long it might be again before any other person would take the same resolution. For these reasons Mr. Thompson determined on "this pious attempt," and the Society (February 15, 1751) appointed him Missionary to the Gold Coast on a salary of £70 per annum [2].

Sailing from New York on November 26, 1751, Mr. Thompson arrived on January 9, 1752, at James Fort, River Gambia. Here he landed and stayed three weeks, performing service each Sunday. The ship next touched at Sierra Leone, from whence he went "a great way up into the country amongst the Sousees to baptize some Mulatto children," and to their capital Woncopo, which was three miles in circuit. Many of the Sousees were Mahommedans, and assembled for devotion five times a day. There being several English traders at Woncopo and adjacent, Mr. Thompson officiated there on a Sunday. He also baptized some children at Dixcove Castle and Cape Coast Castle. At the last place Mr. Melvil, the chief, and the other gentlemen behaved very civilly to him, assigning him a room and all accommodations, though he came an utter stranger to them. He at once began to learn the native language, and shortly after his arrival, having obtained the permission of Cudjo, the principal Cabosheer (magistrate), he preached in the town house, many persons being present. He began with a prayer, then discoursed on the Nature and Attributes of God, and upon Providence, and a future State. The people were very attentive till he came to speak of the Christian religion, when some of them grew impatient and desired him to stop, but he went on and gave them a general view of the redemption of man, and was heard to the end with attention [3]. The use of Cudjo's house for service being disapproved of by some of the people, his brother the King's house was next placed at the Missionary's disposal. The King frequently attended the teaching, but continued "firm and unshaken in his superstition." Nor could the blacks be persuaded to assemble oftener than once a week, and for a long time the Missionary seemed to make "but little impression on them." Some said they would come if he would "give them liquor": they cared not "to attend for nothing." There were, however, some Mulattoes disposed to receive instruction; they had been "christened in their infancy but bred up in the superstitions

of the blacks." To the soldiers in Cape Coast Castle he also ministered, and extended his labours to Anamayboe* and Santumquerry, composed a vocabulary† in the native language, and succeeded in baptizing some adult negroes as well as others. "All things considered," such "as the Prejudice of the people against him and his frequent interruptions by sickness, he could not well have had better success," he reported in November 1755, when, broken in health, he was arranging his removal to England, which took place in 1756.‡

Meanwhile he had sent to England three "fine negroe boys" (under 12 years of age) to be trained, at the Society's expense, as Missionaries to their countrymen. One of them was a son of Cabosheer Cudjo, the others were "sons of persons of the chief figure" in Cape Coast Town. They reached London in October 1754, and were placed under the care of "a very diligent Schoolmaster," and on examination by the Committee of the Society, after seven weeks' instruction, "one of them could say the Lord's Prayer and the Apostles' Creed, and the other two answered well." Their progress continued to be satisfactory, and having undergone a second examination in 1758, and expressing a desire for baptism, two of them (Quaque and William Cudjo) were (on January 7, 1759) publicly baptized in the Church of St. Mary, Islington, which they had regularly attended for four years under their master, Mr. Hickman. They were then placed under the Rev. Mr. Moore, Lecturer of St. Sepulchre's Church, who expressed himself "very much pleased with their teachable disposition and good behaviour." The third boy (Thomas Coboro) had previously been baptized while ill of small-pox, and he died in 1758 of consumption [4]. Cudjo was seized with madness, which proved incurable, and he died in Guy's Hospital [5].

The survivor, PHILIP QUAQUE (son of Cabosheer Cudjo) [6] became the first of any non-European race since the Reformation to receive Anglican ordination, and on May 17, 1765, he attended the Society with his letters of orders, and was appointed "Missionary, School Master, and Catechist to the Negroes on the Gold Coast"§ [6a]. His arrival at Cape Coast Castle was reported in a letter dated February 1766. The people were constantly coming to him to know when he would open school, and they expressed great satisfaction that he was "at last come to show them the way to eternal Life." His father also thanked the Society for its care and education of his son, and promised to further the Mission [7].

During the first year Mr. Quaque baptized some European children, including the son of the late Governor Hippeley, also six Mulatto and three black children, in the presence of Cabosheer Cudjo and other natives, on Christmas Day.|| They all seemed well pleased, but he could not persuade his father to receive baptism. In

* Or, Anambo (now Anamaboe), where he originally designed to settle, as the chief magistrate's son there had been "instructed in the Christian religion while in England, under the care" of "Lord Halifax," who had promised to commend the Mission [4a].

† Consisting of "above 1,200 words in this Gold Coast language, besides a great many phrases" [4b].

‡ In January 1756 the Society appointed a schoolmaster (Mr. Franklin Neelor) to assist Mr. Thompson; but he does not appear to have taken up the appointment [4c].

§ The "African Committee" [Company] also contributed to Mr. Quaque's support [6b].

|| Up to Sept. 1766 he had buried 14 persons, one of whom was "the nephew of the Bishop of Waterford" [8a].

the following month he visited Anamaboe,* where he was kindly entertained by an English merchant, at whose house he officiated to a large congregation and baptized his host's two mulatto daughters. He next opened a school in his own house for the instruction of mulatto children, who "took their learning surprisingly well" [8]. To the garrison he also ministered when permitted. Sad to say, this was sometimes only twice in a year, and under three successive Governors,† one of whom openly ridiculed religion, he met with great difficulties and discouragements in the performance of public worship, which at some periods was suspended for nearly a year [9]. What the lives of the Europeans were, may be imagined from this and from the fact that on his coming "he could prevail upon none to come to the Lord's table," which they said "they dare not approach" [10]. With the bad example of the Europeans before them it was a matter for regret rather than surprise that the Missionary was unable to make but slight impression on his countrymen, who preferred the white man's vices to his religion, and spent their Sundays in idolatrous ceremonies and drunkenness. For some years at least Mr. Quaake had to instruct the natives through the medium of an interpreter, and in 1769 he was urged by the Society to "indecour to recover his own language" [11]. It is questionable whether the labours of an English clergyman would have produced any great results under such discouraging circumstances. Mr. Quaake succeeded, however, in baptizing a few blacks (one a man aged 60, who had been "stolen from the coast" 48 years before and carried to Rhode Island), besides several mulattoes, soldiers, &c., and children—the total number of his baptisms up to 1774 being 52. In 1772–3 he spent four months at Accra (60 leagues distant), where he "met with no other success than reading prayers twice, and preaching once to the garrison"; but at "Lagoe" he baptized an infant [12].

In 1774–5, "being weary of confining himself to one spot, with no satisfaction," he by invitation passed eight months with a chief at Dixcove Castle, where he had "constant opportunities of exercising his ministerial functions," and adjusted a dispute between the Dutch subjects and their townspeople, but had "no success in baptism." On hearing this the Society directed him for the future not to absent himself so long without leave, and proposed his removal to some other part of Africa, where he might be "more useful than he appears to have been at Cape Coast" [13].

In 1779 he spent three months at Dixcove Fort "in quality of Itinerant Missionary." The next year he again lamented the "unprofitableness of his Mission," the people being "so very bigoted and superstitious" that it seemed "to require something beyond mere human powers to make any proper impression on them" [14].

Mr. Quaake visited England for a few months in 1784–5 to arrange for his children's education,‡ and with a view to his son succeeding him. He had previously designed sending two mulatto lads to the

* He continued to visit Anamaboe occasionally, and Winnebah, where in 1770 he remained six weeks preaching "almost every Sunday" in the house of Mr. Thomas Drew, who entrusted his son to him till fit to be sent to England for education [8b].

† Governor Hippenley was an honourable exception [9a].

‡ In this he was aided by the Rev. Mr. Fountayne of Marybone and Rev. Mr. Moore, the latter undertaking the instruction of the son of his old pupil [15a].

Society to educate—a plan much countenanced by the Archbishop of Canterbury—but just as they were about to leave they were “inveigled to enlist as soldiers” under the African Company. On his return, having narrowly escaped shipwreck, he experienced “much ill treatment from the people,” and lost a great part of his effects by a fire [15].

His school, which had been reduced to a “pitiable condition” [16] was revived in 1788 by “a godlike design” of a new Governor and the Council, who formed an association under the name of the “Torridzonians,” for the purpose of clothing, feeding and educating 12 poor mulatto children. The care of their education was intrusted to Mr. Quaue and his son, under whom they improved “amazingly.” About this time also Divine Service had come to be “publicly held every Sunday” [17].

In 1791 Mr. Quaue received a “peremptory order” from Governor Fielde “to attend him . . . to Anamboe to take up arms in defence of the Fort.” For refusing to do so, as being “highly inconsistent with and injurious to his profession”—Mr. Quaue was “suspended by the Governor and Council and obliged to quit the Fort and to go and reside in Cape Coast Town,” but on appealing to the African Company he was reinstated in his office of Chaplain with an addition of £10 per annum to his salary—“to the great mortification and shame of his enemies.” The Company further issued strict orders that all due attention should be paid to the regular performance of Divine Service “every Sabbath Day,” and in 1795 there was still an improvement in this respect [18].

Though his labours did not show much fruit Mr. Quaue continued in the Mission until his death in 1816 at the age of 75. “In token of their approbation of his long and faithful services” the African Company erected a memorial* to him at Cape Coast Castle, testifying that he was employed there “upwards of 50 years” as Missionary from the Society and as Chaplain to the Factory [19].

At the time of Mr. Quaue’s death there was due to him from the Society £369—that is, over five years’ arrears of salary—which he had refrained from drawing. This sum and another of £100 he bequeathed to his successor, the Rev. W. PHILIP (appointed on the Society’s list in 1817), who, however, died before the bequest was realised, consequently the money went to his executors. The Society retained a connection with the Gold Coast up to 1824 by adopting as Missionaries to the natives two other clergymen engaged there as Chaplains also (Revs. J. Collins, 1818–9, and R. Harold, 1823–4). Of the work of these three there is nothing to record, saving that Mr. Harold supervised three schools, baptized “many of the children instructed by the schoolmistress,” and obtained from the Society in 1824 a grant of £100 towards the erection of a church without the walls of Cape Coast Castle for the use of the natives, who, “by their attendance at funerals,” manifested “a disposition to conform to the usages of the Church” [20].

* The inscription was noted by the Rev. Samuel Crowther (afterwards Bishop of Niger) at a visit in 1841. [See Schon and Crowther’s *Journal of the Niger Expedition*, 1841.] In 1868 the Society voted £5 towards replacing the monument, which had been “accidentally broken” [19*a*].

From 1824 to 1851 the Society had no permanent connection with West Africa; but before passing on, a second venture, made in 1786-7, must be recorded. In October 1786 the Society was informed by its President (Archbishop Moore) that Mr. PATRICK FRASER had been ordained by the Bishop of Ely in order to accompany a number of blacks who were going to settle at Sierra Leone.* The African Society added a recommendation of Mr. Fraser, and the S.P.G. adopted him as its Missionary. The attempt to form a settlement proved disastrous. Mr. Fraser wrote in July 1787 that the party "had the misfortune to arrive at the commencement of the rainy season, so that the blacks could neither build comfortable huts for their security, nor raise grain to supply provisions when their allowance from Government should be exhausted." The climate "proved fatal to Mr. Irwin, their conductor, the schoolmaster, and 20 other white people and 30 blacks"; besides these "140 died in the voyage, and of the 330 persons then remaining" nearly one-half were on the sick list. This had so prejudiced the blacks that many of them proposed "to work their passage to the West Indies after their provision should be expended." The condition of things was little improved in the autumn; the whites continued sickly, and the blacks, though healthier, were still "far from being reconciled to the place, or attentive to the cultivation of their lots of land; . . . they had sown little or no seed, had built few comfortable houses for themselves, nor any house for Mr. Fraser, or for public worship." Until the dry season began he took up his quarters in Pensee Island, situated nine miles up the river, and inhabited by an English factor, his traders, and 300 blacks. Here Mr. Fraser had on Sundays a crowded congregation, including 30 Englishmen. In September he reported that he had suffered so much from the climate that no consideration could induce him to remain but the forlorn situation of the blacks, who had no other white person to direct them, and the want of the Society's permission to return. "Soon after this" he came home very ill, and his health was not restored for three years [21]. The Mission was not renewed.

After the cessation of the Gold Coast Mission the Gambia† next claimed the Society's attention, and on the application of the Chaplain (Rev. — West) £50 was voted in 1832 in aid of the erection of a church at Bathurst [22].

In 1840 the Rev. Walter Blunt, a member of the Society, enlisted its sympathy on behalf of the Island of Fernando Po. The English residents and traders being willing to provide a house and £100 a year for a Missionary, the Society voted a like sum for the purpose [23]. An appeal of the Dean of Norwich in January 1841 was met by an assurance of the "Society's readiness to avail themselves of any opportunity . . . of extending their Missionary operations to the continent of Africa," and in the following March two Ashantee princes educated in England, viz., John Ausah and William Quantarnissah—about to return to Africa—were introduced at the Monthly Board by their tutor, the Rev. — Pyne, and took leave of the Society, which thereupon voted salaries of £300 a year for "two Clergymen to be stationed at Cape Coast Castle" [24]. Neither this nor the grant

* In the Register of the Bishop of Ely it is stated that Mr. Fraser was ordained at the Archbishop's request "to be sent Missionary to the English settlement on the River Serra Leone or Sierra Leone."

† Gambia at that time was a part of the Colony of Sierra Leone; it is now a separate colony

for Fernando Po appear to have been used. Applications for religious instruction from Eyamba ("the King of all Blackmen"), and "King Eyo Honesty," both of the Calabar district, and with whom treaties had been recently concluded for the abolition of the slave trade—were submitted by Viscount Canning in 1843, and the Society offered to endeavour to provide a Missionary if the Government would undertake his support [25]. To the Government the Society also referred the needs of the Church at the Gambia as stated by the Chaplain (Rev. H. Rankin) in 1844 [26].

The next effort of the Society on behalf of West Africa was to assist a daughter Church in planting a Mission there—the second* instance of foreign evangelistic work undertaken by an English Colonial Church. The idea had been mooted in 1843 by Archdeacon Trew (of the Bahamas) in a letter to the Bishop of London entitled "Africa Wasted by Britain, and restored by Native Agency." It was felt that over and above the general duty of Christian charity, Africa had peculiar claims on the West Indies, on account of natural relationship and the debt incurred by slavery, and that with the aid of Codrington College (Barbados)—itself dependent for support on labour derived originally from Africa, the West Indian Colonies could supply Missionaries of African descent able to encounter with less danger a climate usually fatal to Europeans. The appointment of the Rev. R. RAWLE to the Principalship of Codrington College in 1847, and of Sir William Colebrooke to the Governorship of Barbados in 1848, hastened the realisation of the idea. From the first Mr. Rawle evinced a special interest in Africa, with a strong sense of its claims on the College. From a Parliamentary Report he published extracts showing the good effected by the Government schools on the Gold Coast and the encouraging opening there for Christian instruction, and accounts given by Mr. Duncan having justified a similar hope respecting the kingdom of Dahomey, the question was brought publicly forward through the medium of the Barbados Church Society on November 15, 1850, when it was agreed "that a Mission to Western Africa would be a work peculiarly suitable to the Church in the West Indies, where the population consists so largely of persons deriving their origin from that country," that the time for such an enterprise had arrived, and that it would especially become Barbados to be forward in this great and good work. The co-operation of the whole West Indian Church was invited and a provisional Committee appointed. Subsequently an invitation was received from the S.P.G. inviting co-operation in the celebration of the Society's third jubilee, and in reply the Bishop of Barbados wrote (April 14, 1851):—

"The chief commemoration of the Jubilee which I propose in my own Diocese, and venture to suggest also to the other West Indian Bishops is to commence an African Mission; if only in answer to our prayers and efforts, the great Lord of the Harvest be pleased to send forth the labourers, disposing also the members of

* The first was Melanesia. [See p. 445.]

the West Indian Church to unite in the work, and others in England to assist it. I am fully aware how far from attractive is the Missionary field which the western coasts of Africa present; how trying the climate, how degraded the people, and how slow probably the progress will be in anything lovely and of good report. Still it is a work which ought to be done, which has indeed in more than one place been already commenced, and in which the West Indian Church should certainly take a part. If the Society's Jubilee should find us at length engaged in it, surely it would be a suitable commemoration of the Society's benefits, to be thus, after a century and a half given to America and Asia, thinking also of Africa."

At the Barbados Church Society's annual meeting, June 16, 1851 (which also happened to be the jubilee day of the Parent Society) it was determined to make the African Mission, not a mere branch of the Church Society's operations, but the object of a distinct organisation, to be called (in the hope of that general co-operation already contemplated) "The West Indian Church Association for the Furtherance of the Gospel in Western Africa, in connexion with the Society for the Propagation of the Gospel in Foreign Parts, as Trustees of Codrington College" [27].

Towards founding the Mission the Society (S.P.G.) appropriated (in February 1851) an allowance from the Codrington Trust Property, for the education of Missionaries, and (in 1852) £1,000 was voted from its Jubilee Fund as an endowment, a like sum being at the same time (April 16) granted in aid of the endowment of a Bishopric at Sierra Leone [28].

By an expenditure of £375 (of which £300 was given by his friends in England), Mr. Rawle enlarged a part of the Principal's Lodge at Codrington College as a Mission House for training young men, chiefly of African descent, for the work of the Mission. The building, which contained sixteen students' rooms, school-room, workshop, dispensary and kitchen, was opened in April 1852 with six students, four from the Bahamas and two from St. Kitts. Exhibitions for four students (value £25 each) were granted by the Barbados Mission Board in 1853, and subsequently were founded two Pinder Scholarships, the result of a fund begun in 1851 by some students of Wells Theological College as a testimonial to the Rev. J. H. Pinder, Principal of that College and formerly of Codrington [29].

The operations of the Association in Barbados were interrupted by a visitation of cholera, and up to March 1855 no leader for the Mission had appeared, but in that month the Rev. H. J. LEACOCK, a native of Barbados, of European extraction, a clergyman of long standing and high repute, offered* himself. Accompanied by Mr. J. H. A. DUPORT (a black), the first-fruits of the Mission House, Mr. Leacock left Barbados in July 1855, and, proceeding by way of England, re-embarked on October 24 with the second Bishop of Sierra Leone (Dr. Weeks), recently consecrated—under whose jurisdiction they were placed—and arrived at Sierra Leone on November 14. In locating the Mission care was taken to avoid any collision with the existing Missions of the English and American Churches. Quittah and Elmina on the Gold Coast (with a view to operations in Dahomey), Sherboro or Plantan Island, the Chadda junction with the Niger, Fernando Po, and

* In his offer he wrote: "The Church calls, and some one must answer. But few years' service are now before me: I rise therefore to save my brethren of the ministry, the young who are the hope of the Church; the old who are the stay of large families."

Ashantee, were each considered and regarded as unsuitable. Eventually at the suggestion of a trader (Mr. Gabbidon), Mr. Leacock proceeded to Tintima, on the River Pongas, about 130 miles north of Sierra Leone [80].

The prevailing religions in the Pongas country were devil-worship and Mahommedanism. There were also stone-worshippers. The devil-worshippers had images to represent Satan—one in the shape of a man and another in that of a woman, and so hollowed out that a man could secrete himself in them and take them from place to place. Thus the people were led to believe that the idols were really devils, and whenever they appeared great reverence was paid to them. In 1859 there were but two towns in all Susuland—extending 400 miles into the interior—without devil's temples. One at Bakkia was thus described by a Missionary:—

“In the centre and deepest shadow of four magnificent and stately mango trees, I beheld the horrid sight. . . . My horror was increased on observing that a carpet of dark green leaves spread in front . . . was sprinkled with blood . . . the house was round . . . its diameter was, I suppose two yards. . . . Stooping down—for the thatch was brought down . . . within sixteen inches of the ground—I beheld . . . the altar . . . of earth, circular, and six inches high, in the middle of the temple. Bottles of wine . . . were piled up upon and all around the altar. A plate was upon the altar containing an offering of rice. With regard to the leaves sprinkled . . . we learnt that Mrs. Gomez* had that day caused a bullock to be sacrificed to the devil; its throat had been cut over the leaves, and some of the blood sprinkled upon the altar.”

Stone-worship was performed in the bush. A smooth stone of a good size having been obtained, a house was built in the bush and the stone placed in it. The worshippers offered kholá nuts and rice flour, and after sprinkling the stone with the blood of a fowl, they prayed to it [81].

Landing at Tintima on December 12, 1855, Mr. Leacock had interviews with the renowned Chief, Kennybeck Ali, and King Katty of the Pongas. Strong opposition to the Mission was offered by eight Mahommedan chiefs—Mandingoes—in the hope of obtaining presents, but these Mr. Leacock refused to give, and addressing King Katty he said:—

“I am come to you in God's name to do you and your people good. I shall soon be alone with you. My friends,† who have come to protect me, will soon leave me, and I shall be then entirely at your mercy. Nevertheless, I am not afraid of you nor of your Mandingoes. You can do with me what you please. I am not afraid to die, whether it be by fever or by sword. I am come with a message of mercy to you and your people: if you reject me and cut me off, I do not refuse to die—it will be better for me, for then I shall go home.”

The King's reply was, “Aye, yease; but if we reject you and send you off, de gret God will reject we and cut we off.” The King promised to accept the Mission so far as the children were concerned, but he and his “big people,” he said, wanted no teaching. Practically, however, the Missionaries were rejected; but while they were meeting nothing but discouragements at Tintima, an invitation arrived from Chief Richard Wilkinson‡ of Fallangia, to whom Mr. Leacock had sent

* The mother of the Chief of Bakkia.

† Captain Buck of the *Myrmidon*, sent by the Governor of Sierra Leone to arrange for the reception of the Missionary.

‡ A mulatto [82].

an introduction from Mr. Gabiddon. Proceeding to Fallangia on December 21, Mr. Leacock was met by the Chief, who, taking him by the hand, said :—

“ Welcome, dear Sir, thou servant of the Most High, you are welcome to this humble roof.’ . . . He seemed greatly agitated and a few moments after, rising from his chair, broke forth with . . . the ‘ Te Deum Laudamus,’ repeating it with great solemnity and accuracy. At the conclusion, after a short silence, he said : ‘ Sir, this requires explanation. In my youth, I was sent to your country, and placed under the tuition of a respectable Clergyman,* and through him I imbibed the first principles of Christianity. I returned to my native country in 1813, and fell into many of its ungodly practices. In this state I continued till 1835, when it pleased God to visit me with severe illness, from which I with difficulty recovered. From that time I resolved that “ I and my house would serve the Lord,” and I earnestly prayed that God would send a Missionary to this Pongas country, whom I might see before I died. I have written to Sierra Leone for a Missionary, but could get no answer; and now the Lord has sent me an answer. You are, Sir, an answer to my prayers for twenty years. You are the first Minister of the Gospel I have beheld since 1835. And now I know that God hears prayer and that a blessing is come to my house. Here you are welcome. I know the misery you must have endured at Tintima, left to the mercy of those creatures. It is the most unfit place for a stranger in the Pongas; and if you resolve on remaining there during the wet season, you are a dead man. As you have come to our country, I will find plenty of work for you. The king of this country is Jelloram Fernandez: I am his cousin; and my son married one of his daughters. I know all the chiefs; and I will go with you to visit them as soon as I am able. There are in Fallangia over 30 children, which will be the beginning of a school for you. You can use my house; and next fall I will assist you in putting up a house for you to reside in, and a place of worship. In the meantime I will divide my house with you and not charge you house rent. You can have a private table if you prefer it; and if you should be sick I will help nurse you.”

On Sunday, December 23, Mr. Leacock held services in the Chief's piazza and had “ a serious and attentive little audience.” In 1856 a school was opened at Fallangia, and a congregation of slaves at Sharon, Ten., U.S., having heard of the destitution of the children, collected \$7 towards clothing them. The Mission received early welcomes from King Jelloram Fernandez of Bramia, and the Chiefs of Domingia (Mr. Charles Wilkinson†), Sangha (Mr. Faber), and Farringia (Mrs. Lightburn‡). From the Cassini district also—160 miles distant—came applications from the Chiefs for Christian instruction. The climate proved very trying to the Missionaries, and after laying a good foundation of the Mission Mr. Leacock died at Sierra Leone in August 1856 [34].

In October Mr. DUPONT was ordained at Sierra Leone by Bishop Weeks, and on his return he baptized 59 persons (including a daughter of the King of the Pongas) and established daily service, and on December 4 the foundation stone of a church was laid by Chief Faber of Sangha, whose address deserves to be recorded :—

“ My beloved countrymen, We are all assembled here to-day on a most solemn and important occasion; we are about to erect a temple, in this place and on this spot, to the true and only living God. Hitherto we have had houses dedicated to the service of Satan, being influenced by his diabolical suggestions, and the superstitious traditions handed down to us from our forefathers. The foundation of the Church of the living God is now laid, which I trust will be the means of turning many from their dead works to serve the true God. This day, I trust will ever be remembered by us all; and I trust what we have this day done will

* The Rev. Thomas Scott, the Commentator [33].

† Son of Chief Richard Wilkinson.

‡ Daughter of Mrs. Gomez.

prove a blessing to us all, and to our posterity for ages yet to come. This Church, I trust, will be the overthrow of all heathenism and devil worship. Hither must our children come to worship God. Here must we dedicate them to the Lord. And may the blessing of God rest upon this house for ever."

Turning to the Mahomedans, he added :—

"The people of our country are ruined by their superstitions and diabolical worship. They have degraded themselves by preferring to worship the creature to the Creator. You Mahometans came among them, but they are none the better for it. But now I trust that they, seeing the temple of God erected among them, may no more serve idols . . . but will come hither to serve the Lord."

When he had concluded the people thanked him, and shouted "God bless this house" [35]. They then set to work on the building.

In 1857 the Susu devil-worshippers determined to destroy it, but their attempt was frustrated, and the building was opened on November 15, 1857, and named St. James' Church, and a Mission House was erected near it.* Progress was also made by Mr. Duport in the translation of the Church Services into Susu, the language of the country; but Mr. HIGGS of the Bahamas, who came to his assistance, died soon after landing at Fallangia. The year proved fatal also to Bishop Weeks of Sierra Leone [36].

His successor, Bishop Bowen, visited the Mission in 1858, and reported favourably of its condition and prospects. But the church was not consecrated, as he regarded it as a temporary one.

In December 1859 the Rev. W. L. NEVILLE arrived from England as the successor to Mr. Leacock, and the Holy Communion was celebrated for the first time in the Mission. The baptismal roll now numbered 173, the congregation averaged 300—from 70 to 80 (mostly adults) attending morning and evening prayer *daily*; and of 100 scholars receiving education about one-half were children of Chiefs [37].

When in 1859 the Mission was in considerable danger from an invasion of devil-worshippers, many Chiefs came to its aid; the enemy was suddenly dispersed, and their leader (Simo) was soon after struck with blindness. In May Bishop Bowen died of yellow fever,† but the Mission continued to prosper. Three important Missionary journeys were made by Mr. Neville, who obtained a favourable hearing at Tintima among other places. Mr. Duport's translation of the Church Services was printed by the S.P.C.K., and the S.P.G. granted £800 a year in aid of an additional Missionary [38].

In 1860 the Rev. A. PHILLIPS of the West Indies and the Rev. J. DEAN of England joined the Mission, and the former, with the written permission of King Katty, established a new station at Domingia. In the next year Messrs. Dean and Neville, and the great protector and supporter of the Mission, Chief Richard Wilkinson, died, and Mr. Phillips had to take sick-leave to England. Mr. Duport was now again alone, and, to add to his difficulties, the Church and old Mission-house at Fallangia were destroyed by an accidental fire, with almost all the property of the Mission and Missionaries. The whole neighbouring

* The site on which these buildings were erected was formally given to the Society by Chief Richard Wilkinson on Jan. 8, 1859—the only limitation to the gift being that if the Mission should be abandoned the land (50 acres) should revert to the giver or his heirs [36a].

† The Roman Catholic Bishop at Sierra Leone, with five of his staff, perished about the same time.

people, heathen and Mahomedan as well as Christian, combined to repair the loss; aid was sent by distant friends, and Mr. Maurice, a black student of Codrington College,* arriving at Christmas found the restored church "crammed" by the congregation [39].

In 1862 a new church was founded at Domingia by King Katty, at the oft-repeated invitation of Chief Tom. Bausungi, the personator of Satan, attended Fallangia Church from Yengisa, and expressed his desire to become a Christian, saying that he had been terrified by a dream in which he was urged by the "old people" now dead to give up "country fashion" and join the Missionaries. The congregation were filled with amazement to see him in their midst, "bowing the knee to Jesus." A family of African descent, named MORGAN, now arrived from Barbados to conduct an industrial establishment. Mission tours up the River Fattalah and in other directions by Messrs. PHILLIPS and DUPORT met with much encouragement, but in 1863 Mr. Phillips resigned in ill health.

About this time Chief Lewis Wilkinson† began to plant cotton and coffee, with a view to English commerce in place of the slave trade [40].

Under the influence of Christianity industry made such progress that a Frenchman reported in 1864 that he got more produce from Fallangia than from any six towns in the country.

On Ascension Day 1864 the Church at Domingia was opened, on which occasion the mulatto Chief, Charles Wilkinson, who had abandoned polygamy, was, with 27 others, baptized [41].

The results of the first ten years of the Mission showed that a great improvement had been effected in the religious and social condition of the people. Nearly 500 heathen—formerly worshippers of devils—had cast away their idols and their witchcraft and become worshippers of the true God. Service was well attended on week days as well as Sundays; the schools carried on their good work: new and promising openings were presenting themselves, and the Missionaries and teachers—seven in number—and all of African descent, though born and educated in the West Indies, had shown themselves able to live and be useful in a country in which the white man languished and died [42]. The following letter is given as an example of the effect of Church teaching in the Mission. It was written to Mr. Duport by a young African who had been one of the first pupils in the school in 1856, and who, after becoming a communicant, fell ill and went to live far off in the interior:—

"Sambaia, March, 1865.

"MY DEAR MASTER,—I have write to you these few lines, hoping it will find you in good health. I must tell you that the sickness is very hard upon me, and I don't know whether I shall live, for this is a very long-continuance disease, for this month, March, have make now thirteen months since this sickness came upon me, and I have tried to bear it as you tell me in your letter, but sometime it will make me very impatient, and ask the Lord to take me out of this world, but He cannot do me this. And although I be so afflicted, yet the Almighty has helped me not to fail of my duty. I kept the morning and evening service and visitation of sick people, and to ask you of your prayers to the Lord for me, that if it will be that I may not recover from this sickness, to take me out of this world. But one thing make me to be afraid, that if I should die here in the land of the heathen, and no Christian to pray over me, how will that stand with me in the other world. And I am still remembering you all, and thank you very much for

* The first "Pinder" student.

† A son of the old Chief Richard Wilkinson.

the instruction which you have given to me, and as you know me to be, so I am the same. And to tell me what day Easter will fall. Your truly and obedient scholar, B. C. K." [43].

Hitherto there had been no confirmation, and candidates who had been under preparation for six years were beginning to be tired of attending the classes. At last, at Easter 1865, Bishop Beckles of Sierra Leone visited Fallangia, and there confirmed 87 persons and consecrated the burial-ground in which the bodies of three Missionaries lay. The visit was short, and 22 candidates at Domingia remained unconfirmed [44].

In 1866 steps were taken for permanently occupying the Isles de Los,* on which, at Fotubah, the Sierra Leone Government granted a site (10 acres) for a Mission station, the situation being considered suitable both as a sanatorium for the Missionaries and a school for the Pongas. The islands are in the possession of Great Britain, and were the homes of pensioned soldiers, but until Bishop Bowen established a school no provision had been made for the instruction of the people. Already there were many Christians in the islands, 87 having been baptized by the Pongas clergy [45]. The Rev. J. TURPIN was stationed at Fotubah in 1868, but in the same year circumstances occurred to induce the Bishop of Sierra Leone to withdraw his licence from Mr. Duport, who came to England in ill-health in 1873 and died at Liverpool [46]. In 1874 the West Indian Bishops formally agreed to make the Pongas Mission the special foreign work of their Church, and Bishop Cheetham of Sierra Leone promised to visit the stations every two years. So far there had been only three episcopal visits—in 1858, 1865, and 1874. On the last occasion chiefs, princes, and ministers flocked to the Mission-house to shake hands with the Bishop, and the church was crowded to discomfort, and the piazzas on both sides and the adjoining schoolroom were filled with Mahomedans and heathens [47].

A remarkable event in 1878 was the conversion and baptism of the great "lady chief" of Farringia, Mrs. Lightburn. The largest slave dealer† in the district, she had "for more than twenty years been repelling the Gospel"; but now her house was thrown open for services and the work of evangelisation aided in many other ways by herself and her son [48].

The results of the Pongas Mission during the first twenty-two years of its existence were thus summarised in 1877:—

"The aiding in the extinction of the foreign slave-trade from one of its chief strongholds.

"The mitigation of domestic slavery.

"The Christian chiefs generally promise not to sell Christian slaves and not to separate members of the same slave family.

"Civilization of the Coast and opening of rivers to trade.

"Improvement in dress, houses, cultivation of the soil.

"Churches, schools, mission-houses built.

"Observance of the Sabbath.

"Portions of God's Word" and "part of the Liturgy translated into Susu.

"Daily Services," and "frequent celebration of the Holy Communion.

* A corruption of the Portuguese *de los idolos*—"islands of idols" [45a].

† In 1850 Mr. Neville estimated that she had "1,000 slaves chained together in her barracoons" [48a].

- " Many conversions of heathens and Mahomedans.
- " Many hundreds of heathen children baptized after careful preparation.
- " Four good Schools maintained.
- " Large number confirmed; this year . . . 64.
- " Many cases on record of the converted who have departed this life in pence" [49].

In 1887 Archdeacon Holme (afterwards Bishop of Honduras) made a tour of inspection of the Rio Pongo Mission and reported that the value and importance of the work exceeded all that could have been hoped for, and that a purer and healthier Mission—one more fitted for its work, and more necessary to its surroundings—did not exist [50, 51].

1892-1900.

Similar testimony has been accorded by Bishop Ingham,* and Bishop Taylor Smith,† of Sierra Leone, both of whom, although the Mission is not strictly in that diocese, have taken a kind and personal interest in it, which has been of inestimable value [51*a*].

At Fotobah there were, in 1893, few of the inhabitants that were not baptized. Refugees fleeing from slavery on the mainland also seek admission into the Church. In 1896 the Mission house was struck by lightning, and burned to the ground, the Rev. J. B. McEwen, who had laboured long and faithfully in the field, losing everything that he possessed, and the sacred vessels also being destroyed [52].

At Cassa, another station in the Isle de Los, the work, which had been neglected, has, since 1893, been revived by the Rev. C. W. Farquhar. The adult population, nominally Mohammedans, had (up to 1898) scarcely been touched by Christianity, but they allow their children to be baptized, and are glad to send them to school. The Mission schools are also educating the sons of leading men on the mainland [53]. There, where four stations had been planted along the coast, the work has suffered from seizure of a portion of the territory by the French, whose demands in regard to education have had the effect of closing some of the schools. But in the midst of all discouragements the people clung to the Mission; the converts appreciated more than ever the privilege of being members of it, and many who for years had kept aloof came forward for baptism.‡

* Consecrated 1883; resigned 1896.

† Consecrated 1897.

‡ Among the old Fallangia Christians residing at Domingia in 1895 was one of the three wives put away by Chief Charles Wilkinson on his baptism. During all the years of her troubles and sorrows she had never forsaken the Church, which demanded the sacrifice of separating from the husband of her youth; and to one of the missionaries she said, "Master, if it were not for the religion which you have brought to us to this country, when my son died I felt I could have thrown myself down, and rubbed my face on the ground until the skin peeled off my flesh" [54]. Among those baptized at Farrungia in 1895 were two grey-headed old men and an old woman, domestic slaves, who for a long period had resisted the call, but who at last had yielded like their former mistress and chief, old Mrs. Lightburne. A grandchild of Mrs. Lightburne stood sponsor and witness for many of the baptized [55].

By their own account (1895) the leading Mohammedans at Fallangia have always been glad to have the Mission among them [55].

On the great Scarcies river a new Mission was opened at Kambia in 1895, in a house which was used as a slave store until a few weeks before the missionary occupied it. The benefits of this Mission are great.

"Since your arrival," said one man to the Rev. S. Cole, "we have been obliged to give up this kidnapping and selling of people. We never knew that it was a bad thing before. I used to make about £20 a week from such traffic, although we certainly never did prosper with the profit." Preaching by pictures proved a great aid here, drawing both the king and his people. The Alikarli, though a Mohammedan, voluntarily gave Mr. Cole a boy to be taught. "Teach him well," he said, "I want him to be a Foday, like yourself." The death of the "great priest of the land," in 1897, followed by the burning of the two mosques in 1898, benefited the Mission.

Another new field opened to the Church, by the extension of British territory, was Samooland, the king of which in 1897 welcomed Mr. Cole at his town, "Sorie Bolomia," saying, "You can put schools in as many centres as you like. Both my people and myself have all agreed to this." This king and people were not Mohammedans [56].

The King of Bramaya also welcomed a missionary in 1898, but it has not been possible to maintain a resident clergyman at the new station opened at Bramaya, an isolated place high up the river of that name [57].

At Conakry, on the mainland opposite the Isles de Los, a new station, opened by the Rev. J. B. McEwen, in 1898, already bids fair to become self-supporting, a thing which cannot at present be hoped of any other station in the Mission [58].

Indeed, the position of the Mission in this promising field has been critical of late years. Owing to the continuous commercial depression in the West Indies the income from that source has been gradually decreasing. In 1886 the Association in England known as "the English Committee" assumed the more active management of the Mission and undertook the responsibilities which had hitherto devolved upon the Mission Board in Barbados, but ever since then there has been a continued struggle against financial difficulties, and in 1898 there was serious danger of the extinction of the Mission. The transfer of authority did not, and it was not intended that it should, alter the essential character of the Mission as the special Mission of the *West Indian Church* [59].

While recognising this the Society (to quote the words of the English Committee) "continue to give the Mission not only its unflinching support and countenance, but a most valuable and practical help" [60].

Since 1864 no European has been permanently engaged in the Mission, the work being entrusted to men of colour, to whom the climate has been comparatively harmless. The good results above recorded are therefore all the more gratifying [61]. For the present the Mission remains under the supervision of the Bishop of Sierra Leone, although a resident Bishop has been long called for [62].

Owing to the exigencies of the French occupation on the mainland, the "English Committee," with the approval of the Archbishop of the West Indies, the Bishop of Sierra Leone, and the Barbados Board, decided in 1899 that the Mission should in future find its sphere of work in British territory, excepting in the case of Conakry, where no difficulty with the authorities is anticipated. For a time at least the entire closing of the old mainland stations, viz., Fallangia, Farringia, and Domingia, has been averted by the arrangements made locally, with the people's aid, for continuing services. The partial closing of one door is accompanied by the opening of others in the Kambia and neighbouring districts, affording abundant ground for occupation [63].

A sum of £250 raised for the building of a Memorial Church in the Rio Pongo having been lost through the insolvency of an Estate (Sandy Lane), in which it had been invested in Barbados by Bishop Parry, about 1881, the Society, as trustee of the fund, made good the loss by granting £500 from the Marriott bequest in 1899 to be spent in the building of churches in the Mission by the end of 1901 [64].

(For Statistical Summary see p. 382.)

ST. VINCENT (1890-1900).

At St. Vincent, Cape de Verde Islands (a Portuguese possession), lying off the West Coast of Africa, the Society undertook, in 1890, the partial support of a chaplain and minister to the *English residents* engaged in the service of the Brazilian Submarine Telegraph Company and kindred duties.

The island, which is also a great coaling station, has a native population of 7,000, chiefly Creoles—a very mixed race—with some few educated Portuguese. The women are the chief workers and burden bearers, but the men work at the coal depôts. They are on the whole a very inoffensive and kindly-disposed people, but very ignorant. The work of the Society's chaplain, which is, of course, limited to the English residents, proved too discouraging to the first two occupants of the post—the Rev. E. H. Dodgson, 1890-95, and the Rev. T. P. W. Thorman, 1896—but the present chaplain, the Rev. E. C. Hullett, appointed 1898, takes a more hopeful view. He regards the young and single men as the most important part of his charge, and he has endeavoured to make them feel that he is not only their pastor but their friend. There are many temptations in the place, especially for young men. The Sunday is scarcely observed at all by the native Creole population, and with the educated Portuguese it is just as a Continental Sunday, while the nature of the various Companies is such that their work is and must be done on Sundays.

The Church Committee, consisting of the British Consul, the head of the Telegraph Department, and the three heads of the coaling firms, all show interest in the Church work, and encourage the young men "not to forsake the assembling of themselves together" for God's service, and the result is they attend the services fairly well [1].

CHAPTER XXXVI.

CAPE OF GOOD HOPE.

THE CAPE was discovered in 1486 by Bartholomew de Diaz, whose designation of it as Stormy Cape was altered by his master, the King of Portugal, to what its present name implies. One hundred and sixty-six years passed before any European settlement was effected, although meanwhile it was visited by ships of many nations—especially Portuguese, Dutch and English. In 1620 two English East India commanders took possession of the district; but nothing further was done to secure it to England, and actual occupation by the Dutch East India Company followed in 1652. The aborigines of the country,—Quaiquae, or, as the Dutch named them, Hottentots—were gradually deprived of their land, and in many instances of their liberty; and in 1658 slaves were introduced from Guinea. The arrival of 300 French refugees, mostly Huguenots, in 1685-8, proved a valuable addition to the colony. In 1795, Holland having yielded to the French Revolutionary Government, the Cape was taken possession of by Great Britain, who held it until 1803, when (by the Peace of Amiens) it was restored to the Dutch. In January 1806 it was recaptured, and ever since that date it has been under English rule, formal cession in perpetuity taking place in 1814. The foreign slave trade was abolished in 1807. In 1811-2 the Kaffirs were ejected from the Zuurveldt or Grahamstown division; but their continued ravages prevented its colonisation until 1820, when, by means of a grant of £50,000 from the Imperial Government, 4,000 British immigrants were introduced into the eastern districts. Subsequent Kaffir wars—in particular those of 1834-5, 1846-7, and 1850-3—with the cattle-killing delusion of 1856 [see pp. 307-8], have resulted in the reduction of native and the extension of British influence. The abolition of slavery in 1834 was the final cause of a migration of a portion of the dissatisfied Dutch population in 1835-6 &c., which led to the colonisation of Natal, the Orange River district, and the Transvaal. In 1849-50 the colonists successfully resisted the attempted introduction of convicts by the Imperial Government; and in 1853 they were granted representative government, the first Parliament meeting at Capetown in 1854. The colony now comprises nearly the whole of the southern extremity of Africa, which is bounded on the N. by the Orange River, on the N.E. by the Orange River Colony and Natal—Natal having been disconnected from it in 1856 and Basutoland in 1884. Its area, 277,161 square miles, is over five times that of England.

By the terms of the capitulation of the Cape to the English in 1795 the Dutch Reformed Church was confirmed in its position as the Established Church; but more than fifty years passed ere any adequate provision was made for the English Church. During the first British occupation (1795-1803) English services were performed in Capetown by five successive military chaplains, the first two being the Rev. J. E. Attwood, R.N. (1795) and the Rev. H. Davies (1797-9). The Rev. Henry Martyn, while on his way to India, was present at the recapture of the Cape in 1806, and for about a month ministered to the wounded and to the cadets and passengers in Capetown. On one occasion, being called upon to officiate at a funeral, and having neglected to take a Prayer Book, he "sent to all the English families" for one, "but none could be found," until the body was being put into the grave, when (having previously read the psalm

and lessons from the Bible) a copy was placed in his hands by an L.M.S. Missionary. During the next fourteen years (1806-20) three military chaplains officiated in succession at Capetown; and three Colonial chaplains—viz., the Revs. G. Hough, G. W. M. Sturt, and W. Boardman were appointed respectively to Capetown (1817), Simonstown (1819), and Bathurst (1820). The chaplains were under no control save that of the English Governor, who was "*ex officio* the ordinary," and for some time at least his consent was necessary to marriages and to adult baptisms. The title of "Ordinary" was retained by the Governors until 1854—apparently without authority for the last 20 years of the period.

THE Society's connection with South Africa dates from the Colonisation movement of 1819-20 referred to (p. 268.) In order "that permanent means of religious worship and instruction should at once be secured as well to the original settlers and their descendants as to the natives," it recommended in December 1819 the division of the inhabited districts into parishes and the appropriation of land for endowment, the erection of churches and schools, and the provision of "a regular establishment of orthodox ministers with determinate spheres of action under proper superintendence and controll." If arrangements of this nature could be made the Society offered to extend to the Cape the system on which it had "acted with so much success in America, providing a regular supply of Missionaries and School Masters, but looking to Government for pecuniary aid in default of the sufficiency of the Society's funds." Its representation was favourably received by Government, which at once (February 1820) undertook to allow £100 a year to any clergyman whom the Society might send to Capetown "for the religious instruction of the natives and the negroes and the superintendence of the school" [1].

About a year later the Governor of the Cape was directed "to reserve not less than one seventh of the lands in the several parishes in the new colony in Algoa Bay, for the benefit of the Protestant Clergy in such situations as may afford every prospect of their increasing in value with the prosperity of the new settlement" [2].

The Society doubled the Government allowance for a clergyman at the Cape, and in April 1820 appointed the Rev. W. WRIGHT to the charge [3]. At this time there was no church at Capetown for the English residents, and on £500 being voted by the Society (June 1820) for providing one, the local Government represented "that such a building was not wanted in Capetown," and the money was therefore diverted in 1821 to the erection of a church in Grahamstown [4].

Mr. Wright left England at the end of 1820, and arrived at Capetown on March 8, 1821. His first object was to inquire into and improve the state of the "Public Schools," and next to supply religious ministrations at Wynberg, a village eight miles from Capetown, resorted to by the settlers and by invalids from India. Both the Dutch and English in this neighbourhood had "no opportunity of attending Divine Service unless at Capetown," and, a church being desired by them, "one of a number of huts" which had been "erected as a temporary barrack" was "neatly fitted up at the public expense" as a chapel, and Mr. Wright officiated in it for the first time on Sunday, July 22, 1821. Within six weeks the congregation increased from 70 to over 120, and on the arrival of Lord Charles Somerset the building was "duly transferred, and the solemnization of the Sacraments sanctioned by public authority." Holy Communion was first celebrated in it on Christmas Day 1822, when there were 16

communicants. The Society came forward (in 1822) with assistance (£200) towards replacing this structure with a proper church, which would "probably be the first Episcopal place of public worship in that * part of the world," † and an additional service was provided at "Newlands," the Government House in the country, distant about two miles from the Church [6].

Under Mr. Wright's management also the existing "National School" at Capetown, which comprised English and Dutch departments, with slaves in each, soon began to flourish. A second school (an English one) was established there in 1822, and another at Wynberg in 1823 for English, Dutch, Malays, Negroes, and Hottentots. Dutch translations of elementary books were prepared by the Missionary, and in the course of the next five years the entire support of these schools was undertaken by Government [7].

The conduct of Mr. Wright formed the subject of a personal inquiry made in 1827 by Bishop JAMES of Calcutta, ‡ who reported that the charges against his moral character were, he believed, without foundation; and though he could not speak so satisfactorily as to his political connections, the existing Government was well disposed towards him. As early as 1823 the Society had notified to Government its intention to remove Mr. Wright to Grahamstown whenever the Church there was prepared for service, and in 1829 it directed him to do so. But two years before he had been nominated to Bathurst as Colonial Chaplain, and his appointment having now received confirmation from the Home Government he removed to Bathurst in 1829, a month before the Society's order was given. At that time Bathurst (about 30 miles from Grahamstown) contained "1,241 persons of all colours." The people had subscribed for building a church, but "great numbers" had been in the habit of having their children "baptized by the Methodists," and one of the local magistrates (Mr. H. Currie) had written to Mr. Wright in 1828: "Leave us to ourselves a little while longer, and all will be Methodists—or, what is worse—nothing." Although by his acceptance of the chaplaincy Mr. Wright was "considered as no longer in the actual service of the Society," the Society allowed him £100 a year at Bathurst, and retained his name on its list up to the end of 1832 [8].

On his way from England to India in 1829, Bishop Turner of Calcutta, being detained at the Cape "a few days," enquired into the circumstances of the Church in the Colony, and in reporting to the Society thereon he stated that there were in all nine clergymen in the Colony. Of these, five were holding Colonial appointments, viz.: Capetown, Rev. Mr. Hough, £700 per annum with £50 for house; Simonstown, Rev. Mr. Sturt, £350 per annum and house; Grahamstown, Rev. Mr. Carlisle, £400 per annum and house; Bathurst,

* [The first English Church built in the Colony is said to have been that of St. George, Simonstown, opened April 24, 1814.]

† The new building was not opened for service until April 14, 1841; and a further grant of £150 was made by the Society in 1840-1 towards its completion [5].

‡ On his appointment to the See of Calcutta in 1827 Bishop James was authorized by a Special Commission from the Crown to commence his episcopal functions at the Cape; and on October 21 he confirmed 460 persons in Capetown, "including the military and some converts from other Churches." During his visit a movement was revived for the erection of a church in the city, and a site for the building was consecrated [8a].

Rev. Mr. Wright, £200 per annum and house; Port Elizabeth, "Rev. Mr. Clalland" [F. McClelland, *see* p. 273], £200 per annum and £40 for lodging. The other clergymen were: Mr. Goodison, Chaplain to the Forces, who also (by permission) performed afternoon service at Wynberg, for which he received £100 per annum; "Mr. Fellows" [? Rev. Fearon Fallows], "the Astronomer Royal," who had established "a neat little chapel in an unappropriated Room of the Observatory," where "a small congregation" met regularly; Mr. Judges, master of the Grammar School; and Mr. Cocks, private tutor in Governor Sir L. Cole's family. The last two had "no stated duty" and were only in Deacon's Orders. Mr. Hough, the senior Colonial Chaplain, who had been in the Colony seventeen years, the Bishop described as "a respectable and excellent man and possesses influence." Mr. Sturt was "worn out by age and sickness," and was "anxious to retire." "The three appointments on the frontier" were "but indifferently filled."* Of English churches there was "only one" in the Colony—that at Grahamstown, which had been completed by the "seasonable aid" of the Society, and was "one of the best built edifices in the Colony." At Simonstown, where the church had fallen down some years before and now lay in ruins, there was a good school-house and a comfortable parsonage, but "a sail loft attached to the dockyard" was used for service here, a schoolroom at Bathurst, and apparently the converted Commissariat Store at Wynberg, and an "unfinished" church at Port Elizabeth,† where the people had "come forward very liberally" with funds for the building. At Capetown, where Mr. Hough performed service once a Sunday in the Dutch Church, "the long-talked of [English] Church" had been begun. It was designed to hold 1,000 persons—300 sittings to be free. The subscription opened during Bishop James' visit in 1827 never went beyond £2,500, but recently the affair had been taken up "with great spirit and judgment" by the Colonial Secretary, Lieut.-Col. Bell. The Government had promised £5,000, and "the remainder of the sum necessary, £7,000," had been "raised in shares of £25 each bearing interest at 6 per cent. . . . secured on the pew rents." The measure, "embodied in an Ordinance," was so well received "that the subscription list was filled in three days." [The arrangement, however, proved unsatisfactory. [*See* p. 275.]

In the hope that the "grievous want both of stations and labourers," might gradually be supplied, the Bishop appealed to the Government and to the Society, instancing Port Francis [now Port Alfred] as a case of peculiar urgency, the place being "full of English Protestants . . . most anxious to have a Church and Clergyman of their own." The Society's resources did not admit of its doing more at the time than offer assistance towards the support of Colonial Chaplains at Bathurst, Wynberg, and Uitenhage [9].

In June 1831 the Society placed £20 at the disposal of Mr.

* [It is only fair to state that the Bishop's Report was based not on his own personal knowledge, but mainly on information supplied by the Colonial Secretary and Mr. Hough, and Lady Cole.]

† A grant of £300, voted by the Society for this Church in 1824, was drawn in 1831 [9a].

Hough for the Christian education of children whose emancipation had been procured by means of "a Philanthropic Society at Capetown for the redemption of female slaves." At the same time the Rev. Dr. E. J. Burrow was appointed to Wynberg [10], which place, according to Mr. Wright in 1829, contained a congregation "the most orderly and respectable in the Colony" [11]. As Dr. Burrow could obtain no house either in the village or between it and Capetown unless by purchase, or by paying "a rent which would exceed the whole" of his "salary," the Society consented to his temporarily residing at Capetown [12].

For want of Anglican Clergy (Dr. Burrow reported in 1832) some Church people attended Wesleyan, others Dutch services. Mr. Hough, in Capetown, had neither church* of his own nor curate, and was unable to administer Holy Communion more than once in the quarter, "on account of being obliged on every Sacrament Sunday to build an altar after the masters of the [Dutch] Church" had left, which altar had to be "pulled down in time for their next service." The Dutch Reformed Church occupied eighteen stations with nineteen ministers, receiving a total of £4,200 per annum from Government; the English Church six stations [as named by Bishop Turner, pp. 270-1] with six clergymen, and a total Government allowance of £1,850. The Scotch Presbyterians and the Roman Catholics had each one Minister in Capetown, receiving £200 annually from Government. All the Ministers in the town except the English had allowances from their congregations in addition to the above [13].

Though the Cape was not within the jurisdiction of the Bishop of Calcutta, Bishop Wilson, on proceeding to his diocese in 1832, was "clothed with a temporary authority," in the exercise of which he consecrated several church sites, confirmed at Simonstown and Capetown, and at the latter place on September 9, 1832, held the first Anglican Ordination in South Africa. In reporting to the Society he said: "This Colony wants a spiritual head. At present everyone does what is right in his own eyes" [14].

In this year the Rev. J. Heavyside, an Indian Missionary of the Society on sick leave, was ministering at Capetown and Stellenbosch, &c. [15]. During 1834-5 the Society was employing no Missionary in the Colony, but a representation from Bishop Corrie of Madras, who touched at the Cape in 1835, inspired a fresh effort, and in the ten years 1836-46 the Society assisted in providing seven Clergymen, viz. :—

Rev. J. FRY (Capetown 1836-7, Wynberg 1838, Vyge Kraal 1839-41, Wynberg and Rondebosch 1842-4); Rev. J. W. SANDERS (Stellenbosch &c. 1838-9); Rev. G. BOOTH (Fort Beaufort† 1840-3); Rev. H. VON DADELZEN (no fixed station 1841); Rev. W. LONG (Graaff Reynet† 1845-54); Rev. E. T. SCOTT (adopted by Government) (George Town 1845); Rev. P. W. COPEMAN (Uitenhage† 1846-57). (†Places thus marked are in the Eastern division of the Colony.) Fort Beaufort was voted £100 for church building in 1839 [16].

Mr. SANDERS was specially engaged in shepherding the apprentices

* But for the intervention of the local Government the Society would have provided an English Church at Capetown eleven years before. [See p. 269.] When in 1828 the trustees of the building fund asked for aid, the Society was unable to renew its grant [13a]. The foundation stone of St. George's Church, Capetown, was laid on April 23, 1830; and the building was opened for service on December 21, 1834 [13b].

sent out from England by the "Children's Friend Society,"* which contributed to his support, and his labours extended to the Klappmuts, the Eerste River, Hottentots' Holland, Drooge Vlei, and Banghoek. The good conduct of the emigrant apprentices when under religious instruction he attributed to their excellent training at the Hackney Wick Institution. The Dutch and the coloured population also received some attention from Mr. Sanders, but his ignorance of the Dutch language prevented his doing much for either of these peoples [17].

The Mission at Uitenhage was begun about 1840 by the Rev. F. McCLELAND,† Chaplain of Port Elizabeth, but no resident clergyman was stationed there until the Society took up the work in 1846. A memorial from over fifty Church members there in 1841 stated that they had "seen with regret persons who were brought up in Church principles gradually alienated from her communion, from the simple fact of there being no place of worship where they could assemble for religious purposes" [18].

At Graaff Reinet Mr. Long in his first year (1845) gathered "a most serious and attentive congregation," "two thirds being composed of members of the Dutch Reformed Church . . . acquainted with English." Many of the Dutch were "quite enchanted with the beauties of our Liturgy," and contributed liberally towards the erection of a church [19]. A "very large proportion" of the Georgetown congregation also consisted in 1847 of "those belonging to other bodies" [20]. Up to this time the majority of the members of the English Church on the frontier of the colony were unconfirmed [21]; and how greatly an ecclesiastical head was needed will be seen from what the Rev. E. T. Scott wrote to the Society in 1846 :—

"We want a Bishop out here very much. The young people think a great deal of being confirmed, and as the Dutch make it the mode of admission into their Church, many if they are not confirmed, think that they belong to no Church. Most of the children of English parents who have married into Dutch families have been confirmed in their Church, and do not now like to leave it" [22].

The episcopal functions that could be performed by a passing Bishop were few and far between. The visits of Indian Bishops have already been mentioned [pp. 270-2], and in 1843 Bishop Nixon of Tasmania "confirmed a large number of young persons" (May 18) and ordained one priest [23].

That "proper superintendence and controll" for which the Society strove from the outset [24] was not, however, secured until 1847, when an episcopal endowment having been provided by Miss Burdett-Coutts, the See of Capetown was founded, and the Rev. R. Gray was consecrated its first Bishop in Westminster Abbey on St. Peter's Day, June 29, of that year [25].

The Cape Colony at this period was as large as England, Scotland, and Ireland, but the diocese (in all 250,000 square miles) included also the Orange River Sovereignty [p. 347], Kaffraria [p. 305], Natal (1,000 miles from Capetown in one direction [p. 328], and the island of St. Helena (the same distance in another direction) [p. 319]. To visit the

* Founded in 1800 for the rescue of destitute and neglected children in London.

† Mr. McClelland reported in 1841 that he had been instrumental in opening three churches on the frontier of the colony—the last being at Sidbury on May 5, 1841 [18c.]

whole would occupy a year. The total population of the diocese was from 700,000 to 800,000, and of the 200,000 or 220,000 belonging to Cape Colony more than one half were "coloured" and by far the larger portion of the remainder were of Dutch extraction [26]. The bulk of the English population of the colony resided in the Western Province in the neighbourhood of Capetown, Stellenbosch, and Swellendam, and in the Eastern Province in the districts of Albany and Uitenhage. The intermediate districts were chiefly occupied by the Dutch colonists, who had their own congregations and who had "ever shown a kindly spirit to the members of the English Church scattered amongst them." In the Western Province the English Church had three clergymen at Capetown and one each at Rondebosch, Wynberg, Simon's Town, and George; and in the Eastern Province one each at Grahamstown, Fort Beaufort, Bathurst, Sidbury, Uitenhage, Algoa Bay, and Graaff Reinet. Of churches there were two in Capetown and one at each of the other places named except George and Uitenhage; and another was building at Zonder Ende. In all therefore there were but 14 clergymen and 11 churches. The Bishop's first object was to increase the number of clergy, and to provide churches, schools and teachers for "the members of our own Communion"; his second "to wipe off the reproach hitherto attaching to the Church of England for being almost the only communion of Christians which" had "not attempted to establish Missions among the multitudes of heathen . . . within and around the colony" [26a]. Prompt and powerful assistance in raising the necessary funds was rendered by the Society [27], and on the eve of his departure from England in December 1847 the Bishop wrote:—

"I have been enabled to bear my testimony in many places to the fact that the Society is the main-stay 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 to it by the whole Episcopate, whether of the mother country or of the whole 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" [28].

With the appointment of Bishop Gray the Society looked forward "to the commencement of a new era in the ecclesiastical history" of the colony, which had "hitherto been so unhappily neglected by the Church at home" [29]. The Bishop was accompanied from England by the Hon. and Rev. H. DOUGLAS, the Rev. H. BADNALL, Dr. ORPEN, and Messrs. DAVIDSON, WILSON, STEABLER, and WHEELER, and arrived at Capetown on Sunday, February 20, 1848.

Thirteen other workers preceded or followed him in the same year [30]. Some of these had prepared themselves for their new work by learning a manual trade, and Archdeacon Merriman wore a pair of boots made by himself [30a].

On March 20, 1848, the Bishop wrote from Wynberg:—

"Things are, I hope, going on well, in spite of a sharp attack from the Dutch, who are angry at a mis-reported speech of mine; their chief ministers, however, come to my defence. Our Governor is most hearty in his support of the Church and its Bishop, and nothing can be kinder than he and Lady Smith. I have never a quiet moment, and have upon my shoulders all the accumulated neglect and faults of half a century. Church building, however, is being talked of, and meetings ad nauseam. The liquidation of debts on churches—£7,000 on the Cathedral and £1,700 on Trinity (which the Colonial Church Society regarded as theirs, but which I have got transferred to me, and with a fund to liquidate the debt)—the formation of parishes and vestries, and the correction of disorderly proceedings, are my chief occupations just now. This parish has a Chaplain quite useless*—an Infant School where morality is taught as a substitute for the Christian Faith—a Government School from which the Catechism is excluded—a Church Girls' School where the Catechism is mutilated to suit the Methodists—a Sunday School held in Church from which it is excluded. Into this last I walked up last Sunday week to hear the children, but instead of this I heard a long extempore prayer from an Indian layman who had turned the Church into a Conventicle. . . . The Cathedral is a Joint-Stock affair, some of the Proprietors Jews or Atheists, and the offerings of the Holy Communion have before now gone to pay interest on shares.* Still I think things look very promising, and I am in good heart. People quite appreciate the restoration of things upon the principles of the Church of England" [31].

During the summer the Bishop was laid up nearly two months by a severe attack of rheumatism in the brain, but in August he was enabled to confirm and ordain in the Cape district and to hold "a Synod of the Clergy of the Western Province," at which steps were taken for organising and regulating the affairs of the Church, including the formation of a Diocesan Church Society [32].

After this the Bishop commenced his first great episcopal visitation, which was limited to the Western and Eastern Provinces and occupied from August 24 to December 21, 1848—his mode of travelling being "in a good plain English wagon, drawn by eight horses" [33].

Writing from Uitenhage on September 23 he said:—

"I have now travelled nearly nine hundred miles since I left Capetown and have not yet met with a single English Church, or more than one English Clergyman previous to my arrival here. This simple fact is the best evidence and illustration I can give of our past unfaithfulness, and our sad neglect of this most interesting Colony." Yet "intense gratitude has been the feeling uppermost in my mind during the whole month that I have been passing through successive scenes of spiritual destitution. . . . I have felt grateful to Almighty God that He has not for our past indifference cast us off as a Church . . . grateful at finding the wonderful hold which the Church has upon her members, even under the most disadvantageous circumstances . . . grateful that God should have put it into the hearts of all wherever I have hitherto gone, to feel deeply sensible of their destitute condition; and to make great exertions to supply their own spiritual wants . . . grateful for the hearty welcome with which our people have received their Bishop, and the earnest way in which many have expressed their joy on seeing at length their hopes realized in the completion of the constitution of the Church in their land. Far therefore from being dejected or cast down, I am full of hope: for I believe that God is with us of a truth; and that His Blessed Spirit is influencing for good many a soul within this great diocese. If we only prove faithful to our trust, He has yet, I feel assured, a great work for us to do in Southern Africa. . . . Though I have not yet passed through a third of this portion of the diocese, I have been enabled to arrange for the erection of ten additional churches, and the support of six additional Clergy" [34].

* [Neither of the clergy at Wynberg and Capetown at this time was connected with the S.P.G. [81a].]

Frequently during his journey the Bishop "had to listen to the painful tale" of many members of the English Church "having joined themselves to other communions"—to the Dutch Church and "the various sects"—in despair of ever having a minister of their own established among them, some not having even seen one for nearly forty years. Several persons spoke "with much feeling of their wretched state in the entire absence of all means of grace, and contrasted their condition with what it had been in this respect in our own dear motherland and in the bosom of our mother Church." One man brought two of his daughters 25 miles to Caledon, and "entreated" that they might be confirmed. Another, an English farmer, came 180 miles seeking confirmation, but before this could be administered it was necessary that a coloured woman with whom he had been cohabiting fifteen years should be prepared for baptism and that they should be married. The Dutch ministers readily placed their churches at the Bishop's disposal for services, and in that at Colesburg Dr. ORPEN was ordained Deacon. At Graaff Reinet, where Mr. Long had been labouring zealously, the Bishop's address elicited a contribution from some Jews towards the erection of a church. Here and wherever held the confirmations excited "very great interest." At Grahamstown on October 11, where 112 candidates assembled, "the Church was crowded—the candidates much affected—whole rows of them weeping and sobbing together." Many dissenters were present "and seemed as much impressed as our own people," and the editor of the local Methodist newspaper printed the Bishop's address free of expense for distribution. On the two following days a Synod of the Clergy of the Eastern Province was held at Grahamstown.

At Kingwilliamstown, "Churchmen, despairing about their own Church," and "raising funds for a Wesleyan Chapel," were roused and encouraged by the Bishop's visit to attempt the erection of a building to be occupied by a clergyman.

The Bishop visited Kingwilliamstown specially in order to be present at a meeting of the Kaffir chieftains with the Governor, Sir H. Smith. About 30 chiefs were present, and after political matters had been discussed the Governor told them

"that the great Father of the Christians—the Lord Bishop—the Chief Minister in this land, of the Church and religion of our Queen, who was appointed to teach him and all in this land the way to Heaven, and to whom all the Christians looked up as their great chief (Inkosi Inkulu) in religion had ridden ninety miles yesterday from Grahamstown, to be present at this meeting; that he had come to ask them how he could do them good, and especially to see if he could establish schools amongst them, or send ministers to them, and that they must talk the matter over amongst themselves, and promise to help to support their teachers, by giving a calf or something else to feed them,"

and let him and the Bishop know in what way they could serve them. The Bishop having addressed them to the same effect, a female Chieftain and Umbhalla, the ablest of the Chiefs, replied "that they never had so great a man of God come before amongst them, and they knew not what to reply; but they wished for schools, and to be taught to know God." John Chatzo, who had been to England, and Sandili, a notable Chief, were also present; and on the next day (Sunday, October 8) the Bishop had long conversations with Kreli, the paramount Chief, "who did not appear to believe in a future state or in fact in anything."

In recording his gratitude for having been brought safely back to his home and family "after a journey of nearly 3,000 miles, through a strange land," the Bishop said:—

"I cannot be too thankful for the many mercies which have attended me throughout. I left home enfeebled and worn: I return in strength and health. I have been enabled to keep every engagement I have made, and in almost every case to the day. I have never been prevented from officiating on any occasion, either through sickness or accident. I have seen our people, though long and grievously neglected, still clinging to their mother Church, and ready to make great personal exertions and sacrifice to share in her ministrations. I have seen very remarkable effects resulting from the mere celebration of our holy services, especially Confirmation and Holy Communion; sufficient, were there no other evidence, to prove them to be of God, and apparently showing that God has been pleased to bless the first administration of the Church's ordinances in this desolate land with a double measure of His gracious presence. I have seen with my own eyes the condition of the greater portion of the Diocese, and have been convinced that our day of grace as a Church has not passed away; but that God has still a great work for us to do in Southern Africa, if we have but the heart and the faith to enter upon it. I have been enabled, I trust, to pave the way for the erection of Churches, and the support of ministers, in almost all our towns and large villages. I have been able to confirm, altogether, in this Visitation, near 900 candidates, and I return home to meet a little band of faithful and devoted men, whom God has been pleased to raise up for the support of our feeble Church in this land" [34a].

The visitation raised a strong feeling in the minds of the long-neglected settlers. On all sides they entered into subscriptions towards the support of clergymen and the erection of churches, in the belief, encouraged by the Bishop, that they would obtain assistance from the mother Church. The Colonial Government, which had already voted £1,000 a year (including £400 each for the Bishop and Archdeacon), now promised £900 a year for nine additional clergymen on condition that it was met by an equal sum; and at the Bishop's request the Society (May 1849) raised its annual grant to the diocese from £500 to £1,000 a year. But even with this provision there were very few clergymen in the colony "within one hundred miles of each other" [35].

Generally speaking the Missions contained coloured and white people [35a]. In Capetown itself the year of the Bishop's arrival (1848) was marked by special Missionary efforts on behalf of (1) the "poorer population," including emigrants and sailors, (2) the coloured classes, and (3) the Mahommedans. For the benefit of the poorer inhabitants, who were "much neglected and . . . shut out from the means of grace," a store was fitted up for service by the Hon. and Rev. H. DOUGLAS, and steps were taken for the erection of "an entirely free" church—which made the third church in Capetown, the others being St. George's (the Cathedral) and Trinity [36].

The baptism of 70 adults in St. George's alone within fifteen months—"all heathen, save three who were Mahommedans" showed that a good impression was being made on these two classes also [37].

At this time there was "a very great number" of Mahommedans "in and around Capetown," and hitherto their converts had been made "chiefly from amongst the liberated Africans, but occasionally also from the ranks of Christians" [38]. [L., Bishop of Capetown, April 11, 1848.]

Previous accounts received by the Society showed that in the case of the emancipated negroes this "grievous event must be attributed to the want of Christian instruction" for the white settlers "and to

the consequent bad conduct of the nominal Christians from whom the negroes have acquired their ideas of the Gospel system" [99]. In 1838 the Rev. J. W. SANDERS reported :—

"At present, the great majority of the coloured apprentices show a decided preference for the Mahometan religion, and it is generally believed that by far the greater number of those who shall be liberated on the 1st of December next will also become professed Mahometans. This will be startling, and distressing information for you, nevertheless it is the truth. It may be difficult fully to trace all the causes which have given this bias to their minds, but some of them are obvious.

"In the first place, no desire has been shown (generally speaking) on the part of professing Christians for the conversion of the coloured population. By some of the Masters, the slaves have been looked upon not as human beings, but as a link between Man and the brute creation; and by all, they have been considered as outcasts, as being under a curse, and having neither part nor lot with the people of God. Ignorant that in the early ages of the Church, there were many persons of colour eminent for their piety and zeal, and that in ancient times the black population attained to a high degree of civilization, the slave holders have brutalized and degraded these poor creatures by their treatment and then pointed to that degradation (the result of their own cruelty) as a divine curse inflicted upon the descendants of Ham according to the inspired predictions. They do not suppose the prophecy to have been intended for merely the immediate descendants of Ham, to the third and fourth generations, but that it is to remain in all its fullness unto the end of time, and they seem wholly to have forgotten the promise that in Christ all the nations of the Earth are to be blessed.

"Secondly. The church established in this colony is the Dutch reformed church; and high Calvinism is preached and believed in very generally. Hence it is believed that God will, in his own good time, gather His Saints together, and that there is no resisting His Sovereign will. They seem to have lost sight of the forcible appeal of St. Paul: 'How shall they believe in Him, of whom they have not heard? and how shall they hear without a preacher?'

"Thirdly. The slaves oppressed by their heavy yoke, excluded from partaking of the privileges and comforts of our holy religion, torn from their children, cruelly beaten, and badly treated, have in return no love for the white man, no predilection for his faith. Yet they feel within them the stirring of an immortal spirit, they feel that there is a reverence due to that great and eternal Being by whom all things were created, and are *predisposed* to receive some *form* of religion. Now many slaves used to be imported hither from Malacca, Java, and Batavia, professing Mahomedanism. Being far superior in intelligence to the Negro, and the Hottentot, they have given them an account of their faith, taught them doctrines suited to their depraved lusts and appetites and imbued them with a love for their feasts and ceremonies. Marvellous tales have been told of the deeds of Mahomet, and the paradise of sensual delights opened for the Faithful. Many too of these same Malays by their industry and skill have purchased their own freedom, and acquired considerable wealth, but they have always deeply sympathized with their brethren in slavery. They have raised a fund to make as many as they could free, and have opened schools for the instruction of the coloured children. Then there has been so long such a deep gulph of separation between the white, and the black man—that the black man has no desire to enter into the Christian church whose gates have been so long shut against him, he prefers joining with those who have been his friends in his distress, who invite, and encourage him to bring his children to the same school to attend the same Mosque, and to look forward to meeting again in the same paradise. Among the Mahometans, they can be treated as equals. Hence they flock to the standard of the false prophet. And multitudes who but for the folly and inconsistency of professing Christians might now 'have been worshipping the Father in spirit and in truth,' according to the teaching of him who is 'the way, the truth and the life,' are yet in darkness upon many of those points which deeply affect their everlasting welfare.

"There is, however one circumstance which may inspire the hope and belief that a brighter day before long may dawn upon the Christian church. The coloured

people are grateful, and affectionate, and when they become a little more educated, when the English language and English books are diffused among them, and when they fully know the interest manifested in their welfare in Christian Britain, they will, we hope, calmly consider the evidences of our faith, and embrace and lay hold of the hope of everlasting life set before them in the gospel" [40].

As will hereafter be shown these hopes have been fully realised.

Encouraging too has been the progress of the Mission to the Mahomedans in Capetown begun by the Rev. M. A. CAMILLERI in 1849 and carried on by the Rev. Dr. M. J. ARNOLD and others to the present time. Within eighteen months (1849-51) Mr. Camilleri baptized 28 Malays and prepared for baptism 100 heathen (some connected with Malays), besides carrying on other works, including a district parish formed by him at Papendorp [41].

Early in 1849 Bishop Gray visited St. Helena. [See p. 319.] During his absence a Diocesan Collegiate School was opened (March 15) [p. 788*b*] partly under his "own roof and partly in premises adjoining," the education given being "such as to fit the pupils for secular employments and professions as well as for the ministry of the Church." "The work of education" was "as yet almost untouched" [by the Church], and "nothing" could be "worse than the whole existing system, or more ruinously expensive to Government" [42].

The opening of a church at Fort Beaufort on June 24 of this year is noteworthy as the church was (according to the Rev. E. S. WILSHERE) "the first in which a Kaffir has partaken of the Holy Eucharist . . . the first of which all the sittings are open and free and . . . the congregation is the first in which the weekly offertory has been adopted." The building "turned out very different from what it was intended to be, a mere speculation with some." The "shares" having been "made over to the Bishop" there was "no bar to consecration," and Mr. Wilshere could "put aside the ordinance in the election" of officers by which the Clergy were "compelled to admit even a Dissenter to the office of Churchwarden if elected by a majority of shareholders." Archdeacon Merriman styled the building "the model church" [43].

In 1850 the Bishop sought the Society's "advice and co-operation" with a view to founding a Mission in British Kaffraria. From "almost the first hour" of his landing in the colony* he had felt that the Church there "had a solemn call to preach the Gospel to the Kaffirs, and that she ought not to delay entering upon the work longer than was absolutely necessary."

"These poor Kafirs" (he wrote) "are brought up generation after generation, amidst scenes of depravity and vice which could hardly be conceived by those unacquainted with heathenism; they have nothing about them to raise and improve them; they have been nurtured amidst war and rapine and have been in deadly conflict with us from childhood; the greater number of Europeans with whom they have mixed, and do mix, have not sought to do them good, but have let them see that they despise them, and regard them as no better than dogs; and it is we that have taught them to drink."†

* One of his first acts was to order "Services [? Sermons] for a Mission Fund to the Heathen to be preached throughout the Diocese" [44*a*].

† The good work that had been done among the heathen in South Africa by other Christian bodies—the Moravians, the Wesleyans, and London Missionary Societies, &c.—received due acknowledgment from Bishop Gray, who, as well as the S.P.G., regarded their exertions partly as a reproach to the Church for her neglect [44*b*].

The Bishop's feeling was so generally shared that the Clergy of the Archdeaconry of Grahamstown on January 1, 1850, petitioned him "to take immediate steps for the formation of a Mission, and pledged themselves to raise £100 a year towards it." The Clergy of the Western Province were "prepared to make a similar promise," and shortly after an invitation was received from the Governor to found a Mission in Umhalla's territory about thirty miles to the east of Kingwilliamstown. In reply to an enquiry if he knew of "a fit man to head the Mission," Archdeacon MERRIMAN wrote to the Bishop: "I really do not: but I can say that I know a willing man, and what is of more consequence, a man willing with his whole house. Myself, my wife, Miss Short, Jetters White and Kaffir Wilhelm, would all think ourselves honoured if we were sent on this Mission together." And he added that the Missionaries "should go and live a hard self-denying life in a Kaffir Kraal—eating like Kaffirs, sour milk and melies, and working *with and for* Kaffirs—till they have mastered the tongue and acquired influence" [44].

During his great visitation tour of 1850 the Bishop had another interview with Umhalla, who repeatedly asked that Archdeacon Merriman might be sent as his teacher; and wherever he went the Bishop stirred up among the Church settlers such an interest in Missions to the Kaffir tribes that "every parish in this diocese," he wrote, "will contribute according to its ability." The children at Port Elizabeth had been forward in raising by their weekly pence £6 for the object, and in a Clerical Synod at Grahamstown another clergyman offered for the work. Already the first "direct attempt at Missionary work" among the Kaffirs (on the part of the Anglican Church) had been made by Mr. H. T. WATERS (then a catechist) at Southwell; and among those confirmed at Graaff Reinet on Sunday, April 21 (1850), was Archdeacon Merriman's servant "Wilhelm . . . the first Kaffir . . . thus received into the Church." Among the mixed heathen races the Church was gaining ground. At Plettenburg Bay "a party of twenty newly baptized coloured people" came out to meet the Bishop "quite of their own accord," and having sung a hymn they welcomed him. Thirty-seven persons (18 adults) were baptized here and 12 confirmed in one day; the congregation of nearly 80 being all coloured people except two. One of those confirmed was a woman of 90 years of age, whose first conception of the being of a God arose from the following circumstances. She was a slave, and while walking with her mistress one fine night, the latter asked her if she knew who made the stars and the moon. She replied, "Yes, the white man." Upon being told that "it was a far greater Being than man, who lived in the heavens and who was called God, she was deeply impressed and from that hour believed in God." At Melville the Bishop alone baptized 15 Hottentot, Fingo and Mozambique adults. On reaching George application was made by "Mr. Niepoth, Voor-lezer of the Dutch Church, and missionary to the heathen, to be received into the communion of the English Church." For eleven years he had been teacher of the coloured people, and his congregation now numbered 300, but he had long been dissatisfied with his own Church, and he believed in episcopacy and highly approved of the English Church services. His "ground of dissatisfaction with the Dutch Church"

was "their neglect of the coloured people, and their unwillingness to admit them to Church privileges." The despised race were not allowed to communicate with the white people, or to be confirmed at the same time"; they were also "refused burial in the Dutch Church ground," and many of their children remained unbaptized. Mr. Niepoth's congregation were "equally desirous" to be received into communion, and "full inquiries" as to his character and usefulness having proved satisfactory the Bishop did "not feel at liberty to repel him" or his flock. In connection with this subject it is interesting to record that at a previous stage of the Bishop's journey at Burghersdorp, a district in which "the farmers' families" (whites) "were sinking gradually into practical heathenism," a Hottentot, who had been baptized in Capetown, was the first to subscribe towards the erection of a school-chapel there. "He gave £5 and said he should rejoice to have a church to which he might go without fear of being turned out for being a coloured man; that he had not ventured for this reason to set foot in the Dutch Church" since he had been at Burghersdorp. The Bishop generally met with a friendly reception from other religious denominations; the Dutch lent him their churches, and on several occasions he addressed congregations of natives at the Wesleyan stations at the request of their ministers. The Moravian Mission establishments showed a vast superiority, so far as civilisation and improvement were concerned, over all other similar institutions in the Colony.

The tour now under notice occupied nearly nine months (April 1 to December 24, 1850), during which the Bishop travelled in cart, on horseback, or on foot over 4,000 miles, his journey extending to the Orange River Sovereignty [see p. 347], Natal [see p. 328], and (what was then) Independent Kaffraria [see p. 306]. He passed through large districts in which no vehicle drawn by horses had ever been before, and in one period of twelve days walked nearly 250 miles.

Although some of the mountains in his route had been pronounced to be "almost impassable," the Bishop "had no conception of the extent of the difficulties of the road"; and there were places with "not even a track or path to guide." Thus after leaving Maritzburg for Faku's country "some of the descents were fearful." Several times it seemed "that cart and horses would all have rolled together down the mountains." The ascents were "no better." At one place, after several vain attempts to get the horses up, the cart was partially unloaded, and the Bishop ran before them leading them with a rein, until his "legs quite gave way," and he nearly fell with over-exertion. Two days later the cart was upset and so damaged that the Bishop could no longer occupy it, although he was enabled to make his bed under it.

"This loss" (he wrote) "seems to me like the loss of a home. I read in it, slept in it, in fact lived in it,—for it has been my chief home for some months. Now I am without shelter, but thank God, it is not a season . . . when we may expect much rain. It is singular that the two worse accidents which I have had in all my South African travels, should have happened in coming into and going out of Natal. My exit was not much more dignified than my entrance, for I drove on foot four of my horses for a considerable distance, and had a knapsack on my back and two . . . packages in my hands."

At the end of "another most anxious, fatiguing, wearisome day's

journey over a country still uninhabited and burnt up," his journal records :—

"We consider ourselves as lost on the mountains. The horses are getting sensibly weaker from want of food. . . . The only way to get them through a difficulty is for me to walk before them and lead them. I pet them a good deal and they will follow me almost anywhere. Nearly the whole of this day I have been thus employed or in holding down the cart where it was likely to be upset. . . . I am consequently getting as much out of condition as my horses. . . . In ascending the Zuurberg range . . . I took my usual post at the head of the leaders but when we got well off, could not keep up with them, and was trod upon. By our joint efforts we afterwards brought the luggage up. On these occasions I am sometimes much amused at thinking how people would stare in England at seeing a Bishop in his shirt sleeves with a box or bag upon his back ascending an African mountain."

In spite of all difficulties, however, the Bishop was enabled to go through "every duty" to which he had "been called" on this journey, "without having ever been hindered by sickness!" In recording the progress of the Church he wrote :—

"There can be no doubt that it has pleased God, during the last three years, to bless in a very remarkable manner the work of the Church in this land. The increase of life within our Communion has been observed by all. . . . Unhappily our efforts to provide for the spiritual wants of our people, and to the work God has given us to do, have not always been regarded in a Christian spirit by those who are not of us. We have been met not unfrequently with misrepresentation, and bitter opposition; and efforts have been made through the press, and in other ways to excite the prejudices of the ignorant against the Church. From this wrong spirit most of the foreign Missionaries, and I think I may add, the Wesleyans generally, have been exempt. From some of the ministers of the Dutch Church much kindness and co-operation have been experienced. Independents, Baptists, Romanists and some other self-constituted Societies and sects, have been the most bitter. I am thankful to say that the great body of the Clergy have both felt and acted with real charity towards those who differ from us. They have ever sought and desired to live on terms of amity with all who are round about them, and have, I believe, been uniformly courteous to all. Still, I repeat, amidst the jealousy and opposition of others the work has prospered. It is not yet three years since I landed in the Colony. There were then sixteen clergy in the diocese. At this moment there are fifty, notwithstanding that three have withdrawn. Several more are expected." ("There is not one of the Clergy whom I have brought out who is not doing well in his parish and some have been eminently successful in rearing up infant churches in fields too long neglected.") "It is impossible not to feel anxious about the future maintenance of the extensive work which has been undertaken in this land. There are circumstances peculiar to this colony which render the establishment of the Church upon a secure foundation singularly difficult. Amongst these we must reckon the distinctions of race and class with all its prejudices and antipathies. There are three distinct races at least in each village or parish, and there is no drawing towards one another on the part of any. Of these the English are fewest in number, and they are again broken up by religious divisions. The Churchmen are indeed in most places of the colony more numerous than the dissenters, and many of these latter have already joined our communion. But we are in most places the last in the field, are regarded as intruders, and have lost, through our previous neglect, many valuable members. The scattered nature of our population offers another great difficulty. . . . The critical question for us is, How are we to maintain our ministry for the next few years, until our numbers are increased by immigration, by converts from the heathen, or the return to our communion of such of our members as at present are separate from us? Our people are generally doing as much as, or more than I could have expected. Notwithstanding the efforts required to erect their churches, they are coming forward to maintain a standing ministry; but the amount thus raised is wholly inadequate, and will be so for some years to come. The Colonial Government renders some assistance but support from this quarter

is likely to be diminished rather than increased in years to come. Under these circumstances we must continue to look to the mother land and mother Church to aid us. That she disregarded her responsibilities towards this colony for well nigh half a century, and thereby made the work more difficult when entered upon in earnest, is an additional reason for pushing it forward with unremitting zeal and vigour during the first few years. There is good reason to hope . . . that from year to year each parish will do more and more towards maintaining its own work. But Churchmen, who at home have had their spiritual wants supplied through the bounty of their forefathers, are slow to learn the lesson that their own offerings are the only endowment to be depended upon here, and many are really not capable of doing much, for the colony is after all a very poor one."

At this time there were in South Africa "altogether upwards of 200 ministers of religion." Many of these were engaged in Missionary operations far beyond the countries visited by the Bishop. But there was "no unity of design in their efforts," nor "any adequate system of supervision established"—they acted "independently of each other, "without much mutual consultation or intercourse." So wide, however, was the field that it was "very rarely" that one Society interfered with another. So far as the Bishop had been able to judge, "a kindly and brotherly spirit" prevailed amongst those Christians dwelling "in the very midst of the kingdom of darkness." But the fact that there were "not less than twenty different religions* in South Africa" could not but be "a subject for anxious consideration" for the future [45].

A cause for far greater anxiety, both for the spiritual and material interests of the colony, was a fresh Kaffir war. In this several of the clergy encountered "much danger," but not one deserted his post when the country was threatened by the advance of the hostile tribes. Archdeacon Merriman had a "merciful escape." He had been out on visitation, during which he accomplished 800 miles on foot, and passing through the most dangerous district had walked into Grahamstown on the day the war broke out, which was also the day of the Bishop's return, viz. Christmas Eve 1850.

The war, which necessarily delayed the formation of a Mission in Kaffraria, was regarded by the Bishop and his Clergy as calling for the appointment of a day for special "humiliation before God, with prayer and fasting." The co-operation of the Dutch Church was sought, a service was prepared, and the observance of Christmas Eve 1851 was recommended to all Christians in the Colony [46].

In the same year the Society's jubilee was observed, and though "one-half of the Colony" was "well-nigh ruined," and "the country from one end to the other . . . thoroughly impoverished," "the celebration was carried on with a cordial sympathy, such as has nowhere been exceeded." Every parish contributed, several of the collections were made in "the camps of the farmers . . . living in the open veldt, surrounded by their wagons for a defence," and, "trifling as the offering is," being only about £180 (the Bishop added), "I trust it will be accepted by the Society as a token of gratitude on our part for the many favours it has conferred upon us, and of the interest which we

* Church of England, Dutch Church, Roman Catholics, Independents (London Society), Wesleyans, Baptists, Scotch Establishment, Free Kirk, United Presbyterian, Moravian; Berlin, Rhenish and Paris Societies; Americans, Swedes, Lutherans; single congregations separated from Lutherans and from Dutch Church; Apostolic Union, S.A. Missionary Society, Church Instruction Society; and besides these, there were Jews and Mahomedans.

take in it, and the blessed work which it is striving to help forward, in every portion of the Colonial Empire of Great Britain" [47].

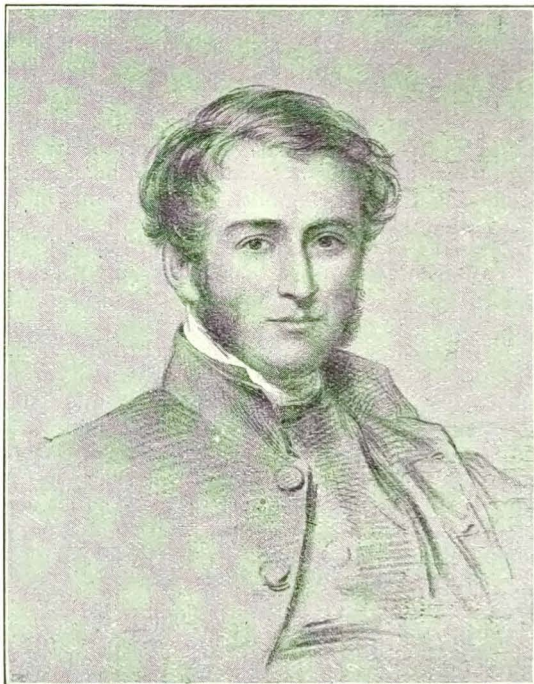
In 1852 Bishop Gray visited England in order to raise funds for the subdivision of his diocese, for the establishment of Missionary institutions, and for the general advancement of the Church in the Colony [48]. How greatly episcopal assistance was needed may be illustrated by the fact that the Archdeaconry of George (which was constituted and placed under the Rev. T. E. WELBY on December 7, 1850), although limited to the central part of the Colony, was yet, "in point of extent, equal to several European dioceses" [49].

From the Society Bishop Gray obtained in 1852 special grants towards the establishment of Missions to the heathen (£500 per annum), a College at Woodlands (£1,000), and two new Bishoprics, viz. "Grahamstown" for the Eastern Province (£5,000), and "Natal" (£1,500), the endowments of which were completed in 1853 by the Colonial Bishoprics Council on the Society's representation [50].

The new Bishoprics were filled by the consecration in England on November 30, 1853, of the Rev. J. Armstrong for Grahamstown and the Rev. J. W. Colenso for Natal [51]; and to Bishop Gray "the one cheering feature" of 1854 was their arrival in their dioceses "and the establishment of Missionary institutions in each of them." Had the erection of either see been postponed

"the Church's work in that portion would have failed" (he wrote), "and I should have broken down in a vain attempt to effect impossibilities. . . . With a Governor who feels deeply interested in the coloured races—who is convinced that the labours of the Missionary are of the greatest importance to their well-being—and is prepared to encourage and assist those labours to the utmost of his power we may well expect that the Church will have full scope for her exertions amongst the Hottentots, Kafirs, Fingos, and Zulus. God grant her grace to rise up to her work and to enter heartily and on a scale worthy of her name and position amongst the Churches of the earth, upon the great field of labour which lies open before her." [L., Jan. 22, 1855 [52].]

Thus far the Society's South African records (especially Bishop Gray's communications) have been of such a general character as to render it impossible to deal satisfactorily with the Western and Eastern Provinces of the Cape Colony under distinct heads, but with the formation of the Diocese of Grahamstown the case becomes the reverse. The next chapter will therefore (saving a few necessary references) be confined to the Western Division—the Eastern and the other portions of the Cape Colony and of the original Diocese of Capetown being reserved for separate treatment.



THE RIGHT REV. ROBERT GRAY, D.D.,
First Bishop of Capetown.

CHAPTER XXXVII.

CAPE COLONY—THE WESTERN DIVISION—(continued).

BISHOP GRAY returned to the Cape early in 1854 [1]. In his reduced diocese, which still included St. Helena, there were now 32 clergy. On the continent he had 18 parishes, and in all of these, except Worcester, churches had been erected or were in course of erection.* Altogether £38,000† had been spent upon churches in the *undivided* diocese since its erection, and seven schools had been built. No parsonages had yet been provided, nor could they be expected until churches and schools had been raised and cleared of debt. Every parish, except where the clergyman's income was altogether provided by Government, contributed towards the support of its minister, and chiefly through the weekly offertory, which could be "really depended upon" and seldom failed. "The more pressing wants of the English people" having been now "provided to a certain extent," more attention could be directed to the conversion of the heathen and Mahomedans. In Capetown this work had been checked by the loss of labourers, but in the country "some progress had been made," especially at Wynberg, where 30 adults were baptized on a single occasion in 1853, and in the George and Knysna districts.

At George Mr. NIEPOTH's flock [see p. 280] had built a school-chapel for themselves, and purchased a burial ground; they attended their services "most regularly," and were advancing "in knowledge, in faith, and in Christian conduct." On Christmas Day 1854, at the commencement of the Ante-Communion Service in Archdeacon WELBY's church, Mr. Niepoth came in with many of his congregation, having concluded his own Dutch Service, and 20 of them joined with the white communicants (41 in number) in partaking of the blessed Sacrament. "The blending of the two races was a sight to make one thankful."

As yet, however, the Missionary efforts of the Church were on a "small" and "utterly unworthy" scale. "Scarcely any of the clergy" had "acquired sufficient knowledge of Dutch to officiate in that language," and till that were done the coloured people could not "be widely impressed." And how wide was the field Bishop Gray thus tells:—

"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. . . . In this same neighbourhood [Paarl] I recently heard that the labourers on several farms had clubbed together to maintain a crippled fellow-labourer of the same race, but a little better instructed than themselves, as their religious teacher; and in my own immediate neighbourhood the poor have come out of their huts to meet me in my walks, and beg me to provide additional schools for them,

* Churches were opened in 1853 at Stellenbosch, Zandoliet (?), Claremont, and Belvidere [2].

† The wages of the workmen were 9s. a day in 1854.

offering to contribute money and labour to erect the building and maintain the teacher." [L., Jan. 22, 1855.] [3].

"Taking the country as a whole" the Bishop was of opinion after his visitation in 1855 that "the Church of England" was "doing more than any other religious body in the land." She was "the only body" caring "for the English portion of the population" in the Western Province, including "Presbyterians, Methodists, Independents, &c.," who were "for the most part being gradually drawn into the Communion of the Church." In the country parts the Church was "happily absorbing all the English religionists, whatever may have been their former profession." At George the candidates for Confirmation (95) outnumbered the whole congregation there on the Bishop's first visit. Seven years before there was "a feeble, divided, listless handful of people—no Church, or School, or Mission." Mainly owing to Archdeacon WELBY'S labours, there were now a Church, a Mission-Chapel and School, and 125 communicants. White and coloured were confirmed together, and in helping to administer to fifty coloured Communicants the Bishop, for the first time in his life, officiated in Dutch.

By the ordination of Mr. NIEPOTH the number of Clergy in the George Mission was now raised to three. (It is singular that on the same day that Mr. Niepoth was ordained (Sept. 23) the Bishop of Grahams-town was ordaining another member of the Dutch Church, formerly a Missionary of the London Society, "who with his whole congregation . . . sought to be received into the Communion of the Church.") Up and down the country, however, were still scattered many hundreds of Englishmen living "without God in the world," bringing "misery upon themselves and discredit upon all Englishmen" by their lives. Some of the "Juvenile Emigrants" sent out by the "Children's Friend Society" [see p. 273] and settled at Bredasdorp had "sunk into a low and degraded condition, little, if at all, better than that of the heathen" whom they had married, though others had "succeeded well and were in a thriving condition." In the case of a coloured woman whom the Bishop baptized at Beaufort, her master said "that she had taught his children nearly all they knew of religion—the Creed, the Lord's Prayer, the Ten Commandments, the Church Catechism." "What a sad confession!" (was the comment). "A Christian master owns that his children have imbibed their instruction in the faith of Christ from a Heathen servant." That the Church was winning her way among the heathen was frequently manifested during this visitation. The Fingos and Hottentots at Belvidere were "quite as willing as their white brethren to contribute to the support of the ministry." At Buccleugh, of 48 persons confirmed the greater number were coloured people, baptized within the previous few years, and the same race furnished one half of the communicants—the Hottentots especially showed much feeling, and "wept aloud." In another place (Newhaven) 35 communicants drew nigh—some being "not only of English and Dutch blood, but Indian and Mahommedan, Kafir, Fingo, Hottentot, Negro."

"In this country" (the Bishop added) "one feels more than at home, how the Church of Christ knits men of all races and languages into one body and brotherhood. It has been one of my greatest comforts in this visitation, more than on former occasions to realize the Communion of Saints; to have real communion

with believers of various races, through the precious body and blood of Christ which joins us all in one."

In the methods pursued by the Church care was taken to avoid proselytising or any interference with others' labours. It was frequently the custom of Bishop Gray to visit the Missions of other Christian bodies—the Dutch, the Moravian, the Berlin, London, and Wesleyan Societies, &c., and his journals show that he not only received much personal kindness on these occasions, but was often encouraged and stimulated in his work. On this present visitation, while he was with the Moravians at Elim, a Hottentot deputation representing from 80 to 90 families there were praying a member of the Cape Parliament living at Nether Court to urge the Bishop to found a Missionary institution for them and take them under the Church's charge; but when the Bishop heard of this he expressed his unwillingness to plant a village within 20 miles of the Moravian Institution. In other places also the coloured people were eager for such establishments, and at Oliphant's Fontein arrangements were made for the foundation of a Missionary institution and village "based upon self-supporting principles," on a farm purchased by the Bishop for the purpose.

At a series of confirmations held in the neighbourhood of Capetown shortly after, one-third of the candidates were generally coloured people, and in concluding a summary of his previous tour the Bishop wrote:—

"This whole Visitation has been to me one of deep interest and encouragement. Amidst very great difficulties, a considerable work has been accomplished. In many districts the Church is, I trust, firmly rooted and established. There is no place, save Worcester,* where the English are congregated together in any numbers, where there is not already a clergyman, a church, and, in many instances, a school. And in those places where their numbers are too few to justify the erection of a church, and the appointment of a clergyman, there is a fair prospect of our being able to plant school-chapels, and deacon school-masters, for a combined work amongst the English and the Heathen—if only we can raise the funds necessary for such a purpose. In other districts, where there are no English, the coloured people are very anxious that a purely Missionary work should be undertaken for their good. There is, I believe, a growing desire, in many quarters, for the ministration of the English Church. When I remember what the condition of the Church over the whole country was on, my first Visitation, and look at it now, I cannot but feel very thankful to God, who has done so much for us. It is a great comfort, too, to think that, throughout that large portion of the Diocese over which I have travelled, a good hearty Church spirit, and a growing religious feeling, prevail. The aims of those who have unceasingly exerted themselves by anonymous writings in the public prints to injure the Church, are seen through. Their assaults have led, in many cases, to a more diligent study of the principles and doctrines of the Church of England, through her own recognised formularies; and thereby to increased knowledge and faith, and a firmer attachment to the Church. The seven years we have passed through have been anxious, and, to me, exhausting years; but, if it please God to bless the work of his servants in future time as largely as in the past, there need be no fear but that the true faith of Christ will have a firm hold upon the mind and conscience of this land; and that multitudes, who, alas! have still but a faint knowledge of the one true God and Jesus Christ whom He hath sent, will rejoice in the full light of the Gospel, and truly know, to their great joy, Him, whom to know is life eternal."

* [In 1857 two Lutherans and one minister of the Dutch Reformed Church joined the English clergyman and his churchwarden in arranging for the erection of a church at Worcester, making themselves and their property chargeable for £1,000, the estimated cost of the building [4].]

Among the difficulties referred to were "the suffering and ruin" occasioned by recent epidemics among the cattle and horses. The former died by thousands from a disease, said to have been imported from Holland, which entirely destroyed their lungs, and such a proportion of the latter died from the "horse sickness" that farmers were "reduced to walk"—a proceeding which had "been hitherto considered as disgraceful to all but Hottentots and Kafirs." No sooner was one scourge removed from the land than another appeared, and as yet the country had not been "free from some general affliction of want or pestilence any year" since the Bishop had known it [5]. The Clergy of the Diocese also had been diminished (by death, sickness, and other causes) nearly one-third since the Bishop's return, while an increase was needed. The discovery of copper mines in Namaqualand, near the mouth of the Orange River, 300 miles from Capetown, attracted a considerable population of English labourers in 1854, no less than thirty companies having been formed. The "very shocking" moral and religious condition of the people, without a minister of any religious denomination, received early attention from Bishop Gray, who could not, however, provide a clergyman for them (*viz.* Mr. Whitehead) before the end of 1855 [6].

The village of Clanwilliam was subjected to much longer neglect. In this district a great number of the English settlers of 1820 "were most unwisely and improperly sent," and with them the Rev. F. M'CLELAND, who after remaining three years migrated with a portion of the settlers to Port Elizabeth. From that time to 1857 the remainder had been "neglected by their Church," with the result that their children had been baptized and confirmed in the Dutch Church, and only a few of the old settlers were now in nominal communion with their mother Church. Bishop Gray had always been told that "all the English had left the district," and on his first visit (in 1857) he was surprised to find "so English a spirit pervading the people and so strong an attachment to the Church of their fathers, after so long a neglect." In the Dutch Church after the Dutch service the Bishop held English service twice on the Sunday in his visit. "The congregations were very large," and "seemed to feel the service a good deal."

"The younger joined in the prayers of the Church of their fathers, for the first time in their lives. The elder people had not heard them offered for half their three-score years and ten. One of these, an aged widow, wept aloud at the Holy Communion, and bade her fellow-communicant, also an aged widow, remember that it was thirty-four years since they last had knelt together to partake of that spiritual food. She said, she had nearly now completed her forty years in the wilderness, and trusted that a brighter day would now dawn upon them. . . . The lesson for the day was Deuteronomy viii. . . . Several were much struck with this, and applied it to their state. . . . I have promised . . . that they shall be at least occasionally visited by a Clergyman." [L., Bishop Gray [7].]

In this and the next year (1858) the Society raised its annual grant to the diocese from £600 to £2,600 [8]. Great exertions were also made in the colony for the support of Clergy, and in 1861 the Bishop was able to write to the Society:—

"It is quite understood I think in this Diocese that the existing European population whose wants are almost supplied is to look to you for nothing more than it now receives. Should immigrants flow in very largely the case might be

altered; but I do not expect this; and I think the English can now stand alone with such assistance as they receive" [9].

The paramount importance of this branch of the Society's work has been forcibly demonstrated by the Rev. J. BAKER. On his proceeding to the Diocese of Capetown he had wished to become a Missionary to the Kaffirs, but "the Bishop, knowing the country better," saw that he could be "more advantageously occupied in other work," and placed him at Swellendam in 1849 to minister to the colonists, in a district "practically unlimited." Reviewing his work, which had resulted in the foundation of stations at Riversdale,* Port Beaufort,* Robertson, and Montagu, he wrote in 1862:—

"I feel more than satisfied at having my own first views overruled, so that I am working generally among our colonists. That is the one feature of the Society which makes it so valuable in comparison to many others—that the work is first Colonial—the wanderers from England are to be followed by the Church of England; and the influence of these energetic men, controlled by religion, and disciplined by our Church system, is regarded as the most important element in acting upon the native races with whom they are brought in contact. It is here seen more and more daily. The masters are the Missionaries for good or evil of the people in their employ. The trader is more powerful than the clergyman, the farmer is like a patriarch among the agricultural labourers, and the English mechanic is most influential by his example.

"Fearful are the wrecks of English people in this land. Our own countrymen require our first and greatest efforts. I have given much attention to these poor fellows; and, wretched as they are, they are much to be pitied. A mere labourer has little chance of any success; and the treatment he too commonly receives, is most degrading. They wander, truly vagabonds, from village to village. On their arrival in a new place, they can find no shelter but that of a canteen; no refreshment but that of Cape brandy and bad wine, with dry bread, bought it may be at the same place.

"Many sink under temptation, and fall into despair, under such circumstances. They are without friends or acquaintances, and society has neither place nor care for them. Such work as this makes no appearance, yet it is most important, and gives much trouble" [10].

In Advent 1860 "the largest ordination" that had "yet taken place in South Africa," was held, when Bishop Gray ordained nine priests and deacons. On that occasion the men trained at St. Augustine's College, Canterbury, "far surpassed, in their knowledge of Divine things, the other candidates," and did "great credit" to their training. [L., Bishop Gray, Jan. 14, 1861 [11].]

The Church in the diocese had now become well grounded in its organisation, having in January 1857, through its Bishop, Clergy, and Lay Delegates assembled for the first time in representative Synod, agreed upon certain Constitutions and Acts, by which they declared themselves in union and full communion with the United Church of England and Ireland—an integral portion of that Church, also that they received the Authorised Version of the Bible and the Book of Common Prayer, and maintained the doctrine and sacraments of Christ as the Church of England receives them, and that they disclaimed the right to alter the Standards of Faith and Doctrine, the formularies in use in the Church [12].

* At Riversdale, Captain Rainier, the magistrate, had "regularly officiated as catechist" to the few English who assembled in the court-room for worship. A similar duty was performed at Port Beaufort by Mr. T. Barry, a merchant, who added a service in Dutch for the coloured people.

In 1859 St. Helena was constituted a separate Bishopric [13], and in December 1860 the Bishops of that diocese and of Capetown, Grahamstown, and Natal met in conference at Capetown—the Metropolitan See; and in acknowledging the provision made by the Society for the foundation of a fifth diocese—the Orange River—in the Ecclesiastical Province, they expressed “the grateful sense which the members of the Church” therein “entertain of the great benefits conferred upon South Africa through means of the Venerable Society,” the Metropolitan adding: “We desire to express our belief that it has pleased God to make the Society a great instrument of good to the heathen of this land, and for the advancement of our Lord’s kingdom upon earth” [14].

Among the agencies employed for the evangelisation of the heathen in South Africa, one of the most effective has been the College established near Capetown in 1858 for the education of the sons of native chiefs, and which has ever since been supported with the Society’s aid [15].

The Rev. W. E. Belson, who had temporary charge of the College, reported in 1867:—

“A marvellous change has taken place in the boys who have been some years resident. . . . They came wild little savages; they are now to all appearances civilized, and many of them are Christians. Their manners are most polite. . . . I am not aware that a complaint has ever been made by any one that they have misconducted themselves when in Capetown; and this is saying a great deal, for all eyes are upon them, and many would be only too glad to find them tripping. With the majority of the inhabitants, the education of Kafirs is a sore subject. The Dutch would never think of undertaking it.

“As regards their intellectual powers, some of the boys are decidedly clever, some the reverse; but with all there is an inability to express themselves grammatically in English, which no doubt is owing to their speaking amongst themselves always in Kafir. One boy, the eldest son of a great chief, lately visited his father in Kafirland, and was urged by every possible means to become a heathen again. His father offered to make him chief, but in vain: the boy returned to the college, and is now at St. Augustine’s College” [16].

The institution (Zonnebloem) is further noticed in the proper place. [See p. 784.] The formation of a school for Kaffir girls in connection with it was reported in 1860 [17]. In the same year the Rev. W. E. BELSON of Malmesbury stated that his charge included over 2,000 coloured people, Hottentots, &c. Nothing had been done for them “till lately,” but now from 400 to 500 heathen were receiving instruction; numbers had been baptized; thirty-five had become communicants, eighty couples had been married, and the contributions of the people to the Mission had amounted to £150 [18]. The Mission farm purchased by Bishop Gray, situated in the Malmesbury district, and since referred to as “Abbotsdale,” was “the first experiment of the kind” that had been “tried in connection with the Church of England.” The plan had been found to work well with the Moravians.

The farm, about 1,600 acres, was rented until the capital was paid up by the Hottentots, when they would become the possessors of the land. In 1858 there were 76 families living on it under certain rules. They attended the Church services, sent their children to school, and seemed thankful for the care manifested in their behalf [19]. Three years later the experiment did not seem to be proving successful [20]; but in 1866 Mr. Belson was residing there and conducting

missionary operations in "fourteen stations covering an area of about 40,000 square miles" [21]. In the next year he reported that up to that time he had "baptized upwards of 1,200 coloured people," and had he not been "very particular" he might have baptized "at least half as many more." "Taken as a body," those who had been "lately brought out of heathenism" would bear favourably comparison with those born of Christian parents and baptized in infancy. In some cases men and women commonly walked 20 miles to be present at the services. In others, though the services were on weekdays, the fishermen gave up their day's fishing and loaded their boats with people to cross the bays and join in worship [22]. At one of these stations—St. Helena Bay—there was in 1858 "hardly a baptized person," and hitherto a clergyman had never been seen there. But the establishment of a school under a coloured schoolmaster, who also held short services, supplemented by occasional visits from Mr. Belson, drew people from a distance of 18 miles, and in 1861 "the usual number of communicants" was 18 and the Missionary could say: "Not unfrequently these blacks, whether Christians or not, put to shame those who boast of their European descent and Church membership" [23]. On taking charge of the Mission in 1862 Mr. Nicol reported: "It is quite astonishing how well the services are attended," although held in a large salting house. In the course of a year a school-chapel was opened there [24]. The black schoolmaster was now transferred to Hooge's Bay in Saldanha Bay, where, at the urgent appeal of a coloured patriarch who built and offered a school-room, with "a prophet's chamber," another out-station was established, and the old man was the first of the adults to receive baptism [25].

On the occasion of the ordination of the Rev. T. F. LIGHTFOOT of Capetown as priest it was proposed in 1860 that 100 converts in his Mission should contribute 2s. each to maintain an additional Missionary; and the Bishop having represented that Mr. Lightfoot was much overworked and that large numbers of Mahomedans and heathen were waiting to be gathered in, the Society provided one-half (£75) of the salary required, thus giving "a great impulse to the Mission work" [26].

Three years later the Missionary at Malmesbury reported that while "the European part of the population" there led the heathen and Christian coloured people into sin, some Christian Kaffirs from Mr. Lightfoot's Mission "set an excellent example" [27].

The Clergy in the diocese now numbered 45, and more than one half were "engaged in Mission work." "The members of the English Church in South Africa" had "increased more than three-fold since the appointment of a Bishop," and the "English people" had "long been provided with their full means of grace." "In all the villages along the whole line of coast" from Capetown to Plettenburg Bay "the work of education" was "being mainly carried on" by the Church of England. The Dutch were "possessed of nearly all the land," and were five times as numerous as the English, but both were outnumbered by the coloured races [28].

A period of drought and famine extending from 1861 to 1865 forced a large migration of the English to New Zealand and other parts, and made it necessary for the Society to come to the relief of the diocese and of the more necessitous of its Missionaries in 1865. The

colony being "nearly ruined," only two congregations were able to pay their promised contributions, but though the sufferings of the clergy were "very great," the trial was borne by them "with a noble patience." The destitution of the coloured people during the distress was most deplorable, and many were unable to attend church or school for want of clothes [29].

In 1866 the coloured congregation of Wesleyans at Swellendam "came over in a body, with their teacher, to the Church," and three years later 82 of them were admitted to confirmation [30].

From Somerset West to Plettenburg Bay there was now (1869) "not a Dissenting Chapel in any" of the villages. The London Missionary Society had several Missions in the country, but the Dutch and the English Church, with the single exception of a Roman Catholic chapel at George, divided "the population along the whole coast line." So wrote Bishop Gray from Knysna in 1869. When he first knew this place there was no English church within 300 miles of it. The nearest clergyman was at George, 60 miles distant, and separated by several deep rivers, impassable at times. "The ordinary Sunday occupation was bowls, and drinking and dancing." "Now," the Bishop could say, "nearly everybody goes to church, and the whole state of things is changed. God be praised, there has been a marvellous alteration for the better" [31].

The above may be taken as a specimen of what had been wrought throughout the diocese during Bishop Gray's episcopate now drawing to a close.

In 1872 he reported: "At nearly every place I have found the work in a healthy state, and advancing. The Church is growing in the confidence and respect of the country" [32]. The confirmations held in this year were attended by some candidates who walked from 30 to 60 miles in all; and at Beaufort three Kaffirs who had gone to the Diamond Fields "came back all the distance, 350 miles, to be confirmed where they had been baptized," returning again after the service [33]. This visitation of 1872 occupied over eleven weeks, "amidst great discomforts, and much trial and labour," and after a recovery from a "dangerous illness" contracted during yet greater hardships in Namaqualand in the previous year. At the end of the journey, moved by the sight of the finest sunset he had yet beheld in Africa, the Bishop wrote: "This evening seemed to me almost a prophecy of work done in that dark land, and the sun of my life setting; would that it had been done better!" [34].

Neither forebodings nor weariness, however, stayed plans of work, and having "travelled six months out of the last nine," he arranged for a further visitation of his diocese as soon as the winter rains of 1872 were over [35].

But a better journey lay before him. In August he had a fall from his horse, and after three weeks' illness, during which "his one craving . . . had been rest," he passed to his rest on Sunday, September 1.

Two days later the church and burial-ground at Claremont were thronged by "all classes, ranks, and denominations," waiting "to do honour to his memory," and "representatives of the Dutch Reformed, the Congregational, the Wesleyan, the Roman and other Christian

communities, stood in affectionate and respectful sorrow at his grave, in acknowledgment of his fervent and large-hearted Christian love towards all of them"* [36].

"His funeral was a marvellous sight" (wrote Archdeacon Badnall), "just what one would have wished for a man who never thought of his own glory—a thing to live in one's memory for ever. All South Africa will feel his death . . . as I believe it never felt anyone's death before. I should suppose a larger crowd was hardly ever assembled round any grave; absolutely never a larger number of genuine mourners. The dear Bishop's old black man-servant standing weeping at the foot of the grave was as significant a token as any of the work of his life" [37].

In the Society's opinion, "the greatness and completeness" of the work of Bishop Gray, who was "the foremost Prelate in the British Colonies" "can hardly be over-estimated."

At his consecration in 1847 there was in South Africa "no Church organisation. Fourteen isolated clergymen ministered to scattered congregations." In the quarter of a century which had elapsed "a vast Ecclesiastical Province" had been created,† containing five dioceses complete with Synodical, Parochial and Missionary organisations, administered by [over] 127 clergymen, besides lay teachers. In all there were now six dioceses in South Africa. "For those great talents . . . the use of which was so long granted to the Church," the Society recorded its thankfulness to God, adding that Bishop Gray's

"single-minded devotion of himself and his substance to the work of God, his eminent administrative ability, his zeal, which never flagged, his considerate tenderness in dealing with others, his undaunted courage in grappling with unexpected obstacles in the defence and confirmation of the Gospel, will live in the records of the African Church as the qualities of her founder, and will secure for him a place in history as one of the most distinguished in that band of Missionary Bishops by whose labours in this generation the borders of the Church have been so widely extended" [38].

As a further token of its regard the Society raised a sum of £600, which with £1,000 contributed in the diocese was there invested in 1876 as the "Bishop Gray Memorial Clergy Endowment Fund" [39].

The Clergy and laity of the Diocese of Capetown (with the consent of the Bishops of the Province of South Africa) delegated the choice of a successor to Bishop Gray to the Archbishop of Canterbury, the Bishop of Edinburgh (formerly Bishop of Grahamstown) and the Secretary of the Society; and the Rev. W. W. Jones was elected to the office. Previous to his consecration, which took place in Westminster Abbey on May 17, 1874, a document was drawn up (and afterwards published) explaining the sense in which he took the oath which is required by the English Ordinal to be administered on the consecration of a Bishop, but is ill adapted to the circumstances of a Colonial Metropolitan [40].

On his arrival in his diocese he found "only one prevailing wish . . . to work heartily and harmoniously" with him. He was publicly welcomed at a luncheon, and among those present to shake hands with him and to wish him God-speed were "numbers of Nonconformists and nearly all the ministers of the Dutch Reformed Church and of the Dissenting bodies" [41].

* A similar mark of respect was shown at Mrs. Gray's funeral in 1871 [30a].

† The first Provincial Synod for the Province of South Africa met in 1870.

From personal inspection the Bishop was "convinced that the Church" had "gained," and was "daily gaining a powerful hold upon men's minds and hearts." And he was much struck with "the thorough work" which was being done in some of the Missions.

Thus at the Paarl, said he :

"I confirmed no less than fifty-four persons, whose attention and reverence of manner were very remarkable. In these congregations there is a regular parochial machinery, churchwardens, sidesmen, schoolmaster or mistress, harmonium player, &c., all coloured people—indeed, in most cases, the clergyman and his family are the only white people in the Church. The same may be said of Abbotsdale, where the only place of worship is a miserable old barn . . . the people seem thoroughly in earnest, and are most forward in contributing week by week their little sums towards the erection of a good and suitable Church.

"One sign of progress, again, is the large number of candidates presented to me for Confirmation. During the short time I have been here, I have confirmed exactly 800 persons; certainly the larger proportion of them being coloured people. I have noticed almost uniformly among the candidates (though I regret to say not among the congregation, many of whom are not of our own Church) a very great amount of reverence and an earnestness of manner which seem to indicate plainly the pains which had been taken in their preparation" [42].

Another mark of the progress in South Africa was "the revolution in public opinion as regards the action of the Church." The first representative Synod (held under Bishop Gray in 1857) met after a severe conflict of opinion, and under a storm of obloquy [43]; that to which Bishop Jones was called to preside in 1875 dispersed amid general approval and good-will.

"It is most gratifying" (the latter wrote), "and I cannot but be very thankful to Almighty God that He seems really now to have drawn men's hearts together so that we are, I think I may safely say, a thoroughly united Diocese. . . . The session lasted through nearly 3 weeks, and during the whole of that time, I am speaking the strict truth when I say that not one hard or angry or factious word was spoken by any member of the Synod. I never, I think, felt so much cause for thankfulness as in the result of the Synod.* During the course of it we had a large crowded public meeting, the Governor in the chair, to take steps to organize a fund for the better payment of the clergy. It was very enthusiastic, and already about £6,000 has been promised" [L., Aug. 9, 1875 [44].]

A year later the Rev. J. MAYNARD of Worcester reported: "The Church is progressing throughout the length and breadth of the colony, and in fact throughout the whole of South Africa. Evidence of this is seen almost everywhere" [45]. The older parishes in the western division of the colony were now "firmly consolidated," and amid the schemes set on foot by the Clergy were to be noticed the counterparts of the organisations of well-worked parishes at home. Church building and Church extension were the rule and not the exception [46].

The Mission to the Malays at Papendorp, a suburb of Capetown, under the Rev. Dr. M. J. ARNOLD, had been "greatly blessed"; the

* In 1884 the vote of the laity of the Synod saved the clergy from the necessity of having to veto a resolution which advocated the alteration of the Provincial Constitution in such a way as to bind the Church of South Africa "to accept all decisions, past and future, as obligatory upon her tribunals, of a Court in England which has been attached to the Church at home purely as an accident of her established condition, and which is almost universally felt to be a most unsatisfactory body for deciding what is and what is not lawful in the Church at home; and this more especially since the Grahamstown Judgment declared the decisions of this Court to be part and parcel of the standards of the Church's faith and doctrine." [L., Bishop of Capetown, Jan. 2, 1885 [44a].]

village once "a disgrace to any land" was now to be "scarcely recognised as the same" [47]. As yet, however, "not many conversions" had been made among the Mohammedans—of whom there were about 5,000 in the diocese—though many of them were "inquiring anxiously after Christian truth."

In some parts the opposition of the Dutch farmers was still "one of the greatest hindrances to the conversion of the coloured people" [48]; but nevertheless during the next ten years the coloured inhabitants were seen to be "pressing into the Church by hundreds" [49].

At Zuurbraak, a village which had been only occasionally visited by a Missionary (the Rev. F. D. EDWARDS), a Mission was organised by the Rev. W. SCHIERHOUT in September 1883. The coloured people, though "miserably poor," erected the principal part of a school-chapel with their own hands, and a year later the Bishop confirmed there no fewer than 172 persons, mostly adults, all but six of whom communicated on the next morning. Many had come a great distance, and their "attention and reverence . . . was quite remarkable" [50].

So far from the Church's work in the diocese being, "as many in England believe, a work among the settled English population," its strength "is among the poor coloured people." Thus, out of 1,300 candidates confirmed in 1886 "at least 1,000" belonged to coloured races [51]. This branch of the work continues to advance [52].

Excepting Capetown and its suburbs, the Western division is "essentially the Dutch end of the colony" [53], and the Bishop has placed it on record that "except in a very few favoured spots," the diocese owes "everything to the Society."

"If it had not been for the help thus extended to us" (he wrote in 1881) "we could have done simply nothing in the work of Heathen Missions, and very large numbers of our own fellow-countrymen, whether scattered about in isolated spots, or settled in small villages among an overwhelming number of Europeans of Dutch extraction and of coloured people, would have been absolutely and entirely deprived of our Church's administrations: for do what they would, this handful of English Churchpeople could not possibly have maintained a clergyman to visit them even occasionally, while the funds raised by the late Bishop and myself in England could have done next to nothing in furnishing this enormous diocese with the means of grace. . . . Still each year the amount contributed by the people increases, and each year we hope to carry on our work with a diminished grant from the Society" [54].

1892-1900.

In 1895 the Society felt that the time had come when its annual grants to the diocese must be *regularly* reduced.* This policy, which is absolutely necessary if aid is to be extended to more necessitous regions, led to the introduction of a thoroughly organised system in the diocese, whereby all, to the very poorest, may be induced to give of their means to the Church's support, and within three years there was a distinct development of the missionary spirit in the various parts of the diocese; the richer parishes exerted themselves freely on behalf of the work as a whole, a Dock Mission, doing invaluable work among the sailors and immigrants at Capetown, was founded (in 1897), Parochial Missionary Associations increased, and the result was a considerable amount of pecuniary help given

* Reductions had begun some twenty years earlier.

to other dioceses in the Province or elsewhere, as well as to the Missionary Societies at home [55]. While gradually withdrawing its annual grant the Society gave special help to the diocese in 1897-98 for the erection or enlargement of churches and educational institutions (including the Diocesan College, Rondebosch) [p. 783*b*], also for the maintenance of St. Mark's College, George [p. 783*a*]. The aid to the Colleges was of special value, as in the education of their middle and upper classes Churchmen were at a tremendous disadvantage, obtaining little or no assistance from public funds, while compelled to contribute their share towards the maintenance of institutions to whose methods they object on principle [56].

Another special object aided by the Society (1899) was the provision of spiritual ministrations for the people at Walfish Bay* and the English guano diggers at Cape Cross, some hundreds of miles away. These places do not strictly come within the limits of Capetown Diocese, but can be conveniently visited from those parts only. The visits of the Clergy and of the Coadjutor Bishop are of the utmost value and are welcomed [57].

Some of the "parishes" in the diocese are still of enormous size—Malmesbury, for instance, being as large as Yorkshire. On a recent Easter Day one clergyman conducted seven services in Malmesbury district, commencing with a celebration of the Holy Communion in Abbotsdale Church, combined with a special service held in the cemetery, where the people, after the prayer for the Church Militant, marched in procession, singing hymns, a wonderfully impressive testimony to the Christian belief in the doctrine of the Resurrection. The service (which had been sanctioned by the Bishop) was in the Dutch language throughout, the congregation being coloured people [58].

For many years almost all the S.P.G. clergy in Capetown Diocese have been working largely among the heathen or converts from heathenism. There has been a great ingathering of coloured converts into the Church at such places as Capetown and Malmesbury, and in the whole district between Swellendam and Mossel Bay [59]. The prejudice of the whites against coloured people is very strong in the Colony, "and exhibits itself in various ways, and at times in a most unreasonable and unchristian-like fashion," but it is significant that in the year this was reported (1894), while the white population of Prince Alfred's Hamlet (Ceres) all belonged to the Dutch Reformed Church, the mixed population of 150 persons, representing Bushmen, Hottentots, Fingoes, and Kaffirs, nearly all belonged to the Anglican Church.

The increase of the Church's work among the coloured people in the above districts is almost startling. Of five hundred people confirmed in one district in 1900, all but fifty were coloured people [60].

During a Confirmation at Barrydale in 1892 an old coloured woman came forward, having walked for three days "rather than that she should lose God's heavenly gift." Her aged husband had previously been confirmed, and as the Bishop left the next morning he saw them trudging their sixty miles back. "People," he said, "sometimes question the reality of the faith and goodness of our converts. Such instances

* Walfish Bay was annexed to Cape Colony in 1884.

as these, and they are not rare, are the best answer that we can give."*

Zuurbraak was for many years a station of the London Missionary Society, but that Society desiring to relinquish it, the Dutch Reformed Church took over the Mission without asking the consent of the people, and much to the dissatisfaction of a large proportion of them. The Dutch Reformed Church, however, placed a Missionary there, and by agreement with the London Missionary Society took over the church, the school, and the Missionary's house. The opposition to this arrangement steadily increased, and again and again application was made to the Anglican Church to take over the dissentients, to send a Missionary to establish a school, and to provide Church privileges for them. Several times the Bishop declined to intervene, and tried to point out to them that his entrance on the station would only increase existing differences. At last the movement became so strong, and the feeling so determined, that he informed a deputation that, if they could show that they represented a majority of the inhabitants, he would give their petition consideration. The result proved that the movement was approved of by persons representing 900 out of a total population of 1,100. Such a petition could not be ignored, and therefore the present Mission was established, the Dutch Reformed minister of Swellendam, in whose parish Zuurbraak lies, acknowledging that under the circumstances we could not have acted otherwise [60a].

In Capetown Archdeacon Lightfoot's congregation contains representatives of nearly every tribe south of the equator, including even descendants of the old Mohammedans. There are still some 10,000 Mohammedans in or near Capetown, and converts are won from them by appeals less to the intellect than to the heart; but such conversions are rare [61].

According to the last census there are still as many heathen and Mohammedans in *Cape Colony* as there are Christians.

Here, as well as in many other parts, "not only has the work of discovery" to be done "to bring the light of the Gospel to the heathen," but "we have also the work of recovery, to bring back to the Church and to a care for religion those who once enjoyed the privileges of the Church in this country, but have now lost them almost altogether." And this, said the Archbishop of Capetown in 1897, is what the Society is helping our Bishops all over the world to do [62].

In contrasting the state of the Church in South Africa at the time of Bishop Gray's consecration (1847) and fifty years after, the Archbishop said he did this "specially in connection with the Society, because

"it is the Society for the Propagation of the Gospel that has from first to last been the fostering mother of our Church in South Africa. We have had, as everyone knows, a hard battle to fight. We have had a good many great principles to contend for. We have had a struggle from time to time in which we have been

* The coloured people in Capetown Diocese receive as wages about 10s. a month and a little meat and a few mealies, "not enough to feed their families." And yet their contributions towards the Church amount to 10s. a head per annum [60a].

compelled to engage much against our will. But in all this, as well as in the direct teaching of the Gospel of Christ, and in bringing home the privileges of the Church to those who are our own fellow-countrymen and to the natives of South Africa, we have throughout had the great assistance always ready at our back of the S.P.G. We can never be too thankful for what that Society has done for us."

During the period the one diocese of Capetown had become ten, but even now (after nine dioceses had been taken away from it) it was as large as the whole of Great Britain [63].

The burden of this charge, combined with the many anxieties connected with the office of Metropolitan, rendered further relief necessary, but as the diocese did not readily lend itself geographically to division, and the appointment of a Coadjutor-Bishop seemed the most obvious way of meeting the difficulty, the Society contributed * to the increase of the Bishopric Endowment Fund, and the Rev. Canon A. G. S. Gibson, an ardent Missionary in Kaffraria, was selected for the office, with which the incumbency of Claremont was temporarily associated. His consecration, which took place in Capetown Cathedral on St. Michael and All Angels' Day, September 29, 1894, was the occasion of the visit of six of the Bishops of the Province, and the holding of an Episcopal Synod, which recorded its judgment that the "right and proper title of the Metropolitan of this Province is Archbishop," but the formal adoption and promulgation of the title was postponed until the meeting of the Lambeth Conference in 1897 [64].

The assistance of Bishop Gibson has proved of the greatest service to the diocese as well as to the Archbishop, and within fourteen months of his consecration every parish and Mission in the diocese was visited, and over 3,000 persons were confirmed [65].

Some valuable and practical work affecting the whole Church in South Africa resulted from the meeting of the Provincial Synod at Capetown in 1898. The marriage law of the Church was brought into strict conformity with that of the Mother Church, a Provincial Board of Missions was established, a new canon upon the formation of parishes was adopted, the functions of Archdeacons were canonically defined, and it was determined to make an effort to provide free education for the children of the Clergy. The subjects of Education, Temperance, and Purity were fully discussed, and, lastly, a matter closely concerning the constitutional position of the South African Church was brought to an issue by the decision to accept the Consultative Body agreed to by the Lambeth Conference of 1897 as a Council by whose advice the final ecclesiastical tribunals of the Province should be bound to regulate their judgments in cases of faith and doctrine, until a Central Tribunal of Appeal for the whole Anglican communion shall be constituted [66].

In view of the great needs of the Church in South Africa for temporary relief during the Boer War, the Society in 1900 suspended the reduction of its annual grant to Capetown Diocese and placed

* £500 in 1893.

about £6,000* at the disposal of the Archbishop of Capetown for apportionment to the several dioceses affected—a measure which evoked “intense gratitude” from clergy and laity alike.

The Society also promised that in the distribution of the funds raised during its Bicentenary year the future needs and development of the Church in South Africa should be considered in the most sympathetic spirit.†

In the great field stretching from Capetown right up to the Zambesi, where the planting of the Church has been wholly or mainly the work of the Society, there will be glorious opportunities for the South African Church under the new order of things resulting from the war and the restoration of peace [67].

At the Society’s Bicentenary Festival at Capetown in 1900,‡ Sir Alfred Milner, who presided at the great public meeting, described the Society as “a great, world-wide, potent religious agency,” which “year after year had carried on its great, ever-widening, unobtrusive, penetrating work,” going “steadily on its course, not interfering with others: a generous fellow-labourer, not a niggardly rival.” South Africa, “one of the widest and most fruitful fields of its labours,” owed it a special debt “for its generous foresight in making provision for the sufferings of the Church during the war.”

Speaking (at the same meeting) as permanent head of the Natives Affairs Department, Mr. Stanford dealt with the question as to whether Missions are “worth while,” and he answered it by saying, “From my personal experience I have found Christian work amongst the natives to be good,” and by bearing testimony to the faithfulness and loyalty and trustworthiness of the Christian natives.§

The result of the meeting was to arouse great public interest in Mission-work generally, and in the Society in particular [68].

Notwithstanding the troubled condition of the country, the number of people confirmed in the diocese was larger than in any previous year except 1895 [69].

(For Statistical Summary see p. 382.)

* £3,000 by a special vote, and the remainder by means of a special fund opened.

† In recognition of the prior claims of the Society’s Bicentenary fund, and relying on the Society’s promise, the South African Bishops in Synod (August 1900) rejected a proposal for a separate appeal in England specially in aid of the South African dioceses, and in May 1901 the Society voted an additional sum of £36,500 for South Africa. £30,000 of this was taken from the Bicentenary Fund, and is to be distributed according to a scheme to be submitted to the Society by the Archbishop of Capetown [67*a*].

‡ Held on the Feast of St. Peter, the Church’s own birthday in South Africa.

§ Though not himself a member of the Church of England, Mr. Stanford has “helped very largely in the establishment of the Church of England Missions” [66*b*].

CHAPTER XXXVIII.

*CAPE COLONY—THE EASTERN DIVISION (up to the Kei River)—
(continued).*

For an account of this part of the colony previous to the formation of the Diocese of Grahamstown (1853) reference must be had to Chapter XXXVI. [pp. 268-84]; but it may be of assistance to recapitulate here that between December 1819 (when it made its representation to Government [p. 269]) and the year 1846 the Society contributed to the erection of Churches at Grahamstown in 1821, Port Elizabeth in 1824-31, and Fort Beaufort in 1839, and to the support of clergymen at Bathurst (1830-2), Graaff Reinet (1845-53, &c.), Uitenhage (1846-53, &c.) and Fort Beaufort (1846-53, &c.); that on the inclusion of the eastern division of the colony in the Diocese of Capetown in 1847 it contained seven clergymen and six churches; that in 1848 it was first visited by Bishop Gray, who, after organising and extending work among the colonists, interviewed the Kaffir Chiefs and formed plans for the establishment of Missions among their people; that special work among the Kaffirs was begun at Southwell in 1848 by Mr. H. Waters; but that in the main the execution of those plans was delayed by the outbreak of the Kaffir War.

BETWEEN 1847 and 1853 five other stations were occupied by the Society, viz. Grahamstown (Rev. N. J. MERRIMAN, 1848); Colesberg (Rev. Dr. C. E. H. ORPEN, 1848); Somerset (Rev. E. PAIN, 1849); Post Retief (Rev. J. WILLSON, 1849); Cradock (Rev. — NIVEN, 1850, and Rev. S. GRAY, 1851) [1].

In 1854—the year of Bishop Armstrong's arrival [see p. 284]—there were sixteen clergymen at work in the diocese, but the number of churches was still only six [2]. In October of that year the Rev. E. Clayton, with Mr. Garde, a catechist, and Mr. Hewitson, an interpreter, were sent to open a Mission among Umhalla's tribe—the Tslambie branch of the Amaxosa Kaffirs. In the recent war Umhalla did not take up arms against the English, and he now willingly granted a site for the Mission about a mile from his village, opposite the abandoned military post of Fort Waterloo,* the materials of which were converted into a "house of the Lord," the foundations of the building being laid on St. Luke's Day, October 18, 1854. In December

* The station was removed in 1857 to "Nowlands," on the River Kahoan, about 15 miles from this position.

Mr. Clayton returned to Grahamstown, and in January 1855 Bishop Armstrong visited the station and formally introduced the Rev. — Harding and the Rev. W. Greenstock to Umhalla as the Missionaries promised to him and his people by Bishop Gray in 1850. The old chief replied

“ that he received with thankfulness this Mission as the redemption of the promise made to him ; he would show his thankfulness by receiving them and protecting them and making his people attend the Mission and send their children to school. He had always come on Sundays to the Station himself since it was begun, and he would continue to do so ; and he was very glad that the Mission was so authorized, as he would now know whom to send to, to set to right anything that might go wrong at the Station ; and he and his people preferred Missionaries to soldiers, as they believed them to be their friends.”

The Te Deum was then sung, and the day closed with the Evening Service, chorally performed, the Kaffirs seeming much impressed [3].

While the foundations of this Mission were being laid, the Governor of the Colony, Sir George Grey, who had 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 in December 1854 he called upon the Church to aid him in the enterprise. In his judgment “ the threatening aspect of things ” on the frontier and the certainty that England would find it difficult, while engaged in a European war, to send a large body of troops to the Cape, rendered it “ imperative on him to take immediate measures for warding off fresh rebellions . . . by the only means ” which he believed would be “ successful ”—that is, by aiding the establishment of Missionary educational and industrial institutions among the native races in and beyond the colony [a policy urged on the Government by Bishop Gray four years before in the case of Natal]. The undertaking involved on the part of Government an annual expenditure of £45,000, of which the colony could not supply more than one-fifth. For the remainder Sir George Grey determined to draw upon the Imperial Treasury as might be required.

“ He is fully aware ” (wrote Bishop Gray, 23 Dec., 1854) “ that this is a bold step, and that it will raise a clamour, but the absolute necessity of the case, and the certainty that there will be war without it, lead him to believe that the Government will hesitate before they refuse to pay, for a few years, the cost of a single regiment, in attempts to civilize permanently races which have already cost us so vast an amount of blood and treasure,—whose spirit is far from broken,—and whom it seems almost impossible to subdue by the power of the sword.

“ Now Sir G. Grey has asked me to write to the Bishop of Grahamstown and to the Church at home, to inquire what assistance and co-operation he may look for on the part of the Church in carrying out his designs. His words to me were :— ‘ The Church has now an opportunity of retrieving her character, of recovering lost ground. She will greatly embarrass my Government, if she does not rise up to her duty ’ ” [4].

The Clergy of Grahamstown Diocese “ felt the crisis to be so momentous to the whole interests of the Church and that the Church of England was altogether so completely put upon her trial before the whole colony ” that they unanimously assented to their Bishop pledging

the Church. to undertake in 1855 an extension of the station at Umhalla's (St. Luke's) and the establishment of four new Missions among (1, 2) the tribes of the great Chiefs Krelî (across the Kei) and Sandili ("the greatest Chief of the British Kafirs, and the head of the late league" against the English); (3) the Fingoes at Keiskamma Hoek; and (4) the Kaffirs in the native location, close to Grahamstown. But for this undertaking the Government grants would probably have been wholly absorbed by other religious bodies, who had already obtained their proportion, and the Church would have "lost for ever Mission ground," and in such a case would have been unable to "keep her ground many years as a mere Church of the English." As it was it seemed "very remarkable" and "Providential" that after all her delay "the tribes of the greatest" and "most influential chiefs" should still be open to the Church, there being at that time no Mission whatever in their territories. In the words of Bishop Gray: "*Now, then, is our time, or never. S.P.G. ought for the next few years to back up the Bishop of Grahamstown more largely than any other bishop. The work will be done in ten years by us or by others, and Government will pay at least three parts of the expence.*"

In March 1855 Bishop Armstrong visited the chiefs Sandili and Krelî, who received him with "such kind greetings and . . . offers of protection" to the Missionaries as filled him with "hope and joy." Following this "the good news came that the Society itself—showing a generous ardour in the cause," made the necessary grant of £1,500. Next, "Missionaries sprung up, or rather were quickly given . . . and went forth gladly into the wilderness" [5]. Visiting three out of the four* stations early in 1856, the Bishop found good progress being made at St. Luke's (under the Rev. J. Hardie and Rev. W. Greenstock), Sandili's station [St. John's] (under the Rev. J. T. W. Allen), and Keiskamma Hoek [St. Matthew's] (under the Reverend H. B. Smith).

"We may well go on our way rejoicing" (he wrote) "when we find that, with the exception of the Kafir School here" [Grahamstown] " (which we trust is just about to commence), we have been enabled to fulfil our pledge, and a large body of persons, whether Clergy or Catechists, whom we knew not of when the pledge was made, are now actually dwellers among the Heathen. The Church at home . . . may well rejoice with us over her timely and warm response" [6].

Sir George Grey's plans for dealing with the native tribes were "received by the Colonists with one shout of acclamation" and approved of by the Home Government, and the Society in April 1856 made provision for four additional Missionaries, but the premature death of Bishop Armstrong (on May 16) from "over work and over anxiety" was "a heavy loss" to the cause and indeed "to all South Africa" [7].

The affairs of the diocese were, however, left "in a healthy and satisfactory condition," excepting at Uitenhage, where the Rev. P. W. Copeman, who had been inhibited, was acting in defiance of Episcopal authority, his conduct drawing forth the formal disapproval of all his brother clergy. Though the Missions in the Eastern Province were "quite in their infancy" and the posts "not half occupied,"

* The work at Krelî's station and the other Transkeian Missions is noticed in the next chapter, pp. 305-16.

all promised well, Bishop Gray reported after a visitation in 1856, which to him was "the most satisfactory" he had yet undertaken [8].

According to the Rev. J. Hardie [L., Oct. 30 1856], amidst all the readiness of the Kaffirs "to hear, and even to be instructed in the Articles of the Christian Faith," there were as yet, however, "no signs of a genuine belief."

"The religious sense is so thoroughly dead in the Kafir" (he said) "that nothing short of God's grace can revive it. We Missionaries of this generation must be grateful if we are permitted to sow the seed of Life broad-cast over the dark field of Heathendom. Our stewardship will probably be closed before the gathering-in of the harvest. . . . Humanly speaking their the [Kafirs'] conquest or their civilization must precede their conversion in any large measure. Their abominable rites, and their nationality, are so thoroughly intermingled that they cannot be separated. To abolish the one we must break up the other by arms or arts."

Already several of the Amaxosa tribes—Kreli's, Sandili's, Umhala's, and Pato's—were becoming broken up and dispersed by the results of their extraordinary infatuation of killing their cattle and throwing away their seed-corn. [See pp. 307-8.]

And since the war of 1853 a great development of the country had taken place, and "a new province" was "rapidly rising into life and taking shape under the wise policy of Sir George Grey." English immigrants had been flowing in, and a German element was about to be introduced by the location of 6,000 disbanded Legionaries mostly on the frontier. These with some 67,000 natives constituted "a mixed multitude of all races, colours, and habits," which would "require the tenderest hand and the wisest head to bring and to keep within the true fold," and Archdeacon Hardie pleaded specially for spiritual ministrations for the Germans, lest they should sink to the level of the godless people among whom their lot was cast [9].

Two years later the Rev. E. T. Green reported from the Queens-town district:—

"We want Missionaries among the whites as much as among the blacks. There is as complete heathenism within the Colony as without it. The conversion too of these heathen of our own blood is as difficult as that of the Kafirs. . . . There is a strong sympathy at present with the dark-coloured heathen. . . . The white heathen . . . is not so much thought of, although to raise and enlighten him is to benefit in the greatest degree the blacks dwelling with and around him. In fact Missionaries among the blacks labour in vain (humanly speaking) when most of the whites with whom their pupils come in contact are less Christian than themselves" [10].

During the next two years the colonial population continued to spread, and the new Bishop, Dr. Cotterill (cons. 1856) represented to the Society in 1860 that in the previous twelve months a surprising change had taken place in this respect; "the country which before was filled with savages" being now (with the exception of the Mission Stations and the Crown Reserves) "subdivided into farms occupied chiefly by English." In all directions farmhouses were to be seen instead of Kaffir kraals, and the country was "again becoming filled with life" [11].

The Society has continued to assist in providing ministrations for the colonists, its grant for this purpose averaging £462 per annum during the thirty years 1862-92 (see p. 304a) [12].

Among the natives its work has been on a more extensive scale, embracing Missions in country and town, combined with educational and industrial institutions, translations, and the training of native teachers.

The murder of the Rev. J. Willson by Kaffirs on Sunday, February 28, 1858, while walking from East London to Fort Pato, was an exception to the treatment which the Missionaries generally received from the natives, and in this instance it was thought that Mr. Willson might not have been recognised as a clergyman. Three Kaffirs were convicted of the crime, but while awaiting execution in King William's Town gaol they were at their own request baptized by the Rev. W. Greenstock (who had ministered to them during their detention at East London previous to the trial). This act brought Mr. Greenstock under the displeasure of the authorities, who considered it to have deprived them of the hope of obtaining a confession from the men, as to whose guilt they were not fully satisfied. The men would now think themselves absolved, and confess to nothing. It was generally supposed that they must have told Mr. Greenstock the truth, and many felt that if they had really been guilty he would not have baptized them. The result was that the sentence of death was commuted into one of imprisonment during the High Commissioner's pleasure [13].

Of the country Missions the most progressive has been that of St. Matthew, Keiskamma Hoek. In 1857 there were no native Christians in the Mission; the Fingoes were unwilling to entrust their little ones to the Missionary, and the school was represented by "a few wild and half-naked children, learning the first elements of instruction." The Rev. W. Greenstock took charge of the Mission in February 1859, and in the next year the Bishop of Grahamstown submitted to H.R.H. Prince Alfred (who was visiting South Africa) "essays on the natural history of this country and on the sea, in prose and verse," written by the boys of the Mission Boarding School. "I can hardly suppose," wrote the Bishop, "that any country within her Majesty's dominions would produce from boys of the same age more remarkable specimens of original and vigorous thought," and then he gives the following "Ode on the Stars," written by one of the boys in Kaffir and translated by Mr. Greenstock:—

" It is high day, evening is drawing on ;
 The shades of evening will soon be commencing ;
 The sun is yet in the sky ;
 His beams in all the sky :
 The light of the moon and the stars
 Appears not, it is hidden ;
 But now the sun nears the west,
 The shadows of the trees are going to shoot forth :
 Now ye are about to govern,
 Ye numerous beautiful stars !
 Unocela-izapolo (Venus) is about to come forth,
 He is like an angel
 To walk before the Lord ;
 When it is dusk,
 Shining kazi, kazi, kazi, kazi (sparkling brilliantly)
 On the side of the west,
 Appearing beautiful
 At the milking time."

“ Considerable progress ” had also been made in some industrial pursuits, and in 1862 the Bishop wrote :—

“ It would be difficult for me to give within moderate limits a full account of the work on this very interesting Mission, where God has certainly given an abundant increase. My own personal connexion with the Mission may incline me to view all belonging to it in a favourable light ; but I certainly cannot remember any of the most flourishing Missions of South India, in which I witnessed such satisfactory proofs of the power of the Gospel and of the grace of God, as St. Matthew’s exhibits. . . .

“ The number of natives resident on the station-ground here is not large ; they consist of a few Christian families, and some widows and others, who have found on the Mission a refuge from the persecution of their heathen friends. By far the greater number of the Christians are scattered over the district, and live in the midst of a large heathen population. The Rev. W. Greenstock is assisted by a catechist, Mr. Taberer, who has the charge of the station-school. A matron, Mrs. Sedgely, has general charge of the girls and younger boys. There are three out-schools, which are visited occasionally during the week. But the most satisfactory part of the organization of this Mission, is the voluntary and unpaid agency of Native Christians. Five natives—one on the Station itself, the rest at different kraals in the district—are ‘ fellow-helpers ’ of the Missionary, under his direction and superintendence. They have prayers during the week, and on Sundays at houses, when there is no Service at St. Matthew’s, and they speak to the people : heathens, as well as the Christians who live at those places, attend. Once in the month they all meet the Missionary, to talk over all questions connected with the work. In all cases of discipline, or of special importance, they are consulted. On several occasions during my late visits to St. Matthew’s, I met them together ; and their seriousness, good sense, and Christian feeling impressed me much. . . .

“ I would only remark in conclusion, with regard to this Mission, that in it, more than in any other Mission with which I am acquainted, there are the elements of a self-supporting Church. If the English should abandon the country next year, and heathen chiefs should endeavour to exterminate Christianity from the land, I believe that the Native Church of St. Matthew’s would be found, by God’s grace, as prepared for the trial as were many Churches, amongst people as rude and illiterate, in the early ages of Christianity ” [14].

During the Indian Famine in 1862 the natives at St. Matthew’s—heathen and Christian—came forward with an offering of £8 towards the relief of the sufferers [15]. In this year the ministrations of the Church were extended to the British German Legion, who were chiefly settled in that district, and their “ chief want ”—the administration of the Holy Communion, the lack of which since leaving their fatherland had caused them “ great . . . sorrow ”—was supplied by Mr. Greenstock in the chapel at St. Matthew’s in their own language, with the aid of an interpreter [16].

Under the Rev. C. TABERER, who succeeded to the charge of the Mission in 1870, the work has continued to advance. The congregations having outgrown the capacity of the Mission church, the natives in 1875 raised among themselves £400 towards the erection of a larger building, the foundation stone of which was laid during the Annual Missionary Conference of the Diocese in January 1876 [17].

The possibility of developing intelligence and ability out of the rude, ignorant Kaffirs was now strikingly manifest. The land, placed under irrigation, was yielding bountiful crops. Carpenters’ and tin-smiths’ shops were in full work. A boarding school for girls had been added—the only Church one in the colony—and with the exception of Mr. Taberer and his wife (the only Europeans engaged) all the various works were being carried on by natives [18].

A year later the new church was completed, and of the cost (viz. £1,580) £1,000 was contributed on the spot, principally by the natives, the workmanship also being native. Mr. Taberer could also now rejoice in the fact that the first four native deacons of the diocese had all been (partly) trained at St. Matthew's [19]—the first being Paulus Masiza, ordained in 1870, who was reported by the Bishop to have "passed a very creditable examination in Scripture and theology, quite as good an one as many English candidates for Deacon's Orders have passed" [20].

The Mission district of St. Matthew now embraces an area of 1,000 square miles, with a native population of about 9,000. Of these five-sixths are heathen, and the Christians, numbering about 1,500, are dispersed amongst them throughout the whole of the district. With the aid of twelve native catechists, half of whom are unpaid, services are maintained at fifteen out-stations, and once in every month the various congregations assemble for united service at the home station, to the number of about 700. Mr. Taberer rightly regards "a training to honest industry during the earlier years of life" as being both "an efficient aid to Gospel teaching" and as "laying the foundations of the future social advancement and real prosperity of the native races." The trades now taught to the boys include carpentry, tinsmithing, waggon-making, blacksmithing, gardening, printing. In the girls' department the usual branches of household work are taught, such as washing, ironing, sewing, &c. Each department has now a European trade teacher, and the value of the work accomplished is over £2,000 a year [21].

In estimating the value of St. Matthew's Mission consideration should be given to the fact that from time to time converts have migrated to the Transkeian districts, where they have "greatly aided in the evangelization of their heathen countrymen" [22].

Among the town Missions—of which St. Philip's, Grahamstown, may be taken as an instance—good progress has also been made. Work among the Kaffirs in that city was begun in 1857, but owing to "the failure both of funds and of men" it was soon suspended for about two years, when (in 1860) the Mission was revived under the name of St. Philip's by the Rev. W. H. Turpin. The Kaffir population of the town at that time was "in a state of hopeless heathenism." At first the work was carried on in the open air, but before long a large hut was built, and next a school-chapel in which the work could be carried on without interruption. For nearly two years, however, there was no visible change in the people; they attended the services and the schools, but none came forth to make a public confession of Christianity. In June 1862 eighteen converts were baptized, and from that time the work showed many signs of progress.

The Christians began to hold devotional meetings in their huts, and by their efforts among the heathen the congregations were greatly increased. A daughter of the Chief Sandili was (after training at Capetown) appointed a teacher in the Mission in 1865, and in 1867 "a handsome church worthy of any congregation, and the pride and joy of the Kaffirs who attend it," was erected. It is worthy of note, as showing the capacity of the Kaffirs, that in the next year the native choir of the church showed themselves capable of singing choruses from the "Messiah" with great effect [23].

The valuable work done by the Kaffir Training Institution founded in Grahamstown in 1860 is specially noticed on page 785, but it may be said here that the influence of the Institution has extended to all parts of the Colony and beyond [23*a*].

In the Kaffir War of 1878 two of the Society's Mission Stations in the Diocese—St. Peter's, Gwatyu, and St. John's, Cabousie—were destroyed by the rebels. The native clergyman at the latter station had, however, notice from them to withdraw with his family, and no injury was done to life.

In 1880 St. Peter's-on-Indwe had to be abandoned for six weeks; and at Juba, an out-station, all the property belonging to the Christians, together with the chapel, was burnt, the people barely escaping with their lives. Here as elsewhere no native connected with the Mission took any part in the rebellion. Throughout the war in nearly every instance the European Missionaries remained at their posts, and generally the work soon revived [24].

Reviewing the fruits of the Society's work Bishop Merriman, who succeeded Bishop Cotterill in 1871 [25], said in 1881 it seemed to him "impossible to overestimate the value of the Society's aid to . . . South Africa since . . . 1848."

In the Diocese of Grahamstown the six clergy had grown to forty-seven, and he added: "I may truly say that there is not one of them who has not indirectly, and hardly one who has not directly, been aided by the S.P.G."

The £500 annually distributed among the Colonial Clergy would, he trusted, "be gladly surrendered in another generation to aid other poorer and more struggling Churches."

Of "the greatest feature of our work founded and almost entirely maintained by the S.P.G." he wrote:—

"It is enough to say that whereas twenty-five years ago we had not a single Kafir convert, we are now counting our communicants by thousands, that we have a native ministry growing up; and that the foundation is laid of a native ministry fund supported entirely by themselves; which, but for the troubled state of the country would, ere this, have grown into a respectable amount. For the sums which the Kafirs have of themselves freely contributed towards building churches, churches that would not disgrace any European congregation, especially at Newlands and the Keiskamma Hoek, is a plain indication that the natural carelessness of the heathen and the savage, a trait most perceptible in them, can be made to give way before the teaching of the Gospel. . . . I hope there is no need of deprecating the idea that a statement of our progress is in any way a self-glorification. The uppermost feeling on contemplating this great and rapid growth, must be 'What hath God wrought!' And next, through what instrumentality, under His blessing, have we thus been enabled to lengthen our cords and strengthen our stakes? Partly by beneficent Government aid in the days of our infancy, partly by generous private liberality, but mainly through the continuous stream of bounty derived from the S.P.G." [26].

It is due to Bishop Merriman to say that those Missions in the diocese, in the development of which the Society had so largely assisted, owed in a great measure "their existence to his zeal and genius"; and at his death, which occurred from a carriage accident on August 16, 1882, the Society placed this fact on record [27]. Under his successor, Bishop Webb (translated from Ploemfontein in 1883), the work has continued to advance [28].

1892-1900.

In 1892 there were 21,000 native Christians in connection with the Church in the diocese. They considered it a duty to support their native Clergy, and did so heartily, and such a veteran Missionary as the Rev. W. H. Turpin could look forward to the whole land becoming Christian [29].

By 1895 the Society had been enabled to leave its diminishing work among the colonists to local resources and to devote its grant entirely to work among the natives, which was being carried on under peculiar and unprecedented difficulties, arising primarily and chiefly from the success which had attended the past work of the Missions, most of the Clergy petitioning for means to enable them to take advantage of new openings in their various districts.

The natives set an example to the colonists in the way in which they offered of their means, but locusts, drought, caterpillar, and blight had carried away nearly all they had depended upon for their support [30].

Following this came the rinderpest in 1897, which carried off nearly all the cattle in some districts—a terrible calamity, but not an unmixed evil, as the possession of great numbers of cattle was as a rule conducive to idleness, and the men had now to go off in all directions to earn money to provide for their families [31].

Already the influence of the labour market, especially in the mining centres of Kimberley and the Transvaal, and the status given to the natives in the Colony by the Glen Grey Land Act, had been much felt, and Kaffir life was being entirely revolutionised. The Glen Grey Land Bill was passed in order to secure the natives, chiefly in the Glen Grey district (over 2,000 square miles in area), in their existing holdings, and as it carried with it a large amount of self-government the heathen saw that they could not do without the Missionaries and Mission stations, and that the time had now come when Kaffirdom was doomed, and they must all become Christians. But they invariably said that they were “waiting for the call from within them to become Christians” [32].

The call came to some in the Bolotwa district during the drought of 1895, when the headman of the people came to the Missionary saying that all the heathen or red* Kaffirs had met together and had come to the conclusion that they had neglected their duty towards God, and they desired the Missionary to appoint a day for them to come to the church to pray for rain. On the following Sunday crowds pressed into and around the church, the hearts of many were changed, and “siyagqoboka—we are becoming converted,” was frequently heard at the conclusion of service. Three days later came a glorious rain, and singular to say it did not reach a group of Kaffirs who, not

* So called on account of the red ochre which they use to smear over their bodies.

far away, had been trusting to their witch doctor and heathen dances [33]

The event had a great effect on the surrounding heathen, and numbers were drawn to the Church, but their beloved "Umfundisi," the Rev. M. A. Maggs, was not permitted to see its consummation, being removed by death—the result of a carriage accident—on January 9, 1896. When he went to Bolotwa in 1889 the Mission was practically dead; he left it in a state of efficiency, and natives and Europeans testified to the loss to the Church in the district in which he laboured so well.

The death of another Missionary deserves special notice, that of the Rev. J. W. Gawler, a grandson of the notorious Kaffir prophet, Makana. His own Kaffir name was Galada, but he took the surname of his godfather, Colonel Gawler, of the 73rd Regiment. Mr. Gawler, who was ordained deacon in 1885 and priest in 1898, and had attained the position of an honorary Missionary of the Society, died at Cradock of pneumonia on September 8, 1899 [34].

The Native Clergy, though as yet few, are "men of sterling character," while the English Missionaries are remarkable for the simplicity of their lives and their whole-hearted devotion to their work. The diocese (some 75,000 square miles in area) is larger than England and Wales. The work among the natives may be classed under three heads:—

(A) *Mission Stations in native districts under English Clergy supported entirely by the Society:—*

(1) ST. MATTHEW'S, KEISKAMA HOEK.—This is one of the oldest and most vigorous Missions in the diocese. The centre of a large district with many outstations, it has a firm hold upon the native population, and work of an aggressive character is being done among the heathen around [35].

The famous industrial institution has made itself so highly valued that in 1895 a firm of merchants made it practically a gift of £700. Owing to a change of policy on the part of the Government the industrial work had to be reduced in 1896, but the progress in spiritual things in that year was unprecedented, there being more converts from heathenism, more candidates for confirmation, larger congregations, and more openings for new work among the heathen than during any previous year. Bad times and bad seasons did not stop the work of converting the heathen, and the congregation increased so rapidly that in 1898 the shepherding of believers alone would have more than absorbed the energies of the Missionaries, apart from the actual preaching and work among the heathen red Kaffirs.

It is an inspiring sight to see the crowds that attend the central church. On the Day of Humiliation and Prayer appointed by the Government in 1896 (October 15) more than 2,000 people (Christian and heathen) were present, and the service was held under the trees of the adjoining avenue. In receiving the offerings of the people at the outstations, it is the custom for the missionary to sit at a table and for each man to bring up his offering ("if portable"), and if he

likes (which he generally does) to make a speech thereupon. As a rule the women send up their contributions by a man, though occasionally one of them will even make a short oration, but this is not often done, as "Kaffirs will allow no superiority to the women in anything whatever" [36]. One step towards placing women on an equality with men has been the establishment (in 1896-7) of a Normal School at St. Matthew's for training native female teachers.* Such an institution the Government had called upon the Church to provide, and under the scheme adopted the teachers will all be baptized and receive Church teaching and be sent forth to every part of the country; the Church native Mission schools being thus provided with qualified teachers receiving Government aid. The influence of such an institution upon Mission work in the diocese is incalculable. Up to this time the Church had been unable to train the teachers which were required, and the proportion under Church influence and training in comparison with those under Nonconformists was small [37].

(2) ST. LUKE'S, NEWLANDS.—This Mission is suffering somewhat from the fact that the native population is being drawn from the country districts into East London.

(3) MISSIONS IN THE GLEN GREY DISTRICT, VIZ. ST. JOHN THE BAPTIST'S, BOLOTWA [p. 304a], ST. PETER'S ON INDWE, AND ST. ANDREW'S, LADY FRERE.—In this district, where the Government is trying to solve the problem of how best to make provision for the native races and keep them on the soil [see p. 304a], vigorous work is being done from the three Mission stations. In 1897-9 the Society made provision for the erection of churches at Lady Frere (the seat of government), for the English and natives, as well as for native schools in the reserve, and consequently "we have the almost unique instance of a Church which serves equally for the white and coloured population" [38].

(4) ST. MICHAEL'S, HERSCHEL.—"The little one has become a thousand" is, in brief, the story of the Herschel Mission. At its beginning, in 1878, the Church had no work in the district, the first Christmas services were held under the trees, and there was not one communicant other than the Mission staff. In 1896 there were hundreds, some walking from five to fifteen miles to Holy Communion, and during this period there had been over a thousand baptisms. In no other Mission in the diocese was there such a mixture of races—Fingoes, Kaffirs, Basutos, half-castes, and English. Services have to be conducted in four languages, but as the congregations are separate, and for the most part at different stations, there is little or no jealousy between the races. Although rinderpest had robbed the people of their riches and drought of their food, the local offerings in 1898 were greater than in any previous year.

In migrating to the goldfields the people invariably come to the Missionary for letters of commendation to a clergyman, and some of them after their removal have been known to meet on Sundays for service under the guidance of one of the older men.

The Rev. S. W. Cox, who was instrumental in planting the Mission

* To this the Society contributed from the Marriott bequest £2,000 for buildings and £2,000 for endowment. There is also a boys' department [see p. 785a].

and bringing it to this encouraging condition, was in 1898 transferred to another district, but he has recently returned for a time to relieve the Rev. J. H. Bone, who suffered much from the privations due to his isolation during the Boer occupation [39].

(B) *Missions to natives in the large centres of population under English or native Clergy, supported either by the Society or the Diocesan Native Ministry Fund, viz. :*

(1) St. Philip's, Grahamstown ; (2) St. Stephen's, Port Elizabeth ; (3) St. James', Peddie ; (4) St. Peter's, Cradock ; (5) St. John's, East London ; (6) Holy Trinity, Fort Beaufort ; (7) St. Chad, King Williamstown ; (8) St. Barnabas, Port Alfred ; (9) St. James', Graaff-Reinet. The first four of these are under the superintendence of English and the others under that of native Clergy.

Grahamstown is a strong, vigorous centre. St. Philip's includes Fingoes, Hottentots, and half-castes, and the branch stations extend to great distances. The Missions throughout the diocese are deeply indebted to the unwearied zeal of the Rev. W. H. Turpin, who, in addition to his labours at St. Philip's, undertakes for the Bishop the general supervision of Mission-work.

The Kaffir Institution at Grahamstown, under the superintendence of Canon Mullins, is continuing the good and useful work which for a long period of years it has done for the natives in the diocese. Most, if not all, of the native Clergy received their training there.

That the other Missions in this division are so flourishing is due, in a great measure, to the native Clergy, whose work is described as "very good" or "excellent" ; e.g. "Port Alfred is quite an ideal Mission station," while of Fort Beaufort Native Mission the English clergyman there in 1896 said, "the religious life of the members appears to me a *distinct reality*, and in some ways even more so than among the white people of this parish." At Port Elizabeth the sympathy of the English population has been enlisted in the Mission, which includes the coloured Dutch-speaking people.

(C) *Missions to natives in smaller centres under the charge of the parish priest, assisted by native catechists and readers.*

Active work of this nature is being carried on in more than twenty parishes [40].

During the five years, 1895-1900, the Society has contributed towards the support of a Mission among the railway employes in the diocese, an extensive work ably organised and superintended by the Rev. Douglas Ellison [41].

By two events which took place at Grahamstown in 1893 the Church in South Africa realised long-cherished wishes—the dedication (on All Saints' Day) of the chancel and sanctuary of the Cathedral, then described as "the noblest * ecclesiastical edifice in the Colony,"

* The nave or central portion, opened as a church in 1828, was, in December 1834, converted into a temporary military store and a place of refuge for women and children. The tower and spire, the foundation-stone of which was laid in 1860 by the late Duke of Edinburgh, was designed by the late Sir Gilbert Scott, and the chancel was designed by Mr. J. O. Scott, his son.

and the consecration (on November 5) of Dr. W. Smyth as the first Bishop of Lebombo [42].

The resignation of Bishop Webb in 1898 was a loss to the diocese which it is hard to estimate. He was succeeded by the Rev. Canon Cornish, who was consecrated in Capetown Cathedral on St. James' Day, 1899 [43].

In reviewing his ministrations to the native congregations, Bishop Cornish has been chiefly impressed by their "intense reverence and devotion," and he regards the outlook for the future as very hopeful.

During the troubled years of 1899-1900—a period of drought, pestilence, locusts, war, and famine—the Clergy remained at their posts, ministering to their flocks in spite of the Boer invasion. At one time the whole of the north-eastern corner of the diocese was in the hands of the Boers, including the important Missions at Herschel, Indwe St. Peter's, and Lady Frere, and the Clergy east of the Keiskamma River and Winterberg Mountains were cut off from Grahamstown for all practical purposes, the railway from Rossmead Junction to Sterkstroom being closed. The war and the enormous expense in which the loyalists were involved in supporting the refugees greatly hampered the Church. The Christian Kaffirs, as a body, "proved themselves to be far more loyal than many of Her Majesty's white subjects" [44].

The Society's Bicentenary was observed with much enthusiasm in the diocese, six Bishops taking part in the opening services and meeting in Grahamstown on August 24, 1900 [45].

The occasion of the gathering of the Bishops at Grahamstown was a special (Episcopal) Synod of the Province of South Africa, which had been called to consider the question of admitting the Ethiopian body into the Church. The Ethiopian movement is a remarkable one, and has gained a great hold upon the natives in South Africa. The members believe that they are descendants of the Ethiopians, and that they have gradually worked their way through the continent to the south. They hold that many unfulfilled prophecies* in the Old Testament refer to them and their final reception as a people into the Church of Christ. The leader of the movement is James Mata Dwane, the son of a sub-chief of the Amatiinde tribe of Kaffirs, which is settled near King Williamstown. He was born about 1850, and, after training at the Wesleyan College at Heald Town, became a Wesleyan minister in Cape Colony. About 1896 he left the Wesleyans, and with a number of followers, drawn mainly from Wesleyan and Presbyterian native congregations, set up an organisation with the title of the "Ethiopian Church." The movement was regarded as representing the principle of revolt against the tendency to denationalise native converts, and as an attempt by natives to manage and educate the natives themselves.

Desirous of securing for themselves a Scriptural ministry, with valid orders, Dwane went to America to obtain affiliation with the Methodist Episcopal Church there, and was appointed a presiding

* e.g. Ps. lxxviii. 31: "The Morian's Land (i.e. Ethiopia) shall soon stretch out her hands unto God." (See also Ps. lxxvii. 4; Isaiah xlv. 14; Acts viii. 27.)

Elder to rule the Ethiopian body in South Africa, and ordained by the negro "Bishop" Turner as a "Vicar Bishop," and on his return to Africa he himself ordained ministers.

About 1899 Dwane became uneasy about his ecclesiastical position, and, as he was living in Queenstown, he put himself into communication with the Rev. Julius Gordon of that place. He realised now that he was not a Bishop at all, but only a layman, and out of communion with the Church. He sought instruction, and asked that the Church of the Province of South Africa should receive him and his followers, and should give them some kind of corporate entity within its fold. They desired to have their own synods and legislative powers under the Church's protection and regulations. Conferences and interviews followed, and finally, on August 25, 1900, the Episcopal* Synod adopted a scheme for forming the Ethiopians into an order—to be called "the Order of Ethiopia"—within the Church, which shall in each diocese be under the direct control of the Bishop of the diocese.

An agreement to that effect was signed by both parties, and on Sunday, August 26, a service was held in Grahamstown Cathedral, at which Mr. Dwane, after making the baptismal vows and a vow of renunciation of past errors, was formally admitted by the Archbishop of Capetown, in the presence of the Bishops and of his followers and of a large congregation, into the fellowship of the Church. He was then confirmed by the Archbishop on the presentation of the Bishop of Grahamstown, in whose diocese he was living, and, after making a promise of canonical obedience and of conformity to the constitution and regulations of the Province and the several dioceses in which he should work, was admitted Provincial of the new Order of Ethiopia. The service ended with the *Te Deum*. The "Ethiopians" all left quite happy and satisfied with their ecclesiastical position.

On the following morning Mr. Dwane received his first communion (in Bishopsbourne Chapel, at the hands of the Archbishop), and later on was licensed as reader by the Bishop of Grahamstown, by whom he was ordained deacon on December 23, 1900.

It remains now for each Bishop in whose diocese the "Ethiopians" are to deal separately with them—instructing and preparing for confirmation† first the elders and office bearers, and then the adult members, and after that preparing the elders and deacons for ordination. The scheme—some of the provisions of which will need the confirmation of the Provincial Synod—provides for no reception of the members of the Ethiopian community in the mass, but only of the individuals as they shall give proof of real conviction and apprehension of truth.

It is a remarkable fact that this large body of natives with their leaders should have borne patiently and hopefully twelve months' waiting, and that Dwane and his elders should have been content, after a ministry of many years, to be put back into the position of laymen.

* The Bishops of St. John's, Zululand, and St. Helena were unable to attend, but the first-named had been impressed by personal interviews with Mr. Dwane.

† Baptism appears to have been rightly administered.

Before the Boer war in 1899 Dwane claimed to have 10,000 adherents. They were living principally in the Diocese of Grahamstown, some being also in the Dioceses of Capetown and St. John's, and in the Transvaal [46]. In October 1900 the Bishop of Grahamstown, in whose diocese the "Ethiopians" have seventy-four centres, secured the help of the Rev. A. Kettle, of St. John's Diocese, in instructing, selecting and preparing candidates for confirmation and for the diaconate, but Mr. Kettle, while thus engaged, contracted dysentery and died on November 27, 1900 [47].

The Society has expressed its sympathy with the movement, and is being looked to for the necessary help in dealing with it* [48].

(For Statistical Summary see p. 382.)

* £1,500 was voted by the Society for this purpose in May 1901. [See also footnote on p. 296c.]

CHAPTER XXXIX.

CAPE COLONY—KAFFRARIA.

KAFFRARIA, as now generally understood, comprises the North-Eastern portion of the Cape Colony (with Pondoland), extending northwards from the River Kei to Natal, and eastwards from Basutoland to the Indian Ocean. The country was formerly known as "Independent Kaffraria"; but the whole of it is now subject to Colonial rule. The annexed territories are thus grouped: (1) GRIQUALAND EAST; (2) TEMBULAND, comprising Tembuland proper, Bomvanaland, Emigrant Tembuland, and East and West Pondoland; (3) TRANSKER, comprising Fingoland, the Idutywa Reserve, and Gcalekaland; (4) ST. JOHN'S TERRITORY.

Griqualand East was with other unoccupied parts of "Nomansland" ceded to England by Faku, Chief of the Amapondo tribe, in 1862, but it was not actually incorporated with the Cape Colony until 1869. The Griquas are a mixed race—the descendants of Boers and their Hottentot slaves. Early in the nineteenth century they migrated from the Cape and settled along the right bank of the Orange and Vaal rivers. After the cession of 1862 Griqualand East was allotted to one branch of the family under Adam Kok and to some Basutos.

The annexation of Fingoland and the Idutywa Reserve and Nomansland to the Cape Colony was authorized in 1876 and completed in 1879. The Tembus of Tembuland proper gave themselves over to the British Government in 1875-6, as also did the Bomvanos in 1878. In the meantime (1877) the hostility of the Chief Krelu had lost him his country, viz. Gcalekaland, which, with Tembuland, Emigrant Tembuland, and Bomvanaland, were formally proclaimed British territory in 1881 and annexed to the Cape Colony in 1885 when Krelu was at his own request located in Bomvanaland. The Amatshezi, who had been

living in practical independence in Lower Tembuland under their Chief Pali, submitted to Colonial rule in 1886. In the same year the Xesibe country ("Mount Ayliff")—which had long been administered as a dependency of Griqualand East—and in 1887 the Rode Valley (Pondoland) were annexed to the colony. A breach of treaty arrangements by Umkela, formerly the paramount Chief of the Pundos, led in 1878 to a restriction of his rule to East Pondoland, the placing of West Pondoland under another Chief, and the British acquisition of the port and estuary of St. John's River, which district was formally annexed to the colony in 1884, and in 1894 the whole of Pondoland was annexed.

Taken altogether, Kaffraria is a huge native reserve, 36,000 square miles in area, and containing a population of from six to seven hundred thousand, the majority being of Bantu race, which term includes Kaffirs, Fingoes, Zulus, and Basutos. The Kaffir tribes proper embrace Gaikas, Gcalekas, Tembus, Pundos (the Pundos number 120,000), Pandomisi, Bacas, Xesibes, and others, all speaking, in one form or another, Xosa Kaffir, which may be taken to be the (native) language of the country except in some parts in the north, where Zulu and Sesuto are used—the latter by the Basutos. The Kaffirs are a fine race, averaging from 5 ft. 9 in. to 6 ft. in height. Differing widely from the Negro races as well as from the Hottentots, by some they are thought to be descended from the ancient Ishmaelites. Many of their customs, such as circumcision and purification, resemble those of which we read in the Old Testament; and their reverence for the Chiefs, their vast possessions of cattle, and their pastoral life, all recall the ancient story of the patriarchs. Eloquent in speech,* logical in reasoning, patient in argument, they are much given to metaphysical speculations, and are capable of long, silent, self-communing reflections on Nature and the powers above Nature, their own being and the Source of all beings. They believe in spirits, good and evil, and regard the former, "the Amadhlozi," as ministers of Providence, whose favour they seek to obtain by the sacrifice of animals. But after all they are but as "children crying for the light," "feeling after God, if haply they may find Him." Like other heathen, the Kaffirs are enslaved by cruel superstitions. Their principal religious rites—if so they may be called—are connected with a system of diabolical witchcraft, which ministers to the cupidity and cruelty of unprincipled Chiefs and others. Their priests, or witch doctors—who are set apart after a regular initiation and trial—are supposed to possess a peculiar power of detecting or "smelling out" witchcraft. In cases of sickness, or of persons prompted by jealousy, dislike, or covetousness, a bribe to the doctor would secure the conviction of some innocent person, who after formal condemnation would be put to death with the most horrible tortures. One of the most beneficent results of British domination has been the stopping of this practice. In domestic life the Kaffirs are affectionate to their children and generous to their neighbours; but polygamy destroys the sanctity of home life and degrades woman, imposing upon her the severest labour of agriculture, and destroying her self-respect. Since the Kaffirs have come under English rule the feeling "that a man gained to Christianity is lost to the tribe" (the "tribal feeling") has been waning, and polygamy now remains the chief hindrance to their evangelisation.

THE pioneer of the Church of England in Kaffraria was Bishop Gray of Capetown. In 1848 he interviewed the great Chief Kreli [see p. 276], and in the next year, through the efforts of the Government Resident in "Fakere" [? Faku's] "Territory," several tribes "pledged themselves to contribute for the establishment of Missions in their countries." The Bishop, who was invited to take advantage of these openings [1], passed through Kaffraria in July 1850 on returning from Natal during his great visitation tour of that year. [See p. 281.] Several of the Wesleyan stations were visited by him, and at two of them—Palmerston and Butterworth—by request of the Missionaries he addressed the congregations.† The services there "consisted of a portion of the Liturgy translated into Kaffir, and used in all the Wesleyan Missions, singing, and a sermon." At Butterworth, where his hearers numbered 500 (about 100 Christians), the Bishop wrote:—

"This is the second time during this journey that I have undertaken to preach

* See specimens furnished by Bishop Gray in *Missions to the Heathen*, No. 82, pp. 28-33, and described by him as "very striking and almost classical," reminding one of the "harangues of Grecian heroes of old."

† The Bishop also held a service for the few English living in the neighbourhood of Butterworth, and had a congregation of "about twenty."

to the heathen. I was thankful for the opportunity of doing so, however imperfectly; but I was so circumstanced each time that I could not well have avoided it. The people soon understood that a 'Great Teacher' had come amongst them, and they would not have been easy or satisfied had I not addressed them. The Sunday School consisted of about 100 children. The basis of instruction is the Creed, the Lord's Prayer and Commandments; but a Catechism is also used, translated by the Missionaries. The sight to-day has been a most interesting one. The whole people of this land are ready, at least, to hear the Gospel; they are willing to attend Christian assemblies, and schools; to read our books, to be taught by us. The field is white already unto the harvest but the labourers are few; so far as the Church is concerned, alas! they are none. It is most distressing to think how unfaithful we have been, and are, to our trust, 'Thy kingdom come.' "

Both the Wesleyan Missionaries (Messrs. Jenkins and Gladwin) expressed a great desire to see a Church Mission founded in the country, the latter saying "it was a disgrace and reproach to the Church of England that it had so long delayed to enter upon the work, and that 100 more Missionaries, at the least, were required in this land." The Bishop replied that he "felt the reproach keenly" and that he "purposed going to England to raise the necessary means, and select the men for the work" [2].

The necessary funds having been provided (by the Government and the Society) [see p. 299], the Rev. H. T. WATERS, "one of the most zealous and devoted clergymen in South Africa," cheerfully gave up his country parish*(Southwell) in 1855 in order to undertake the planting of a Mission in what was then "the most important . . . the most remote and by far the most populous" district of Kaffraria. This was the territory of Kreli, "the Chief of all the Kaffirs," who had under him 90,000 people scattered over a country about the size of Yorkshire, in which there was then "no Mission whatever."

Notwithstanding all the arrangements that had been made by the Bishop of Grahamstown with Kreli for the reception of the Mission [see p. 299], a great native council was held on Mr. Waters' arrival, when he was asked "why he had come; what he meant to teach; what made Christians come out there; why they could not leave them alone, and many other such questions—a noble opportunity for preaching the Gospel." The result of the meeting was that he was allowed to remain.

Aided by a catechist (Mr. R. J. Mullins), a schoolmistress (Miss Gray), and an agriculturist, Mr. Waters formed a central station (St. Mark's) on Kreli's side of the White Kei River, from which an extension was made to the Tambookies on the Colonial side, who were placed under Mr. Mullins, and schools were being opened "in all directions" and services well attended when in 1856-7 a wave of fanaticism swept over the land, leaving in its train death and desolation [3].

This originated from a man named Umhlakaza relating the dreams of a girl (called Nonganli) who professed "to hear the voices of dead chiefs commanding the Kaffirs to kill all their cattle, destroy their stores of corn, and not cultivate their gardens," and promising that when all this was accomplished their forefathers would come to life and all that they had parted with in faith would be restored to them tenfold by a kind of resurrection,† while the English would be engulfed

* In Cape Colony [see p. 297].

† The Chief Sandili said he did not like this doctrine, because if his elder brother came to life he himself would "be nobody," and his favourite wife, who had been a widow, might be claimed.

in the sea. In spite of all that Mr. Waters could do, the command was literally obeyed. Such action was probably "without any precedent in the history of a nation," and it was of course followed by a dreadful famine.

"The country is now nearly empty, literally" (wrote Mr. Waters in 1858). "All things are changed, everything dead; dogs crawling about mere skeletons, others being picked by vultures. . . . The people, giving heed to seducing spirits, killed all their cattle, and destroyed all their corn, and they themselves had become servants to the Europeans in the adjoining colony. The chief himself (Kreli) is wandering in desert places, picking up a precarious living. . . . How changed the kraal! The dancings and shoutings, the cattle and crowds of people, all gone! My noble school of captains and counsellors, the work over which I have toiled in sickness and in health, but always in hope! May my prayer return into mine own bosom!"

During the progress of the delusion European traders left the country, but Mr. Waters—who, in the words of Bishop Gray, occupied at this time "undoubtedly the most difficult and trying post of any servant of Christ in South Africa"—having removed his sick wife and his children, remained at his station, believing that his person would be respected, but expecting his property to be destroyed. By so doing he was enabled with private aid and Government bounty "to relieve 6,000 souls, who else had starved with thousands more in these lonely mountains" [4].

The labours of Mr. Waters, who had obtained an "extraordinary" "moral influence" over the Kaffirs, were rewarded by an early revival of the Mission, which as Sir G. Grey observed in 1858 was "by far the most decided movement in the direction of Christianity" that had "yet taken place in Kaffraria," the Bishop of Grahamstown adding "we might have laboured for many years (instead of two or three) without such results" [5].

In August 1860 H.R.H. Prince Alfred (with Sir G. Grey) witnessed the progress that had been made, and received from the Amaxosa an address expressing their appreciation of what was being done for them. There were now 800 natives on the station, of whom 820 Kaffirs and 40 Hottentots had been baptized. Seventeen more of the latter race were admitted to baptism by the Bishop of Grahamstown in September 1860, when also 88 Kaffirs were confirmed. The people regularly attended services daily, and the system of supplementing religious instruction by industrial training was bearing good fruit [6].

Before another two years had passed there were 1,300 natives living on the station, "all of whom had in some degree renounced their former evil life," and had consented to live according to the Christian rules laid down for their government by Mr. Waters, who could now report: "For the past four years, not a trace of stolen colonial property has been found on this Station, although this part of the country, five years ago, was a refuge for thieves and vagabonds from every tribe in Kafirland." Drunkenness was "not known on the station," and the attendance at daily prayers had become so crowded that it was necessary to divide the congregation and hold two services. The number of inquirers had also so increased that (said Mr. Waters) "I might do little else than sit in my verandah all day, talking of the things which pertain to the kingdom of God, as there are always people looking out for a conversation with me" [7].

The Kaffirs had a great idea that the Missionary was an "especial guardian to women." At a visit to the Chief Fubu's kraal in 1860 (made with a view to establishing a Mission there) Mr. Waters heard several conversations on the subject, one man saying, "Now the Missionary is coming, we must not beat our wives with sticks!" "Well, well," said another, "what shall we do now, if our wives will not bring wood? Truly our wives will have all their own way if we may scold only, for they will not hear." The news of the new marriage law, by which a man might be imprisoned six months for beating his wife, was "received with roars of unbelieving laughter." Not long after this a native female doctor who had been accused of poisoning a patient fled to Mr. Waters for protection. Her accusers intended to murder her in Kaffir fashion, viz. "by burning her with heated stones, or by pegging her down upon an ant hill . . . and leaving her there to be stung to death." The poor woman prayed the Missionary that if he could not save her altogether he would give orders that she should be put to death by Hottentots, who she believed would do so in a more merciful manner than the Kaffirs. In this and in many other instances St. Mark's proved itself a true city of refuge [8]. By 1865 the station had become a kind of English village in the centre of a large native population, to large numbers of whom English capital was affording employment. The Christians generally were "consistent" in their lives, and good work was being done among their sisters by four native deaconesses, whose duties were to look after and report the sick and needy, pray and exhort, and promote the sending of children to school [9].

By adopting Christianity "numbers of girls" suffered "great persecution." "Many are threatened with death," and "most unmerciful scourgings . . . are very common," Mr. Waters reported in 1869. Since the beginning of the Mission over 800 natives had been baptized by him, and though they had become scattered for the most part over Kaffirland, and to the superficial observer lost in the surrounding mass of heathenism, in reality they with hundreds from other Mission Stations were helping to leaven the whole lump. "The difference in manners, costume, and conversation of the natives who have lived on Mission Stations, compared with those who have not, is" (said Mr. Waters) "forced upon the observation of all who come in contact with both" [10].

Soon after its establishment St. Mark's began to throw out branches on both sides of the River Kei, but the first most important extension in Kaffraria took place in 1859, when Mr. J. Gordon was detached to form the new centre of All Saints, on the Inyanga or Moon River (a tributary of the Bashee) in Fubu's country [11].

Within two years he had gathered a congregation of about 200 [12], and in 1868 he reported that his daily services at sunrise and sunset were attended by ninety persons, and the Sunday totals averaged 900. Schools for children and adults had been organised, and services were being carried on at nine out-stations, by the aid of two paid and eight unpaid catechists. The cultivation of wheat and the planting of fruit trees had been introduced, and the natives had contributed handsomely to the erection of their places of worship [13]. An instance of this which occurred in 1865 admirably illustrates the

wisdom of the Society's policy in requiring the native converts to build and repair their own churches. The Mission Chapel at All Saints' being "nearly in ruins," Mr. Gordon, finding he could obtain no help from outside, laid the matter before his flock, with the result that every one—men and women—set to work willingly; and on November 20 a new building was opened, the Chief Dalisli and his counsellors being present. The materials and labour thus voluntarily given were worth £80. Only five years before, many of the contributors "were living in darkness and heathenism" [14].

In 1861 the Society decided to establish another new Mission in Kaffraria, but suitable agents were not forthcoming until 1864, when Mr. B. Key and Mr. D. Dodd, of St. Augustine's College, Canterbury, left England, and after ordination at Grahamstown and preparation at All Saints', opened work in 1865 among the Pandomisi under Umditchwa, who had been driven by the Tambookies into a corner of his land on the banks of the Tsitsa [15].

The Missionaries brought with them from Canterbury two African students of the College, and the new station, situated near the junction of the rivers Inxu and Tsitsa, was appropriately named St. Augustine's [16].

At this time the Pandomisi "were in as wild a state as any tribe in the interior of the continent," and until the taking over of the country by the Government the progress of the Mission was "merely nominal . . . little more than gaining the confidence and in some cases the affection of the people." On one occasion, while Mr. Key was absent, his wife's courage was sorely tested in protecting a refugee who was pursued by his tribe headed by their Chief, who "demanded him to be given up that they might put him to death on a charge of bewitching them."

"The chief had fallen from his horse some time back; then 'their men could not fight,' they said, 'because he had collected dust from different tribes and mixed it with some kind of grass and herbs, and strewed it about, so that when the warriors came they were unable to use their weapons,'—and a great deal more of such silly stuff. However, the gallant little woman kept her suppliant in safety, and told him she would even hide him under the boards of her house, if they used violence. They did not, however, go away till her husband returned. All honour to her for her womanly and Christian courage! Even now" (added Archdeacon Merriman while visiting the station in 1871) "another refugee has fled here from a similar kind of persecution. He is accused of bewitching some great man, who, I suppose, covets his cattle, and they threaten to kill him. But happily in this case his own chief, Umditchwa, a heathen man, has recommended him to fly to the Mission Station (which is in Umditchwa's own territory), as he fears, though chief of the tribe, he will not be otherwise able to protect him. The poor fellow has a most anxious and careworn countenance—I suppose owing to past fright, for he knows, at all events, that here he will be safe. A great token this of the beneficent influence of Christianity even towards the heathen around."

More than three years passed before one adult was baptized, and by 1872 not more than 20 could be reckoned. During these three years war and famine so impoverished the people that many migrated, and had not Mr. Key remained the tribe would have been quite broken up, and numbers of sick and wounded left uncared for instead of coming under the influence of the Mission. About this time an out-station—St. Paul's—was opened 12 miles on the road to Umtata, and services were begun for the English settlers in the Umtata district. The

passing of the country under British protection in 1873 attracted Fingoes, mostly Christians, from St. Mark's district, and led to the formation of out-stations at Mbokotwana and Umjika; but though the new comers were, on the whole, orderly and peace-loving, the next seven years were full of squabbles between them and the Pondomisi [17]. Unfortunately the Pondomisi rebellion broke out at a time (1880) when Mr. Key, "the one man . . . who might have stopped it," was in England. The chief events in it were the murder of Mr. Hope, the British magistrate, by Umhlonhlo (the paramount Chief of the Eastern Pondomisi), the rescue of the Rev. R. Stewart and some thirty other whites—after being in refuge a week in Tsolo Gaol—by the Pondos headed by a Wesleyan Missionary, the loyalty of the native Christians and the massacre (on All Saints' Day, 1880) of five* of their number at Mbokotwana, the destruction of the Mission buildings—the church alone escaping at St. Augustine's—the ravaging of the country, the scattering of the people, the surrender and imprisonment of Umditshwa, and the flight of Umhlonhlo, who became an outlaw. As a result of the war the face of the country became "entirely changed"; the Pondomisi lost much of their land, which was allotted to Fingoes and Tembus; St. Paul's ceased to exist as a Mission Station, St. Augustine's became an out-station, and the headquarters of the Mission were removed to the Ncolosi stream, and became known as St. Cuthbert's, after the new church opened on September 7, 1884. Under Archdeacon Gibson, the Mission has obtained considerable influence. On Umditshwa's release, being no longer recognised as Chief, he brought five of his boys to the Missionary, and said: "They are not my sons any longer; they are your sons now. Take them and do whatever you like with them. Teach them all you know yourself. If they are troublesome beat them. They are your sons now." These "red Kaffir lads, all aged about fourteen, all quite wild, uncivilized, and heathen," the Missionary has done his best to educate and Christianise. In 1886 Umditshwa died, and Mtslhazi, his son and heir, fearing witchcraft, left school and fled to Gcalekaland, Archdeacon Gibson being in England at the time; but he came back on the Archdeacon's return in 1887, and, with the sanction of the Pondomisi chiefs, was in 1890 placed at a school in England [18].

After sharing Mr. Key's labours four years the Rev. D. Dodd left St. Augustine's in 1868 to open the new station of St. Alban among the Tambookies on the Egosa. Living himself in "a miserable Kafir hut," he not only provided the funds, but chiefly with his own hands erected, what was described in 1869 as "the neatest chapel out of Grahamstown" [19]. His devoted labours were shared by his wife until her continued ill health forced both to remove in 1874 [20].

While the Missions were being extended in Southern Kaffraria, an offshoot of the Springvale Mission in Natal was in 1871 planted at Clydesdale in the Northern District—that is, Griqualand East. At that time Clydesdale was under the government of Captain Kok, who had migrated from across the Drakensburg with his Griquas from Phillipolis. The country was wild and sparsely populated, there being besides Kok's Griquas a few white men and Kafirs. The

* Three of these were Mission agents (Fingoes), viz.—Klas Lutseka, Joshua Magengwane, and Daniel Sokombela [18a].

Griquas are half-castes, and are semi-civilised and semi-Christianised. Their religion is of the congregational form. Like the Dutch, they had their Volkraad for regulating the affairs of the State, and their Kirkraad for regulating Church matters. For some years after reaching their new country they had no pastor of their own. But they held services in their families, and they welcomed occasional visits from the Missionaries of other bodies, one of whom was Dr. Callaway, who also acted as their doctor. There being no Mission station in the country, Dr. Callaway, through the generosity of English friends, purchased the farm called Clydesdale, consisting of 4,500 acres, with buildings. The work of opening a Mission there was entrusted in 1871 to the Rev. G. PARKINSON and (on his health failing after about six months) in May 1872 to the Rev. T. BUTTON [21].

Mr. Button may be regarded "almost as the founder of Church work in East Griqualand." "A steady and marked growth and improvement in everything" was soon observed, and the influence of the Mission has extended far and wide in every direction. Captain Kok, at first cold and it may be antagonistic to the Church, became an earnest and hearty supporter of it. The whites, the Griquas, and the natives were ministered to in their own language (the Griquas speak Dutch), and schools were established combined with an industrial institution. Numerous out-stations were gradually formed, some of which—such as Ensikeni, Kokstad (the chief town) and Matatiela—have themselves become important centres. In 1878 Dr. Callaway (then Bishop of St. John's) reported:—

"Clydesdale, although not more than six years old, has attained a position which Springvale did not reach during the eighteen years I was working there . . . it now stands second only to St. Mark's in the diocese."

In 1879 Kokstad was formed into an archdeaconry under Mr. Button, whose zealous labours were continued until 1886, when he was killed by a fall from his horse [22].

Up to 1873 the episcopal supervision of the Church Missions in Kaffraria was performed by the Bishops of Grahamstown, though, strictly speaking, the district was not in their diocese. Shortly before his consecration in 1871 Archdeacon MERRIMAN undertook a ride through Kaffirland to Natal and back, in order to satisfy himself as to the advisableness and practicableness of planting a Bishopric there. His tour convinced him that there was "an urgent call and a hopeful opening" for such a measure. Encouragement in undertaking the journey was contained in the farewell charge of Bishop Cotterill, who expressed a hope that Missions to the heathen would form a link between his old diocese of Grahamstown and Edinburgh, and added: "I should be thankful if that Church in which I shall be a Bishop should be able to plant and maintain a Mission of its own among the Kaffir tribes" [23].

The Scottish Episcopal Church, having been invited by the South African Bishops (December 1871) to co-operate with the Society in the matter, submitted in February 1872 a formal proposal to establish a Board of Missions in Scotland and to send a Bishop and Missionaries to Kaffraria. The Society welcomed the proposal, and consented to place its Missionaries under such a Bishop, provided always he be a member

of the College of Bishops of South Africa. At that time the Society was receiving from Scotland about £500 annually, and an agreement was now (1872) made with the Scottish Church whereby the Society undertook to retain £250 per annum of such contributions for its general purposes and to hold anything in excess at the disposal of the Scottish Board. It was further arranged that the official correspondence of the Bishop and Missionary Conference in Kaffraria should be usually transmitted to the Scottish Board of Missions and then to the Society † [24].

The person selected for the new Bishopric was Dr. Callaway, the Society's veteran Missionary at Springvale in Natal [see p. 332], and on All Saints' Day 1873 he was consecrated in *St. Paul's Church*, Edinburgh, as Missionary Bishop for "Independent Kaffraria" [25].

At the first Synod of the diocese (held at Clydesdale in November 1874) the name of the Bishopric was changed to "St. John's," and the Rev. H. T. WATERS was made Archdeacon [26]. For carrying on the work at the five main centres with their numerous out-stations there were at this time (in addition to many lay teachers) 5 white clergymen and 4 native deacons. Three‡ of the latter were ordained on Trinity Sunday 1873 at St. Mark's, then a prosperous Mission village with trades of many kinds flourishing around it—"the centre of Christianity and civilization" for some 500 Europeans and 95,000 natives [27].

During the years 1874 and 1877, 600 persons were confirmed, new work was undertaken at Clydesdale, also at Ensikeni (among the Bakcas, Griquas, and Sutos), Emngamo (among the Sutos), Kokstad (Griquas), Weldevrede (Griquas), Kcapani (Bakcas), St. Andrew's on the St. John's River, (Pondos), and Umtata, to which place the headquarters of the Mission were removed from the St. John's River, Pondoland, in 1877. At that time the only building at Umtata was a small cottage, but the town, which owes its creation to Bishop Callaway, is now the most important place in Kaffraria [28]. During the Gcaleka War (in 1877-8) and the Pandomisi Rebellion (in 1880) the Europeans in the neighbourhood and numbers of the Christian natives sought and found protection at Umtata. On the former occasion (in 1877) the Pro-Cathedral—an iron building—was strongly fortified, and although "a few professing Christians" joined the rebel party, "a hundred to one" were "loyal" and not a few "died fighting for the Queen." Such was the testimony of Archdeacon Waters, whose own centre (St. Mark's) was fortified by the Government in the Pandomisi War, when "many Mission stations were destroyed, and numerous native Christians murdered" [29].

The cause of the "native uprising against the white man" was dealt with by Bishop Callaway in his charge to the Diocesan Synod in 1879 in so able a manner as to cause Sir Bartle Frere (the Colonial Governor) to commend the document to the "special attention" of the Home Government, to whom Bishop Callaway was described as "an educated English clergyman who has been labouring exclusively in the possessions of independent or semi-independent native chiefs for so many years that he has become as well if not better acquainted

† This arrangement, from which the Society suffered financially, was formally terminated in February 1900, when the Central Foreign Mission Board of the Scottish Episcopal Church removed the restrictions on the Society in Scotland and left the Society as free as any other English Society to raise funds there—it being understood that all former agreements or obligations were at an end [24c].

‡ Stephen Adonis, Jonas Nisiko, and Peter Maviza.

with the Kafir language and habits of thought than probably any Englishman of similar education and habit." In the charge (which was printed by Government) the Bishop said that the white man, "considering the provocation" to which he was "continually subjected from the ignorance, idleness, unthriftiness, dishonesty, and unreliability of the coloured people," had been "singularly patient and forbearing" with them. "But the civilised man and the savage" had "come into contact on *equal ground*," and the natives had discovered that "the superior man" was "gradually dispossessing them." Old things were passing away and a new order of things arising, and though the change was infinitely for the good of the savage, he did not recognise it, but, on the contrary, hated and resisted it. Therein lay "the secret of the . . . wide-spread disaffection, more or less consciously felt and acted upon by the native races." The "meaning of this fact" was that during the whole time the English had lived in the presence of the natives of South Africa they had failed to impress them with "a love of our social habits, of our mode of government, or of our religion." And this was largely attributable not only to "the incongruity between the old notions and the new ideas," but also

"to the dress in which the new ideas have been clothed; to the mode in which they have been presented; to the surroundings with which they have been accompanied, in the general bearing and character, and in some instances in the positive immorality of the white man. . . . Think you not" (continued the speaker) "that if the white men, all of whom of all kinds are regarded as one by the natives, remembered their own high calling as Christian men, and tried to live the lives of Christian men in the presence of the natives, an immeasurable amount of good would result? And, if the white man is to be exonerated from the charge of maltreating the coloured man, can we also clear him from the charge of indifference? Can we also free him altogether from the charge of morally corrupting the natives, or of affording them the means of gratifying their natural depravity? If the individual white man would bear in mind that as a Christian he is a priest, and live a priestly life among his coloured brethren, there is nothing to prevent their rapid evangelization. . . . If we look over the past history of mission work in South Africa, must we not confess that we have nothing to boast of in visible results, by which alone men measure, and by which only they can measure success? . . . Do not the results, even to ourselves, appear small compared with the personal exertions which have been made, and the treasure which has been expended? Do we not sometimes feel discouraged, and ask how long? Sometimes feel as though the right hand of the Church had lost its cunning in handling the weapons of the Christian warfare, or fear that Christian truth itself had lost somewhat of the force it possessed in the times of our forefathers? But my conviction is that the success of missions amongst the natives of South Africa has been greater than is supposed, and that it is as great as any reasonable calculation of probabilities would lead us to expect. I have not time now to give the reasons on which this conviction has been founded; but I would address myself to a more practical question, whether we might not work on better and more comprehensive principles than hitherto.

"In the first place I think we have somewhat forgotten a fact of very great import, that whilst we ourselves have inherited the results of centuries of culture and religious influence, these people have inherited the results of centuries of savagedom and superstition. . . . In some instances we may have been discouraged because the simple preaching of the Gospel has not been at once accepted, nor appeared perceptibly to influence the native mind. When in all probability, so far from comprehending the Gospel which we have preached, the ignorant and unprepared native has not even understood the meaning of the terms by which we have expressed what we wish to convey to him.

"The office of a missionary amongst such a people requires an infinite patience, forbearance and tact, which none can possess without special grace sought for and obtained.

"Then, I think, there has arisen from this inability to descend to the state of those we are teaching, with a view of raising them to a higher position, just the opposite defect, though it naturally results from it. We have failed to teach them as they were able to bear it, and have wondered that they remained unaffected; and then lost faith in them altogether, and in their capacity to receive divine truth. . . . We are learning wisdom at last; and it appears to me a cause of great congratulation that the Church has at length awoken to the necessity of raising a native ministry. Our not attending to this at an earlier period exhibits a suspicion of the native capacity and sincerity, and has acted as a prophecy which fulfilled itself; and at the same time has caused the religion we have to teach to appear to the natives an alien system—as *our* religion, not *theirs*. As long as this thought remains justified by our want of faith in the natives, so long as the teachers of Christian truth are white men, so long will Christianity appear to the natives a foreign system,—the religion of a white people, and not the religion of the world. But when they see men of their own colour occupying the prayer-desk and the pulpit, and paying them pastoral visits in their own homes, and speaking to them, in a language thoroughly intelligible to themselves, truths, which require to be understood only that they may be known to be suited for the spirit's needs of all men everywhere, of every colour and clime, then, and not till then, can we reasonably expect a rapid conversion of the native races to Christianity. There has been much real but imperceptible work going on, which has been as a leaven gradually influencing the minds of the people; there may yet be many years of the same kind of imperceptible work for us to carry on, but the day is coming, let us not doubt, when the song of jubilee which the Church is singing for the large influx of redeemed souls in India into the Church of Christ, shall be sung in this Morians' Land, which shall soon stretch out her hands unto our God and their God, unto our Saviour and theirs. Let us not doubt for a moment either that He does give them grace to become Christians, or that He will give them grace to become able ministers of His Gospel amongst their brethren.

"And in this faith I wish to dedicate to God all my remaining power, and bind it to the purpose of raising a native ministry; and for this purpose to establish such an institution at this place as shall ensure for the whole of Kaffraria a more educated class of society, and an efficient Christian ministry. . . .

"I would remind you that the Church has not a mission to the coloured man only: to her belongs the duty of attending to the spiritual and intellectual education of the total population of the country in which she raises the Divine Tabernacle" [30].

Already several Kaffirs had been admitted to the diaconate [*see* pp. 893-6], and on St. John Baptist's Day 1877 Peter Masiza was raised to the priesthood—this being the first instance of a S. African receiving Priest's Orders (in the Anglican Church) [31]. Mr. Masiza, by birth an Umboe or Fingoe, is held in honour by colonists and natives, and to both his ministrations have proved acceptable. By means of the Theological College of St. John [p. 786*a*], the foundation stone of which was laid at Umtata during the Synod meeting in 1879, a hopeful advance has been made in the raising of a native ministry. At the ceremony of laying the stone, whilst Europeans were making their offerings, Gangalizwe, the Tembu Chief, rode up with a regiment of his cavalry and presented £10. Chief after Chief followed his example, and many natives gave cattle and sheep [32].

In response to an unanimous call from the Diocesan Synod the Rev. B. L. Key left his Mission at St. Augustine's in 1883 in order to become Coadjutor-Bishop,* to which office he was consecrated on

* The following testimony of a native clergyman in 1887 will show how well Bishop Key fulfils Archdeacon Merriman's ideal of a Missionary to the Kaffirs [*see* p. 280]: "Service being over we left for Kuze and slept here on common mats on the hard floor, and had to use our overcoats as blankets; for our own supper we had to eat the common mealies. I was so glad to see the Bishop made himself comfortable. He is quite please(d) even with the Native common food, therefore he is the right man in the right place for the Native Diocese." [Report of Rev. Peter Masiza [33*a*].

August 12 by the Bishop of Capetown, assisted by the Bishops of Maritzburg, St. John's, and Zululand. The consecration, which took place in St. James' Church, Umtata (and the evening service) were attended by the Wesleyan Minister and his people, their place of worship being closed for the day. In reporting this to the Society the Metropolitan added :—

"My visit to the diocese has left the happiest impressions on my mind, and I have been rejoiced to see the unity of our people in the diocese, and the wonderful blessing with which God has rewarded the work of our Church under Bishop Callaway's guidance, in spite of the hindrances and losses which the recent wars have inflicted upon it" [33].

The testimony of Bishop Callaway in 1881 showed "that whatever Church work has been established in Kaffraria is the fruit of the assistance given by the Society at the beginning of the several Missions there." And he did not "believe it would have been possible either to begin or carry on Church work in the Diocese without such assistance" [34].

On November 19, 1883, the founder of the Church in Kaffraria, viz. Archdeacon Waters, passed to his rest. For 28 years he never quitted his post, save only for such journeys up and down his district and to the Synods and other meetings in the Province as duty required; and at his death, instead of the solitary Missionary of 1855 with his wife and family living in a wooden hut, there was an organised body of 20 clergymen (his son being among the number), with a Bishop at their head, and schools and churches studded the land "from the Kei eastwards to the very borders of Natal," there being no fewer than 48 out-stations in connection with St. Mark's alone [35].

Failing health having obliged Bishop Callaway to resign the Bishopric in 1886, he then returned to England, where, though struck down by paralysis and blindness, he retained his interest in South Africa to the last, passing peacefully away at Ottery St. Mary on March 29, 1890 [36].

On his resignation his place was taken by his coadjutor, Bishop Key [37], under whose administration the work of the Church is being extended, both among the immigrant natives and Europeans and the heathen tribes already settled in the diocese—particularly in Pondo-land [38].

1892-1900.

The expansion of the Church's work during this period has been remarkable. However insufficient the staff has been, circumstances have proved too strong for a policy of concentration only, wise in theory though such a policy may be [39].

In 1897 Bishop Key wrote :—

"The work opens out so rapidly and is demanding on all hands Christian teachers, that we shall not be able to keep pace with what is being required of us; and that among tribes which hitherto have been sunk in barbarism and know nothing of Christian teaching. . . . We have five native priests, and nine deacons, and a large number of catechists and preachers; but we want twice as many for the work we have cut out for us, even in our own diocese; and when we look beyond at the wider fields now opening up, which might fairly say to us, the older dioceses, 'Come over and help us, send us some of your native preachers and priests,' we can but think, and wish, and wonder" [40].

A year later the work was still rapidly increasing, demands were constantly being made for more workers in heathen districts, and in the native Church this increase was all the more apparent from the difficulty of giving the Sacraments to the people. It would be difficult to find a more hard-working band of men than the native priests, still many persons fell sick and died before notice could be given to the clergy and the Sacraments be brought, so wide were the districts of the parochial clergy, and so great was the difficulty of locomotion.* The cry was more and more for native clergy, especially priests, but the greatest care was necessary in advancing natives to the priesthood, lest "there should be false teachers who would bring in destructive heresies"—a danger which ever seems to loom in South Africa, and one from which other Christian bodies were suffering,† though the Anglican Church had hitherto been exempt.

"As I think of the flock (Bishop Key wrote), which I (seem to) know so well, scattered as it is over the thousand hills and valleys of this the land of our inheritance, it seems full of all sorts of potentialities, possibilities of saints, possibilities of grievous wolves, aye, of devilish energies if civilisation spreads—and it is bound to spread—unhallowed by the presence of Christ. So we are very careful; and are trying to develop a well-trained ministry, strong in faith in God, and in love for His Church. And to this end no subject is more before our mind than the College for the training of young men for the ministry" [41].

An account of the College is given on page 786a, but it should be recorded here that the native clergy in Kaffraria have proved a body of faithful, efficient, and excellent men. The prominent feature of the great work in the diocese, the Bishop reported in 1894, "is the reliance we are able to place upon our native ministry" [42].

Regarding the work of the Church amongst the native tribes of South Africa, the Bishop, in 1897, recorded many important facts, which are specially applicable to his own diocese. After stating that the work of evangelisation was forty years old among the Xosa, commonly called Kaffir and Zulu, and thirty years among the other great divisions, the Basuto and Bechuana, he wrote:—

"Obstacles.—The difficulties which stood in the way of the spread of our teaching were:—

- "1. The power of the chiefs, who felt by a sort of instinct, and doubtless a right one, that every convert was a soldier lost to them, a real loss in the old days of incessant intertribal warfare.
- "2. The disturbed state of the country caused the early missionaries to begin the system of 'Mission stations' [see p. 316b].
- "3. Polygamy. The hostility of a system so at variance with Christianity is obvious; to it is probably to be attributed the large excess in the number of women who have embraced Christianity.

"Effect of annexation by British.—During the last twenty-five years, one by one, all the native districts have passed under British rule. This, while an advantage in some cases, means a distinct loss in others. Much of their old environment, which gave a vigour to their character as a nation, has passed away.

"Loss.—(1) The 'pax Britannica' has robbed them of the self-reliance of the men who had to defend their families and cattle with their strong right hand. (2) The freer

* Throughout the diocese there are no railways, and the roads in bad weather almost exclude the use of wheeled carriages.

† Two bodies have come into existence which have broken away from the European Nonconformist Churches. One, the "Tilé" following, will probably be absorbed by the "Ethiopian Church."—*Report of Bishop Key*, 1898. Since then the Ethiopian body has been admitted into the South African Church [see p. 304e].

food-supply, the result of peace and European implements of agriculture, does away with self-denial and self-restraint in the matter of food. The young children were always taken care of when food was scarce. Now it seldom is scarce. (3) The substitution of our laws and methods of procedure for theirs has taken away from them the interest which was so keen in their lawsuits, which were pleaded in the crude courts of their chiefs. Now the litigants are commonly represented by law agents, who do not spare them in the matter of fees. They learn to lie in giving evidence. They did not dare before, for they would be inevitably entrapped in the keen cross-questioning. And bribery is becoming common, which was impossible when cattle were the only wealth.

"*Gains.*—They are freed from the deadly blighting influence of the 'witch-doctor,' under whom no one dared to differ from his neighbour; any prominence, a better house, or too many cattle, would bring down the accusation of witchcraft.

"Education is encouraged by Government; conditions of life are easier; public works give good wages; there is protection to life and property; intertribal intercourse is made possible.

"The power of the chiefs has been broken down, and so obstacles have been removed to the conversion of individuals; a man can follow his natural bent.

"*Methods.*—*Mission Stations.*—The plan on which the earlier missionary went was to ask for a grant of land from the chief, on which he built his house and church and school; and such natives as desired to be instructed would gather round him, and live under such regulations as might be put in force. Heathen practices were forbidden; everyone must go to church; the children must go to school. This plan filled the schools and the church; but the type of Christianity was wanting in stability very often, though some excellent Christians were made in this way. The great disadvantage seems to be that the influence of the Mission was confined to the boundaries of the Mission land; it did not spread.

"This was the way in which Missions were begun in Grahamstown, St. John's, Natal, and Zululand dioceses. Among the Basutos and Bechuana a more healthy method held from the beginning. No doubt the intense conservatism of the Kaffirs and Zulus made the Mission station system almost a necessity. It seemed once almost an impossibility for a man to lead a Christian life outside a Mission station. He would have had no friends, he would have been a pariah, a fair mark for the accusation of being a sorcerer and worker in the black art. At the same time, I believe it would have been wiser to have worked on in faith until the tide turned, and have been content with infinitely small results. The Mission station formed a sanctuary for the unfortunate people who were 'smelt out'; their lives were saved, but they were not often desirable sort of people to have on the station. Often the residents on the station were all ranked under the name of 'sorcerer' from this fact. The chiefs always respected the sanctuary of the Mission."

The "system of scattered Christians" produced "a sturdier sort of Christianity":—

"They felt the responsibility of their position; they had to keep up the standard of life amongst themselves. Leaders were appointed, men of character, influence, and piety, who held service on Sunday, and reported all matters to the European priest on his monthly round.

"Out of this state of things, these scattered Christian communities, arose the need of a native ministry; and from these men, who were found thus to fill the gap, as lay workers, has been found chiefly the material to supply that need."

* * * * *

"*Quality of our Native Christians.*—And what of the quality of our native Church? What results have accrued? How are they influencing the destinies of the race? It is difficult to estimate the internal results; but one thing we can speak of, that a Christian conscience has grown up. We who have been brought into close spiritual touch with our people know that this is so; that the difference is enormous between the raw heathen idea of sin and that displayed during a quiet talk with one of our Christians. In the one case the faculty is asleep, but we know well the signs of true sorrow for sin in the latter; their spiritual sense is very really alive. As heathen they have but little or no idea of reverence; but many have borne witness to the reverence of a Christian congregation.

"*Purity.*—Has their Christianity an influence on conduct? Certainly it has. Lax as is often their morality, in the restricted sense of the word, they have the Christian standard before them, and we know the strivings of many to keep up to it. The heathen have no standard and no strivings.

"*Theft.*—The old national proclivity to steal the farmer's stock, a survival, it is to be remembered, among the heathen, of the old war feeling, is with Christians almost unknown. A well-known resident magistrate told me that among the 5,000 native Christians of the district he had never had one convicted of theft, and Christian natives

have been used, in a well-known instance, to put down stock stealing, by being placed in a belt of country between European farmers and a heathen tribe; the experiment has been a success. Further witness has been borne by many to their loyalty; notably a man in high position asserted in my hearing, in the most emphatic manner, that the Christian Fingoes saved Fingoland from rebellion in 1880. He was chief magistrate of the district.

"*Humility*—that delicate flower of the Christian character—we shall be told, has not yet blossomed on this soil. . . . Certainly our best men and women, those most deeply influenced, shine distinctly with this grace.

"*Temporal progress*.—The Christians are the people of progress; they are the most advanced in agriculture, and trade flourishes where they are; for their wants are many and varied compared with those of the heathen.

"*Prospects*.—The outlook is sufficiently encouraging in the older territories and in the new. Our want in the future will be well-trained native clergy and lay workers, to carry the gifts to the heathen now coming under British influence.

"They are crystallising under new forms, and we must take advantage of the crisis. The iron, God's rough material, is glowing for the forging; the blast, the fury of the nations, has been raising it to a white heat; even *now* it will be on the anvil. Are the hammermen ready?" [48].

That the value of Mission work was beginning to be appreciated as a power for good by people in South Africa was evident from a visit in 1897 by a M. Vigouroux, who had been sent out to study social questions, and especially the labour question, by the "Musée Sociale" of Paris. Passing through Umtata on his way to Australia, he told Bishop Key that he had found that the labour question was synonymous with the native question. He had been warned that his journey would not be productive of much result, as no two persons agreed about the natives, their progress, intelligence, or capabilities. But when he came amongst people who knew the natives intimately, such as *magistrates and missionaries*, he found a remarkable *consensus of opinions* on these points. M. Vigouroux was viewing the whole question from a scientific standpoint; he did not touch upon religion, and his views on that subject were unknown [44].

In support of his statement may be cited the opinion of Bishop Gibson (1898), who had spent many years in Kaffraria, and whose withdrawal in 1894 to become coadjutor to the Bishop of Capetown was a great loss to his old diocese.

After quoting a remark of a newly-arrived clergyman in South Africa, that it was only necessary to mark the difference in the very look of the Christian and the heathen native to be convinced of the reality of baptismal grace, Bishop Gibson said:—

"If anyone should say that clerical testimony is necessarily prejudiced, let him inquire of the magistrates who live among the Kaffirs; he will find that, whatever their particular religious tenets may be, they invariably (I believe) support Missions, and declare emphatically that it is ordinarily among the heathen, and not among the Christians, that criminals are found. Travel through the country, and wherever you see the square house substituted for the round hut, where you find gardens fenced in and water-furrows let out to irrigate them, you will find that it is the Christians who live there. It may be the case, for sound reasons, that the majority of those who go out to work for the white man are heathen; but that the Christians are in themselves the more industrious there can be no question. One year, when there was great scarcity of food, for a period of some two months hardly a day passed without some of the heathen coming to beg of me. During the same period not a single request for aid came to me from the Christians. They had suffered equally, but, having cultivated much more land, they had a reserve on which to fall back.

"The later Kaffir wars have shown the staunch loyalty of Christian Kaffirs to the Government" [45].

The proceedings of the Native Church Conferences in the diocese

furnish an uncommon picture, worthy of an early century, of the Christian natives legislating for their own race, and laying the foundations of a Kaffir Church, under the wise guidance of their Bishop. Since 1885 these Conferences have been a rule of the diocese, and recognised by the Synod. They are representative, and very interesting, useful, and instructive. At the meeting in 1898 there were present ten native and ten European clergy, and nearly forty laymen, chosen from "all sorts and conditions of men," all being communicants. Circumcision and polygamy were among the subjects discussed. As to the former, the view taken by the native clergy was carried, viz., that

"We should use persuasion, that Missions should be held among the various congregations of native Christians, setting forth the folly and uselessness of the rite, as well as its sinful and degrading tendency, but they deprecated any coercive measures, such as cutting off from communion."

With regard to the question, May polygamist men be admitted to the catechumenate? it had long been decided that they could not be baptized, though the wives are constantly being admitted after each case has been duly reported to the Bishop, and after he has approved.

The native clergy were against the reception of such men as catechumens, and the conclusion arrived at was identical with that of some of the Bishops of the province, viz., that such men who have not yet had their way made clear to put away their wives in order to marry as a Christian with one, may be admitted into the order of hearers, and have a definite place assigned to them in the Church, and a special dismissal during the Eucharistic service [46].

A remarkable symptom of the desire among the natives for a secure foundation for church orders and sacraments was the application in 1899 of Mr. Dwane and the leading members of the Ethiopian Community to be incorporated into the Church [47] [see p. 304e].

In Bishop Key's opinion, expressed just after the Boer war had broken out, the real cause of the situation, the one great difference which separates us from our Dutch fellow-countrymen, was the *Native question* :—

"It is our proclaimed method, our policy towards the natives, from the time of the freeing of the slaves to their admission to the franchise, and the recent advance among them of education, which has prevented us, Boer and British, from becoming one nation. If this is to be a war of races through the colony, it is not merely a question of franchise to the Uitlanders. It will be, I cannot but feel, a holy war. Many as our sins and shortcomings may be, it is a war resting on the broad question, 'Are these natives of South Africa to be looked upon as beasts of burden or human beings?'" [47a.]

At the Diocesan Synod held a few months previously the Bishop had shown how the Church in Kaffraria was trying to do her duty to the natives—

"to give them the best we can, to train them in habits most conducive to right living, on the highest grounds possible; to train their youth, such as appear fit, for the work of the Church and the Holy Ministry, that we may use them for carrying on the light which they gain here to the darkest corners of South Africa"—

and the Bishop's charge contained a stirring appeal to Churchmen

to take up their share of

“ ‘the white man’s burden’; doing what we can to spell out this mystery which is being unfolded to us, as great as was the mystery seen by St. Paul—the place of the native of Africa in the Christian Church of the world. God has set our task, we must bear it.”

This proved to be the Bishop’s last charge. In the following year (1900), in addition to his ordinary duties he assisted in the revision of the Kaffir Prayer Book, and took a prominent part in a conference at King Williamstown with Mr. Dwane, the leader of the Ethiopian movement. In July, while on visitation, the Bishop met with an accident, from the effects of which he died in England on January 12, 1901.* By his death the Church in South Africa lost one of its greatest missionaries. Apostle of the Kaffirs for nearly forty years,† he had become also the most trusted and experienced Missionary Bishop in the country, and, to quote from the testimony of one of his native clergy, he had “won the respect, reverence, love, and admiration of all who had any dealings with him.” Possessing a rare grasp of the subtleties of the native character, and a complete and thorough knowledge of their language,‡ he showed considerable insight and statesmanship in dealing with native affairs, and aided by a band of devoted fellow-workers, who were content to work for little if only they might work with him, he built up in Kaffraria a church which at his death contained a body of native clergy almost equal in number to the entire native ministry in all the other dioceses of the province of South Africa [48].

The principal Missions will now be noticed.

TEMBULAND AND FINGOLAND.§

ALL SAINTS’ AND ST. ALBAN’S, TEMBULAND.—The work at All Saints’, under Canon Waters, a son of the veteran Archdeacon

* On July 19, while on his way to visit Kokstad, the Bishop’s travelling cart was upset at Enkodusweni, and as he fell on a bank a sharp piece of wood pierced his face under the eyeball, and later in the year he came to England and undertook deputation work for the Society. While thus occupied he had a seizure at the house of the Bishop of Wakefield on December 15. From this he recovered sufficiently to move to London, where on January 12, 1901, he died, and four days later was buried in Kensal Green Cemetery.

† Eighteen as missionary to the Pondomisi and seventeen as bishop.

‡ He published a devotional book and charges in Xosa, and wrote some fine hymns for the Xosa hymn book. To his great delight natives hearing him in the dark would take him for a Kaffir. In the days when Umditshwa and Umhlonhlo [p. 311] were struggling for the supremacy, Mr. Key’s garden was the one neutral spot in Pondomisi-land, and Mr. Key the one man who could bring about an interview between the hostile chiefs; and when, later on, Umditshwa fell foul of the British Government it was Mr. Key who volunteered to go and bring him a prisoner peacefully. During the war a renegade Christian burnt Mr. Key’s house down and destroyed all his precious possessions. Years after, the natives told how that this very man was suffocated and burnt to cinders by the accidental firing of a hut in which he was sleeping. As Bishop also, Dr. Key’s journeys were apostolic. He swam swollen rivers to keep his engagements, and his intense simplicity made him a welcome guest at the humblest trader’s abode. Counter or bed was all the same to him. In December 1889 the Bishop lost both his wife and second son. Mrs. Key was a daughter of the late Archdeacon Waters [48a].

§ These two divisions are thus grouped because there is some overlapping of Mission stations in them.

Waters, was described by Archdeacon Coakes, in 1894, as being the most interesting of all the parishes he had visited and the most promising.

The old St. Alban's* parish had just been united with it, and such progress had been made that the Mission funds were being spent on purely heathen work, the Christians at the twenty out stations almost entirely paying their own preachers engaged among the heathen. Some of the preachers—men and women—were prepared by the Rev. John Xaba to assist in evangelising their heathen brethren. The women preached to their own sex only, for no woman dare approach a heathen man for instructing him; she would be told: "Keep your place, shut your mouth; you are nothing but a woman."

In the schools at All Saints' both boys and girls receive industrial training, as well as general and religious instruction, and there is now a school for girls similar to that established at Umtata for boys [see p. 316h].

The work of the Mission has been helped on in every possible way by Mr. Warner, the resident magistrate, and it continues to grow and spread [49].

The opening of a Government leper asylum at Mjanyana (or Emjanyana), about 1894, added to the work and expenses of the missionaries, especially as the liberal provision made for the wants of the lepers did not extend to their spiritual needs, which, therefore, have been supplied by the missionaries, at first from All Saints', and more recently from St. Alban's station. The lepers in 1898 numbered 300, the majority being heathen. They are strictly secluded, and families are broken up, husbands, children, and parents are separated, with the hope of stamping out the scourge. The Bishop of St. John's, who visited the place in September 1898, said it is "about as depressing as can be imagined." The Bishop confirmed thirty lepers, mostly Kaffirs. For lack of a proper place of worship the service was held in the hospital ward. The poor lepers were most keen in their appreciation of the Bishop's visit, and thankful for the opportunity of being confirmed. On almost every occasion of the missionary's visit there is at least one and sometimes several applications for admission as catechumens [50].

In connection with All Saints' a new Mission was opened among the Quati tribe, in 1892, and within a few months many out-stations were established, and the progress of the work has been most cheering and hopeful [51].

The death in 1897 of Thomas Poswayo, chief of the tribe, was a great blow to the whole of Tembuland. All the magistrates and the other European residents in the district regarded him as "the best native they ever knew." Twenty-five years previously he was a "Red Kaffir polygamist." A few years after his conversion he became a regular preacher to his own people. His influence over them was great, and through him many headmen asked for instruction. On his farm (where he erected Mission and school buildings, and maintained thirty boarders, who were taught carpentering and sewing) were to be found a Christian congregation with a preacher and teacher [52].

* St. Alban's has since become a separate Mission again.

THE "CATHEDRAL" PARISH, TEMBULAND.—This parish in 1894 included a wide area of native territory (3,000 square miles) and 90,000 people, of whom only about 1,100 were Europeans. The few Church Missions were then of rather a struggling nature, as the Tembus proper are not easily influenced, being tenacious of their old customs and superstitions. The one flourishing centre was at Esikobeni, among a colony of Fingoes who migrated from St. Mark's parish many years before. With a view of getting a better hold of the numerous clans, some of whom were in the same state as regards Christianity as they were thirty years before, the Bishop in 1895 associated the Rev. J. Xaba (a native clergyman) with himself to work the district [53].

Mr. Xaba felt that it is just as hard to preach the Gospel to the natives of Africa who have no gods as it is to those natives who had images or gods, the chief strength of heathenism lying in superstition and polygamy [54], but in the face of many adverse circumstances he soon obtained a firm hold on the people.

The Christians at Esikobeni began to evangelise the heathen around them, and wherever they went two or three Red Kaffirs came forward and expressed their desire to become Christians. At another place most of the converts consisted of men, an unusual as well as helpful incident. In 1896 there were more converts than in any previous year, and the demand for teachers and preachers was more than could be responded to. Since then many hopeful openings have been taken up, and the Tembus are being roused out of heathen apathy. Mr. Xaba's ministrations were appreciated by the English also, for whom in 1895 he commenced a monthly service at the magistracy at Mganduli. In this district also the magistrate has promoted the Mission.

As a result of Missions to natives, Mr. Xaba mentioned in 1898 that a poor native Christian made a sacred offering of over £9, out of thankfulness to God for having answered his prayer to spare his cattle during the rinderpest [55].

Umtata, the centre of the "Cathedral parish," is also the headquarters of the diocese and the military and civil centre of the whole of the Transkei. Towards the erection of a new "Pro-Cathedral," which will be "practically the parish church of the town," and in which "all races will meet there by right," the Society gave £1,000 from the Marriott bequest in 1897.*

In the same year the Society gave £1,500 towards the extension of the buildings of St. John's Theological College and Training Institution at Umtata. The education department of the Colony was forcing the Institution into the position of a Training College with practising schools, but as it was denominational they would give no help for the necessary buildings. Not only was enlargement demanded by the Government, but it was really called for by the Church and by the natives themselves. On all sides there was a demand for qualified

* From the same source it aided in the erection of a church to serve as a pro-cathedral. This building, which took the place of the iron church brought from England by Bishop Callaway in 1874, was originated by Dean Sutton, and was consecrated on September 18, 1900.

teachers, as the natives will have education. They were ready to pay for it, but wanted the best article at a low cost, and hitherto the Church had been unable to compete with other denominations in this respect. Education, now the order of the day, is found to be the handmaid of Christianity, where religious teaching and religious discipline go together with secular learning, as the Mission is careful that they should [56].

The College (begun in 1877) is becoming more and more a power in the diocese and its value cannot be overestimated.

The Boarding School,* an important part of the College, aims principally at producing schoolmasters with Government certificates, who, in many cases, take evangelistic work as well as teaching, and return to the College in some cases to study theology with a view to a catechist's licence, and perhaps Holy Orders. The school draws scholars from all parts of the diocese, and many tribes—Fingoes, Basutos, Zulus, Pondos, Pondomise, Gcalekas, Gaikas, Tembus—besides half-castes (Griquas, Cape-Malay, Eurafrican). The instruction includes industrial training, and the students work regularly in the parish and out-stations.

The course for ordination is in most cases a real piece of self-denial, as it involves separation from their families and a loss, whole or in part, of income [57].

The natives are discouraged from pushing themselves up into the higher offices of catechist or deacon, and are bidden to await a call from their parish priests. This probably accounts for their excellence when called [58].

In recent years the College has been asked to supply workers for the growing needs not only of Kaffraria but of Mashonaland, the Transvaal, and Kimberley, and the call has been regarded as an "honourable distinction."

Since June 1899 the actual training of candidates for the ministry, and also for the order of catechists, has been relegated to St. Bede's College, also at Umtata; but St. John's College, although it now professes to give a secular education only, and to be a training college for native teachers, is in several ways the nursery on which the work of the Church has to depend very largely for qualified catechists and preachers [59].

The work carried on in Tembuland in connection with St. Mark's Mission has also received the warm support of the magistrates, but the progress of this branch has been slow and somewhat discouraging [59*a*].

CALA.

Cala is situated in the middle of a large native district of Tembu Kaffirs. In the town or village there are many English residents, including a magistrate, and a Diocesan Girls' High School which is doing excellent work. The English in Cala and Elliott (eighteen miles distant) and on the farms scattered about at great intervals are ministered to by an English clergyman (Rev. L. W. Hallward), and

* There is a similar school for girls at All Saints' Mission [p 316*f*]

Emnxi, five miles from Cala, is the centre of an extensive native Mission under a native clergyman, the Rev. J. Manelle [60].

FINGOLAND.

The Fingoes are a link between the Zulu and the Kaffir. Zulu by origin, they came south, driven by the great conqueror Chaka in the beginning of the nineteenth century. They took refuge among the various tribes through whom they passed—Pondos, Tembus, and Xosas—who treated them, some harshly, some kindly, and they have learned the Kaffir dialect and customs.

In 1830-35 the great mass of the Fingoes, as they were called (a name equivalent, apparently, to "refugee") passed westwards, across the Kei, into the colony, where most of them took service amongst the farmers. When the Kaffir war broke out they did good service against the Kaffirs, whom they had always looked upon as their enemies, and were rewarded by being given tracts of country. Notably, in 1865, a very large number were placed across the Kei, eastward, in the land forfeited by the Galekas, a country now called Fingoland, some fifty miles by thirty. But, as these territories have been gradually annexed, the Fingoes have passed on northward, wherever they could find land to settle in amongst the tribes, for they will never pass beyond British protection. It was amongst these people that the healthier type of Mission work, among the Kaffir-speaking tribes, began. There was none of that intense tribal feeling. The English had saved them, and made them rich, and they would take, as far as could be, our ways, our thoughts. They willingly sent their children to school, they came to church, converts were made, and wherever they went, as they spread over the valleys and hills of the country which was allotted to them, they took their Christianity with them.

It is worthy of note that in the dioceses of Grahamstown and St. John's the native ministry, up to 1900, had principally been supplied by the Fingo race, and "it would seem," says Bishop Key, "that this race has been placed amongst us, under God's providence, for this very work, to be the missionary race of Africa. They are a high-class people, being Zulu race by origin; they are freed from the bonds of tribal influence; they are great colonisers, restless and pushing—their enemies call them grasping; and lastly, it must be noted, they are the result of English influence. They were made what they are by contact with us, and are therefore tougher and hardier for the contact; more seasoned, if I may say so, than the raw tribes who have not yet been exposed to the deadly influence of our civilisation."

ST. MARK'S, FINGOLAND.—In the case of Kaffraria the "healthier system of scattered Christians" began in the district of St. Mark, outside of the bounds of the large Mission lands given by Kreli [61]. St. Mark's, which is the mother parish of the whole diocese, includes a part of Tembuland, as well as a part of Fingoland. The year 1892 brought a great spiritual harvest in the parish, mostly in Fingoland, men and women, lads and girls forsaking heathenism and embracing Christianity in numbers, and this through the instrumentality of native lay agents, most of them unpaid men. Such was the report of the Rev. Peter K. Masiza [62], who for a long period has worked most faithfully, zealously, and successfully as assistant priest in St. Mark's parish. A few extracts from his reports will best illustrate the character and extent of his work:—

"From the beginning of the year, most of the days of the year, in undisturbed and boisterous weather, in cold and heat, I spend on my horseback from one station to another. Well or unwell, through hunger and thirst, I try to feed the flock of Christ which is entrusted to my charge, sleeping in comfortable and uncomfortable places, travelling in plains and rough countries, meeting with good Christian people and wild heathen people. In the latter class of people we had again a year of success through my visiting them, and through the untiring efforts of our lay workers, with their reviving services amongst them; a good many of them have turned from heathenism to the brilliant light of the Gospel.

"At one station, where I had evensong, a heathen woman came crying a distance of a furlong, and ran into the church while we were at service, saying, 'What shall I do to be saved?' This she said in a flood of tears. The lay reader in charge of the station went to her, and told her to be quiet. After service I went and spoke to her, and told her the way if she wished to be saved.

"December 2.—Early Holy Sacrament, at 10 A.M. full choral service.* I had another service for the wild heathens, alone, who filled the chapel from one end to another. I had in a few Christians to sing for me; for that opportunity I take my text Heb. ii. 3rd verse, 'How shall we escape if we neglect so great salvation?' I have had awakening services among the heathens, but I have never seen such an effect as this morning among heathen people; men and women, young men and young women, even girls were crying as children. Six of them after service gave themselves as seekers or converts; these were the first fruits of the first Advent I have spent here. . . .

"I have to meet all the following classes at each station: (1) the new converts or seekers, (2) those who are admitted as catechumens to be prepared for baptism, (3) those who are to be prepared to be confirmed, (4) those who are to be admitted into Holy Communion after they have been confirmed, (5) penitents, also (6) to meet individually every communicant each quarter, before Holy Communion, beside cases which come before me to settle. This is my work at each station, and to visit also some heathens' kraals.

* * * * *

"All over my Mission stations in Fingoland we have a good many new converts not admitted yet. I am not in a hurry admitting new converts into catechumen. I wish them to be taught well the elementary Christian knowledge. Neither am I in a hurry in baptizing them, nor in bringing them forward to be confirmed, nor admitting them soon into Holy Communion. In February the Bishop visited and opened two chapels, one at Xolobe, the other at Mbulu-Kweza."

In the former case the chapel was entirely built by natives, and in both instances there were large debts on the building consequent on the rinderpest having swept off all the cattle.

At Xolobe the headman was confident of getting the sum required from the people, many of whom were away, as all had guaranteed £1 subscriptions. But at Mbulu-Kweza the Church people are few, and therefore the native Committee, eight in number, decided that if the contractor, a white man, would give them time, they would all go and earn enough at Johannesburg to pay the debt, amounting to £90. This was agreed to [63].

The following is an account of Mr. Masiza's Easter services (1898). After stating that on Holy Thursday he celebrated for 436 communicants, that "Good Friday is a day which speaks of itself with its services," and that on Easter Eve he baptized some sixty-five adults, he says:—

"Early on Easter Day, at daybreak, we walked down to our graveyard and had a short service, reminding us of the Resurrection of our Redeemer, which affected many people. There were over six hundred people. At these services we had visitors from the Wesleyans and Independent denominations. Returning from these, immediately Holy Sacrament took place, which I administered to 423 communicants, assisted by the Rev. J. G. Makonxa. Immediately after it the first bell rang for morning service, no time for any breakfast. Immediately the Kaffir service being over, the bell rang for English service, being over the bell rang for the red heathen service, which was well attended, conducted by the Rev. Makonxa and some of the preachers. Myself was quite done for, having preached in both services this morning in Kaffir and English, we could hardly take our lunch, so weak and tired by the work since daybreak. However, it was our greatest pleasure to do the work of our Master, although the body was weak, it revived again for the evening service. The next day, after Matins, we all departed for our homes."

Mr. Masiza is held in high esteem by all who know him, Europeans

* The Christmas services included anthems from the "Messiah" and the "Creation," sung remarkably well by the native choir."

as well as natives, and his European congregations include not only Church people, but also Independents, Wesleyans, and Roman Catholics.

This in itself disproves the assertion that "the natives are incapable of being raised," on which subject the Coadjutor-Bishop of Capetown (Dr. Gibson) wrote in 1898 :—

"It is naturally true that all natives are not socially or intellectually the equals of white men all at once. . . . But in many cases their potentiality is as great as ours; and the advances made by individual Kaffirs and Fingoes of late years are very remarkable. Let a man read the English leading articles of the native paper, *Imvo Zabantsundu*, conducted entirely by a native; let him listen to the Rev. J. Xaba preaching to a European congregation; let him see the Rev. P. K. Masiza preparing the daughters of colonists for confirmation—and then let him maintain that thesis if he can!"

In 1896 Mr. Masiza made a pilgrimage to the Holy Land,* visiting also Italy, and Greece, Turkey, Egypt, and England, the effect on him being, he said, as if he had "been into a college" [64].

It has already been stated that Mr. Masiza was the first native of South Africa to be admitted to the priesthood. In 1899 the Clerical Synod of the diocese unanimously elected him to a vacant Canonry in the Cathedral, he being the first native in South Africa to be thus honoured [65]. In June 1899, after twenty-six years' faithful service at St. Mark's, Canon Masiza was transferred to St. Ignatius, on the Upper Qutsa, the centre of a new and extensive Mission [66].

On January 3, 1900, a noble central church was opened at St. Mark's, about a mile away from the old station. It was built (with the Society's aid) in memory of Archdeacon Waters, "the father of the Missions in this diocese." All the work seems to descend by lineal descent from him. Most of the present native clergy in the diocese are his men, and in one way or another a very large number of the native Christians look back to him.

It is proposed to erect similar central churches in the other native Missions in the diocese, so as to provide accommodation at the great festivals and confirmations in the districts [67].

BUTTERWORTH.—An offshoot of St. Mark's. Here also excellent work has been done by a native priest—the Rev. Stephen Bangela. During a visit in 1898 the Bishop of St. John's was astonished to find that Mr. Bangela had nearly 300 candidates assembled for confirmation. As the church would not have accommodated the candidates with their friends, the Confirmation Service was held outside the building, and the proceedings were very orderly.

IDUTYWA.—The Rev. Luke Daman, a native priest working under the Rev. A. Cross, who is in charge of St. Barnabas, Idutywa, which had recently been separated from Butterworth, and formed into a new Mission district, had in 1897 fourteen stations under his supervision, and at nearly every service there was a report of a conversion of heathen to Christianity. Work had been just commenced among a clan called Ama-Ndlambe, which hitherto had held aloof.

* His travelling companions, whom he met as strangers, were "as brothers and sisters" to him, and in London he was introduced by Archbishop Benson to the Society's Annual Meeting in St. James' Hall. On his return to Kaffraria he met with an affecting welcome from his flock. "On the way to one of the out-stations, some people who were in the garden saw me; one cried to another, 'There is Umfandisi.' They all came running to me and, weeping, saying, 'Usapilena,' which means, 'Are you still well?'"

It is evident that a great work lies before the Church in Fingo-land [68, 69].

EASTERN PONDOLAND.

It has been a source of wonder to many how this country, surrounded as it was by British territory and benignant rule, could have remained so long the home of every class and colour of criminal—the very nursery of feticism and devilry, and of the mysterious, the weird, and the woeful. Up to 1894 it was independent, under its native king or chief, who had supreme power over life and death. The only white men in the country were a few scattered traders (generally married to native women) and two Wesleyan missionaries. Witchcraft at its worst abounded, murders and cruelties of the most evil form being common, and for half of the year the men did little but drink Kaffir beer. In 1894, when the country was being devastated by war between the Chief Umhlangazo and Sigcau, the paramount chief, the British Government intervened and annexed it on the petition of Umhlangazo, who took this step with the consent of the petty chiefs and the commonalty in order to avoid surrendering to Sigcau. Many of the Pondos resented annexation, but, though peace and order were not at once established, the days of the war cry and of scare were past, and good government and the welfare of the Pondos were assured.

ST. ANDREW'S.—The old Church station of St. Andrew, in the south side of the country, begun by Bishop Callaway in 1875, had, after his removal of his headquarters to Umtata in 1877, been gradually forsaken by the Christian settlers who had accompanied him from Clydesdale, and was left for a long time vacant* or only in charge of a catechist. In 1894, when visited by Mr. E. H. Booker, not one baptized member of the Church was to be found either there or in the country. At the invitation of Bishop Key, Mr. Booker (then only a catechist), with two native preachers, Aaron Ninwa and George Mzizi, had come into Pondoland from Natal, on April 15, 1892, in order to begin work in the Emzizi district, in the north side of the country, under the Chief Pategile. On Advent Sunday the little Church of the Advent was opened. During the civil war (1893–4) the station was destroyed, but Ninwa, who had formerly acted as a kind of chaplain to Umhlangazo, remained with his tribe, and Mr. Booker travelled over the country and became acquainted with most of the petty chiefs. Sigcau, hearing of the new Umfundisi, requested a visit. Taking a staff and a native boy with two blankets, Mr. Booker, with not a penny in his pocket, started for the sixty miles' walk to the great place. Arriving there he found he was at once the guest and the prisoner of the chief. The coarsest food was offered him at first, and it was long before he was granted an interview. Meanwhile he made friends with the petty chiefs, and after six weeks' captivity he parted on friendly terms with Sigcau, whose reason for the detention was because of Mr. Booker's intimacy with Umhlangazo's people.†

* The Rev. C. N. Tonkin was in charge 1884–8, and Rev. G. Mansbridge 1891–2.

† According to Bishop Key the "home truths" which Mr. Booker had prepared for the chief at the interview "did not suffer in point or force for having been bottled up so long." He talked for two hours, setting before the chief (not from a religious but a political point of view) the dangers of certain practices, especially of the continual state of war and threatenings of war which kept the country in a ferment. The chief thanked him most warmly. He said he "felt he was a true friend, who did not fear to speak out; that no one else spoke thus." He gave him leave to go where he liked and build where he liked, and finally made him a present of a horse. He was proceeding to give him an order on one of the traders for a saddle and bridle, but was stopped by Mr. Booker, who said he did not wish to accept a present bought on credit. The chief's debts had been one of the subjects of Mr. Booker's lecture.

When the country had settled down a little the Mission of the Advent was re-opened on a more suitable site, and Mr. A. E. Sissing joined the staff and went to revive the old Mission at St. Andrew's. For some time the actual Mission workers were the only communicants. The witch doctors were the ruling power of the nation; murder and horrible atrocities were of "almost daily occurrence"—*e.g.* a lad, "smelt out and assisted in strangling his own mother," and a chief (Mayolo) smelt out and put to death twenty-five of his subjects, including his own mother. This chief is now one of the most loyal of British subjects, and a Mission (St. Peter's) was started at his location in 1899.

Under the new order of things Mission work in East Pondoland progressed by "leaps and bounds," and a resident priest again became necessary, both for overlooking the native Mission and for ministering to the Cape Mounted Rifles stationed in the country. Both sides of the work were, the Bishop said, almost unique, the one the best product of our civilisation, the young men of our upper and middle classes in England cast upon the world to *rough it*, body, soul, and spirit; the other, the savage, who, three years ago, never stirred except armed, now with his foot on the lowest rung of the ladder, with no one to warn him of the dangers of the ascent: these in tens of thousands.

As yet the Pondos are almost wholly heathen, but not antagonistically so. Often the church is filled with a congregation of raw Pondos, so quiet and so apparently attentive, and yet so steeped in heathenism as to be ready to do almost anything vile directly they get outside. They are eager, as a rule, to have their own preacher and their own school in their location, they respect the preacher and send their children to the school, but their own common excuse for themselves is, "We are too old to give up the traditions of our fathers." Here and there a soul is quickened, the tremendous act of renunciation is made; but the majority remain where they are, content to live much the same sort of life as the dogs with which each kraal abounds.

Such was the report in 1899 of the Rev. P. D. Hornby, who in 1897 undertook the oversight of "the parish of St. Andrew," the name retained for the whole Mission, which (some 60 miles square) comprises the greater part of Pondoland East. Under his superintendence the work has greatly extended. For the white population, apart from the traders, services are held at the three magistracies of Flagstaff, Lusikisiki, and Bizana.

The small school church dedicated at Lusikisiki in July 1899 was "the first white man's church in Eastern Pondoland." A second, "St. George's," Flagstaff, was dedicated on November 4, 1899.

The scattered white traders are also visited. Many of them are "notorious evil-livers," but, though often "hopelessly indifferent," they do not appear to be hostile to Mission work, and they are kind and hospitable to the clergy.

Of the natives, who number about 100,000, only some 5,000 are yet even nominally Christian, and of these comparatively few are Pondos. The Pondo nation is at present "heathen to the core," and St. Andrew's is the most heathen parish in Kaffraria. Still, a distinct

change of attitude on the part of the people and their chiefs is apparent; there has been a great advance since annexation, and stations have been established at nearly twenty centres. Mr. Booker was ordained in 1900, and Mr. Hornby has also the assistance of a native deacon, the Rev. E. Mayekiso [70].

WESTERN PONDOLAND.

Though surrounded by others who had long before opened their doors to Christianity, the Pondos of Western Pondoland still, in 1892, remained in heathen darkness, practising revolting and barbarous cruelties in obedience to their system of witchcraft and superstition. For many years it had been Bishop Key's desire to begin work among the tribe, and the way was opened in 1892, when the chief, to show his gratitude for benefits received by himself and his son in the Umtata Hospital, gave a suitable site for a Mission at the Ntlaza river. Here in 1893 the Rev. F. W. Sutton, M.R.C.S. (formerly medical missionary in Burma), established himself, the station being named "St. Barnabas." Soon after his arrival the petty chief of the district told his people that it was a good thing that a missionary was settling among them, for they would be able to get medicine for their sick, and could also send their children to school. They replied that he could show the way by sending his children, and that they would then send theirs. Accordingly he sent one of his boys as a day scholar, who for a time attended regularly, and then suddenly discontinued coming because, as he afterwards said, "the departed spirit of his grandmother visited him at night, and warned him that he was not to attend the white man's school, under a penalty of being killed." The chief, according to native custom, sacrificed a beast, but failed to propitiate the spirit, and the boy finally left the school. Soon after he ran away from home, and gave himself up to a sinful life, and the father began to think this might be the result of his having sent his son to the school. This is a sample of the strange objections and difficulties that occur to the native mind in sending their children to school. Even in the medical work constant hindrances occurred, and much useful work was either stopped entirely or greatly hindered by superstitions and the people's thorough belief in witchcraft. Constantly Dr. Sutton was called to attend in some case where disease had become hopelessly chronic, or where life was fast ebbing away; and, in answer to inquiries why they did not send earlier, the reason given was that they began by sacrificing an animal, and, finding this fruitless, had called in a "witch doctor," and then, finding the disease still unchecked, had either brought the patient to the Mission or sent there for help.

The medical work was, however, from the first very useful in making friends with the people, and in opening the way for more distinctly spiritual and evangelistic work, and within three years Dr. Sutton had become a power and a necessity in the country. The chief looked to him for medical advice, and the school was doing most excellent work in its influence over the men and boys living there under the missionaries' care. Bokleni, the son and heir of the paramount chief,

by his encouragement of witchcraft and his drinking habits had long been a source of trouble and unrest to his country; but during an illness caused by excessive drinking he applied for medical assistance to Dr. Sutton, who insisted on his coming to the Mission house, so as to be under control. His cure occupied a month, and during that time he was so ill as to have been regarded as certainly dying. On his recovery he became a total abstainer, and a reformed character in many ways, his rule being as beneficial as it had been iniquitous. Regarding his recovery as "a call from God to a new life," he prevented the illegal sale of brandy, put down witchcraft, and gave up entirely to the Mission two of his children. His father, Ngwiliso, also sent two of his sons to the school, saying, "Up to the present they have been my children, now they are yours and mine."

Owing to the misrule and cruel despotism of Bokleni, who was allowed too free a hand by his aged father, Western Pondoland passed from a protectorate to a British possession in 1894. The transfer, which was in accordance with a wish of the people, brought more security of life and property than had ever been known in Pondoland, but more than doubled the work of the missionaries, who had now to minister to the Cape Mounted Rifles at three magistracies—Port St. John, Coldstream, and Libodi camps, and to other Europeans (traders), some of whom were in danger of degenerating. The strain proved too great for Dr. Sutton, who was obliged to resign in 1896 [71].

Under his successor the work has continued to prosper, strong out-stations being established with resident catechists and school teachers in different parts of the country. Bokleni, for some years past a changed man, is now (1900) paramount chief [72].

GRIQUALAND EAST.

CLYDESDALE.

The work at Clydesdale has been very difficult of late years, owing to the disturbed state of the Griqua population and a visitation of locusts and the rinderpest.

The leader of the Griqua rebels was a man named Lefleur, and in 1897 news came to Kokstad that Archdeacon Chamberlain was down on his list "as one of the first to be murdered." Happily Lefleur's plans were frustrated. Valuable service was rendered by the Archdeacon during the cattle plague. When the disease began to spread he set to work to study the process of bile-taking and inoculation under the district surgeon; and, having obtained certificates, he went out wherever his services were required, and with syringe, needle, and lymph operated on hundreds of head of cattle, a very trying and unpleasant work. While helping the natives in this way the Archdeacon did not allow his clerical work to suffer, and he says that his native congregations would put their European brethren in England and elsewhere to shame in the matter of attendance at the services of the Church [73].

KOKSTAD.

Kokstad will always be specially associated with Bishop Key, as the accident which led to his death occurred while he was on his way to visit the Mission. The work here, both among the natives and the Europeans, is advancing. A new station was opened in 1900 at Ndarala's by a voluntary native worker, and already there is the prospect of a large ingathering of souls, including the headman, a fine old man. For the Europeans services are held at various centres, and some have been attended by the Dutch. Since 1898 the Rev. F. J. Adkin has had the assistance of the Rev. E. Lancaster [74].

ST. CUTHBERT'S, TSOLO.

In 1892 Mtshazi, the son of the Chief Umditshwa [p. 311], returned from England, and was formally placed back in the hands of his tribe (Pondomisi), to whom it was announced that he had resolved to be baptized. This was on October 25, and on the Feast of the Conversion of St. Paul (1893) he was baptized by the name of Edwardes Mditshwa, after the headmaster of Denstone, where he was educated in England. His own surroundings were absolutely heathen, and the retention of Christianity and self-respect was a matter of extreme difficulty. In the same year two ladies joined the staff, and two native catechists were ordained, but Canon Gibson was transferred to Umtata. During his nine years at St. Cuthbert's the Christians had increased fivefold, and the growth of the Mission generally had been striking. The Rev. G. Callaway now took charge [75].

The Pondomisi, like all other tribes in Kaffraria, have practically no religion, no idea of a living and personal God.*

Though the heathen generally listen attentively to the missionaries, and are always ready to agree, the Rev. G. Callaway had not (in 1894) heard of one single direct conversion from heathenism of a grown-up Pondomisi resulting from the kraal-to-kraal preaching which had gone on for many years. It has an influence in bringing the people into some sort of touch with missionary effort, and there it seems to end.

The school work is more hopeful, though some difficulty is experienced in securing an attendance and in introducing the very thinnest end of the wedge in the matter of school fees paid in the form of a sack of grain annually [77].

* In times of sickness they sometimes sacrifice an ox, with a certain amount of ritual observance, to appease the spirit of some departed ancestor, and this practice professes, of course, a belief in the existence of the departed; or, at other times of sickness, they consult the "witch doctor," who professes to receive messages from the dead, and generally suggests that the sickness is caused by some enemy (generally a rich one), who must be driven out in order to insure the recovery of the sick person. In times of drought they take presents of cattle and go to a little old man, who is one of the few survivors of the race of "Bushmen," and who has now a great reputation for his supposed power of withholding or bestowing rain [76].

Until the visitation of the cattle plague in 1897 the missionary did not know how poor the people in the Mission were. Probably 90 per cent. of the children born in that "rinderpest year" will have names which suggest the calamity, such as two baptized by him received: "The Lamentations of Jeremiah" and "The Sound of Thunder" [78].

The native preachers of the Mission have all given up Kaffir beer, and it is sometimes difficult for them to get necessary food when living amongst the heathen. Connected with St. Cuthbert's is a Mission at Gqaqala, which, begun in 1882 at the request of the Chief Nombewu, then a Wesleyan, has, though often neglected, grown beyond all expectations. In 1897 there was a flourishing school, and large numbers of adults were being instructed for baptism and confirmation. Considering the ignorance, depravity, and grossness which enchain these people in heathenism, the purity of their Christianity is surprising. In illustration of this Mr. Callaway describes the debasing system of "smelling-out" by a witch doctor, and says:—

"Now come straight from this hideous scene to our little Mission Church on the hill above the Gqaqala stream; don't be too critical about outward appearance, but watch these SAME people—watch them at a reverent celebration of the Holy Communion—watch them as they kneel and sing, 'Lord, have mercy upon us, and write all these Thy laws in our hearts, we beseech Thee.'

"I am absolutely convinced that, in the majority of our people, their religion is genuine, and they are really trying, at the same time that they are praying, to 'write' the laws of God 'upon their hearts' and lives" [79].

Another promising offshoot of St. Cuthbert's is that among a set of the Fingo tribe which settled in Pondoland years ago. Being kindly treated by the Pondos, they became incorporated with them under the name of "Ama-Pondo Fingoes," and were located in a belt of country adjoining Pondomisiland.

For some years their Chief, Bikwe, promised to allow the missionary at St. Cuthbert's to open work among his people, but he put it off again and again when it came to the point, though refusing others. "Gibson is my *Umfundisi*" (missionary), he would reply. However, about 1896 he agreed to "Gibson" (for the S.P.G. missionaries were all "Gibsons" at first) making a start, and with his people contributed liberally to the erection of buildings.

A remarkable instance of fidelity on the part of some Basuto people of Sofonia Moshesh, son of the old chief of that name, living at Nqayi, was reported in 1896. They had been under instruction, having been won to the Church from heathenism by a lay agent. The Free Church of Scotland missionary complained that the Anglican Mission was encroaching. There were one or two Church people living in the valley, but he objected to the Church extending its ministrations among the heathen, and claimed the valley as his "preserve." The Bishop did not like to even appear to encroach, and he forbade the agent to hold service there. But the people who had given their names would not be denied; they walked to St. Mary's, Qauqu

(twelve miles distant), for instruction, saying they were not slaves, and would go where they thought right. The Bishop therefore baptized them.

The formation of the Mission staff into a brotherhood ("St. Cuthbert's") in 1900 resulted in increased working power and an extension of the area of the Mission, including the Qumbu district, and "a great spiritual work" is being carried on [80].

MOUNT FRERE.

Under the Rev. H. A. Tudor, the work in this district has developed in a remarkable way since 1895. The Mission then comprised an area of 2,000 square miles, with three European villages and many native stations, Mount Frere being in the centre of the district. According to an arrangement which prevails in the diocese, Mr. Tudor devoted his Sundays to services for the white people and the week-days to native work. At each native station the daily offices are said by the native staff, and once in two months Mr. Tudor visited the stations.

Speaking of the "general business" which awaited him on these occasions he said:—

"What with superstition and witchcraft, perplexing polygamy enigmas, desks, books and slates for schools, building of churches, patching and thatching, settling disputes, instructing, rebuking, exhorting, you never know what is going to turn up, and much less when it is going to be brought to a close" [81].

In 1896 work was begun on the River Moenyane, among the Bacas, a powerful and loyal tribe, at the invitation of their chief, and among the Eastern Pondos in one of the valleys of Ntabankulu [82].

Previously (about 1894) a new centre had been established at Emvuzi, where a few Christian Fingoes had settled among the heathen Baca, and had been wont to go to Mount Frere for Church ministrations. After a time one of the communicants was allowed to preach at Emvuzi, the Baca began to seek baptism, and a church was opened in 1894 [83].

The Rev. L. O. Warner, who had charge of Mount Frere from 1898 to 1900, when he was invalided to England, has expressed the highest admiration for the native clergy, to whom a great deal of the responsibility of management is left [84].

MOUNT AYLIF.

Among those confirmed in 1896 were the resident magistrate (Mr. Garner) and his wife, who had long been connected with the Church (though brought up in the Wesleyan body), and most helpful in the native work [85].

MATATIELE.

Though in failing health, the Rev. T. W. Green has carried on the work of this Mission with a good courage under trying circumstances, his labours extending to Mangobo (Basutos), twenty miles away, and to Mandileni, where a number of native Christians (Wesleyans) with their preacher joined the Church. In 1896 Mandileni was attached to the Mount Frere Mission, and in 1899 Mr. Green was further relieved by the appointment of the Rev. S. N. Bishop and Mr. Yates (since ordained) to revive the old St. Paul's Mission near Matatiele, and to visit a number of the European farmers under the Drakensberg up to the Natal border [86].

(For Statistical Summary see p. 332.)

CHAPTER XL.

CAPE COLONY—GRIQUALAND WEST.

GRIQUALAND WEST, lying to the west of the Orange Free State, was ceded to Great Britain by the Griquas in 1871, following on the discoveries which have made the district the great diamond fields of South Africa. It remained a separate colony until October 1880, when it was annexed to the Cape.

THE Diamond Fields began to attract diggers towards the end of 1869, and by the following June there were about 10,000 there. During this period they were occasionally visited by three clergymen from the Orange Free State—the Revs. D. G. CROGHAN (monthly), C. CLULEE, and F. W. DOXAT. From November 1870 Archdeacon KITTON of King William's Town spent six months at the Fields, making Klip Drift his head quarters, and while he was there a church was commenced. On his departure the Rev. H. SADLER took up the work, and in the same year (1871) the Bishop of Bloemfontein (a month after reaching the Orange Free State from England) set out on a visit to this portion of his diocese [1].

Bishop Webb, who was accompanied by Mr. CROGHAN, described the Diamond Fields as then " unquestionably the most important field of labour in South Africa." At each of the two largest camps or diggings—Du Toit's Pan and De Beers—there were " at least 15,000

souls, including women, children, and coloured people of various races, and from all parts northward and southward of the Vaal River." For these diggings, with Klip Drift and Hebron, some thirty miles distant, there was only one clergyman (supported from diocesan funds), and the demand for Church ministrations was so urgent that after the endeavours of the Bishop and Mr. Croghan to supply them for some weeks the Revs. F. W. DOXAT and J. W. RICKARDS were appointed to the charge of Du Toit's Pan and De Beers, &c. [2].

In the next year the Bishop made a long sojourn in the Fields, and at their formal request 700 coloured labourers were taken under the care of the Church at Du Toit's Pan [3]. In 1873 two deacons were ordained "in the large brick church of St. Cyprian" which had been erected at Kimberley, or the "New Rush." The Mission work among the diggers, who had contributed well to the erection of churches and hospitals, was "most hopeful"; but the Bishop of Grahamstown, who preached the ordination sermon, was struck by the fact that there was no clergyman ministering specially to the thousands of natives—heathen and other—in the district [4]. Within another year "constant week-day and Sunday services in Dutch, Kaffir, Zulu, and Sechuana" were being held, and though few who had not already had some intercourse with Christianity attended, yet these influenced others, "and" (added Mr. Doxat in 1874) "I feel sure that few natives will leave the Fields without learning a respect, however vague, for the white man and his religion." In less than three years three churches and four native chapels had been built, and these, with hospitals and prisons, were being served by four* clergymen and four native agents. The funds for the maintenance of all this work were derived "almost entirely from the weekly offertories," with occasional subscriptions for special objects, and the Society's grant—then £150 per annum. Such local support was all the more creditable seeing that people were continually coming and going, and that not one amongst the congregations could properly be called a *resident* on the Fields. In such circumstances Mission work is peculiarly trying as well as specially useful, and the Missionaries have been content to sow, trusting that as they have people gathered from "nearly every part of the world," fruit may result unknown to them [5]. Especially is this the case in regard to the natives.

Bishop KNIGHT-BRUCE (in 1887) said "it would be hard to estimate the importance of Kimberley as a field for Mission work among the ever-changing population of about 10,000, who come from nearly every country within reach of it to work in the mines—Basuto, Bechuana, Mapondo, Amaxosa, Machaka, Matlhobi (Fingo), Zulu, Matabele." Not long before, Khama, the Christian Chief of Shoshong, in Bechuanaland, forbade his people going to the Diamond Fields, fearing they would become demoralised; but in 1887 an association was formed in Kimberley with the object of co-operating with the managers of the mines in order to prevent all deterioration of the natives either by drink, temptation to sell stolen diamonds, or other causes; and the introduction of the "compound system," by which the natives are kept during their term of service in large enclosures, has done much to counteract the chief evils.

* Messrs. Doxat, J. W. Rickards, E. W. Stenson, and R. G. Wright.

The work of the Society in Griqualand West is now mainly among the natives and half-castes, the compounds being principally under the superintendence of the Rev. G. MITCHELL [6].

1892-1900.

The appointment of the Ven. W. T. Gaul to the Bishopric of Mashonaland (in 1895) recalls the remarkable extension of work which took place in Griqualand West during his ministry there. From 1880-84 he was stationed at Du Toits Pan,* afterwards called Beaconsfield, and from 1884-95 at Kimberley, where he identified himself with every institution for the well-being of the people, and his name became a household word, cherished by all alike. About 1882, hearing that there were Church-folk and other English-speaking Christians scattered about Griqualand West, he organised an itinerant Mission. At Douglas, Griquatown, Papkuil, and Boetsap, and at numerous isolated farms and small centres during the next twelve years, the Sacraments were administered, the Gospel was preached, the children were taught and prepared for confirmation, and, in short, the Church became "established" in a country as large as Wales. All this was accomplished practically at no expense to the diocese (Bloemfontein) or the Society, as Archdeacon Gaul's people at Kimberley gladly co-operated in his desire to visit their distant brethren. Provision for the continuance and extension of this work was made by the Society, and among the other places served by the Missionaries were Winderton, Klipdam, the Diggings on the Vaal River, and Upington, an "almost inaccessible place on the Orange River, four days from anywhere." The itinerating work in these districts has been carried on by Archdeacon Holbech, a worthy successor of Archdeacon Gaul [7].

Kimberley is the centre of a great work among natives and half-castes as well as white people. The right of the English-speaking coloured people to have a place in St. Cyprian's Church had been strongly upheld by Archdeacon Gaul. For the benefit of those not compelled to live in compounds there now exists St. Matthew's Mission, with Holy Cross (an offshoot in the south part of the town), and St. Wilfrid's. St. Matthew's possesses one of the best churches in the diocese, and provides ministrations in four languages—Dutch, Sechuana, "Sexosa" (or "Xosa"), and English.

In connection with St. Matthew's Mission, natives at Modder River, which is about twenty-five miles from Kimberley, have been ministered to. A small church, which had been built for them under the care of the Rev. G. M. Lawson, was entirely destroyed during the battle of Modder River (1900), being in a position exposed to artillery fire [8].

But the most important offshoot of St. Matthew's is the Mission in the Kimberley compounds. Here the Rev. G. Mitchell has for many years pursued with untiring devotion and cheerfulness the laborious and trying work of teaching and converting the natives of many races and languages, drawn from all parts of Southern Africa. Owing to

* The original settlement at the Diamond Fields was known as Du Toits Pan. When the rough camp settled down the newer part called itself Kimberley. They are now different places two miles apart.

the peculiar and constantly changing population the fruit of his labour must remain in great part unknown, but part of it is seen in the number of men, earnest and devout, presented for confirmation on almost every visit of the Bishop of Bloemfontein to Kimberley. Another proof is seen in the trouble the converts put themselves to, the pains they take to learn,* and the alms they give.

Of some converts Mr. Mitchell reported in 1895 that all would sooner or later find their way back to their own respective countries. But in several of those countries there were as yet no Clergy of the Church. Hence the people themselves were "coming and asking us to follow them and go over and help them." To prove their earnestness and sincerity they had worked hard to qualify themselves for the Kingdom of God, and spared no trouble to satisfy the requirements for membership [9].

Bishop Smyth, of Lebombo, who is desirous of seeing a similar system of Mission work established for the East Coast labourers at Johannesburg, stated in 1898 that he had never seen Mr. Mitchell, but he had "heard, in distant parts, words spoken by natives which, if he could hear, would make him praise God for giving him the opportunity of doing such good work for the glory of his Master" [10].

Among the converts in 1894 were a Nyamban and some Xosas, whose language Mr. Mitchell at once began to learn.

The Nyamban was probably the first Christian of his tribe, but where they come from could not be ascertained, possibly somewhere from the north of Swaziland. "Who can tell," said Mr. Mitchell, "how far the Gospel may reach when once accepted by their people, who, after they have made some money in the Diamond Fields, return to their own countries, carrying with them, if it may be so, the pearl of great price—the knowledge of the Gospel?" [11].

Mr. Mitchell's ministrations in the Kimberley gaol in 1899 to some heathen natives who were condemned to death for murder in connection with the rebellion at Phokoane resulted in the conversion of one of the two who were executed; he was baptized, and died in the Christian faith and hope [11a].

At Beaconsfield evangelising and educational work has been started and developed by the Society's aid, without which "nothing could have been done." There is a church for natives at Green Point, and in a location the other side of the town work is done amongst the Bechuana, some of whom were scattered from Canon Bevan's Mission at Phokoane during the rebellion of 1897 [12].

In the siege of Kimberley, which lasted from October 14, 1899, to February 15, 1900, the Society's four Missionaries † remained at their posts with the other clergy of the town, sharing the perils and priva-

* One hot morning a big Matabele, about twenty-seven years of age, the perspiration running off his face, after trying first one way and then another with his arms, cried out to a friend that it was easier to drill holes in the mine than to learn to write.

† Archdeacon Holbech, Rev. G. Mitchell, Rev. Canon T. Woodman, Rev. G. M. Lawson. After the relief of Kimberley Canon Woodman was obliged by the state of his health to resign the Rectory of Beaconsfield, and to seek rest in England. At the Diamond Fields he won all hearts by his devotion, and his ambulance and other work will long be remembered. The Rev. W. H. Weekes, of Mafeking fame, has been appointed his successor [12a].

tions of their flocks and ministering to their wants. In St. Cyprian's Church daily services were maintained until the last four days of the siege, when it became too dangerous to assemble even a small congregation. (The building had been previously struck by a shell which burst in it) The Clergy were diligent in visiting and comforting those people—some 3,000 in number—who were, at this stage, lowered into the mines, and those who had sought safety in bomb-proof shelters or remained in their own houses.

On February 18, 1900, the Sunday after the relief of the city, thanksgiving was made in all the churches [13].

(For Statistical Summary see p. 332.)

CHAPTER XLI.

ST. HELENA.

ST HELENA (area 47 square miles), situated in the South Atlantic Ocean, 1,200 miles from the coast of South Africa and 800 from the island of Ascension, was discovered by Juan de Nova Castella, a Portuguese navigator, on St. Helena's Day, May 21, 1502. The Portuguese built a church, but made no permanent settlement, and they kept the situation of the island a secret from other European nations until 1588, when Captain Cavendish visited it. The Dutch held the island from 1645 to 1659 and then abandoned it. The East India Company then took possession of it and were confirmed in their holding by Charters granted in 1661 and 1673, the Dutch meanwhile having twice seized the island and been expelled (1665 and 1673). Excepting for the period of Napoleon's imprisonment there, it remained under the East India Company up to April 1834, when it came under the direct government of the Crown. The "natives" of St. Helena, with the exception of a few English families, have sprung from the intermixture of East Indians, Chinese, Malays, and Africans, in the days of slavery, with English settlers, soldiers, sailors, and other Europeans.

In November 1704 the Society, "upon a motion from the Treasurer," allowed £5 worth of "small tracts" to the Rev. CHARLES MASHAM, "a Minister sent to . . . St. Helena by the East India Company." A year later Mr. Masham reported his arrival in the island, also that the books "were very acceptable to the inhabitants," and that he catechised in the church "one half of the year"; and the Society sent him in 1706 a supply of Bibles, Prayer Books, and other tracts [1]. Further assistance in this quarter does not appear to have been rendered by the Society until 1847, when it undertook the partial support of the Rev. W. BOUSFIELD, whom Bishop GRAY of Capetown was sending from England to this part of his newly-formed diocese. Previously to Mr. Bousfield's arrival there was only one clergyman (the Rev. R. KEMPTHORNE, Colonial Chaplain) to minister to the 5,000 inhabitants of St. Helena [2]. Visiting the island in March and April 1849 Bishop Gray reported that Messrs. Kempthorne and Bousfield were both "excellent and devoted men, and labouring assiduously in their sacred calling." A military chaplain (Mr. HELPS) had been appointed, and the Bishop ordained a fourth clergyman (Mr. FREY, formerly a German Missionary in India). During his stay the Bishop also confirmed about

a tenth of the whole population of the island, consecrated the church at Jamestown, together with the five burial-grounds on the island, and arranged for the transfer of the Church property from the Government to the See; "held a visitation, with a special view to the reformation of some points in which the Church was defective, and the restoration of Church discipline," and reorganised the local Church and Benevolent Societies. These institutions, with the Government, contributed liberally to the eight island schools, but the state of education was not satisfactory owing to the incompetency of the teachers. For "the first time during a period of 150 years" division had been introduced into the community by the recent arrival of an "advocate of the Anabaptist heresy," but much good had already been brought out of this evil. At Longwood, the billiard-room in the new house built for Napoleon was now being used as a chapel, and "an excellent congregation" attended. Besides the consecrated church there was "an inferior building" in Jamestown called "the Country Church," which the inhabitants were about to replace by a new structure on "one of the most lovely sites" the Bishop had seen [and on which the Cathedral now stands] [3].

At the time of Bishop Gray's visit St. Helena was a great *dépôt* for Africans captured from slavers, about 3,000 being landed every year. In referring to "their village or establishment in Rupert's Valley," he said:—

"If anything were needed to fill the soul with burning indignation against that master-work of Satan, the Slave-trade, it would be a visit to this institution. There were not less than 600 poor souls in it . . . of these more than 300 were in hospital; some afflicted with dreadful ophthalmia; others with severe rheumatism, others with dysentery; the number of deaths in the week being twenty-one. . . . I was pained to find that no effort is made to instruct these poor things during the time that they are on the island."

A few days after the visit to Rupert's Valley a captured slave ship arrived. "I never beheld a more piteous sight" (wrote the Bishop)—"never looked upon a more affecting scene—never before felt so powerful a call to be . . . Missionary. I did not quit that ship without having resolved more firmly than ever, that I would, with the grace and help of God, commence as speedily as possible direct Mission work in Southern Africa" [4].

Mr. Bousfield remained on the Society's list until 1851. The next S.P.G. Missionaries were the Rev. M. H. ESTCOURT (1852-4) and the Revs. E. and G. BENNETT, who were appointed in 1858 to the charge of Jamestown and Rupert's Valley. The remoteness of the island from Capetown called for a resident Bishop, and in 1859 Bishop Gray was enabled to secure its erection into a separate diocese including the islands of Ascension and Tristan d'Acunha. The first Bishop, Dr. PIERS C. CLAUGHTON (cons. in Westminster Abbey on Whitsunday, 1859), landed in St. Helena on October 30, 1859, and was at once assisted by the Society in providing "for the pastoral care and instruction of the coloured portion of the population" [5].

Already the brothers Bennett had "done much to build up souls," and on January 28, 1860, 230 of the liberated slaves, who had been instructed by the Bishop and the Rev. E. Bennett, were baptized at Rupert's Valley. By June several hundreds of the Africans had been

sent to new homes in the West Indies, "either entirely converted and made Christians, or at least brought some steps on the way" [6].

The labours of the Bishop and Missionaries among these Africans were continued with zeal and success. In 1861, 516 adults were baptized by the Rev. E. Bennett; and Prince Alfred, who visited the island in that year, had an opportunity of witnessing the good effected on receiving an address from the rescued slaves.

In this year also the island was divided into parishes, and the Rev. H. J. BODILY was appointed to Longwood [7]. In the next Bishop Claughton was transferred to Colombo and was succeeded by the Ven. T. E. WELBY, who as Archdeacon of George had already rendered good service in the Diocese of Capetown [8].

In 1865 St. Helena contained a population of about 7,000, of whom some 6,400 were members of the Church of England; during the next eight years these numbers had been reduced by emigration, the result of poverty, to 4,500 and 3,500 respectively [9].

Since the diversion of the maritime route to the East by the opening of the Suez Canal the record of St. Helena in temporal matters has been one of continuous poverty; and the difficulty of ministering to the people in spiritual things has been intensified by the withdrawal (in 1871 and 1873) of Government support of the Church. In 1881 the Bishop wrote: "We owe it, under God, to the Society that we are still able, though imperfectly, to meet the spiritual wants of our people" [10].

In its exceptional and growing depression, the Society is thankful to be able to keep alive the ministrations of the Church in this old and remote colony [11]. "So far from having fallen back in spiritual things," the people "are in religious and moral condition very far better than they were in more prosperous times" [12].

The introduction of synodical action in 1886 has tended to make the laity "feel the responsibility of their true position as members of the Church," to call forth "more zeal and earnestness on their part," and to draw "more closely together in mutual goodwill Clergy and laity" [13].

Considering the poverty of the people, their annual contributions to the Society are far greater in proportion than those of many prosperous dioceses [14].

The transportation of Dinizulu and other Zulus to St. Helena by the Natal Government in the interests of peace, brought them in 1890 within reach of the message of the Gospel, and was "wonderfully overruled for their good."

1892-1900.

Dinizulu not only became desirous of baptism himself—which was delayed by the difficulty of polygamy—but also anxious for the conversion of all his people, and in 1894 he wrote to his mother and to his old followers in Zululand, desiring them to place themselves under the instruction of the teachers sent by the Bishop of Zululand, and to render them every

assistance in establishing a missionary station in their district. One of his attendants was confirmed in St. Helena in 1893, and in 1896 they were all cheered and comforted by a visit from the Bishop of Zululand. The exiles, who were well-conducted, and gave not the slightest trouble to the people of the island, were allowed to return to their country in December 1897 [15].

In other respects the record of the diocese during recent years does not, to quote Bishop Welby's words, furnish "any important details of work. . . . With us it is the day of small things, but they will not be disregarded by our Lord, nor fail to be graciously recognised by Him among the works of the Society for His glory and the advancement of His kingdom" [16].

In 1897 the Bishop tendered his resignation to the Metropolitan of the Province of South Africa, but circumstances arose which made it advisable that it should not at once be accepted.

The assessed income of the See was only £150, and in 1898 a meeting was held in St. Helena to consider the question of the future. The parishes in this poor island agreed to be responsible for the raising of £500 towards the endowment of the Bishopric. The feeling was general and enthusiastic, even the poor labouring people came forward with their promises of weekly pennies. Much of this zeal was prompted by affection for the aged Bishop, but there was also the feeling that the See must not be allowed to be removed from the map of Christendom. The need of effort became the greater because, on the Feast of the Epiphany, 1899, Bishop Welby was killed by being thrown out of his carriage.

Bishop Welby had formerly been a missionary of the Society, first in Canada, and afterwards at the Cape. His diocese, which includes Ascension Island, 500 miles to the north, and Tristan d'Acunha, 1,200 miles to the south, was not burdensome as most others are, but it had difficulties of its own, and his work and high character were justly honoured.

Archdeacon Fogg, of George, in the Diocese of Capetown, had been with the Bishop for some time, rendering him much assistance in the conduct of some difficult matters that troubled the last months of his Episcopate, and he remained as Vicar-General for some time afterwards [17].

The present Bishop Dr. Holmes (formerly Dean of Grahamstown), who was consecrated in Capetown Cathedral on St. James' Day, 1899, has done much towards restoring peace and order, which had been sadly upset by an unworthy clergyman, and in organising and extending work. The state of morality amongst the coloured people is very low [18].

The islanders suffered greatly from an epidemic of influenza in 1900 [19].

The advent of the Boer prisoners has caused a certain amount of prosperity to the island, but it has greatly enhanced the cost of living, so that, with certain exceptions, this prosperity has been more nominal than real. The Boers are ministered to by their own minister, while those of them who belong to the English Church have the services of the military chaplain [20].

(For Statistical Summary see p. 882.)

CHAPTER XLII.

TRISTAN D'ACUNHA.

TRISTAN D'ACUNHA is the principal of a group of small islands situated in the centre of the South Atlantic Ocean (lat. 37° 6' S. and long. 12° 2' W.), 1,200 miles south of St. Helena and 1,500 west of the Cape of Good Hope. In shape it is nearly a square, each side about five miles in length, the whole forming a vast rock rising almost perpendicularly 3,000 feet out of the sea, and then gradually ascending another 5,000 feet. The only habitable spots are one or two narrow strips of land. The chief of these, lying at the north-west corner, is about five miles in length, and nowhere more than one in breadth. The first man to attempt settlement on Tristan was Jonathan Lambert, an American, who, with two companions, arriving in February 1811 claimed the island as his own, and invited "ships of all nations to trade with him." In connection with the confinement of Napoleon at St. Helena, British troops were sent to occupy Tristan in 1816. On landing (November 28) they found only one of Lambert's party: the others are supposed to have met with foul play. The survivor, Thomas Corrie (an Italian) had been joined by a Spanish boy who had deserted from a passing ship. These two were soon removed, the former by death. In 1817, while arrangements were being made for the abandonment of the military settlement, H.M.S. *Julia* was driven ashore, and sixty souls perished. On the withdrawal of the garrison (November 1817), a corporal of Artillery, William Glass (a Scotchman, and married), with John Nankivel and Samuel Burnell (natives of Plymouth), obtained permission to remain behind. Glass continued in charge of the settlement until his death in 1853. Though born among Presbyterians, he had become attached to the English Church. Under his administration daily prayer became the rule, and for over 30 years he celebrated public worship every Sunday. Up to 1827 Glass was the only one of the permanent settlers who had a wife. In that year the others—then five in number—contracted with a sea captain to bring them help-meets from St. Helena. By 1848 the number of families had increased to nine, and of children to 80. Since the formation of the settlement three ships* had been wrecked in the neighbourhood, and the inhabitants had been instrumental in saving or prolonging the lives of over 60 persons. But contact with American whalships, calling at Tristan for potatoes and other provisions, had tended to demoralise the islanders.

THE first visit of a clergyman to Tristan d'Acunha was in October 1835, when the Rev. T. H. APPLGATE, a Missionary going out to India, baptized all the children (29) then on the island. In October 1848 the Rev. JOHN WISE, an S.P.G. Missionary on his way to Ceylon, went on shore several times, preached to the people, and baptized 41 children. Through his representations the S.P.C.K. supplied school-books, and the S.P.G., with the aid of an anonymous benefactor, undertook to provide a clergyman for the community. Mr. W. F. TAYLOR, moved by Mr. Wise's account, offered himself for the post, and having been ordained by the Bishop of London, sailed from England on November 23, 1850. Landing on February 9, 1851, he was heartily welcomed, and on the following Sunday, in the principal

* The *Blenden Hall* (in 1821), *Nassau* (in 1826), and *Emily* (in 1835).

room (16 feet by 12 feet) of Governor Glass' house, "the whole of the 80 souls upon the island met to unite for the first time with an ordained Minister of Christ, in celebrating the Holy Services of the Church." At the first administration of the Holy Communion on Easter Day there were eight communicants. In 1852 a dwelling-house was adapted as a permanent church [1]. Visiting the settlement in 1856 the Bishop of Capetown was "much pleased" with the people.

"The men" (he said) "are English, American, Dutch, Danes. Their wives have come for the most part from St. Helena. The children are fine, healthy, active modest, young men and women. These have been nearly all, more or less, under Mr. Taylor's instruction, and upon them his hopes of a really Christian population have of course mainly rested. The houses are about equal to an English labourer's cottage; the furniture . . . more scanty. At evening prayer we had about 50 present I have never seen a congregation that might not learn a lesson from these poor islanders. Their reverence and devotion impressed us all. . . . Mr. Taylor has prayer in his chapel, morning and evening, throughout the year. Most of the young people, and several of the elder are regular attendants. . . . So far as my short visit enabled me to form an opinion this devoted, self-denying Missionary, who has given up so much to serve the Lord . . . has been very largely blessed in drawing souls to the worship of their God, and the knowledge of their Lord and Saviour. . . . On Good Friday . . . I confirmed 32 . . . there are now only two persons in the island above the age of fifteen . . . unconfirmed. . . . Mr. Taylor keeps a school a portion of each day. . . . His chief society and refreshment consist in the instruction of his children. . . . Except during one anxious year he has suffered very little from depression of spirits . . . God has . . . comforted and upheld his servant amidst circumstances trying to flesh and blood and in a post where unless sustained by a double measure of the Grace of God, the Minister of Christ would be specially liable to grow weary in His Master's work and flag in zeal, and stumble and fall."

Later in 1856 Mr. Taylor and the greater portion of his flock removed to the Cape [2].

The number of inhabitants having increased again, the Mission was revived under the Rev. E. H. Dodgson in 1881. Until Mr. Dodgson volunteered, no one could be found willing to undertake the post which the Bishop of St. Helena had been seeking to fill since 1866 [3]. In order that he might reach the island the Society was obliged to charter a schooner from St. Helena; the Missionary was landed in safety in February 1881, but a gale suddenly springing up the vessel was wrecked, and he had to begin work with the loss of almost the whole of his possessions. In his first report Mr. Dodgson said:—

"There are now 107 persons on the island, in sixteen families. A few are white, but most of them are a sort of mulatto, with clear brown skins, and beautiful eyes and teeth, and woolly hair. They all speak English, slightly Yankeeified—as they do a good deal of trade with the Yankee whalers. I like them very much. It is quite delightful to see such a friendly cordial feeling existing among the whole population. They live just like one large family, though . . . not . . . in common . . . every one works and trades for himself, and . . . some are better off than others, but there seem never to be any disputes. Drunkenness has a hold on a few of the men when they get the chance, but immorality appears to be unknown, and they are decidedly a *religious* people in their simple way, and I have not the least difficulty in getting them to church either on Sunday or week-day. They said that my coming was the best thing that ever happened to the island, and I already feel as much at home as if I had been here twenty years. They are all Church of England people except two Roman Catholics and one Wesleyan, but all come regularly to church. . . . The people make first-rate bread and butter,

and there are quantities of bullocks, sheep, pigs, geese, fowls, potatoes, cabbages, and apples. to say nothing of the dogs, donkeys, wild cats, and sea-birds. . . . The island is much more beautiful than I had any idea of . . . there is always abundance of beautiful water and the climate is most healthy. . . . I feel sure that if the advantages and pleasantness of the island had been better known many Clergymen would have been glad to have come out here" [4].

After "four years' isolation and incessant work and responsibility," which sorely tried his health, Mr. Dodgson came to England in February 1885 to arrange with the Government for the removal of the Tristanites before they were "actually starved out by the rats, which are over-running all the island and eating all the produce." Government sent out £100 worth of provisions to the islanders in 1886, but as there was no prospect of securing their removal and fresh bereavement and distress had come upon them, Mr. Dodgson felt it his duty to throw in his lot with them and minister to their souls. Leaving England in June 1886 he remained with his flock—for a time without stipend—until December 1889, when he was "invalided home," and on medical grounds has been precluded from returning [5].

(1892-1900.) Since Mr. Dodgson's departure the islanders have been without the ministrations of a clergyman except for a visit from the chaplain of a passing ship and from the late Bishop Welby, of St. Helena [6], no suitable candidate having offered for the post [7]. In 1898 Mr. Peter Green himself appealed to the Society for a clergyman, who could also act as doctor and schoolmaster. The inhabitants (seventy-two in number) are, he said, "very poor and plain people, but we are thirsting for the Lord, and our children need education. We would do anything to make life as comfortable as possible for any clergy who felt inclined to come amongst us." In the meantime they feel "more pressed in religion than any other people in the world" [8].

CHAPTER XLIII.

BASUTOLAND.

BASUTOLAND, the Switzerland of South Africa, lies on the eastern side of South Africa between the Orange River Colony (on the west) and the Drakensberg Mountains (on the east). The Basutos form a branch of the Bantu race, composed of the remnants of several tribes shattered by the Matabele early in the present century, and united about 1818 by Moshesh. This chief was in many respects the greatest native ruler that South Africa has produced; and having welded the scattered tribes, suppressed cannibalism, and made his subjects prosperous and contented, he was called "The Chief of the Mountain," his stronghold being on the top of Thaba Bosigo—the "Mountain of Night." After being defeated in a war with the British in 1852, losing a portion of his territory to the Orange Free State in 1866, and thrice appealing for British protection, Moshesh and his people were saved from being "swallowed up" by the Boers by formal recognition as British subjects in 1868. Union with the Cape Colony, effected three years later, did not prove satisfactory to either the Basutos or the Colonial Government. The former rebelled in 1879-80, and the latter were inclined to entirely abandon the country, when the Imperial Government intervened and undertook in 1883-4 its administration, provisionally. The territory is divided into seven districts;—Maseru, Leribe, Cornet Spruit, Berea, Mafeteng, Quithing, and Quacha's Nex.

"WITHOUT doubt there is a vast opening for good in Basuto Land and it is a fair and beautiful country." Thus wrote the Bishop of

the ORANGE FREE STATE after his first visit to this part of his diocese in September 1863. The Rev. A. FIELD, another Missionary of the Society, accompanied the Bishop, and at "Thaba Bosion" [Thaba Bosigo] a long interview was held with Moshesh, who wished to know whether the visit was in consequence of his representations to the Bishop of Capetown and the Queen. "I have had relations with the British Government for thirty years," said he, "but have never seen an English clergyman before. . . . Go through my country, and fix upon a spot for a station. I will agree to anything you like." The next day, Sunday, the old Chief "came down from his mountain" and the Bishop preached to him in the presence of several hundreds of Basutos, "the French Missionary kindly interpreting sentence by sentence." One of the Chief's sons (George) had been educated at Capetown; another (Jeremiah), who was then at St. Augustine's College, Canterbury, died shortly after. The French Missionaries, who had been sent by the Paris Evangelical Missionary Society, appeared to be "men of simple and devoted lives," yet though some had been working in Basutoland thirty years, and all were thoroughly acquainted with the language (Sesuto), they had, they said, "only been able to *touch* the work," and "all expressed a pleasure that the English Church intended to enter upon the work" [1].

When at last in 1875, after repeated calls from Moshesh, the Anglican Church was enabled to occupy Basutoland, the French Missionaries "assumed a hostile attitude," regarding it as an unwarrantable "intrusion" into "their own sphere." But in addition to the fact that the mass of the Basutos were still untouched, there were now Church people unprovided for, both white colonists and Basutos, who had been Christianised in the Cape Colony—at Graaff Reinet, and Zonnebloem, &c. For want of the Church indeed "many of them . . . had lapsed." There were also "whole tribes" of Fingoes as well as Basutos who wished for the English Church and not the French. In fact, as pointed out by Archdeacon Croghan many years later, the principle contended for by the French Mission would "exclude the Church practically from all Mission work" in South Africa. The English Missionaries were therefore directed by Bishop Webb "(i.) to minister to our own Church members and strengthen them; (ii.) to evangelize the heathen; (iii.) not to proselytize the French converts, or receive them, when it is only a case of annoyance and pique, or vexation at exercise of discipline; but yet not to refuse them admission if conviction and earnest feeling lead them to the Church." A beginning was made at Maseru in 1875 among the Europeans by the Rev. E. W. STENSON, who after itinerating over a district of more than 4,000 square miles for eighteen months, established a native Mission at Mohalis Hoek, in South Basutoland, in 1876. At this place on his first arrival in 1875 a party of immigrants (natives), who had been "reared and instructed by agents of the Wesleyan Society" (of whom the local magistrate, Mr. Austen, had been one), came in a body and "claimed the shelter of the Church," "having been for five years," they said, "like sheep without a shepherd." Service was at first held in a stable (lent by Mr. Austen), in which the Missionary resided.

By 1877 more suitable buildings were erected, and stations had been opened at Ramacomani's and Matlaugala's villages—the latter

among the Fingoes, in their own language (Zulu). Previously to this no Mission work whatever had been done for the Fingoes in Basutoland. Leribe, the northern and most heathen district of the country (containing about 20,000 Basutos and 11,000 Zulus, and only 400 Christians), was occupied in 1876. The local Chief, Moloppo, had in his youth been baptized by the French Protestant Missionaries, but he had now nearly 60 wives. Nevertheless at his first interview with the founders of the new mission he said:—

“Your words are good: and I am glad to welcome the Church into my country. I have often heard of the Church of the Queen, and now I am rejoiced to find the Baruti [teachers] belonging to it have come here. Hitherto I have only seen two kinds of Christians in the country, the Ma-franse [French Protestants] and the Ma-roma [the Romanists]. I have also heard of the Ma-Wesley [the Wesleyans] who have stations on the borders of my country. But I am now glad to see the representatives of Ma-churche [the ordinary name amongst the native tribes for the Church] at my house. It is good to have these four kinds of Christians near. It is like a man having four cows; sometimes he can milk them all, and when some fail him he can always reckon on a supply of milk from the others. So Ma-franse, and Ma-Wesley, and Ma-churche, and Ma-roma all supply us in their own way with good things out of the Word of God.”

Thlotse Heights was selected as the basis of operations in Leribe, and there, after living for three months in the open veldt, “sleeping between their boxes,” with no roof but that of the “starry heavens,” the Rev. J. WIDDICOMBE and Mr. W. LACY established themselves “in round huts made of mud, in native fashion,” in order that every penny that could be spared might be “devoted to the erection of a chapel and school.” For nine years the Missionaries lived in this way [2].

In January 1877 the first Confirmation in Basutoland was held at Thlotse Heights, and in the same year a Sesuto translation of a portion of the Prayer Book* was issued, and the Rev. B. R. T. BALFOUR opened a new station at Sekubu [3]. The progress of the work generally was greatly hindered by the rebellion which broke out two years later. At Thlotse Heights the church and school were “converted into a barrack,” and the Christian Basutos who remained loyal lost their all. Mohalis Hoek was temporarily abandoned by Government, the church and parsonage were destroyed by the Basutos, and Mr. Stenson for a time acted as Chaplain to the British troops. For his own and the Mission losses, amounting in all to £1,150, no compensation could be obtained from Government [4].

In 1883 a new church was opened at Mafeteng to replace the one destroyed at Mohalis Hoek. The Clergy, though exposed to danger, were now (1883–4) “bravely holding their posts” and amid many “outside perils” had “much compensating success” [5].

Since the pacification of the country, secured by the intervention of the Imperial Government [see p. 324], there has been a great advance in the Church Missions, which all along have been mainly supported by the Society. “A very distinct movement towards Christianity is going on among the natives of Basutoland,” wrote the Bishop of Bloemfontein in January 1891. “Two chiefs have ceased to be polygamists and have both been confirmed and the headman of a

* The publication of the greater part of the Prayer Book in Sesuto was undertaken in 1891 with the aid of the S.P.C.K. [3a].

village was baptized but a few weeks ago. I find a greater desire for *friendliness—civility* in nearly every case there has always been." Recently six chiefs had met the Bishop and spoken to him privately on a matter in connection with the Church, and some have stayed with him in Bloemfontein. At Sekubu "the heathen barrier is breaking down." Nearly 200 natives will attend the church on ordinary occasions. The special work of this Mission is the training of native youths. Thlotse Heights has "one of the finest churches in South Africa," and in it the grandsons of cannibals unite in singing God's praises.

A new off-shoot is growing at Tsiokane, and, further south, Masupha's is being occupied at the invitation of the Chief, who has promised a good site. In the central district there is a flourishing Mission at Masite (begun by the Rev. T. WOODMAN in 1884) among Barolong immigrants from Thaba 'Nchu [*see* p. 350] as well as the native Basutos. Several confirmations have lately been held there, attended by the Chiefs, who "behaved admirably." Mohalis Hoek is now the centre of native Mission districts, and the small community of Europeans there is also being ministered to. The work of the Clergy in Basutoland is supplemented by a body of some 20 licensed catechists and by a Medical Mission which, established in 1888 and principally maintained by the S.P.C.K., has during the first 18 months of its existence attended to 5,572 cases [6]. The blessing which has attended the planting of these Missions justifies the hope that with sufficient agency the whole of Basutoland would be won for Christ. As it is the majority of the people are "still thoroughly heathen" [7], though "on all sides" they are making "rapid strides . . . towards a more civilised and industrious life" [8]. The opposition on the part of the French Missionaries in Basutoland—both Protestant and Roman Catholic—once manifested towards the presence there of the Anglican Church appears to have been overcome by the conduct of the S.P.G. Missionaries in endeavouring to avoid collision or interference with other men's labours, and, instead of returning railing for railing, showing "courtesy always to those who have differed" from them [9]. (In Canon Widdicombe's "Fourteen Years in Basutoland," 1876-90, will be found an admirable account of the country and people [10].)

1892-1900.

In his "Impressions of South Africa," Mr. James Bryce said that nowhere has the Gospel made such progress among the Kaffirs as in Basutoland.

"The Missionaries—French Protestant, Roman Catholic, and English Episcopalian—working not only independently, but on very different lines, have brought nearly 50,000 natives under Christian influences. . . . Education is

* See also "In the Lesuto," by the same author (S.P.C.K.).

spreading.* There are now 150 schools in the country, all but two of which are conducted by the Missionaries. . . . The extinction of heathenism in South Africa may be deemed certain, and certain at no distant date. . . . So much may certainly be said: that the Gospel and the Mission schools are at present the most truly civilising influences which work upon the natives, and that upon these influences, more than on any other agency, does the progress of the coloured race depend."

Sir Godfrey Lagden, the resident Commissioner of Basutoland, also bears witness to the "valuable influences of Christianity" in the country.

A beneficial change, which Sir Marshall Clark attributes largely to the Missionaries, is that, whereas formerly in Basutoland women did the work, men now do it [11].

An interesting feature of the Society's Missions is the anxiety with which the Missionaries are besought by many of the chiefs to send teachers to the people [12].

As the country is strictly kept by the Government for the occupation of its own native inhabitants, settlement by colonists being prohibited, Basutoland offers a Mission field almost unique in South Africa. During the years 1875-98 the Basuto population increased from 127,000 to nearly 300,000 [13].

A visitor in 1896 said that the work of the Church Missionaries was such as to remind one of "St. Columba and the saints of old" [14]. At that time, though the force of heathenism was still great, and there was much to try the faith and patience of Missionaries, distinct progress was being made. From the following notes of the several Missions it will be seen that the progress has continued [15].

MOHALIS HOEK (1892-1900).

The present Mohalis Hoek (South Basutoland), a township planted on the ashes of the one destroyed by the native rebels, consists of an irregular cluster of houses in a picturesque corner or "Hoek," overlooked by the Drakenberg, with groups of native huts nestling against the sides of the hills. The new church (St. Stephen's), consecrated in 1896, was built (in place of that destroyed in "the Gun War of 1880") for the use of natives as well as the English. The latter have been helpful and sympathetic in regard to Mission work [16].

Among the outstations are (1) Khalosi—where the Rev. M. A. Reading himself built all the brick seats of a church in 1897. (2) Mosi's village, where the Chief Mosi, who had many villages and namlets under his care, waited six years (1887-93) for a promised teacher. (3) Motate's, where the old blind chief was confirmed in 1893. (4) Kabe's village, Quthing, near Fort Hartley, where a Mission room was built by a catechist, aided by the people before they became Christians [17]. (5) The village at Quthing, of the Chief Griffiths, second son of the paramount chief of Basutoland. Griffiths, who was named after a former resident Commissioner, Colonel Griffiths, was

[* In 1899 the Government gave the Church Mission a new grant of £250 a year for education, on condition that provision was made for the education of white children at Maseru and Mafeking, and a general superintendent of all the Church schools in the country appointed.]

with his wife and twenty-two other adults publicly admitted to the catechumenate in 1897. If he remains firm, is ultimately baptized, and continues faithful, he will (as was said in 1897) be the only chief in Basutoland that has done so [17a].

MAFETING (1892-1900).

At the time of its separation from Mohalis Hoek Mission in 1894 Mafeting was unique in that it was the only town in Basutoland which was "fast becoming Christian." So much was this the case that heathen, chancing to come to reside there, found themselves in such a minority, and with so few kindred spirits to associate with, that they either became Christians or were disposed to leave for villages having greater heathen populations. Christian visitors from other parts invariably remarked that "in Mafeting every day seems like a Sunday, for the congregation is always so large." Taken singly, no congregation in Basutoland was as large, and none more exemplary. This condition was attributed to the labours and influence of a good catechist, the large number of men among the converts—eight of whom formed a "Council of Advice" to the Missionary—the reverence and attention of the congregation, their almsgiving, and their respect for and deference to their clergy, a result of their being better educated and more infused with general Christian civilisation than in any other part of the country. At the induction of the Rev. T. Woodman, in 1894, as director of the Mission (in connection with the charge of Wepener, in the now "Orange River Colony"), the hymns were sung both in English and Basuto simultaneously, the one part of the congregation being scarcely conscious that at the same time others were singing in a different tongue. The English seemed to vie with their Basuto brethren in the pride and pleasure they took in the Church [18].

MASITE (1892-1900).

The work at Masite was carried on with great energy by the Rev. S. Weigall. Among those confirmed in 1893 were Stephen Lerothodi (a son of the paramount chief) and Nehemiah Bereng (the son and heir of the local chief), who were then sent to the Kaffir Training Institution at Grahamstown. The old chief, Bereng, was a rampant heathen, and at the time of his death, about 1896, his son had become a lapsed Christian [19]. In 1893 there were about 250,000 heathen in Basutoland, and from 15,000 to 20,000 Christians among them, so that to be a Christian "meant, indeed, taking up the Cross and following Christ." Especially was this the case with the men, and though conversions among them were rare, at least in Masite, they have included a few polygamists. One of these, who died in the Faith in 1893, was buried in his own village, thirty miles from Masite, two hundred heathen men and women being gathered around his grave, while in their midst stood the Missionary and three other Christian men [20].

The most hopeful feature of the work has been a boarding school, established in 1896, intended to supply an able staff of schoolmasters and catechists, which is greatly needed. One of the catechists

employed in 1896 had been Bishop Knight-Bruce's servant in Mashonaland [21].

At this time there was a great revival of old heathen customs in Basutoland—the circumcision school—and all the various forms of witchcraft. Some Christian youths who had been excommunicated for joining in sinful practices were admitted as penitents after making a public confession in church [22].

The confirmation of 140 candidates at Masite by Bishop Hicks, of Bloemfontein, on September 17, 1899, was “the last public act which he performed.” A few days afterwards he was laid up with inflammation of the veins of his legs, brought on by his ceaseless travelling all over his diocese, and on the night of October 11, just when the Boers declared war against England, he died suddenly and painlessly at Maseru, where he was buried on the 13th,* only three of his clergy being present, as the “Free State” border was closed [23].

Maseru, which had been joined to the Masite† Mission for some years, received a resident clergyman again in 1899 [24].

THLOTSE HEIGHTS (1892-1900).

The establishment in 1894 of St. Mary's College for the Training of Natives as catechists and schoolmasters, and ultimately, it is hoped, as clergy, promises to make its influence felt even beyond Basutoland. All over the country the work of the Church had been suffering from the want of properly trained teachers [25]. An industrial department has been added to the college. [See p. 786c.]

In 1897 work was begun at Senyukutus, an important heathen centre at the foot of the Malutis, by one of the native converts, Mikaele Ramokemane, “the grand old man of the Mission” [26].

Neither the cattle plague nor the drought in 1896-97 affected the native congregation‡ at the Central Station except to increase the numbers far beyond the accommodation of the church.

The Basutos, for the most part, took their losses patiently, but some in Masupha's district attributed the cattle plague to “white man's witchcraft” [27].

To the same cause was attributed the restoration to reason of a Fingo girl in 1894, whose heathen parents took such terrible measures to prevent her becoming a Christian that she went mad. The recovery during a fit of madness in church by the interposition of the Christian priest reads like a page from primitive Church history.

Many girls and married women have been prevented from becoming Christians by marital or other ties. One-half of the catechumen class in 1896 consisted of such women [28].

In 1892 the Mission under Canon Widdicombe's care was subdivided, Tsikoane and Sekubu being formed into separate Missions.

* Just before his death the Bishop said to Sir Godfrey Lagden, “If I die here I should like to be buried here as the sun rises over those beautiful mountains.” The wish was carried out—though not without the risk of an attack from the Boers—and as he was laid to rest, even the native pickets fell in to join in singing in their own language the hymn “Thy will be done.”

† Among the outstations of Masite are Matsieng and Thaabe. Constant applications have been made (1897-98) by chiefs and people for teachers and schools [24a].

‡ The services for the small European population were also well attended.

At the former place the congregation had in 1896 much decreased in consequence of the opposition of the chief, a lapsed Christian. So greatly was he feared, that many of the heathen said, "Our chief is our god." During the next four years the congregation largely increased [29].

The Sekubu district was, in 1894, the most heathen of the Lesutho. It became an offshoot of Thlotse Heights in 1877 under Canon Balfour, who built a stone church at his own cost, while content to live in a native hut. It had to brave the storms of tribal wars, and twice had to be left to the mercy of the Basutos. After his departure the Mission was carried on by the Rev. T. Woodman, the Rev. W. Ball, and by Mr. and Mrs. Wood, whose labours in the boarding school and the kraals had resulted in the scattering of good seed far and wide, when in 1894 the founder resumed charge. The chief, though then still a heathen, was kindly disposed, and sent one of his sons to the school.* His mother, who with her husband had relapsed into heathenism forty years before, returned to the fold in 1893 [30].

In order to "drive some teaching on the Resurrection" into the heads of his flock, Canon Balfour, on Easter Day 1896, gave them "a sermon in acorns" by leading them to the cemetery after matins, and getting them to sow acorns, telling them that they must look out for a resurrection in the following year. Ill-health, the effects of journeys and privations in Mashonaland, where, as well as in other parts of South Africa, his Apostolic zeal and devotion are well known, led to Canon Balfour's withdrawal from Sekubu in 1899† [31].

In the Boer war of 1899-1900 Basutoland occupied a strange position. The Boer leaders did "their utmost to persuade the Basuto to rise and destroy the English in the country," but as a whole the natives remained loyal to England. With the old rebel section (under Joel Molapo) the Boers succeeded, and the Missionaries at Thlotse Heights were for a time in great danger, an attack being frustrated mainly through the vigilance of the chief, Jonathan. The Missionaries in Basutoland aided the Government in restraining the Basutos from attacking the Boers, which they (to the number of 30,000) were eager to do.

Notwithstanding the unrest and excitement the work of the Mission went on as usual, and during the greater part of the war Basutoland was "almost the only safe territory in South Africa for people of English race." Many Uitlanders from the "Free State" fled to Thlotse Heights for refuge [32].

(For Statistical Summary see p. 382.)

* The Boarding School, in connection with which industrial training was begun in 1893, was closed in 1897.

† After recruiting in England he returned to S. Africa in 1901 as Archdeacon of Bloemfontein.

CHAPTER XLIV.

NATAL.

NATAL (situated on the south-east coast of Africa, about 800 miles from the Cape of Good Hope) was discovered by Vasco de Gama (a Portuguese) on Christmas Day 1497. The Dutch (about 1721) and the English (about 1824-9) made unsuccessful attempts to colonise it. In 1837 a large body of Dutch farmers (Boers) in the Cape Colony, dissatisfied with English government, migrated to Natal. The district was then and had been for some time under the sway of the Zulu King, Dingaan. He treacherously slew many of the emigrants, and a war ensued. After a two years' struggle the Boers obtained the mastery; but in turn submitted to the Cape Government in 1842. The country was formally proclaimed a British colony in 1843, constituted a part of the Cape Colony in 1844, and made a distinct and separate colony in 1856. Zululand was annexed to it in 1897. The combined area is 29,484 square miles (Natal 18,913 sq. m. and Province of Zululand 10,521 sq. m.). More than four-fifths of the inhabitants of Natal are Zulu-Kaffirs—for the most part the descendants of refugees from the cruelties of Panda. [See p. 335.]

NATAL was originally included in the Diocese of Capetown, whose first Bishop (Dr. R. GRAY) reported to the Society in June 1849 that he had appointed the Rev. J. GREEN to Pieter Maritzburg (the capital) and the Rev. Mr. LLOYD* to Durban, and Mr. STEABLER—the last with a view to a Mission to the Kaffirs. "Up to the period of my sending Mr. Green there," he added, "there was no clergyman of our Church. He has not been there long and I have not yet heard of Mr. Lloyd's or Mr. Steabler's arrival, but . . . £500 has already been raised for two churches and there are excellent congregations. Mr. Green officiates four times every Sunday, once in Dutch. The Methodists have their Missionaries there and there are several Missionaries from America" [1].

In 1850 Bishop GRAY visited Natal. He reached Maritzburg on May 18, and the next day, Whitsunday, preached morning and evening in the Government schoolroom, the place where the services were held. There was "a large congregation, filling the whole room," and 25 persons communicated.

"When the choir broke forth with the Psalm, 'O come, let us sing unto the Lord,' . . . I was for the moment quite overcome," the Bishop wrote. "The sacredness of the day itself, its peculiar appropriateness for the first service of the first bishop of the Church of God in this land—the devout and reverential manner of the congregation that had been gathered by the zeal and earnestness of my dear friend—gratitude to Almighty God for what He has already wrought for us in this land—and a very fervent desire that God . . . might pour abundantly the gift of His holy Spirit upon our infant Church—all these contributed to make me feel very deeply the services of this day."

On the following Thursday forty-four candidates were confirmed. Several Dutch were present with their minister, who afterwards informed the Bishop that his people "liked the service, but objected to the coloured people, of whom there were several, being confirmed along with the rest." At Durban (in the schoolroom) eleven others were confirmed (on June 3), and both there, at Maritzburg, Verulam, and on "the Cotton Company's lands, lately sold to Mr. Byrne," arrangements were made for the erection of churches. In other instances private individuals offered

* [Rev. W. H. C. Lloyd.]

from 200 to 300 acres of land on condition of clergymen being appointed to minister in their neighbourhood. During the Bishop's stay (May 18–July 2) he consecrated burial-grounds at Maritzburg and Durban, and (at the former place on Trinity Sunday) ordained Mr. W. A. STEABLER. He also devoted much time to maturing a scheme for the establishment of Missionary Institutions for the heathen in Natal, the object being their conversion to the faith of Christ, the education of the young, the formation of industrial habits, and the relief of the sick and afflicted. The Lieut.-Governor highly approved of the scheme, but saw difficulties in the way of its entire adoption. The population of Natal at this time was estimated at 125,000, of whom 115,000 were Zulu refugees. Such was the tyranny of the Zulu King, Panda, that were it not that the bringing of cattle across the frontier was forbidden, "his whole people would leave him, take refuge in the colony [Natal], and place themselves under British protection." The refugees were "most docile and manageable." In scarcely a "single case" had they yet "fallen into habits of intoxication," but the great influx of European population was beginning to affect them. They were learning European "ways, and habits, and manners, and vices." They showed "a great aptitude for labour and willingness to work," and had "the very greatest respect for law and constituted authority." But the great obstacle to their conversion was that "they practise fearful abominations, and love to have it so." The Bishop was present at the reception of ambassadors from Panda, also at a native war dance—a sight "painful and humiliating. The men looked more like demons than human beings."

On leaving Natal the Bishop was accompanied by three Kaffir guides, to whom he imparted some religious instruction. They said that in their ignorant state "they had some sort of idea of a Great Preserver, different from and above their gods, who had been their ancestors." Praying to God, they said, was "like going to their chief and asking him to forgive them any fault," but they "expressed astonishment at being told that God forgave those who were sorry for sin and left off sinning. Very few chiefs ever did this." During Sunday service they doubled themselves up close beside the Christians, and put their carosses over their faces while the Bishop offered the prayers of the Church. "In this land of darkness and the shadow of death cold indeed must he be who prays not fervently and frequently, 'Thy kingdom come'" [2].

In 1853 the Rev. T. G. FEARNE was placed at Richmond—a newly-formed district with a rapidly-increasing population of immigrants from England; and the Rev. H. H. METHUEN, two catechists, and an agriculturist were sent to form a Missionary settlement among the natives according to Bishop Gray's plan [3]. The Society also promoted the formation of Natal into a separate Bishopric, contributing £1,500 to the endowment, which through its representations to the Colonial Bishops Council was completed by that body [4]. The first Bishop, Dr. J. W. COLENSO, was consecrated in England on November 30, 1853, and landed at Durban on January 30, 1854. After spending ten weeks in ascertaining the wants of his Diocese, he returned to England to procure additional fellow-labourers and pecuniary means to carry out his plans [5]. In May 1855 he was again in his diocese, and during the next eight years he received and

administered substantial aid from the Society, eleven Missionaries* being aided and the annual expenditure raised to £1,800 [6].

The Rev. H. H. Methuen returned to England in 1854, and the location of the proposed Native Industrial Institution was removed from Umkomas' Drift to Ekukanyeni [= "place of light"], within six miles of Maritzburg, where a farm containing 4,000 acres of land was assigned to the Mission contiguous to the Bishop's residence. Preliminary services were held at Ekukanyeni by the Revs. Dr. CALLAWAY and R. ROBERTSON in 1855, and under the superintendence of the Rev. T. G. Fearnie (Dec. 1855-Jan. 1856) the Industrial School was opened on January 31, 1856, with 19 children, brought by their heathen parents and friends to the number of 100 [7].

The Bishop (known to the natives as "Sobantu") now became the principal Missionary at this station, and the Institution soon proved "one of the most efficient agencies set on foot in this Diocese, by the Society, for the conversion and civilization of the Native people." Children of several Chiefs were admitted, including Umkungo, son and heir of Panda. The first baptism took place in 1857, and two years later the number of pupils had risen to 51, of whom 9 were girls [8]. Successful beginnings of Missionary work among the natives were also made at Maritzburg in 1854 (by Dr. Callaway), Durban 1855, and Ekufundisweni (or Umlazi) 1856 (by Rev. R. Robertson), Ladysmith 1856 (by Mr. Barker), Springvale (or Umkomanzi) 1858 (by Dr. Callaway), and Richmond about 1858 (by Mr. Taylor) [9].

At the Umlazi in 1856, the Natal Government "according to the custom" which it had "adopted with the Missions of all religious bodies in this Colony," granted a homestead of 500 acres for the support of the Mission, and set apart in connection with it a farm of 5,000 acres, out of which small freeholds were to be granted to such Kaffirs as might be recommended by the Missionaries. The first confirmation of Kaffirs in Natal took place at this station—Ekufundisweni [= "place of teaching"]—on June 4, 1856, when three converts and a white man were confirmed in the presence of some 100 heathen [10].

From the Richmond district, which included Byrne and Little Harmony, the Rev. T. G. Fearnie reported in 1855 that until the Society provided a clergyman "the whole of the population were as sheep having no shepherd. Sabbaths were to a great extent almost forgotten; . . . and indeed it was to be feared that the rising generation would differ little from the Heathen population around them save in their colour and language" [11]. More than this, the neglect of the settlers tended to demoralise the natives, as was seen by the fact that whereas in 1850 drunkenness was almost unknown among the latter, a few years later it had become one of "their worst vices." Mr. Barker of Ladysmith, whom they regarded "as a sort of chief," made it a rule to fine the men for drunkenness, and the women for fighting—2*s.* 6*d.* in each case—which sums were readily paid by the offenders towards building a schoolroom [11*a*].

While in Maritzburg, Dr. Callaway was attached to St. Andrew's

* MESSRS. J. Green, T. G. Fearnie (*see above*), and H. Callaway (1854 &c.), R. Robertson (1856 &c.), W. O. Newnham (1857 &c.), C. S. Grubbe (1858 &c.), W. Baugh (1858 &c.), T. Barker (1858 &c.), J. Walton (1858 &c.), A. W. L. Rivett (1859 &c.), A. Tonnesen (1860).

—the first church completed in Natal—and undertook by permission of the Government the education of a youth who, three years before, being then about the age of nine, had been taught to smoke insango, a species of hemp, and, becoming temporarily deranged, had killed his own father and one or two other Kaffirs. But for the interference of the English magistrate, by whom he was sentenced to fourteen years' imprisonment, he would have been killed by his tribe, from whom he was now an outcast; but under Dr. Callaway's influence William Ngwensa became some years later one of the first two South African natives to receive ordination in the Anglican Church [12].

The Cathedral, Maritzburg (under the Rev. J. GREEN) was opened for service on Lady Day, 1857, and consecrated on the 2nd July, the whole of the nine clergymen of the diocese being present [13].

In 1858 a Conference of Clergy and Laity of the Diocese was convened to consider the question of establishing a Synod. Four clergymen withdrew from the Conference, but a "Church Council" was organised, and held its first meeting in Maritzburg on July 13, 1858 [14].

The progress of the Church in Natal, which had been full of hope and encouragement, was arrested a few years later by divisions, the effects of which are still felt. In 1863 it became necessary for the Society to withhold its confidence from Bishop COLENZO, until he should be "cleared from the charges notoriously incurred by him" by reason of certain publications. Such was the advice of its President, Archbishop Longley, given at its request and after conference "with his episcopal brethren"; and consequently the Society on February 20, 1863, decided to postpone the Bishop of Natal's election as a vice-president, and meanwhile to entrust the administration of its grants to the diocese to a local committee, consisting of the Dean of Maritzburg, the two Archdeacons, and two laymen [15].

Three years having passed without a refutation or withdrawal of the charges, the Society on May 18, 1866, formally agreed that none of its Missionaries should be subject to Bishop Colenso, and that under the existing circumstances they should communicate with the Society through the Natal Committee, and that the Bishop of Capetown should be requested to give such episcopal superintendence and supply for the time such episcopal ministrations as he could afford or obtain from any other of the South African Bishops* [16]. Previously to this decision Bishop Colenso had been excommunicated† by order of the South African Bishops [17]; but the secular courts upheld his position, so that those clergy not submitting to him were ejected from their churches and deprived of all benefit in the Church property held in trust by him [18].

* In January 1880 the Society reaffirmed the resolutions by which it ceased to recognise the episcopal authority of Dr. Colenso, and recorded its determination to "uphold and maintain the sole episcopal authority of Bishop Macrorie within the Colony of Natal, as committed to him by the Church in South Africa." This action was rendered necessary by the fact that a clergyman had gone out from England with the intention of acting ministerially under Dr. Colenso as Bishop within the Colony, and had publicly declared that in so doing he had received the good wishes and encouragement of eminent persons in England [16a].

† The sentence of excommunication pronounced by the Bishop of Capetown, December 16, 1865, was published in the Cathedral Church of Maritzburg on Sunday, January 7, 1866 [17a].

Out of the fourteen S.P.G. Missionaries in Natal in 1866 only one, viz., the Rev. A. TONNESEN, so far sympathised with Bishop Colenso's views as to make it necessary for the Society to terminate his engagement [19].

For the others an episcopal visit was made by the Bishop of the Orange River in 1867 at the Society's expense [20]; and on St. Paul's Day 1869 an orthodox Bishop, Dr. W. K. MACRORIE, was consecrated at Capetown for Natal and Zululand, under the title of Bishop of Maritzburg. The Bishops of Grahamstown, Orange River, and St. Helena travelled respectively 1,200, 1,800, and 2,500 miles in order to be present.

"I hope," wrote the Bishop of Capetown, "that any of our brethren who do not agree in the wisdom of our act will at least believe that the sacrifices which have been made furnish some evidence of the depth of the convictions of the Bishops of this province as to their duty to Christ and to the souls of their people in this matter." "An attempt was made to get up a protest, but . . . though town and country were canvassed, 120 names only out of a population of 40,000 were obtained." "The ministers of the Dutch Church and of other religious bodies desired by their presence with us on that day to shew to the world that they were of one heart with us in that matter" [21].

The Society recorded its "thankfulness" for the consecration, having already promoted the raising of a new Episcopal Endowment Fund [22].

On February 16, 1869, about 300 persons assembled at St. Saviour's Church, Maritzburg, to welcome Bishop Macrorie, and on his arrival (in the evening) a service was at once held. His presence was a great comfort to the clergy, and by "his kind conciliatory action coupled with his determination to avoid the bitterness of controversy . . . he . . . won friends on all sides" [23].

Of the Diocesan Synod which met in July the Bishop wrote:—

"It is something to bless God for through one's life, that one has had the privilege of presiding over an assembly comprising all shades of opinion within the Church, when the tokens of God's presence were so abundantly manifest in the perfect harmony that reigned, notwithstanding the difficulty of some of the questions that came before us and the depth and earnestness of men's convictions about them. Dr. Callaway was an immense comfort and blessing: he is working most heartily with me, and the universal respect in which he is held throughout the colony will tend to win respect for the cause to which he has attached himself."

The Bishop was much interested in the Springvale Mission, where he preached to a mixed congregation of white and black and to a large native congregation, Dr. Callaway interpreting. "The attention and devout manner of the people" were impressive. The responses were fully given, and the Kaffir hymns, some of them translations by Dr. Callaway, some compositions of one of the native teachers "appeared to be very popular and were most heartily sung" [24]. Since the disconnection of Bishop Colenso from the Society, Springvale had become the most important of its native missions in Natal. Dr. Callaway began his operations there in 1858 with ten persons, "in an utter wilderness, about 25 miles from any European settlement," and "no buildings of any kind." His first service was "held under a tree," and his "whole congregation consisted of the man who had prepared the place for worship." Four years later there were 74

residents (43 baptized), who in church, hospice, school, and workshop, were being instructed in spiritual and temporal things. On week-days the community were roused by the ringing of the church bell at 6 A.M. Then followed morning prayer at 7.30, breakfast at 8, Kaffir Service at 9, the average attendance being 60. On Sundays there were three services. In the morning the Missionary addressed them in a familiar extempore discourse, in the afternoon the instruction was catechetical, and in the evening the Gospel and Epistle of the Day were explained and those present were invited to ask questions [25].

In 1866 a printing press was established at the Mission, and was worked under the sanction of support from the Natal Government, the object of the undertaking being (1) "to supply to all persons studying the language a mass of reading in pure idiomatic Zulu" (some forty natives took part in the work of dictating the narratives which were printed); (2) "to issue translations of the Bible and other religious and useful books." Portions of the Prayer Book were issued in 1866, and these were followed by other important publications* [26].

Offshoots of the Mission were planted at Highflats in 1864 (under Mr. T. BURTON) [27] and in Griqualand East in 1871. [See pp. 311-12.]

To the Springvale Mission also the Anglican Church owes two of her first three South African native deacons—Umpengula Mbanda and William Ngewensa—who after careful and thorough theological training from Dr. Callaway, were ordained on December 24, 1871 † [28]. When their fellow Kaffirs at Springvale saw them with surplice and stole they were astonished, and as William came out of church after the first celebration of Holy Communion in which he had assisted, "the people gathered around him with much warmth of affection and shaking of hands, and some of the old women kissed his hands—a mark of great respect" [29].

Dr. CALLAWAY continued in charge of Springvale until his appointment to the Bishopric of St. John's, Kaffraria, in 1873. Many of his old flock followed him to his new home, but the permanence of the Missions at Springvale and Highflats was secured by his making over to the Church in 1876 his private property at those stations [30].

In 1875 a Mission was opened among a tribe of Basutos in the Estcourt district by Mr. STEWART, at the request of their Chief Hlubi, the principal men of the tribe undertaking to contribute 1s. monthly for every person, adult or child, attending the school; and thus the usually large outlay for buildings on the commencement of a Mission was avoided by the practical way in which the people demonstrated the reality of their wish for instruction [31]. (Since 1880 this Mission, "St. Augustine's" has been carried on in Zululand, where the tribe removed after the Zulu War of 1879. [See p. 340.]

Summarising the progress which had been made during the first twelve years of his Episcopate, Bishop Macrorie stated in 1881 that the number of Clergy had risen from 11 to 28, the churches from 3 to 22—eight more being in course of erection or projected—and the parsonages from 1 to 11, and that £3,600—£500 of which came from the Society—

* For list, see pp. 803-4.

† "They are the first natives that have been ordained in this colony (wrote Dr. Callaway), "and I believe only one native has ever before been ordained in South Africa, in the diocese of Grahamstown by the late Bishop" [26a].

had been raised towards the endowment of the Clergy. This was exclusive of 8 churches and 3 parsonages still in possession of the Colensoites, but which it was hoped might eventually revert to the Church. "The fruits of the Society's assistance may be thankfully recognised in almost every part of the diocese," he added [32].

Among the East Indian coolies in Natal (of whom there are now [1892] 42,000) Mission work was begun at Isipingo and the Umzinto in 1864-5 [33]; but the claims of the settlers and Kaffirs prevented any continuous and worthy effort until 1884 [34].

Since then special Coolie Missions have been organised, which, with Durban as the centre, are extending throughout the diocese. These Missions are under the general superintendence of the Rev. L. BOOTH, M.D., who gave up his practice as a physician in order to devote himself to this work. Visiting India in 1890 he enlisted the services of two Tamil Clergymen to minister to the Tamils who form more than one half of the coolies in Natal. The medical department has put the Mission "in touch with all sorts and conditions of Indian people," while the establishment of schools for the children has led to the baptism of parents as well as pupils, and the work, both among the Tamil and the Hindi-speaking people, is full of hope and promise [35]. Though Hindu temples have been erected in Natal, caste has lost its hold on the coolies, and it is encouraging to learn that the converts "abroad in goldfields have influenced others to become Christians" [35a].

After Bishop Colenso's death [in 1883] protracted but unsuccessful attempts were made by a small section of the colonists to perpetuate division by the appointment of a successor to him [36]. Several of his Clergy have been reconciled to the Church [37].

1892-1900.

Partly with the hope of reuniting the diocese under one fully recognised Bishop, Dr. Macrorie resigned the See in 1892. The selection of a successor was delegated to the Archbishop of Canterbury by the "Church Council," which promised obedience to the Bishop whom he sent, as well as by the Elective Assembly of the Church of the Province. Dr. A. H. Baynes, on whom the choice fell, was consecrated in Westminster Abbey on Michaelmas Day, 1893, as Bishop for "Natal and Maritzburg," his title being left at first undetermined. By arrangement with the South African Bishops in 1894 the title "Bishop of Natal" was provisionally adopted, a designation which was confirmed by the Provincial Synod of South Africa in 1898 [38, 39].

The cordial welcome given to the Bishop on his arrival in his diocese confirmed the hopes previously cherished that the days of separation and distrust would soon be ended; but, after the warmth

of his first reception, he was met with a demand that he should "guarantee the permanence of the constitution adopted by those outside the Province" of South Africa. As this would have had the effect of guaranteeing disunion, instead of securing reunion, the Bishop refused, whereupon a majority of the "Church Council" deliberately disowned the Bishop for whom they had petitioned. On appeal the Council was disowned by majorities in the congregations which it nominally represented, and therefore the Bishop's dealings with it ceased. The Bishop went to the utmost limit of that conciliation which is distinct from compromise, and was supported by the South African Bishops, who, in 1894, put forth a statement with the hope of assisting in the removal of the hindrances to unity. "The idea that there is any desire or design to separate from the Mother Church" is, the Bishops said, "absolutely without foundation." On the contrary, they "are determined jealously to safeguard the union with the Mother Church and with the whole Anglican Communion," and this is "fully guaranteed" in the provincial constitution and canons. Being "not anxious that final questions of faith and doctrine should rest with the Province in isolation," the Bishops favoured the appointment of a "Central Council of Reference" by the Lambeth Conference, and failing that, as merely a temporary and *ad interim* expedient, "to adopt the plan in practice in the Australian Province," of seeking the advice of a "Council of Reference" in England, consisting of the Archbishops of Canterbury and York, the Bishop of London, together with "four laymen learned in the law" [40].

A fresh trouble arose in 1895, when the vestry of one of the so-called "Church of England" churches, viz., St. Paul's, Durban, which had previously accepted the episcopal rule of Bishop Baynes, declined to receive the new incumbent appointed by the Bishop, viz., Archdeacon Baines, on the ground that he had signed the canons of the Province of South Africa.

For one Sunday at least the church was closed, but eventually the difficulty was arranged, the Bishop himself for a time taking the incumbency.

An important step as regards the questions at issue in the Church in Natal was taken in 1898. It will be remembered that the Bishops had pledged themselves in 1894 to endeavour to obtain from the Lambeth Conference the creation of a Council of Reference. This effort had been only partially successful. The Lambeth Conference had declined to create a Council of Reference for judicial appeals, but it had gone so far as to request the Archbishop of Canterbury to nominate a Consultative Body to give information and advice to those who might seek it. The difficulty of the so-called "Church of England" in Natal had always been that under the Third Proviso of the Constitution of the Province, which freed the Church from the decisions of tribunals other than her own, or of such Court of Appeal as might thereafter be recognised by the Provincial Synod, there was nothing to prevent a clergyman from being condemned in South Africa for heresy, who would have been acquitted in England, or *vice versa*. The aim of the Bishop of Natal had therefore been to remove this ground of complaint by the establishment of some sort of Appellate

jurisdiction which would secure uniformity of interpretation of the standards of faith and doctrine, and such an appeal had been foreshadowed in the Third Proviso itself, as already quoted. The Bishop of Natal therefore placed upon the Agenda paper of the Provincial Synod, which met in Capetown in November 1898, after an interval of eight years, a resolution securing that a right of appeal to the Consultative Body created at the instance of the Lambeth Conference should be granted on questions of faith and doctrine, and that the decisions of that body should be binding. The proposal was open to the objection that the Lambeth Conference, having deliberately refused to create a Court of Appeal, it might be said that the Bishop's proposal was practically going behind the Lambeth Conference, and that the members of the Consultative Body might object to that Body's being transformed into a Court of Appeal. To meet this difficulty, the Bishop of Natal paid a flying visit to England, just before the meeting of the Provincial Synod, and obtained the consent of all the English members of the Consultative Body to act in the way proposed by his resolution, and also their expression of approval of the plan. Armed with this support, the Bishop returned for the Provincial Synod, and the important measure creating the Court of Appeal was carried with only three dissentients. The more reasonable among those who had hitherto stood aloof from the Province in Natal felt the gain which had thus been secured. Already in 1897 St. Peter's, Pietermaritzburg, Bishop Colenso's Cathedral, had thrown in its lot with the Province, and now, in consequence of what has been above stated, St. Thomas's, Durban, took a similar course.

There still remained one important congregation which rejected this Eirenicon—St. Paul's, Durban. This was the more disappointing as St. Paul's, along with St. Thomas', had passed a resolution before the Provincial Synod pledging the Vestry to accept the Court of Appeal (if it were created by the Synod) as the basis of reunion. The Archbishop of Canterbury wrote strongly in reply to one member of the opposition, urging him and his followers to adopt this course, in accordance with their previous resolve, and on their still declining to do this the Archbishop wrote the following letter to the Bishop of Natal:—

“LAMBETH PALACE, S.E., May 31, 1899.

“MY DEAR BISHOP OF NATAL,

“I am very sorry that all our efforts to restore peace and unity to the Diocese of Natal should be frustrated in the way that the accounts I received from the people on the spot show has been the case. It is difficult to understand what those who oppose you hope to obtain. The Church at Home can, of course, recognise the Diocese as a part of the Province of South Africa, and in no other capacity. Nothing that has happened takes that Diocese out of that Province. If the residents in the diocese choose to separate themselves and endeavour to constitute a new body outside the Province, the Church at Home could not recognise them in any way, could not consecrate a Bishop for them, could not admit their Clergy to English work in England. They could not bring any disputes before any Ecclesiastical

Courts. They would be, like the Nonconformists, within the cognisance of the Civil Courts of the Colony, and these disputes would be dealt with as breaches of trust, and their appeals to England would be to the Civil Courts alone. This is not, as far as appears, what they desire. But there is nothing else open. I entirely approve of all the steps you have taken. Perhaps untiring patience may succeed where everything else has failed. But I am deeply grieved that this most deplorable schism should still continue to make a scandal before the eyes of the whole Anglican Communion.

Yours faithfully in Christ,

(Signed) F. CANTUAR.

The attitude of St. Paul's would be comparatively unimportant—indeed there are still three parishes in the Cape Diocese which hold aloof from the Synods—were it not that that attitude lends colour to the legal fiction that there is still, in Natal, a “Church of England” as distinct from the “Church of the Province of South Africa,” and as such entitled to the use of a considerable body of property which was held in the name of Bishop Colenso “in trust for the Church of England,” and which, since his death, has been administered by curators of the Court in the interests of this shadowy body, which, as a matter of fact, is unable to make use of the greater part of the property from having no separate existence, except in Durban.

However, St. Paul's having adopted this line, it becomes now a question of time. There is nothing more to be done until wiser counsels prevail and until the influence of the new and much esteemed Incumbent (the Rev. G. E. Weeks) has secured a majority in the Vestry for union. When once the reunion is completed by the accession of St. Paul's to the Synod legislation to settle the outstanding property question will not be difficult.

But Bishop Baynes did not feel that his presence was necessary to this result. Indeed, considering that some people had been inclined to make the controversy a personal one, he thought that the path of union might even be smoother and shorter for a new Bishop. And, therefore, when the Bishop of Southwell offered him the charge of St. Mary's, Nottingham (and that just at the close of the seven years for which Archbishop Benson had pledged him to Natal,*) he, after much consideration and consultation, decided in 1900 to tender his resignation to the Archbishop and Bishops of the Province. Since his resignation was announced, the Vestry of St. Paul's has passed a resolution affirming its desire for unity with the Church of the Province. This is a step in advance on their previous attitude, but the resolution is coupled with conditions with regard to the property settlement which will probably be found impracticable, and therefore there is still need for patience.

Reviewing the position generally, at the close of 1900 Bishop Baynes regarded the present condition of the Church in Natal as one which need cause no anxiety and as full of promise for the future. There is no longer, as there was seven years ago, a dual Diocesan Organisation. The so-called Church of England party is prepared

* See Archbishop Benson's "Life," Vol. II., p. 510.

to accept a Bishop* appointed by the Church of the Province as they have already accepted clergy who have signed the constitution of that Church (even the Incumbent of St. Paul's, Durban, has now signed the Constitution), and the old bitterness is now to a great extent a thing of the past [41].

In addition to these troubles of controversy there was another which weighed on the Bishop, and yet one which showed that spiritual activity was taking the place of barren controversy. "We are in a state bordering on insolvency," he wrote in 1895. "In spite of every effort, we cannot pay our clergy. The work will increase. Each year the Synod is beset with such pressing claims, both for the white people and the heathen." Several of the older parishes in the country, as well as the towns, were already self-supporting [42], and fresh local interest was aroused by a Provincial Missionary Conference held at Maritzburg in October 1895 [43].†

During the Boer invasion in 1899-1900 the Bishop and his clergy devoted much time to ministering to the troops and to the sick and wounded, and conspicuous service was rendered, especially by Archdeacon Barker at Ladysmith [p. 334g], Rev. G. C. Bailey at Dundee (p. 334i), and Dr. Booth at Colenso [p. 334e], and by the Rev. J. W. Leary, a wounded clergyman from Mashonaland [44].

The principal Missions of the Society will now be noticed. It will be seen that the work of the Society is of a threefold character, embracing the colonists, the natives of the country, and the immigrant coolies from India.

DURBAN (1892-1900).

The last native congregation to bid Bishop Macrorie good-bye on his resignation was that of St. Faith, Durban. Their farewell address to him as "*Our Father in the things of the Lord*" expressed their grief at his departure.

"Our strength finished. We had thought you were going to stay in this country, whereas you are going away. . . . We remember with gratitude that this church was built in your pastorate, and enlarged in your pastorate, and that the most of us were confirmed by you. We shall never forget you, nor the very nice words you addressed to us at all times of your coming to us."

The work of this Mission lies principally among the natives employed by European residents as domestic servants and labourers. They come from all parts of Natal, Zululand, and Tongaland, the length of their stay in Durban varying from a few months to several years. Most of them are heathen when they come, and it is by means of evening schools that they are being drawn into the Church.

One of several who have become teachers to their brethren was

* Archdeacon Baines [see p. 334a], who had returned to England, has been elected to the Bishopric.

† At the Conference practical matters which daily confront the South African missionaries were dealt with, such as the Ruffin Prayer-book and Hymnal, Polygamy, Manuals of Prayers, the liquor traffic, the taking part by catechumens in heathen ceremonies, &c. Occasion was taken to hold missionary meetings of an unusual character at Maritzburg and Durban during the Conference, and part of the collection was devoted to the orphanage for white children in Maritzburg. The Conference appointed a standing committee, to be known as the "Committee on Legislation and Native Interests," consisting of one representative from each diocese, and having as its object the watching of all legislative, municipal, or other public action affecting the interests of the natives or the missionary work of the Church [43].

first moved by seeing a native walking in the street with a book under his arm. The sight was a new one to him, and struck him. He thought about the native and the book, and then reasoned that, if it were good for one native to carry a book, it was good for another, and he would go to school and learn something more on the subject.

He went to St. Faith's, was taught, baptized, and confirmed, and became a teacher, and eventually preached in the church in which he himself was first instructed.

Native girls do not come into Durban to work to the extent boys and young men do. Their parents like to have them at home. But several girls have been baptized and confirmed at St. Faith's. There are other stations in Natal where similar work has been carried on [45].

The work among the Indian coolies, of which Durban is the centre, continues to extend its influence.

Among those brought to baptism in 1894 were some Telugu people who had first heard the Gospel message some years before in British Guiana, but had lost the wish to be instructed. The Medical Mission, which has grown rapidly, attracting even Zulus from long distances, and winning the support of Mussulmans* as well as Hindus, had, in 1898-99, three qualified medical missionaries (one a lady) at work in Durban, and it had become necessary to enlarge the Mission church. "St. Aidan's," with the Society's assistance. In the schools of the Mission about two thousand children—that is, two-thirds of all the Indian children at school in the colony—are being taught. During his incumbency of St. Paul's, Durban [see p. 334a], Bishop Baynes did something towards breaking down the prejudice of the colonists against Mission work in general and the Indians in particular, and some of the congregations started work in three directions among the Indians in 1897 [46].

In anticipation of a call for Indian stretcher-bearers during the Boer war of 1899-1900, Dr. Booth held ambulance classes at Durban for the educated Indians of the better class who were anxious to give this proof of their loyalty to the Queen and Empire (knowing they would not be allowed to bear arms) by offering their services without remuneration. The offer made through Canon Booth was gladly accepted by the military authorities, and this little band of trained men, many of them Christians, was able at once to undertake the work of leaders of 200 coolies at the battle of Colenso,† Canon Booth himself sharing their work [47].

In 1900 Dr. Booth was appointed Dean of Umtata, Kaffraria—a serious loss to the great Indian work which is the result of his labours. The Rev. S. P. Vedamuthu, one of his Tamil assistants, is in temporary charge of the whole Mission [48].

MARITZBURG (1892-1900).

At St. Mark's, Maritzburg, a flourishing Mission is carried on among the natives by the aid of a native clergyman. A new school for native children has been started.

* "The Natal Indian Congress," composed principally of Mussulmans, give £80 a year towards the rent of the Mission buildings.

† The Bishop of Natal and the senior chaplain performed the sad duty of burying the heroic Lieutenant Roberts [47a].

There are two Indian schools in Maritzburg under the charge of two voluntary workers from England—Miss Payne Smith and Miss Bryans.

After doing excellent work as "an Industrial School of a very high order," St. Alban's College collapsed in December 1895 because of a change of *régime* in Natal. Having been encouraged by the Governor's Council to spend vast sums in equipping itself to qualify for a good Government grant, it found itself crippled, on the introduction of responsible government, by the withdrawal of every penny of Government aid on the plea that the black artisan would take the bread out of the mouth of the white one.

In 1898 it was reopened as an institution expressly "for the purpose of training of native catechists and clergy," for which object the Society's aid was renewed. For lack of such a College, the Anglican Missions were placed at a great disadvantage as compared with other religious bodies [49a].

In 1900 the Society assisted in establishing a new Diocesan College at Balgowan, about forty miles north of Maritzburg, for the education of the white boys of the colony, the institution being the outcome of a school founded on the lines of the English public schools by Canon Todd, who also undertook its development into a Diocesan College [50].

During Bishop Baynes' tenure of office the troops in Natal were committed to his charge by the War Office, and he appointed chaplains and procured the building of the nave of a fine garrison church in Maritzburg, towards which the Society gave £500 from the Marriott bequest. During the most critical part of the Boer war the church was used as a hospital. It is proposed to add a chancel and tower as a memorial of those who fell in the war.

Recently (1900) the Rev. F. Green has been developing work in three new stations near Table Mountain, not far from Maritzburg, and the Rev. W. A. Goodwin, Principal of St. Alban's College, with the aid of funds supplied by St. Peter's, Maritzburg, has undertaken Mission work on a farm called Ashburton, which will give his students opportunities of usefulness during their training [50b].

ESTCOURT (1892-1900).

A school for the Indians was started in 1899. During the interruption caused by the Boer war it was used for the refugees from the Transvaal.

By the poor native community here, consisting of servants, a store was converted into a church in 1895, to which the heathen from the neighbouring kraals are also attracted.

Connected with Estcourt is a station at Weenen, where native Mission work is progressing rapidly, and another at Highlands, the whole being under the superintendence of the missionary at Enhlonhlweni, and a third at Mooi River, which (begun in 1898) is carried on by a voluntary worker, a native farm labourer [51].

LADYSMITH (1892-1900).

In addition to the work among the colonists carried on by Archdeacon Barker, there has been a flourishing native Mission at Lady.

smith since 1892, in connection with the Enhlonhlweni Mission. The native congregations have so outgrown church accommodation that at the great festivals they have had to resort to the riverside or a tent for worship, the use of the Town Hall and of the Dutch Reformed Church having been refused them because they are natives [52].

Throughout the siege of Ladysmith, 1899-1900, Archdeacon Barker (for over forty years a missionary of the Society) remained at his post. During the bombardment seventy shells burst in the two acres on which his and his neighbour's houses stood. One 100-lb. shell, which fell in his garden and was on the point of exploding, was picked up by the Archdeacon and dropped into a pail of water. On Sunday, January 7, 1900, the day after the repulse of the great Boer attack, a thanksgiving service to Almighty God for His blessing on our arms was held in the Anglican Church, which was crowded, chiefly by soldiers. Archdeacon Barker, who officiated, devoted his sermon to the battle and victory. At the conclusion, General White and his staff, at the invitation of the Archdeacon, proceeded to the altar rails and there stood whilst the "Te Deum" was sung. Finally the congregation sang "God Save the Queen."

Sir George White has placed on record his "admiration of the conduct and bearing of Archdeacon Barker and his family throughout the siege of Ladysmith. I constantly attended services in his shell-torn little church," Sir George said, "and it was always crowded, especially by our grand Colonial Volunteers, who had no military chaplains told off to them."

In reporting on his first visit to Ladysmith after its relief, the Bishop of Natal said that it was invidious, where there had been so much heroism, so many marvellous escapes, to single out any individuals, but the more he saw and heard, the more he felt how well deserved were Sir George White's words of praise of the brave and high-minded bearing of Archdeacon Barker through that terrible time.

Apart from the mere passive endurance of the continual shell-firing which he and his family chose rather than the safety of the neutral camp, Archdeacon Barker did most faithful and valuable work among both civilians and soldiers; and, while all the other military chaplains took a well earned holiday after the siege, the Archdeacon preferred to remain at his post, daily visiting the vast hospitals, and daily rendering the last offices to the dying and the dead. In recognition of his long service to the Church in Natal, and of his heroic conduct during the siege of Ladysmith, the Lambeth degree of Doctor of Divinity was conferred upon him by the Archbishop of Canterbury in 1900. The English church in Ladysmith was damaged to some extent, and the native church was destroyed by a shell from "Long Tom" on the Embulwana, which crashed through the east end and blew the place up [53].*

ENHLONHLWENI (1892-1900).

In 1892 a new Mission to the natives was started in this district, under the Rev. H. T. A. Thompson. A native clergyman was placed in Ladysmith, and Mr. Thompson settled at Enhlonhlweni, "in the

* The Society has contributed to the enlargement of the English Church and to the rebuilding of the Native Church.

wilderness," ten miles from Ladysmith, from which centre his work was extended over a large area—the out-stations formed including (1) Bester's Farm, (2) a place under Izimbulwane hills, (3) Blue Bank (sixteen miles distant), (4) Colenso, then a "miserable little township" containing five European families and a fair number of natives and coolies. In preaching at the kraals as much use as possible was made of "the scanty native traditions about creation and the origin of man," in order to show that the Christian religion concerned natives as well as white people.

In Mr. Thompson's opinion beer, idleness, and polygamy are the three great obstacles to the spread of Christianity amongst the natives of this land. In 1893 Mr. Thompson undertook the supervision of a Mission which had been started at Umzinzatyane, on the banks of the Buffalo, by the Rev. C. Johnson, of Rorke's Drift, Zululand.* In 1895 Mr. Thompson, who had spent much of his private means on Enhlonhlweni, volunteered for newer and more arduous work, in the Diocese of Lebombo, but he died of fever on May 18, after a journey with Bishop Smyth, and before he could carry out his intentions [54].

The Rev. A. P. Troughton then left a comfortable parsonage and prosperous parish (Estcourt, Natal) to settle in the wilds and work among the natives at Enhlonhlweni, and by him the Mission has been extended over the wide area from Newcastle in the north to Estcourt and Weenen in the south, and has become the most thriving centre of Mission work among the natives in the diocese.

At Enkunzi (near Wessels Nek and Elandsplaagte) a number of well-to-do natives have done much for the Mission work—building a nice church, consecrated in 1899—and promising a site for a new centre for the Mission in a more convenient situation than Enhlonhlweni; the existing Mission buildings it is proposed to utilise for a native girls' boarding school started by Miss Cooke [55].

Throughout the Boer invasion of Natal, 1899–1900, the Rev. W. Mzamo, Mr. Troughton's chief assistant, was cut off from his station at Enkunzi, but Mr. Troughton himself remained with his flock at Enhlonhlweni, virtually imprisoned for four whole months, a wearisome and monotonous time of hope long deferred, continuous disappointments, and anxious wonder as to what the British troops could be doing, not a single item of news being trustworthy.†

All this time Mission services were kept up, but only at Enhlonhlweni,

* In return, Mr. Johnson appears to have undertaken the supervision of one of Mr. Thompson's remote stations, viz., Imgende [54*a*].

† The Boers appeared on All Saints' Day, 1899, shortly after morning service, at which some adults were baptized. Every day the Boers came to the Mission-house on some pretext, and made amazing statements as to the entire destruction of the British army and the success of the President's negotiations with foreign Powers with a view to the ultimate crushing of the whole of our Empire. With the exception of the theft of horses, the Mission property was left untouched, and the family was treated well and civilly all through. Vaal Kranz is only five miles away to the west of Enhlonhlweni, Spion Kop eight miles to the north-west, and Pieter's Hill about the same to the east, Colenso being ten miles to the south, and Ladysmith ten miles to the south-west, so the Mission party were able to feel themselves placed in a sort of "little sanctuary," and most wonderfully were they preserved and helped through such an anxious time. Engagements were taking place all around them. The roar of the cannon and Nordenfeldts was astonishing, but no shells fell within a mile of the Mission-house, and the children soon became accustomed to the noise. On Christmas Eve a son was born to Mr. Troughton, and all went well and happily.

and the day school was held for such children as belonged to the station. Relief came at last (on Ash Wednesday, 1900) and the Mission district was soon opened up again. Mr. Troughton found that a good deal of the furniture of the church at Blue Bank had been removed, partly by the Boers and partly by British soldiers. He hopes soon to gather up the threads of the work at Dundee and at Newcastle and Ingagane, but the desolation and destruction in those upper districts have been so complete and so wanton that some time will elapse before the settlements can assume any thing like their former condition [56].

DUNDEE (1892-1900).

The natives working in the coal mines at Dundee have been ministered to in connection with the Enkunzi Mission, and with the aid of the Rev. G. C. Bailey, the Vicar of Dundee. Provision was made in 1897, with the Society's aid, for the erection of a permanent church for the Europeans. It was in the new building that that sad and lonely service was held by Mr. Bailey on October 24, 1899, when the brave General Symons was laid in his last resting-place. Previously to this (on October 1) the Bishop of Natal had preached at the church parade, with the feeling that he was speaking to some who would soon be facing for themselves the mysteries of death. When the war broke out Mr. Bailey refused to leave his post. His devotion to the sick and wounded, whether British or Boer, that came under his charge is beyond praise, and though for seven months practically a prisoner in his own parish, his was the only house in Dundee not looted by the Boers during their occupation. On November 30, 1900, he fell a victim to enteric fever, and he was buried side by side with General Symons.*

On the completion of the new church at Dundee the material of the old one was removed and re-erected a little distance out of the town, and there a considerable native congregation worship, and a day school is held for Indian children [57].

NEWCASTLE (1892-1900).

For several years work has been carried on here among the natives by an excellent native catechist (Simeon Mabaso). By his efforts in the face of many difficulties, the Mission, which for some time seemed doomed to failure, has been brought to a promising condition, and he is now being prepared for Holy Orders, the Rev. A. K. D. Edwards and the Rev. A. P. Troughton superintending the Mission up till the time of the Boer occupation in 1899, when Mr. Edwards, who was among the last of the refugees to leave, had to wheel his luggage to the station in a wheelbarrow to catch the last train before the Boers entered the town, his native "boys" having run away in a panic [58].

SPRINGVALE WITH BULWER (IPOLELA), &c. (1892-1900).

Springvale.—This extensive Mission has been divided, Springvale proper and Highflats forming one division, and Bulwer (Ipolela) another. In the Bulwer Mission the present missionary, the Rev. B. Markham, has baptized hundreds of Kaffirs and Basutos. The headquarters of the Mission is at Bulwer, and the Basuto branch, at

* Mr. Bailey was not himself supported by the Society, but he superintended its native Mission.

St. Augustine's, Stofolton, was begun some years ago at the invitation of the chief, Stofol. The converts are scattered among the heathen. Starting with one kraal, the leaven is working, transforming heathen kraals into neat, civilised, Christian cottages, and bearing individual testimony to Christ in the midst of heathen kraals. The morality in this condition is far superior to that in "Mission stations." Though the temptations and trials may be greater, they tend to strengthen and confirm them in the Faith.

"But" (adds Mr. Markham) "we can't do as we like in locations as we can in missionary stations! Numbers of the young and women are prevented joining us by their own people, and follow us in secret, pray in secret, or, in the night, when the rest are asleep, steal to our services and classes, until they are watched so vigilantly that they can do so no longer. They are followed, and in some instances persecuted and wounded."

Once, on returning from a service at one of his stations, Mr. Markham was overtaken by two men "in breathless haste" who wanted to know "whether it is wrong to pray out in the open, on the hills, on Sundays and Wednesdays." They appeared well satisfied when told of the necessity of constant prayer and our Lord's example.

The bad example of some professing Christians—Europeans and natives—forms one of the objections of the heathen to accepting Christianity. Polygamy is also a great obstacle.

One of the native workers in the Mission wrote to Mr. Markham during the Boer war:—

"The Boers were the first to come to this country, and they never sent forth a single missionary, but when the English came with the Queen's rule, then the missionaries came, our eyes were opened, and the hope of everlasting life was brought to us" [59].

ST. LUKE'S, ENQABENI (1892-1900).—"There is much to discourage as well as much to encourage us in this work," the Bishop reported in 1898. In recording the falling away of some of the Christians, including more than one teacher, he added:—

"Perhaps we are too ready to be overwhelmed by such blows. We ought to remember that these poor natives inherit a nature which for generations has been cultivated chiefly on its animal side; that the life of their heathen neighbours consists very largely in the gratification of appetite. Their beer drinkings and the orgies that accompany them, the preparations for marriage, the talk about it, and the impure practices connected with the marriage ceremonies—these are the chief events of their lives. It is hardly surprising if the temptations of all this surrounding licence are at times too hard for our converts, or their faith is too weak to preserve them untainted."

Among the faithful was one of the natives who had stood by the English in their first fight in Natal, when, in 1840, they contested the possession of Natal with the Dutch. And now, after an interval of fifty-eight years, he had been baptized under the name of Methuselab. It is not often that these old men are willing to break away from their traditions and take off the "kehla" (head ring), and the fact of his doing so was calculated to influence others of the tribe of which he was a headman. The Rev. P. A. Turpin has crowded congregations, and needs an assistant in order to take advantage of the "immense" openings for work in the Mission [60, 61].

RICHMOND (1892-1900).—The work here has suffered from the removal of communicants to other districts, and from neglect,

especially in the mid-Illovo part of the parish, where, in 1893, there had been no regular services of the Church for three years [62].

HARDING (1892-1900).—Church services, which had been held here in the court-house, having been stopped by the advent of a dissenting magistrate, the Society in 1897 made a grant for the erection of a church [63].

Mission work is carried on in several other places in Natal (with the Society's aid), in some instances for both colonists and natives (as at Verulam Pinetown, Karkloof), in others for colonists alone (as at Boston, Stanger, Lower Umgeni, Umlatuzana), or for natives alone (as at Malvern) [64].

(For Statistical Summary see p. 332.)

CHAPTER XLV.

ZULULAND.

ZULULAND lies on the East Coast of Africa to the north of Natal, from which it is separated by the River Tugela. In the beginning of the present century it appears to have been peopled by a warlike tribe of Kaffirs from the north, led by "Tyaka" or "Chaka," who had two half-brothers, "Dingane" or "Dingaan" and "Mpanda" or "Panda." Dingaan murdered and succeeded Chaka in 1828; but by the emigrant Dutch of Natal was deposed in 1839 in favour of Panda, at whose death in 1873 Cetywayo succeeded to the throne. Cetywayo hated the Boers, and after the annexation of the Transvaal by the British transferred his enmity to the new Government. Troubles arose which led to the Zulu War of 1879, in which the British, after suffering a reverse at Isandhlwana, shattered the military power of the Zulus. Cetywayo was deposed and the country divided into 13 districts under independent chiefs holding office by the gift of the Queen of England. The arrangement failed; and in 1883 a part of his former kingdom was restored to Cetywayo, a small district was assigned to Usibepu (one of the 13 chiefs), and the remainder was constituted a native reserve under British supervision. Cetywayo was soon overthrown by Usibepu, and taking refuge in the reserve, died there in 1884. Thither in turn Usibepu was driven by the Usutus, aided by Boer adventurers, who were rewarded by a grant of land in which they established "The New Republic" (area, 2,854 square miles). Further civil divisions were prevented by the formal annexation of the remainder of Zululand by Great Britain, with the general assent of the Zulus, in May 1887. In 1890 the districts of Fokoti, Umjindi and Manaba, in 1895 the territories of the Chiefs Umbegiza and Sambana, and in 1897 the British Amatongaland Protectorate, were annexed to Zululand. In 1897 the Province of Zululand (area, 10,521 square miles) was incorporated with Natal. The present seat of the Government is at Eshowe.

In 1837 an attempt was made by the Church Missionary Society to establish a Mission in Zululand. Near the capital, Unkrunkinglove, their Missionary, the Rev. F. Owen, his wife, and sister laboured four months amidst scenes of cruelty and death; but withdrew in February 1838, after witnessing the massacre of a party of Dutch Boers by Dingaan.

THE C.M.S. attempt not being renewed it fell to the lot of the S.P.G. to plant the Church in Zululand—a country which for nearly another fifty years continued to be "one of the cruel habitations of the earth." It has been estimated that Chaka, Dingaan, and Panda, caused between them in their wars and private massacres the deaths of a million of human beings [1]. In the words of Panda "the whole race of Senzangakona, ever since we came to light, are *inkunzi egwebayo* [a pushing bull]: we are always killing one another" [2]. In 1857, Umkungo, son and heir of Panda, was placed by the Governor of Natal at the S.P.G. Institution, Ekukanyeni, Natal, for education [3], and in response to representations from Bishop COLENSO the Society in April 1859 stated that it was prepared to allow a temporary grant of £400 a year to a Mission under him to the country of Panda [4]. On September 12 in that year the Bishop set out from Natal on a visit to

Panda, taking with him seven Kaffirs—four of whom were Christians. The following Sunday (September 18) they knelt down in Zululand to lift up their “voices together in prayer and praise. It was the first time that the prayers of the Church of England” had “been used in the native tongue on this side of the Tukela.” The Rev. R. ROBERTSON (also from Natal) joined them at the Umlalazi (September 20), and at Emmangweni they had an interview with Cetywayo, “a fine handsome young fellow, of about . . . thirty years of age . . . with a very pleasant smile and good-humoured face, and a strong deep voice.” A few days later (September 28) the Bishop thus describes his first reception by Panda at Nodwengu—

“The King has sent for me, saying that ‘his council of indunas was dispersed, but that he was very unwell; he would speak with me, however, for a few moments, and take off the edge of his appetite.’ I went with William . . . and at length entered a court, in the centre of which was an enormous hut. . . . Under the fence of the little inclosure sat the King, much like in *face* to the picture in Angas’s book, but in person not near so stout as he is there represented. . . . He was quite alone, naked, but for the ordinary cincture about the loins . . . and a blue blanket thrown about him. I sat down on the ground beside him and remained silent some minutes, looking at him, and he at me. Then as he seemed waiting for me to begin, I said, ‘Good day, Panda.’ ‘Yes, good day to you.’ ‘I am grieved to hear that you are sick to-day.’ ‘Yes, I am very sick. I have been sitting a long time with my indunas, and my body is wearied out.’ ‘In the first place, Monase salutes you, and Masala (Sikoto’s mother), and Sikoto, and Umkungo, they salute you very much.’ The old man’s face instantly grew sad, and his eyes filled with tears. He could not speak a word for emotion for some time. When he was a little recovered I said, ‘And here is a letter which Umkungo has written with his own hand.’ . . . He looked at it for a few moments and then said, but with all possible civility, ‘Unamanga!’—in plain English, ‘You are a liar!’—rather a strong word for a bishop to receive. I assured him that it was Umkungo’s own work . . . and the poor father wiped the tears from his eyes, turning the letter over in his hand, and saying, ‘And Umkungo has written all this.’ I . . . read half a page, when he took it out of my hand to look at it and weep again. He apologised to me for crying and asked about the boy most tenderly.”

Throughout this and subsequent interviews there was “a most touching exhibition of the King’s tender feelings as husband and father,” and a site for a Mission station was readily granted at Kwa Magwaza, “a remarkable and beautiful spot.” During the Bishop’s stay at Nodwengu services were held and Missionary pictures exhibited, two of the native boys he brought being selected to read the lesson at the opening service, and thus being “the first to publish the Word of Life among the Zulus.” The need of a Mission in the district was emphasized by the fact that at this time there was living near the King’s kraal a white man who had “adopted Kafir fashions entirely.” Panda had given him a wife, and he wore no more clothing than a native. “What an impression of the English” (said the Bishop) “must be conveyed by the numerous characters who are to be found both in the colony and without it, causing their country and their supposed religion to be blasphemed among the heathen!” An exception must be made in the case of two Englishmen from Natal whom the Bishop met at Nodweni, and who with their native servants attended service held in the precincts of the King’s kraal. From one of these, Mr. Ogle, a man well known in the early history of Natal, and thoroughly acquainted with the Zulus, the Bishop received a “very different version” of the massacre of the Boers in

1838 "from what is commonly received." According to Mr. Ogle the act was the result of fraud, deceit, and threats on the part of the Boers. Before parting from Panda the Bishop was "reduced to extremity for presents for the people," and having exhausted his "blankets, coloured neckerchiefs, knives, and scissors," he was "obliged to make presents of *matches* and *pills*!" which last were "begged in case there should arise at any future time a pain of some kind." Finally the King "asks for three tin pannikins and a frying pan" in place of a gridiron, and, his wishes having been gratified, the Mission party leave Nodwengu on October 4 "with a deep sense of the kindness . . . received . . . and a real esteem and pity for him," from what they had seen of his character [5].

After his return the Bishop proposed resigning the See of Natal and going to Zululand as a "simple Missionary" in episcopal orders. In the event of his doing so the Society undertook to support him with a liberal grant,* but he abandoned his intention, and sent the Rev. R. ROBERTSON [6]. Accompanied by Mrs. Robertson and a few converted Zulus, Mr. Robertson removed from Natal to Kwamagwaza in September 1860 [7]. In reporting their arrival he wrote: "The joyous, rapturous greeting which awaited us here more than repaid all it had cost us leaving the Umlazi. Not only on Sundays, but every day we have endless visits from the numerous people about us." At the first services "they were most attentive and tried to join in the singing and chanting, but they did not scruple . . . to make remarks aloud on all that was new to them." Their "simple, frank, joyous manner" was refreshing to the Missionary. They did not know he had a wife, and the sight of a lady "completed their ecstasy." One said "it seemed as if the sun had come to shine among them; and another man pointing upwards, said he thanked God for bringing us to them, and that they should now rejoice and grow in our presence that others would envy them." "It seems wonderful" (Mr. Robertson added) "such a people should be living under such a murderous system of government—life is so insecure, yet they look so happy and cheerful and so willing to receive teaching—home feelings so strong, and yet one that you may be most familiar with may any night be executed by the King's people, and you see his face no more. The whole country is in a state of excitement, from the King and his sons calling the whole nation to arms—all must go . . . but the old, or young boys and women and children" [8]. Mr. Robertson was cordially received by both Panda and his sons, especially by Cetywayo, who was described as "a fine amiable-looking young man, very noble in his appearance." But the Mission opened at a critical period in Zulu history, at the decline of the life of the old King amid all the miseries of a disputed succession, where generally the strongest wins, and the son who can destroy the most of his family and people gains the respect and homage of his barbarous subjects. Cetywayo had won this position by a succession of wars and murders, and in 1861, hearing that his father was giving the impression that a child of six years old, the son of the favourite queen at the time, should be the next King, he sent an impi which burnt down the royal kraal, assaulted the old King,

* £500 per annum for the Bishop, £1,000 per annum for other Missionaries, and £1,000 for buildings [9].

destroyed the child and its mother, and desolated the country—the destruction of whole kraals, even to the little children, being a common occurrence. Things came to such a crisis that the Natal Government intervened and arranged with Panda to fix the succession on Cetywayo in the hope of putting an end to the murders. Cetywayo's party demanded that Umkongo should be given up to them, but this the Government refused to do [10].

Through these troubles the Mission passed unmolested, and when in September 1861 all its principal buildings were accidentally burnt down, the Zulus came from all directions bringing material to repair the damage [11].

By the Rev. S. M. SAMUELSON, who joined the staff in 1861, the Mission was made known in 1862 as far as Emapiseni, a distance of 240 miles, where he met with a friendly reception from the Chief of the Amapisa tribe, "whose people showed great joy and surprise at hearing, for the first time, a white man talk their language" [12].

In 1865 Mr. Samuelson opened a new station, called St. Paul's, about 24 miles from Kwamagwaza. The work which had been carried on zealously and effectually was interrupted in 1868 by a persecution instigated by Cetywayo, who, although he readily granted the site for the Mission, withheld permission to the Zulus to become Christians. Among Mr. Samuelson's converts was Umfezi, son of a great man. To his relatives who tried to persuade him to give up his belief he said, "I am fully persuaded that God is . . . nothing can turn me away from that. I care nothing about my cows, my intended bride, and other things. Take them all. Drag me away or kill me on the spot, but I will not give up my belief." His relations were so impressed by his confession that they too admitted the existence of God. Cetywayo and other Chiefs next sent men to kill Umfezi, but being hidden above the calico ceiling in the Mission House he was not found. When the search was over Mr. Samuelson sat down to his harmonium and played and sang the *Te Deum* and *Jubilate* in Zulu. "The Chiefs became so transported" (wrote Mr. Samuelson) "that they swore by their King that we Missionaries are the only kings on earth." After the impi had gone Mr. Samuelson took Umfezi by night and giving him the only upper coat he possessed, sent him to Natal for safety. There also he experienced ill-treatment and persecution for Christ's sake; but he continued steadfast and returned to St. Paul's in 1869 [13].

Previously to the attempt on Umfezi all the boys and girls under instruction at St. Paul's were removed and the work was suspended [14]. Persecution in various forms continued for some years, and on one occasion a band of armed men rushed into the Mission House, and forcing away a young girl under Christian training compelled her to marry an old heathen man [15]. On Easter Day 1871 Mr. Samuelson baptized five converts and soon after fought with thirty heathen natives in defence of a witch, who however was taken and killed. During the previous thirty years the belief in witchcraft had greatly increased in Zululand, and the killing of persons as witches was of frequent occurrence [16].

In 1869 Zululand was formally placed under the episcopal supervision of the Bishop of MARITZBURG [see p. 332], and in 1870 it

was made a separate and Missionary Bishopric—for which a small endowment was raised, chiefly by the labours of Miss Mackenzie, as a memorial to the late Bishop Mackenzie of Zambezi or Central Africa. The first Bishop of Zululand, Dr. T. E. WILKINSON, consecrated in Westminster Abbey on St. Mark's Day 1870 [17], wrote from Kwama-gwaza on January 30, 1871:—

“We have an enormous field before us here, terribly vast when measured against the slender force at hand to till it—a witness to the Church's apathy. However we are progressing I hope . . . our immense distance from Durban, 170 miles away here in the wilderness, separated from every white man's habitation by mountainous country, and dependent upon everything upon a fortnight's wagon journey . . . renders all such work difficult beyond calculation, until brought face to face with it. . . . Prince Cetywayo has just granted a site for a Mission Station . . . to the northwards of Kwamagwaza. . . . There are friendly chiefs in this district . . . who have invited us to build amongst them and an abundant heathen population *untouched* as yet by a Missionary” [18].

In February twenty-two converts were confirmed, all of whom received the Holy Communion on the following Sunday, when two deacons received Priests' Orders. The opening of the new station at Etaleni was entrusted to the Rev. J. JACKSON, who during the next nine years carried on from the Transvaal border a Mission among the natives of Swaziland. [See p. 843.] In April 1871 the Bishop visited Cetywayo, who decided to send his only son, with the sons of other great men, to Kwamagwaza for education. The erection of a native college at St. Mary's was begun in this year. In the next (1872) the old King, Panda, died; but Cetywayo had long been the real ruler of Zululand [18*a*]. And in reality his rule was unfavourable for Missionary operations, it being “unlawful for a Zulu to be a Christian.” At his installation as King in 1873 he represented to Mr. Shepstone, who attended on behalf of the Natal Government, that he “saw no good in Missionary teaching, although he admitted they were good men; the doctrines they taught might be applicable to white men but . . . a Christian Zulu was a Zulu spoiled; he would be glad if the Missionaries all left the country; indeed he wished them to leave.” The result of Mr. Shepstone's conversation with the King was however “an understanding that those [Missionaries] who were already in the country should not be interfered with, and that if any of them committed an offence for which the offender might be considered deserving of expulsion* the case should be submitted to the Government of Natal and its assent received before the sentence should be carried out.” Mr. Shepstone “did not consider it wise to attempt to make any arrangements in favour of converts,” as he considered the position of the Missionaries and all concerned to be so anomalous that sooner or later a compromise would relieve the difficulty, or Mission operations would have to be given up [19].

The resignation of Bishop WILKINSON in 1875 and the delay in the appointment of a successor (Dr. DOUGLAS MCKENZIE, cons. 1880) deprived the diocese of episcopal guidance and counsel at a time when it was most needed † [20]. Wars and threats of violence

* The Zulus had no idea of inflicting any punishment upon a Missionary except that of expulsion.

† The Rev. J. W. Alington was sent out from England as Vicar-General in 1878, but he died in 1879 [20*a*].

caused several of the Missionaries in 1877 to remove their Zulu converts out of the country. On the stations of the Norwegian Mission some converts were put to death, and for the greater part of the next two years Mission work in Zululand was suspended. All the Missionaries withdrew—Mr. Samuelson being one of the last to quit his post—but the Rev. G. SMITH, one of the Society's Missionaries in Natal, accompanied the British expedition into Zululand, and in the capacity of Chaplain shared the defence of Rorke's Drift in 1879, and subsequently in the search for the colours of H.M. 24th Regiment and for the bodies of Lieutenants Melville and Coghill [21]. His gallantry was rewarded by a military chaplaincy.

At the close of the Zulu War in 1879 most of the Missionaries were able to return, some to their ruined stations, some to begin work afresh in new places. Many of the native Christian refugees also returned, and generally the re-establishment of the Mission station was welcomed as a benefit by the heathen in the neighbourhood. The buildings at St. Paul's and Kwamagwaza had been almost utterly destroyed [22].

Fresh hindrances awaited the Missionaries in Sir Garnet Wolseley's "settlement" of the country [see p. 335], by which the lands given to the Church by Cetywayo and his predecessor were confiscated, and the newly-appointed Chiefs were declared to have the right to resume occupation of any land they might assign for Mission sites. Against this arrangement the Society (October 30, 1879) appealed to the Imperial Government, whose subsequent annexation of Zululand has, it is hoped, ended all doubt as to the tenure of Mission property [23].

In December 1879 the Bishop of Maritzburg, accompanied by Archdeacon Usherwood, the Rev. G. SMITH, and Mr. C. JOHNSON, held a funeral service and celebrated the Holy Communion on the battlefield of Isandhlwana, and selected a site for a Memorial Church which should be both a monument to the dead and the centre of a new Mission to the surrounding tribes. As a reward for his loyalty to the British the Basuto Chief Hlubi of Natal was granted this district. He appropriated to his own use the ruins of the Norwegian Mission premises, and determined to admit no Missionaries except those of the English Church. At Hlubi's request Mr. JOHNSON, their teacher, removed with his tribe from Natal to Isandhlwana in 1880. Having assisted in forming the station of St. Vincent, and been ordained, Mr. Johnson removed to a place twelve miles off, where Hlubi himself and many of his people had settled. Here a second station, called St. Augustine's, was opened, the progress of which to the present time has been highly encouraging. When it was first proposed to build a school-church at St. Augustine's, 130 of Hlubi's men "came forward and promised to contribute 30s. each." Hlubi, though not yet himself a Christian, does all he can to back up the Missionary. There are now (1892) no less than eighteen out-stations in connection with St. Augustine's, where services are held regularly. St. Vincent was selected as the headquarters of the new Bishop of Zululand,* and the foundation stone of the Memorial Church was laid on October 12, 1882, and the building dedicated on April 28 following [24].

The outbreak of civil war in 1884 led to the temporary abandonment of Kwamagwaza, St. Paul's, and Isandhlwana stations, but in spite

* His successor, Bishop Carter, removed his residence to Eshowe in 1892.

of the state of exile of many of the people, and the general sense of uncertainty and insecurity, the baptisms in that year numbered nearly 200, and 119 persons were confirmed [25]. In 1885 the permanent re-occupation of Kwamagwaza—as to which there had been some difficulty—was secured. A Synod was held at Isandhlwana, and a revised version of a portion of the Zulu Prayer Book was issued [26]. The annexation of Zululand by Great Britain in 1887 brought with it increased responsibilities, followed as it was by an influx of Europeans. On the other hand the change delivered the Missionaries from the mere caprice of a heathen chief, and forbade the marriage of girls against their wills, and the “smelling out, or pretending to smell out for witchcraft,”—all matters which had proved of serious hindrance to the cause [27]. In 1888 Bishop MCKENZIE attended the Lambeth Conference, at which among the subjects discussed was that of polygamy, one which perhaps affected his diocese more than any other. The opinion of the Conference was “that persons living in polygamy be not admitted to baptism, but that they be accepted as candidates and kept under Christian instruction until such time as they shall be in a position to accept the law of Christ.” On his return, in endeavouring to supply the wants of his diocese his strength failed, and he died at Isandhlwana on January 9, 1890 [28]. His episcopate had been “full of anxiety and care and of not infrequent perils, but amid all he . . . laboured with high courage” [29]. The first impressions of his successor, Bishop Carter (consecrated in St. Paul’s Cathedral on Michaelmas Day 1891) are “that though what has been done with the small means at the disposal of the Mission is really wonderful, yet that practically the work is only just begun, and that the great mass of the people are untouched.” Mr. JOHNSON (a competent judge) is of opinion that the Zulus are deteriorating in character, from there being no longer the strict discipline in which they were originally kept. Native beer drinks are on the increase, owing very much to their having nothing to do. “It is true” (adds Bishop Carter) “that under British rule their lives are safer; but what is the good of this if more is not done to teach them a more excellent way of living?” Efforts are now being directed (with the assistance of Government) to teaching the natives trades by means of industrial institutions [30].

1892–1900.

With the exception of some Scandinavian and German Missions the whole of Zululand was in 1895 “a field freely open to the Church”; but though the existing Missions in the south of the country have been developed and strengthened—in the case of Rorke’s Drift to a marvellous extent—means have not yet permitted of much extension in the north.

The character of the work, too, has been changing since 1894, the introduction of a mining population having added to the calls on the Church and created new difficulties in evangelising the natives. The lack of interest taken by colonists generally in missionary work is one of the most depressing features of Mission work in the country,

and "the one great hindrance which prevents the work being as satisfactory as it might be" [31].

That "really sound colonial opinion is favourable to Missions" is evident, however, from the testimony (among others* of Sir Marshall Clarke, when administrator in 1895, and of the Civil Commissioner, Mr. Saunders. The latter was born in Natal and knows the natives thoroughly, and is one of the best Zulu linguists in the country. Speaking "with a sense of the responsibility" of his position (at the local Bicentenary Meeting of the Society in 1900), he said that:—

"There could be no doubt about the good that was being done by missionaries amongst the native people in South Africa. Most of what was being done for the elevation of the native people was being done by missionaries, and he could unhesitatingly assert that the influence of missionaries in this country was entirely for good. All civilization and progress amongst the native people was due in a very great measure to Mission work. There was practically no crime amongst Christian natives in the Province of Zululand. Upon this point he could speak with knowledge and authority, as it was a part of his work to examine in detail the records of all criminal cases brought before magistrates in Zululand."

Further proof that Christianity "is as applicable to the Zulus as to us" was seen in the ordination of the first native priest in 1894 [see p. 341c] [32]. In the same year, and again in 1897 and 1899, funds for the extension of work was supplied by the Society, but during this period the English missionary† staff was greatly weakened by deaths and illness, and the necessary reinforcements were not forthcoming‡ [33].

The annexation of Zululand to Natal in 1897 was not received favourably by the Bishop and the missionaries, the Natal native policy at that time being founded on the principle of "protect the white man." The churches and Mission buildings in Zululand being in the places where natives are numerous, there was a fear lest these districts should be taken up for colonial farms, in which case the natives would be driven to districts less suitable for themselves, and the Missions would be left without either congregations or people among whom to work.

A representation having been made to the Colonial Office by the Society, a reply was received to the effect that this possible danger would "no doubt be duly considered by a joint Imperial and Colonial Commission" [34].

* The resident magistrate said that for an expedition upon which he was just starting he was selecting native Christians to accompany him because they knew more, could do more, and were more dependable. Another Government official declared that, "though he was the son of a colonist, he did not share in the opinions of his fellow-colonists with regard to Missions, for the missionaries had done what they had never attempted—*i.e.*, tried to raise the natives; and when he looked at the results they have produced with the small means with which they have had to work he was perfectly astonished at what has been done."

† Bishop Carter attaches great importance to physical training for missionary students, so as to make men strong in body and able to "endure hardness" [33a].

‡ Referring to an old custom of the Zulus, when they kill a lion, of covering themselves with its fat to make them brave and strong, Bishop Carter thinks "that we need to rub more of the spirit of sacrifice into our Christianity. Perhaps it would mean giving up a snug vicarage, or being a celibate, or giving up a work in which we are especially interested. It certainly means giving up beautiful churches and beautiful services. 'Can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?' May the answer of the Church be, 'We can, and, please God, we will'" [33a].

The Boer war of 1899-1900 in many ways interfered with Church work, but it was wonderful how little interruption* there seems to have been at St. Augustine's, Isandhlwana and Etalaneni, both of which districts were for a time under Boer rule [34a].

The principal stations will now be noticed in turn.

ST. AUGUSTINE'S, RORKE'S DRIFT (1880-1900).

The Mission of Rorke's Drift, Zululand, might almost be called the 'Tinnevelly of South Africa'; indeed, thus far its progress has been more rapid than in the case of the older Mission during the first twenty years. When Mr. (now the Ven. C.) Johnson began work in the district in 1880 there was not one native Christian to be found there. In 1899 there were 5,000, the whole district was "studded with out-stations, with their small school churches, and native catechists and teachers," and the Zulus were responding to the teaching even more than the Basutos [35].

Soon after Hlubi's removal to the district in 1880 a large deputation from a body of Wesleyan missionaries waited on him, offering to settle there and to build schools and to teach his people. The Wesleyans were rich, and could send teachers at once, while the Church Mission was at that time poor and feeble. Hlubi sent in haste to consult the English missionary, and the next day a council was held beneath some blue gum trees, the chief and his headmen and council being on one side and the deputation on the other. The chief, who had been hesitating, now boldly asked the question, "Will you work with the Bishop of Zululand?" "No," answered the Wesleyans, "we must work on *our* lines, the Bishop and his people on *theirs*."

"Then," said Hlubi, "thank the president for his offer, and say to him that the land is broad; other chiefs have no missionary, let him go to them. Let him carry them God's Word, and teach the heathen. I and my people have a church and missionary already. Why should two ploughs plough in the same field when there is much waste land with no plough on it? It is not good to have two masters in one house. If you can work with the Bishop, it is well; if not, pass on. God's work is to be done everywhere. I have spoken."

About two years later a great gathering was held under the same trees to witness the baptism of sixteen of the principal members of the tribe, including four of Hlubi's own children. These were the first-fruits of the Mission, and the service was indeed a wonderful one [36].

The next ten years were years "of labour and disappointment, but also of hopes fulfilled and joy over many who have passed from darkness to light," including Hlubi's Christian wife, who went daily to school till she had learnt to read the Bible, and to the best of her power she now watched over the people. The work now began to extend "all along the line in a very wonderful way," notwithstanding persecution in several instances, and in 1894 one of Mr. Johnson's invaluable assistants, the Rev. Titus Mtembu, became the first native priest in Zululand [37].

A striking feature of Mr. Johnson's work is the way in which he

* See Bishop Carter's experience in the Transvaal [p. 358f].

gets people to support* their native teachers, and to help in building schoolrooms.† Even in the great "rinderpest year" (1897) the people managed to contribute nobly out of their poverty [38].

Up to this time the work and services of the Mission had been carried on in Mission rooms and in huts, and in the open air, but always with a great longing that some day there would be at least one real church in the district for worship, and where the people from the many outlying stations could come together at the great festivals. In 1897, moved by an assurance that "every Christian" in the Mission "would give something," the Society made a grant of £1,000 towards building a central church. On the occasion of the laying of the foundation stone—August 24, 1898—there were 2,500 people present—not all Christians, but all either preparing for baptism or hearers, and so actually interested in the day's proceedings. Bishop Carter said that looking down from the altar on the great mass of people before the unbaptized went out after the Nicene Creed was a sight which impressed him more than anything else during the day's proceedings. It was a service and sight which none of those who were present will be ever likely to forget.

The foundation stone was laid by the Hon. J. J. Hulett, Secretary for Native Affairs in Natal and Zululand, who spoke, "boldly bearing witness for Christ," and then Mr. Saunders, the Chief Commissioner for Zululand, addressed the people in Zulu, his closing words being:—

"I know of no other way of raising you—there is no other way that your nation (or people) can be really raised that I know of, than this that your teachers and missionaries are working in."

His speech gave great satisfaction to all, and dispelled an idea which some heathen chiefs had that the Government did not favour Christian teaching. One sad feature in the day's proceedings was the condition of the chief Hlubi, who, though not a Christian, had always been on the side of Christianity, or, at least, had never put any difficulty in the way of, but had rather encouraged his people becoming Christians. He had now become quite childish [39 & 40].

The establishment of a Girls' Training Institution has proved of great service to the Mission, the girls becoming a power for good on returning to their people. "One of the best out-stations in the Mission" in 1899 owed its existence to the influence of one girl, whose lot had been cast among the heathen fifty miles distant. The Home is under the care of Mrs. Johnson, whose assistance in the Mission work generally can never be fully estimated in this world. Especially was this seen during an epidemic of enteric fever and dysentery in 1897, which proved the means of bringing hundreds of natives under missionary influence, as many as 150 in one day visiting the central station for medical treatment [41].

* Generally speaking the natives in Zululand are backward in this respect [38a].

† His offertory account for 1894 included the following return:—"Part of collections during the year 1894 at St. Augustine's, Rorke's Drift:—Cash collections, £201. 13s. 6½d. Offertory in kind:—One horse, seven cows, six sheep, 13 goats, 52 sacks mealies, two and a half sacks amabele (Kaffir corn), 105 fowls, 30 mats (isilebaeli); value £74. 15s. 8d."

But the truest test of real spiritual growth is seen in the readiness of the native workers in the Mission to volunteer for service in other parts—*e.g.* in Tongaland and the Transvaal. In the latter case Mr. Johnson was enabled in 1897, in the face of some difficulty, to make arrangements for the spiritual welfare of those of his flock who were obliged to seek labour at Johannesburg [42].

He also, while recruiting his health in England in 1899, assisted in organising Mission work among the South African natives engaged at the Exhibition at Earl's Court, London, the services held by him being much appreciated [42a].

So excellent was the organisation of the Rorke's Drift Mission, and the management of the Rev. H. Hollingsworth (aided by the Rev. T. Mtembu), that work and everything went on during Mr. Johnson's absence as well as if he had been present, and in the interval of eight months over a thousand catechumens were prepared for baptism.

The Boer war had just begun on his return, but the fact of Mrs. Johnson and his children remaining quietly at Rorke's Drift when all his neighbours had fled had had a quieting influence on the surrounding natives, and the missionaries helped to keep them from attacking the Boers, which they greatly desired to do. When the Queen's message came, saying that this war was a white man's quarrel, and that the native people were to keep quiet, one old Zulu chief answered, "Oh yes, but you know when a cow is in trouble the calf always follows." In March 1900 the Boers attacked and captured the British laager and took the magistrate, and all defenders of the fort, prisoners to Pretoria. The Mission station was visited by a large Boer force, a horse was commandeered, and Mr. (now Archdeacon) Johnson was informed that North Zululand had been annexed to the Transvaal, but that he himself would not be interfered with for the present, only he was not to leave home, and he was to keep clear of all political matters connected with the country.*

Although kindly treated by the Boer force, Archdeacon Johnson and his household were practically prisoners in their own house, no one being allowed to go more than 300 yards from the house without a pass, and latterly the Archdeacon was not allowed to visit his out-stations. The Boer occupation was becoming more and more irritating to the natives, and when at last the Boers were driven back there

* The war brought out the loyalty and confidence of the natives in a remarkable degree. Though the British magistrate had been taken prisoner—the British magistrate, who to them is England's might personified—and the Boers had occupied Northern Natal and Zululand, the confidence of the Zulus was not shaken; they grasped the situation in a wonderfully clear way, and said, "Ah! the 'Nipisi' (Hyena) has driven the Lion's whelp away by suddenly pouncing on it from the back, thinking it was a tiger cat, but what will the 'Nipisi' do when the Mother Lion hears the cry of the child?" On looting a trader's store near the Mission station, the Boers commandeered a number of the local natives to carry the loot up to their camp, and paid them in goods—blankets, &c.—from the looted things. The natives were afraid to say a word, but about thirty of them came the next day and the day after bringing the looted goods which the Boers had given them, and delivered them over to Archdeacon Johnson to be restored to the owner of the store on his return. Some of the distant heathen kept the loot, but all those in St. Augustine's district brought it to the Archdeacon. "While the looted goods given to the young are in our kraals it would seem as though we belonged to the Boers," they said. "We will have nothing to do with what they have looted, no, not as friends or children of theirs."

was great fear of a Zulu raid into the Transvaal. Happily the danger was averted by the arrival of a relief column.*

When on the withdrawal of the British troops (May 20) some of them fell into an ambush, Archdeacon Johnson, with his handkerchief fastened to his whip as a flag of truce, visited the battlefield in order to read the burial service over the graves where the British soldiers had been laid to rest. He hopes to have their names (thirty in number) recorded in the new church at Rorke's Drift, as the battle was fought close to one of his out-stations [43]. The most distressing effect of the war† on the natives in Zululand was famine, during which, at Rorke's Drift, many women and children were kept from actual starving by the kindness of Archdeacon and Mrs. Johnson [44]. The latest account of St. Augustine's Mission is that, notwithstanding the war, the work "seems to be always growing and increasing" [44a].

ISANDHLWANA (1892-1900).—With the aid of the Society (£500 in 1897) a training school for native teachers has been established here under the name of the [Bishop] "McKenzie Memorial Training College." [See p. 786b.] On it the work of the diocese must largely depend in future, and, in addition to Zulu and Swazi boys, some Mashona youths have been received for training. One of the Zulu boys baptized at Isandhlwana—Gregory Mpiwa Ngcobo—completed his course at St. Augustine's College, Canterbury, in 1897, and was the first of his race to pass the Universities Preliminary Examination of Candidates for Holy Orders. At that examination an average of one-third are rejected. Ngcobo not only passed but did well also in Latin, Greek, and Elementary Hebrew, and the Society accepted him for work among his countrymen in Zululand [46].

KWAMAGWAZA (1892-1900).—Mrs. McKenzie's share in the good work of the diocese did not cease with the death of Bishop McKenzie. It would be difficult to think of a more useful work in the Mission-field than her training school for native girls at Kwamagwaza, while the church which she built there in 1895 is the fourth that had been erected, the others having been destroyed at one time or another [47].

The founder of this, the first Mission station of the Society in Zululand, died in 1897.‡

* On his way to Ngudu, General Bethune, who was in command of the relief column, and Captain Lord de la Warr, his aide-de-camp, visited Rorke's Drift, and Archdeacon and Mrs. Johnson accompanied them to Ngudu, taking with them a Union Jack of their own making, which they hoisted on the fort. On the next day an "Indaba" was held, and the native chiefs were praised by the General for their loyalty to the Queen, and informed of the reoccupation of Zululand by Her Majesty's troops.

† "For the natives' sake, if for no other reason," Bishop Carter hoped that "the South African Republic" and Swaziland would come under British rule. According to his own experience it was "practically impossible for a native to get justice in the Transvaal," where the Government was as "bad as it can be"; and he felt that a Boer supremacy would be "intolerable for everybody, white and black" [45].

‡ Mr. Robertson (who since 1877 had ceased to be a missionary of the Society) had, according to Bishop Carter, "had a hard life," and he "endured the hardship for the Zulu people," whose good had always been his aim. His influence among them had been "very great," and they "lived and respected him," his native name, "Unzimela," being a household word among them. Breaking ground was his special vocation, and he did it all his life. About 1891 he migrated to Tahlwati, which he named "Annesdale," in memory of Miss Anne Mackenzie, who had much to do with the establishment of the Zululand Mission. Here, commencing with his waggon for a home, he founded a Mission, erecting waggon sheds and converting them into dwelling-houses, church, and school. A church is being built at Tahlwati as a memorial to Mr. Robertson [48].

ST. PAUL'S (1892-1900).—After working single-handed for thirty-three years, with such help as the natives could give, and twice building up the station, everything having been destroyed in 1879 in the Zulu-English war, Mr. Samuelson retired in 1898. He had led a sort of patriarchal life among his people, daily prayers morning and evening, schools and catechising, farm-work and building, or repairing the existing buildings, being the routine. Mr. Samuelson, who is a Norwegian, laboured in Natal Diocese for three years before his removal to Zululand in 1861. His record of service, therefore, covers forty years. As a pioneer and founder he did good work under trying circumstances, and "from the seed that he has sown a rich harvest may some day be gathered, though he may not live to see it." Since his superannuation he has continued to devote himself to Mission work for a short time in Natal, and since 1899 in Zululand, at Emkindini (near Melmoth), where he has gathered a large congregation. The Rev. W. A. Challis has been appointed to St. Paul's, in which district a new out-station was opened in 1899 at the place of a chief named Mkungu [49].

ESHOWE (1892-1900).—Bishop Carter's removal of his residence in 1894 to Eshowe, which had become the headquarters of the British Government, brought him well in touch with the officials, whom he always found most sympathetic and kind, especially Sir Marshall Clarke, then Resident Commissioner [50]. In 1896 a church (provided by the white people) was opened, but as "black and white will not worship together"—or perhaps it should be said, "white will not worship with black people in this country"—it became necessary to build a native church as well. "Of course the whole thing is utterly and entirely wrong," Bishop Carter added, and the only possible way of removing "the existing wall of prejudice" is "by the teaching of our Lord" [51].

One of the stipulations of the annexation of Zululand to Natal was that Dinizulu (son of Cetywayo) and the other chiefs in exile at St. Helena should return to their country, and on his doing so in 1898 the Government built him a house at Eshowe, and allowed him £500 a year on certain conditions. During his banishment Dinizulu's heart was turned to the Church, and he wrote to his mother and to Bishop Carter (in 1894), asking for a teacher for his people, that all might be taught—

"those who do not wish to learn and those who do, since there are many of the Zulu people who do not desire to learn because of their regard for the amadhlozi (ancestral spirits)—a thing which helps not at all—which is nothing."

A Mission was therefore begun in 1894 at Nongoma, and among the first catechumens admitted were six of Dinizulu's sisters. Dinizulu himself is described as a simple and unaffected person. The loyalty of his people was undoubted, and he has the opportunity of exercising a real influence for good amongst them [52]. Several out-stations have been established in connection with the Eshowe Mission, and work among the Europeans has been extended to the Lower Tugela [52a].

NONDWENI (1894-1900).—Work among the diggers at the Nondweni goldfields was begun in 1894 with the holding of monthly services, and in 1896 the Rev. T. Hayes Robinson was stationed there. He found the store-keepers very responsive to friendship, and on the whole responsive to religious effort, but nearly all of them were prejudiced against missionary work among the natives. This prejudice, which he has

endeavoured to remove, has not prevented his undertaking such work, and his ministrations to the white population were extended to Qudeni, near the Tugela [53].

In the Boer war a party of Boers looted all the Church furniture, but on Archdeacon Johnson's application to the Commandant the things were returned [53a].

ETALANENT (1892-1900).—At this place some of the best work of the Church in Zululand is being done. The natives have been very forward in supporting the work, and two out-stations were opened in 1897 near Ulundi [53b].

(For Statistical Summary see p. 384.)

CHAPTER XLVI.

SWAZILAND, OR AMASWAZILAND.

THE country (area, 12,000 square miles) lies on the eastern side of South Africa between the Lebombo Mountains (on the east) and the Transvaal (on the west). The Amaswazi are a warlike and independent tribe of Kaffirs, who were long a terror to all the neighbouring tribes except the Zulus. Though for the most part still heathen, they have no idols, and little to represent their ancient faith beyond ancestral worship. The "South African Republic" established a Protectorate over Swaziland in 1894 which was terminated by the annexation of the Transvaal by Great Britain in 1900. The exact form of government to be instituted under the changed circumstances has not yet been determined.

THE Church of England was the first Christian body to occupy Swaziland. The diocese formed in 1870 under the title of Zululand having been designed to include the country of the tribes towards the River Zambesi, its first Bishop, Dr. T. E. WILKINSON, visited Swaziland in 1871 to seek an opening for a Mission. An "eternal warfare" between the Amaswazi and the Zulus had "swept and reswept the district of Pongolo (the boundary river) so effectually" that in passing from one kingdom to the other for a whole day a desert was traversed in which "no human being" was to be seen, "nought but herds of antelopes, gnus, zebras, ostriches, and hartebheests." Reaching the kraal of the then boy-prince of the Amaswazi after a trying journey of three weeks, the Bishop "found that there was not a single effort being made in all that vast country, nor for the next 1,100 miles" to Zanzibar "for the evangelizing of these fine tribes" which dwelt there. The Amaswazi he described as "a very fine people intellectually and physically . . . less warlike . . . than the Zulus, and more inclined to work; . . . the country. . . a very fine one, high, and therefore healthy." They showed "no little kindness," but

"evidently did not believe that we were Missionaries, and seemed to know very little about them. We had been warned that we should be taken either for Dutch Boers come to wheedle them out of their land, or for Portuguese slave dealers bent on the worst of errands, and so it evidently was; they could not believe that we came amongst them with disinterested motives, and the consequence was that they refused to allow us to see the young prince Uludonga at all and we thought it inexpedient just then to press matters. So with many friendly assurances on both sides, accompanied by exchange of presents, we turned our heads homewards, telling them we should soon be with them again, as it was impossible we could forsake our brothers."

The Chiefs, though willing to have Missionaries near them, feared to allow white men to settle in their country. A basis of operations

was therefore selected just outside the Swazi border, at Derby in the Transvaal, and thither the Rev. JOEL JACKSON of Zululand was sent with a catechist (Mr. HALE) and arrived on Christmas Day 1871. Two years later Bishop Wilkinson baptized there the first Swazi convert—a boy who was named Harvey after the Bishop of Carlisle [1]. Early in 1877 the centre of the Mission was removed to Mahamba (Transvaal), but the Zulu War of 1879 rendering its abandonment advisable, Enhlozana was selected as the new station, and in 1881, at the invitation of the Swazi King, who granted a site on the river Usutu, the headquarters of the Mission were at last established in the centre of Swaziland, fifteen miles from the King's kraal. Enhlozana is in what has been called the "Little Free State" in Swaziland, but in 1890 it was annexed to the Transvaal [2]. After four years at the Usutu Mr. Jackson reported:—

"I cannot make much impression on the great mass of heathenism around. But to be single-handed is a great disadvantage in this place. Sadly too much of my time and strength have to be given to merely secular matters. The climate is so hot and enervating that even now in midwinter there are few days that are not too hot for much outdoor labour. As I am alone, and have no funds, the necessary buildings must be put up by myself. I have native boys, who can help me much, but they require my constant presence. As little food can be bought in this neighbourhood, we must grow for our own needs, and unless I am present to superintend all planting operations they fail, and the crops cost more than the market price of grain. Matters will improve only when we have a generation trained into more careful and industrious habits" [3].

The first Church building of the Mission was not opened until 1890 [3a]. When Mr. Jackson came to the country he had but one white neighbour within a radius of 50 miles. But about the year 1887 the whole of Swaziland was "given out in concessions conveying mineral rights," and parts once like a wilderness have become populated by white people—miners, &c.—and a Government for whites has been established. Europeans, chiefly English, were more than 100 miles in advance of him in 1888, and many were settling near the King's kraal. Mr. Jackson's work among the natives had so lacked encouragement that several times he thought of going to more promising fields, but, said he,

"something always came in the way, which seemed to tell me I must stay. It now seems plain that my presence was needed to prepare for coming events and work. At first we could not gain an entrance even into the country; now I have good reason to believe that very soon Christian marriage without the payment of cattle will be a recognised law of the land for those who desire it. The minds of the King and Chiefs are . . . preparing to accept other changes" [4].

While, however, "the Swazis are waiting for the King" (to become a Christian), progress in their evangelisation must be slow. "How can they go before the King?" [5].

In 1889 the Society provided funds for meeting what had been a "most crying want," viz. a Missionary to minister to the white gold-diggers and proprietors in Swaziland; but Bishop McKenzie was unable to take any action in the matter owing to the unsettled state of the country and to the lack of a suitable agent [6]. A revolution was attempted in 1888, which resulted in the Prime Minister being put to death and the King's brother, who hoped to ascend the throne, fleeing to the Transvaal [7].

(1892-1900.) Mr. Jackson resigned in 1891, and since then the work has suffered owing to changes in the staff and the political situation. Though the country was taken by the Boers in 1895, it was, in 1897, neither under European rule nor native rule, but a sort of mixture of both. Thanks, however, to the British Consul, the sale of liquor had been checked, and the Rev. W. Swinnerton was doing all he could both for the natives and for the Europeans, holding services for the latter at various centres, including Bremersdorf, the seat of government, and at Embabana, where there are tin mines.

Mission work, after twenty years, was "still quite in its infancy." At the Usutu there were some fifty Christian people and about the same number at an out-station (thirty-six miles distant), which was in charge of one of the Royal Swazi family, Frank Nkosi, whose whole aim and object is to teach the Faith wherein he has been baptized [8].

(For Statistical Summary see p. 384.)

CHAPTER XLVII.

TONGALAND, OR AMATONGALAND, OR AMAPUTALAND.

TONGALAND (area 1,200 square miles) lies on the east coast of South Africa between Zululand (on the south) and Delagoa Bay (on the north), and extending from the Indian Ocean westward to the Bombo Mountains. A British Protectorate was established over the territory in 1895: annexation followed, and the country was incorporated with Zululand in 1897. Throughout its length and breadth the country is flat and sandy—none of it being much above and some being below the level of the sea. It is inhabited by the most industrious race in that part of Africa—viz., the Amatonga, or (as they are sometimes termed) "Knob-nosed Kaffirs."

OWING to the deadliness of its climate little has yet been done towards the evangelisation of Tongaland. The first step taken by the English Church in this direction was to place it in charge of the Bishop of Zululand when the diocese of that name was formed in 1870. In his first reports to the Society on the subject Bishop WILKINSON in 1872 was of opinion that the only way of reaching the tribes inhabiting "that land of death" was to establish a post on the heights of the Bombo, from which descents could be made for days together, though no white man could live in the country (that is, for long). A short time before, nine traders had ventured into the district, and "not one came out again" [1].

No advance in the matter appears to have been made during the first Bishop's episcopate (1870-5), but his successor, Bishop MCKENZIE, (cons. November 1880), placed a native catechist (TITUS ZWANE) on the Bombo Mountains in 1881, "to keep open the right of occupation and to prepare the way for a greater work." About a year later the catechist died, and want of funds and agents prevented the re-occupation of the station, though just before his own death (in Jan. 1890) the Bishop was about to accept an offer of a new site (20 acres) on the Bombo [2].

In the meanwhile the Bishop's plan had been to visit Tongaland "in the healthy season, June or July, and try to bring away boys for

school at Isandhlwana" (in Zululand). His last visit was in 1869, when he came to the conclusion that a station ought to be opened in Tongaland itself as well as one on the Bombo. The climate is not so bad as that of Delagoa Bay, and "if one of the higher spots were selected . . . and the Missionaries took reasonable care of themselves, there does not seem to be more danger than in other hot and rather unhealthy places." On this occasion the Bishop was accompanied by the Rev. W. Martyn, a native Zulu deacon, and they spent eight days in Tongaland, "sleeping in the native huts, and having . . . many opportunities for preaching truth in the smaller kraals." As usual "the common people received us gladly" (wrote the Bishop), but "we were not allowed to tell our tale to either King or Queen, but had to accept a message sent out to us that they did not want any of such talk, we had better turn back at once." But the "old indunas in spite of themselves . . . heard a good deal," for on receiving the message the Bishop "began to tell them the chief things we believe and teach," and they listened with patience for some time before they "laughed and walked away." This, probably the first Missionary visit ever paid to the royal kraal, was at an unfavourable time, for political and exploring visitors had recently been there, and the indunas regarded the Missionaries as having some connection with one of the parties: "the idea of a white man taking the trouble to come to them seeking nothing for himself but only wishing to do them good, was too impossible to be received." The Tonga language, though very unlike Zulu in many ways besides words and sounding like "kitchen Kafir," "has affinities, so that a knowledge of Zulu is of great assistance when reading it," and most of the men and boys can understand and talk Zulu [3].

According to Bishop McKenzie the Amatonga know more of the outside world than the neighbouring tribes, are more ready to leave their homes, and are in advance of the Zulus and Swazis in such matters as house-building, and they seem well disposed towards white men. But "the morality of the sexes is deplorably low" [4], and the fact that contact with Europeans has rendered it worse [see p. 346] makes it all the more necessary that adequate measures should at once be taken for the conversion of Tongaland [5].

1892-1900.

In order to see if there were any possibility of commencing work among the Tonga, Bishop Carter (Dr. McKenzie's successor) visited the country in 1892. His report may be thus summarised:—

He was accompanied by the Bishop-designate of Lebombo (the Rev. W. E. Smyth), the Rev. R. Robertson (who had already visited the country twice), a young lay missionary, and eight schoolboys taken to assist in the services and to quicken their missionary spirit. On September 5 the party outspanned at the first Tonga village. Here they held service by moonlight amid a large and attentive audience. The waggon excited much curiosity, many of the people not having seen one before.

At Palindaba the ex-Queen, Mambama, was interviewed. A service held there, at her request, was interrupted by a King's messenger, who, marching up to the assembly, worked himself into a frenzy, rating everyone soundly—the missionaries for coming into the country, and the people for listening to them. It proved, however, that he had no message from the King, all the bombast being on his own account, and the interview ended ludicrously by his asking for the gift of a blanket. After waiting nearly three days at the royal kraal, the Bishop was received by a hundred of the King's indunas, to whom the purpose of the visit was explained. The King's reply was that he knew nothing about the Gospel, that the missionaries might come and go as they wished, and he sent them an ox for a present. The people were in great awe of the King—a young man named Umgwunaza, who had signalled his accession to the throne by "eating up" many people and taking their cattle.

Altogether the reception was more favourable than Bishop McKenzie's had been, and many friends were made. Among the indunas were two Portuguese who raised obstacles to a Mission, but this difficulty was removed in 1895 by the placing of the whole Tonga country, south of the Maputa and Usutu rivers, under British influence, at the King's request [6]. This gave the opportunity for a Mission, the way for which was further prepared by the Rev. C. Johnson, of Rorke's Drift, Zululand, who made an expedition to Tongaland in 1895, accompanied by the Rev. L. H. Frere. Mr. Johnson's remarkable account of his visit can only be briefly summarised here :—

At the Queen's kraal a little thin old woman, dressed in blue calico, her neck and breast literally covered with "charms" of all descriptions, and accompanied by about a dozen handmaids, came forth to meet them. She held out her hand, but without speaking, one of the women explaining that she—the Queen—could not speak until the "amadhlosi" (spirits of her departed ancestors) had been propitiated by a suitable present. The Queen asked many questions regarding the habits of Europeans and the Christian religion, and when the missionaries knelt in prayer they all followed the example, covering their faces with their hands.

At the King's kraal the missionaries were met by the King's own mother, who at first was rigidly reserved, asking what the white men wanted, and saying, "I am the only king you'll see to-day." The King was not visible, as his head wife had died the day before, but the Queen-Mother was willing to receive any message for him. Mr. Johnson then preached about the great God, all listening attentively, especially the Queen-Mother, who thawed in a wonderful manner, and commenced asking questions. At the close of the interview, which lasted over two hours, Mr. Johnson's proposal to offer up prayer was welcomed, the Queen-Mother saying, "Pray for us, too," when Mr. Johnson knelt down.

She turned to the warriors and said, "Why don't you kneel? What are you squatting down for?" They all shouted out with one accord "Bayete" (your majesty), and fell on their faces to the ground, and at a further command covered their faces with their hands. On the following day the King held a great indaba, when three witch doctors, dressed up in skins and feathers, tried to find out who had caused his wife's death: a fourth witch doctor lying on the ground was supposed to be in an ecstatic trance, or exhaustion, "but he had a strong smell of gin about him." The superstition of these people is that there is no such thing as natural death, except from very old age, and that every death from sickness or any other cause has been brought about by the machinations of some enemy working through spiritual agency or by poison.

Mr. Johnson's presence during the ceremony, which went on with great noise for nearly three hours, may have frustrated the efforts of the witch doctors, as they hesitated in fixing the guilt on to any particular offender. After it was over the King received Mr. Johnson, saying, "Saka bona, Umfundisi" ("We see you, Missionary"), and apologising for having kept him waiting so long, saying that the witch doctors would not let him come sooner. Asked if he believed that they could tell him the cause of his wife's death, he answered, "I do not know, they say they can; what do you say about it, Umfundisi?" Mr. Johnson seized the opportunity to speak to him about life and death, and about the great God who held all things in His hand. He and his people listened most attentively; then he asked many questions, about God, Mission work, education, European civilisation, &c. After much talk, he had a book brought which turned out to be an old unused Letts' Diary, and asked Mr. Johnson to write down the alphabet, and then to write some sentences in English and explain their meaning. Mr. Johnson accordingly wrote, "King Ngwanaza has this day expressed a wish that missionaries of the Church of England should come into his country and teach his people: he promises to point out sites for Mission centres." The King seemed much pleased, saying that he would indeed be glad if teachers would come. Here, as well as at other places, the name of Chief Hlubi was well known by repute, and respected. When the King understood that Mr. Johnson was from Hlubi's district, he said, "Why do you not come *here* yourself and teach my people?" The interview concluded with prayer, the King and all his people kneeling with their faces to the ground.

Through the length and breadth of Tongaland there was "not one authorised preacher of the Gospel of Christ, though lots of sellers of European drink." Drinking, indeed, was "universal," and the normal state of all the people round the King's kraal seemed to be intoxication. Men, women, and children all drink; the men, when questioned, saying, "It is very bad for women, but not for us men"; and the women, "It is good for us women, but very bad for the men." One of the chief reasons why

dissolute traders object to missionaries is, Mr. Johnson thinks, on account of the missionaries' opposition to the sale of drink. He had never come in contact before with a people who had so little idea of God. Some years previously a young native (Isaac Mavilo), baptized by Wesleyans in Natal, made an attempt to commence school work in the King's kraal, but from some cause it ended prematurely.

On the return journey Mr. Johnson met a young man who had been baptized while working in Barberton. He was dressed in European clothes, appeared to be bright and intelligent, and said that he collected as many people together as he could on Sundays and had prayers with them; but as yet there were no converts. "It was good" (said Mr. Johnson) "to see this one solitary Christian, not only keeping alive his own faith, but struggling to impart a little knowledge of God to the dense mass of heathen around him. It is impossible for anyone in a Christian country, in the midst of an active Church organisation, to realise one Christian standing alone in the midst of heathendom. Truly a bright spark in a night of darkness! We knelt and prayed together, and left him with the hope that God would bless his simple endeavour."

Crossing the Pongolo it was curious to notice that peoples living so close to each other, and only separated by a river, should be so different in character and appearance. The improvement in the people in Sambana's country could only be attributed to the restrictions placed on the importation of European liquors by the British Government.* The tokens of joy and contentment shown by the people at their annexation were very striking. At Sambana's kraal, situated on the Lebombo mountains, the chief, a stately old man, after a long talk turned to the headmen and asked them if they thought it would be good to have teachers in their country, and they replied unanimously, "It is good."† Before leaving, the chief offered a wooden house, situated close to his kraal, to be used as a schoolroom and for services [7].

On Mr. Johnson's return to Zululand considerable interest in Tongaland was shown by the people in his district (Rorke's Drift), each out-station being ready to contribute to a Mission. Mr. Johnson was also prepared to commence the work himself and to find native helpers, a sufficient answer to the reproach of a trader that the missionaries "had no fiery zeal for the Master," otherwise they would "not all hug the border, but would strike out for Tongaland" and parts of Zululand as yet untouched by any missionary. This trader (a Mr. Crosby) had set an example by acting as lay reader, and his place was then (1895) the most advanced Mission post established towards the north-east of Zululand [8]. On the appeal of Mr. Johnson and the Bishop of Zululand the Society made provision in 1896 for the establishment of Mission stations in Sambana's‡ country and Tongaland, or, as the Government now began to call it, "Maputaland."

The whole of Tongaland is regarded as "fever country." A site on the Umbombo mountains was therefore selected for the headquarters of the Mission, and here at Ingwavama work was begun in June 1897‡ by Archdeacon Swabey, assisted by four of the "Lichfield Evangelist Brotherhood" and a native boy from Isandhlwana. The position is good, and overlooks the Tonga country below, but the work has been interrupted by the illness of Archdeacon Swabey and by the Boer war, at the beginning of which the magistracy and courthouse were burnt down by the Boers [9].

* "The difference between the Tonga people, amongst whom liquor is sent in large quantities from Delagoa Bay, and the Zulu people, amongst whom it is very strictly prohibited, is very noticeable." (L. Bishop Carter, 1895.)

† One of the headmen who then began to speak suddenly jumped into the air with a howl. The chief said very quietly, "What is the matter with you?" and he exclaimed, "Ngi lunywa u fecela! ngi lunywa u fecela!" (I am bitten by a scorpion, to which the chief answered, "If you are, need you make so much noise?" Mr. Johnson gave him some *eau de luce* to apply to the place; and the chief begged for some for himself, as scorpions and other venomous reptiles are very numerous there.)

‡ The Rev. L. H. Frere appears to have prepared the way in 1895-96 [7a].

CHAPTER XLVIII.

PORTUGUESE SOUTH-EAST AFRICA (DELAGOA BAY, &c.).

PORTUGUESE S.E. AFRICA extends from Tongaland (British) to the British Central Africa Protectorate in the North-West and to German East Africa in the North-East. The Transvaal and Rhodesia form its western and the Mozambique Channel its eastern boundaries, the total area being about 298,000 square miles, and the population 1,500,000. The Northern Province (viz. Mozambique) contains the ports of Quilimane, Mozambique, and Ibo; and the Southern Province (viz. Lourenço Marques) the ports of Beira and Lourenço Marques Delagoa Bay.

PART I.—DELAGOA BAY AND DISTRICT.

THOUGH Delagoa Bay was nominally included in the Diocese of Zululand (formed in 1870), no further measures were taken for its occupation by the Church of England until after the resignation and return to England of Bishop WILKINSON, who then began to collect funds for the formation of a separate Bishopric in the district. His action was provisionally approved by the Metropolitan of South Africa in 1879, and some small sums (about £100 in all) were received by the Society for the object. In view, however, of the claims of the existing dioceses the South African Bishops considered the scheme premature, and they suspended it in 1880 [1].

In January-February 1891 the Bishops arranged for the incorporation of the regions about Delagoa Bay (with South Gazaland, and Lydenberg and Zoutspanberg in the Transvaal) into a new Diocese to be called Lebombo, and on their application the Society (May 1891) granted £500 towards the endowment of the see (£7,000 having been raised for the object by Bishop Wilkinson), and £300 per annum for the establishment of Missions within its boundaries [2].

Previously to this the Society (May 1889) had made provision towards supplying ministrations to Englishmen employed at Lourenço Marques on the new railway and in other ways, but the seizure of the line by the Portuguese for non-fulfilment of contract rendered it unnecessary to appoint a chaplain for the English, who began to leave [3].

Soon after his first visit to Delagoa Bay (in 1881) Bishop MCKENZIE secured a site for a Mission, but he was unable to go there again until 1889. He could then find no one "anxious for Communion," and therefore celebrated in Zulu in his room at the hotel for himself and his native companion, the Rev. W. MARTYN of Zululand. The town and neighbourhood "badly needs the counter influence of some clergy, for it is a very drunken and corrupt place. The natives are terribly demoralised by drink and high wages and contact with bad white men." In one kraal, "in the midst of a torrent of Tonga," the Bishop "heard the name of God in English, but it was the common English curse!" During his stay a school of 30 native boys and girls, under native management, and unconnected with any denomination, was to a certain extent offered to and accepted by him [4].

Owing however to Bishop MCKENZIE'S death and the rearrangement of dioceses, the commencement of Missionary operations in Delagoa Bay has had to await the appointment of a Bishop of Lebombo. In November 1892 the Society provided funds to enable the Rev. W. E. Smyth, the Bishop-designate, to make a preliminary survey of the diocese [5].

1892-1900.

The survey which was made in 1893 does not appear to have extended to Delagoa Bay. Subsequently, on November 5, 1893, Dr. Smyth was consecrated at Grahamstown, and it was arranged that the diocese should not contain any portion of the Transvaal, but should be limited to the Portuguese territory lying between Delagoa Bay (its southern boundary) and the river Sabi, which bounds it on the north—a district of about 400 miles in length and 250 in breadth. A chain of hills called the Lebombo mountains, from which the diocese gets its name, separates it on the western side from Mashonaland and the Transvaal. The only point in the whole diocese containing an English-speaking population of any size was Lorenzo Marques, on Delagoa Bay. The rest is inhabited by some three millions of native heathen people, distributed among five or six tribes, each speaking a different language. Besides these there were numerous Orientals from China, India, and other countries, some being Indian coolies who formerly worked in Natal. The English colony at Delagoa Bay consisted almost entirely of young men, whose object seemed to be to make money as quickly as possible and go away. Delagoa Bay (and indeed the diocese generally) being notoriously unhealthy, most of the few married Englishmen left their wives and families in a more healthy district. Hitherto Delagoa Bay had been sadly neglected by the Church, the Diocese of Zululand was too poor to do much; any passing clergyman held service, but congregations had never been large. Little Mission work had been attempted in the whole of the area embraced by the diocese. Besides some three Portuguese priests there were a few Methodists and scattered Churchmen and some Swiss Presbyterian Mission stations only [6].

When Dr. Smyth was consecrated he was the only clergyman in his diocese. Possibly no such case had occurred before in the history of the Anglican Communion (at least in modern times), but at any rate it set forth in practice the wholesome axiom that the first Missionary to any new country should be a Bishop.

Visiting England in quest of fellow-workers and funds he received a promise of £1,000 a year from the Society, and on his return to his diocese in the autumn of 1894 he was joined by a small band of clergy and other workers. Inhambane was chosen for the headquarters of the Mission, and a centre was formed at Delagoa Bay. A sanatorium was also established, at first at Farm Amsterdam on the Transvaal mountains p. [358], in order that the workers might recruit their health from time to time instead of remaining at their posts and breaking down, a practice which is heroic, but (as the Bishop said), "We do not merely want heroism—we want to get work done" [7].

In 1899 a site was obtained at Namahacha on the Lebombo mountains, which will, it is hoped, be more accessible as a sanatorium and very nearly as healthy.*

At Lorenzo Marques the Rev. J. H. Bovill (the first clergyman to join the Bishop) was stationed in 1894. Some of his South African

* The first converts at *this* station, a man and his wife with a baby and a lad, were baptized by Bishop Smyth in 1900 [8c].

riends offered to provide him with a coffin, as if he lived much longer than a month or two he would be very fortunate. But for four years he worked there, single-handed with the exception of the aid of four native catechists, and had only two attacks of fever, one lasting three days, during which he had to turn out of his bed and take two funerals, and the other lasting three weeks, in which "the funerals had to take themselves unfortunately."

Missionary operations—at first directed to the white population (English, Germans, Hollanders, Norwegians, &c.)—were hindered by the war then prevailing between the Portuguese and natives, which ended in the capture of Gungunhana, the head of the Tshangana tribe, and other hostile chiefs, but as soon as the Mission party had taken possession of a house in the town they began regular services in a room set apart as a temporary chapel. During the first two years the Church attendance consisted of four or five persons at evening service, seldom anyone at the celebration, there being but six communicants among the population; but the Church went on doing her duty by offering God His due worship, and praying for those who would not come to pray for themselves, and a distinct improvement took place in the next two years. The work among the constantly-shifting white population took up much time, and tended "to wear away to the very core the spiritual life of a priest."

To a large extent it was "social work," seeking out in their favourite haunts, and befriending, the utterly indifferent, destitute, sick, or friendless young men, many of whom had been regular Church-goers at home. Another branch of work was that of visiting ships, and holding services on board, not only for the English, but also for the Norwegian and Swedish crews, who, almost to a man, spoke English. These services were appreciated, but involved some personal expense to Mr. Bovill, and the cost of living at Lorenzo Marques is greater than in any other town in South Africa [8].

Towards the erection of a suitable church—in place of a corrugated iron building, which became unbearably hot soon after sunrise—the Society, in 1897, voted £1,000 from the Marriott bequest, but owing to delay in obtaining a site the new building was not finished till 1899. Portuguese law prohibits all outside decorations—steeple, belfry or bell, or any emblem signifying *externally* that it is a church [9].

In October 1895 the first native Mission station in connection with Delagoa Bay was opened—at Mtsova, twelve miles from Lorenzo Marques—among the Ba Lenge, or, as they are commonly called, Machopis, who were settled there as refugees from Chopiland. The commencement of this work was a noble act on the part of a native catechist, named John Matthew, who gave up a post in Johannesburg and exchanged an income of £150 a year for one-fourth of that sum.

A temporary church was built by the people in the chief's kraal, and the work received much encouragement. The chief (Mangunyana), although he said he was too old to change his religion, induced his people to attend church, and sent his children to school. His eldest son also sent *his* children to school, attended the services regularly himself, and helped with his own hands to build our church. The

work had developed considerably when, in 1897, the capture of Gungunhana and the restoration of peace to Chopiland enabled the refugees to return there. They took with them a certain knowledge of Christianity, and sent piteous appeals for teachers to follow them.* Some of their children were left at Mtsova to be taught Christian truths, and there remained many other natives in the district to be influenced by the Mission [10].

The second outstation of Lorenzo Marques was opened in January 1897 at Hlambankulu, the suburb in which most of the natives working in the town make their homes. Among these were a considerable number of Christians who had been taught at Durban, Johannesburg, Barberton, and other places. John Matthew began work at Hlambankulu, some of his old congregation from Mtsova followed him, and soon a large number of hearers came round, and the result surpassed the most sanguine expectations. Every Sunday the church was packed as only natives can pack, the chancel part being crammed full of children, with little or no room for the priest to move or turn round, as they were on the altar steps. The windows and doors were thrown open, and all round the church outside were numbers joining in the service who were unable to get even standing room inside the church. Mr. Bovill says he came out from the service sometimes more like pulp than anything else, the building (of corrugated iron) being frightfully hot. The cost of building this church (£95) was collected from the English merchants residing in Lorenzo Marques.

The daily services during the week are well attended morning and evening, the language used being Si Chopi.

Some translations have been made into that tongue, and it was "a great day" for the Bishop when, in 1898, he stood at the erection which does duty for an altar in the little chapel at Hlambankulu, with the type-written copy of the Prayer-book before him, and "for the first time in the world's history sang the Communion Service in the Chopi language."

The day school at Hlambankulu will, it is hoped, become a centre for training teachers and catechists.

Some of the congregation at Hlambankulu, who live some distance from the church in another suburb of the town called Klavani, wished to have a place of worship nearer for daily services, and at their own expense they put up a small chapel, which was dedicated to St. Peter by the Bishop on June 29, 1900 [11].

At Shifunge, ten miles from Lorenzo Marques, on the opposite side of the river, a station was opened in 1897 at the request of the chief, Robert Makusa. In his younger days he had been baptized and confirmed by Bishop Colenso in Natal. On returning to his own country he fell away into polygamy, but now having repented he endeavoured to make amends by building a chapel on his property and asking for a catechist. One was appointed, and the chief himself took the daily services until his death in 1898.

The work was then carried on by a native named Daniel Mhayisa,

* The scattered Christians in Chopiland were visited by John Matthew in 1899 and 1900, and many of them have come to Lorenzo Marques for Communion from time to time. The Bishop is anxious to open a Mission in their country.

as the guardians of the young chief who carried on the chief's work during his minority were all heathen [12].

At Matolla, where work was begun at the beginning of 1898 by Philip Coolman, who had been catechist at Shifunge, a school was burnt down owing to some previous bad feeling which had been aroused against some Missionaries formerly temporarily located near Matolla. The incendiary expressed regret when he found that the Mission was connected with the Church. The work was carried on in the open air until a hut was placed at the catechist's disposal [13].

In 1899 an application for teaching services was received from some kraals in the district of Matutwini. To show their earnestness the people put up a school chapel at their own expense; this was finished and dedicated to the Holy Angels by the Bishop on October 2, 1900.

In 1900 the minister of an Independent native congregation asked the Bishop to take over himself and his flock, and to visit and baptize his converts. Accordingly, in November, the leader, Joseph Matoho, was confirmed, the Bishop having visited the school at Hlangmoya and baptized some of his converts on October 5.

The work in the parts of the diocese outside Delagoa Bay district is noticed elsewhere.*

To a great extent the direct Mission work of the diocese will have to be done by native assistants, drawn, as at first, from other dioceses, and eventually from the diocese itself. The European staff have to endure many hardships and privations, and two of them broke down in 1898, and had to return to England—Mr. F. Davenport, who had acquired two of the six native languages, and the Rev. J. H. Boon, whose illness originated from an accident. While travelling in an unknown country his horse bolted, and left him to wander for two days and nights without food or shelter [14].

The Bishop, who endeavoured, but without success, to avoid having a distinct Missionary Association to supplement the Society's grant, visited England again in 1897 to raise funds, but he found this an expensive plan, not to be repeated; every pound (he said) which he earned for the diocese cost him between 6*s.* and 7*s.*, and "but for the help of the S.P.G." he "could not go on working at all" [15].

In 1899 the Society, on the Bishop's request, consented to the terms under which the Lebombo Bishopric Endowment Fund is held by the South African Provincial Church Trustees being so modified that any sums over and above the first £10,000 invested may be used "for the purchasing of land for, and the providing of, a See house." At present the Bishop is "content to sleep in outhouses, or pantries, or vestries," but he pleads for "at least an office" in which to keep his Diocesan papers [15*a*].

INHAMBANE (1894-1900).

Inhambane, the place selected by Bishop Smyth as his headquarters, is almost equidistant from the three land boundaries (N., S. & W.) of the Diocese of Lebombo, and is situated on the coast to the north of Delagoa Bay. On the Bishop's preliminary visit there in 1894

* See pp. 346*h* and 358*l*.

he found that in the whole of the district, containing about 60,000 huts, there were only three white men trying to do Mission work--the Portuguese at Mongwe, Mr. Richards, an American Congregationalist (who was doing his best to keep up the work started by the American Board, but given up by them, and about to be taken up by the "Episcopal Methodists"), and Mr. Agnew, of the Free Methodist Church of America. With a view to avoiding unnecessary friction in regard to the location of stations, and arranging that they "should work so as to help each other in all possible ways," the Bishop saw Mr. Richards, who reciprocated the feeling, and gave several proofs of his goodwill, inviting the Bishop to be his guest at Cambini until he had built a house for himself [16].

In 1895 the Bishop settled at GIKUKI, on the north side of the bay, and here, on January 9, 1898, took place the baptism and confirmation of the first convert within the actual borders of the Diocese of Lebombo. This convert, Mbitshi Kambula, who received the name of Josefa, is now doing good work as a teacher under very difficult circumstances. Meanwhile a chapel had been built, a school started, translations printed at a Mission press, and a considerable medical work begun. One of the workmen, after having spent two months in the ceremonies of burying his wife, asked the Mission to advance him £20 to buy another wife. This system of buying wives found favour with the women. The more money paid for them the greater was the honour. In 1898 the headquarters (with the Mission Press) were removed to "Chamboni" or "Camboni," a portion of the Maxixi district [17].

At Chilambi, another suburb of Inhambane, a Boys' school begun by Miss Saunders ("Sister Agnes") in 1895 in a hut lent by Mr. Richards, developed into a College or boarding school within two years, and it is hoped will supply the future teachers and catechists of the Tonga-speaking districts. Up to 1898 Miss Saunders and her friends bore almost all the expense, including the purchase of site. At the end of each year the day-school suffers owing to the occurrence of the "drinking season," so called because the kanju or cashew, a fruit resembling the apple and pear in appearance, is then picked for making wine (the children being employed in plucking the fruit), and the people do very little besides getting drunk.

The opening of a church ("All Saints") at Chilambi in 1897, erected in memory of the Rev. H. T. A. Thompson,* was made the occasion of inviting all the known native Christians in Inhambane, other than Roman Catholics, "to join in a great act of worship," and many came. Miss Saunders, who had helped in the erection of the church at Chilambi, also opened an outstation in 1897 at Churaneni, fourteen miles from Inhambane. During her visits she occupied a small hut, which drew from the Bishop the exclamation, "Oh! if I only had as good accommodation for my fellow-workers as my father has for his horse in England, I should be so thankful!" [18].

In 1897 a school and home for girls was opened at Maxixi by an

American* Churchwoman who had joined the staff at Gikuki, the first pupil being a Cape girl who had been abandoned by a man after taking her 2,000 miles away from her home under promise of marriage. Then came other pupils, Christian and heathen, the fathers showing more sympathy with the effort than had been expected. In 1898 the foundress of the school, Miss Scott, and her helper, Miss Dorothy Wells (an adopted daughter), had to return to America for the education of the latter, but the work continues [19].

In 1897 an outstation was temporarily opened in the Bembe district, and in 1898 a Christian Makwakwa, who had been taught at St. Columba's Home, Capetown, and had received further teaching at Inhambane, went off to his own people, twenty-three miles distant, and built a house and a schoolroom so that he might teach the Ba Makwakwa [20].

On the outbreak of the Boer war, in 1899, Bishop Smyth and his staff in trying "to do their duty" rendered splendid service in ministering to the refugees arriving at Delagoa Bay from the Transvaal until they could proceed to their homes. In October 1899 forty-five thousand arrived, the bulk being coloured refugees, or natives turned out of the mines. The demand on the time and purses of the Mission staff was considerable, but was cheerfully met, and they gave up their beds to ladies, and themselves slept on floors or elsewhere. The English and the German residents co-operated in the good work. Happily the church was completed before the rush came, and could therefore be used for sleeping accommodation for those who could get no other. To those people who were inclined to regard this as sacrilege the Bishop invariably replied, "What better use could I make of the house of God than to shelter in it the temples of the Holy Ghost?" [21].

The war has done much good by sending Christian natives to Delagoa Bay, who have stirred up others and created a large demand for catechists in the district [21a].

BEIRA, IN THE DIOCESE OF MASHONALAND (1892-1900).

When in 1893 the railway from Beira to Rhodesia was being constructed, Beira had a larger European population than any place inside Mashonaland. At a visit to this part of his diocese, some two years before, the Bishop of Mashonaland was told by a Portuguese official that he was breaking the law by having services there on a Sunday, but the authorities had now adopted a favourable attitude, and probably at that time at no other place, under similar conditions, on the East Coast of Africa, had a proposal to build an English church been entertained.

During the next four years the English people at Beira and along the railway were occasionally ministered to by Mr. F. W. Ritchie

* The Bishop stated in 1899, "Wherever American Christians get, there Mission work is being done," adding that there were several American citizens in the diocese, "and their example alone is doing a great deal to alter the habits of our degraded people."

(1893), Mr. Mitchley (1894), the Bishop of Zululand (1894), and others. At the time of Bishop Carter's visit the line was not open for passenger traffic, and he had to travel on a truck. The line passed through a country famous for large game, lions being shot at within 200 yards of the train. At "the 81 mile peg" there were a number of men who had been working the whole day (a Sunday) and one of them said, "*Let's ask the Bishop to give us a service; I have not heard a sermon for fourteen years.*" The service, which was held at 10 o'clock at night, was one which the Bishop said he should never forget. The Rev. A. Walker reported in 1897 that the people at Beira, and all the camps between there and Umtali, treated the passing clergy with the greatest kindness and consideration, but it was too pathetic to hear them over and over again express the feeling that the home folk seemed to have forgotten that they, their kith and kin, really had souls, as they were "living and dying like heathen."* In this year the British Consul—Mr. Carnegie Ross, who, with Mrs. Ross, were foremost in supporting the Church—offered a furnished house rent free, and a stipend at the rate of £200 a year for nine months for a resident clergyman. Beira, "so long neglected, after a miserable spiritual and moral failure," was now occupied by the Rev. W. H. Robins. Up to 1898 at least 50 per cent. of those employed in the construction of the railway had died from fever or other causes. "Still the work goes on and *will go on* and be completed" (said the Bishop of Mashonaland). "What a lesson for those who serve the Lord Christ!" The Bishop had found Mr. Robins living patiently in this most trying climate and enjoying it. But outside this "grim happiness" there were almost unimaginable difficulties. It was the "old problem of faith, and hope, and love against the world, the flesh, and the devil."

The Mission in Beira had dropped to a low depth, and it seemed as if it must cease, but the Bishop's visit revived interest and energy, and a fresh start was made.

The hindrances to Christian work at Beira arise chiefly from the mixture of races (there being eight European nationalities, besides a mass of pathetically indifferent natives and Asiatics), the intense heat, and Sunday labour. Up to 1898 no attempt had been made to convert the natives.

With the Society's aid steps have been taken for erecting a church in Beira.

At Fontesvilla, a railway terminus situated fifty miles up the Pungwe river, and with a deadly climate, Church services began in 1893 in a railway carriage.

The Rev. W. J. Roxburgh, of Umtali, now ministers as far as possible along the line between Umtali and Beira [1].

* While (added Mr. Walker) so many parishes in England were consumed with anxiety whether to have a new organ or an extra curate, when there was "no real need" for either.

CHAPTER XLVIII.

PART II.—GAZALAND.

GAZALAND, situated on the eastern side of South Africa between Mashonaland and the Indian Ocean, is Portuguese territory with the exception of a small portion on the west which was assigned in 1889 to the British South Africa Company. The natives, "Umzila's people" or "tribe," are a branch of the Zulu race.

ON the return journey from his famous tour to the Zambesi in 1888 [see p. 363] the Bishop of BLOEMFONTEIN, while still far from Gazaland, had to remain hidden behind a hill at Inyampara for fear of some Gaza men who were engaged in collecting tribute from Sipiro's people. His journal at this stage records: "I am told the Gaza people to the south allow no white man to come among them in their own country, and that those that are now here would ask for such of our things as they wanted, and, if they were refused, would take them and kill us" [1]. Notwithstanding this the Bishop proposed in 1869 to visit the Gaza country. The Society considered it premature to do so then; but through the influence of a Christian cousin of Umzila the Bishop sought "to procure admission for Christianity" [2].

In January-February 1891 the South African Bishops decided to include Gazaland in the two new Missionary dioceses which they were then forming—the portion north of the Sabi River being assigned to "Mashonaland," and the part south of the river to "Lebombo" [3]. Funds for Missions in both dioceses have been set apart by the Society, and it is hoped that actual work will soon be commenced in Gazaland [4].

(1892-1900). In 1893 Mr. J. R. Burgin was sent from Mashonaland to open work in the Melsetter district, a most beautiful but fever-stricken country, with lemons, bananas, and lovely flowers, growing wild. He visited the different chiefs from village to village, himself sleeping in blankets, with large fires around to keep off wild beasts, and sometimes he sat up half the night to keep lions away. In one tour he travelled 200 miles. Some two years previously the Bishop of Mashonaland had arranged with the American missionaries to leave Gungunyani's people to them, and Mr. Burgin began a station at Melsetter in ignorance of its being in their field. On the arrival of the American missionaries it was thought best that he should leave that part of the country. In so doing he had the consolation of feeling that his eight months' work among the natives would help the Americans considerably in their start [5].

In the part of Gazaland included in the Diocese of Lebombo there are to be found scattered Christians saying their prayers and hoping for the arrival of Church teachers to collect them into congregations, and of priests to give them the Sacraments [6].

CHAPTER XLIX.

THE ORANGE RIVER COLONY.

This is an inland country lying on the eastern side of South Africa between Cape Colony and the Transvaal &c., its area being about 50,000 square miles. Its settlement by whites was due to discontented Dutch farmers, who began to migrate from the Cape Colony in 1697. [See p. 268.] In 1848 it became formally subject to British Sovereignty, which however was abandoned in 1854. From that time it remained a Republic until 1900, when as a result of its assisting the Transvaal in the war against Great Britain, "the Orange Free State," as it had been called, became "the Orange River Colony," the annexation by Great Britain taking place on May 28, 1900.

As part of the original Diocese of Cape Town, the Orange River Sovereignty was visited by Bishop GRAY in 1850. At that time its population was estimated at nearly 100,000 (85,000 coloured), and the country was occupied by the Dutch Church and the "Berlin," "London," "Wesleyan," and "Paris" Missionary Societies. From the local representatives of these the Bishop met with a friendly reception, the Berlin Missionaries (Lutherans) complaining to him of the "very unsound views generally taught by English Dissenting Missionaries with reference to the Sacrament of Baptism which they said, being spoken of generally as only a sign or mark, the coloured people confounded it with the sign or marks upon the cattle, and did not esteem it in any higher light than this." At Boom-plaats on May 1, the Bishop read the Burial Service over the remains of some British officers and soldiers who had fallen in a recent battle with the Boers and been buried "in a walled enclosure in the middle of Mr. Wright's garden." This appears to have been the first service performed in the sovereignty by an ordained representative of the Anglican Church. Previously to the Bishop's coming the inhabitants of Bloemfontein (the capital), who were "nearly exclusively English," had appealed to him for a clergyman, and on his arrival there on May 3 a deputation from the military and civilians waited on him, expressed their satisfaction at the visit, and their hope "that it might lead to the establishment of a Church and Clergyman" among them. With the aid of the British Resident, Major Warden, who showed much kindness, sites were selected for "Church, Burial-ground, Parsonage, and School," the Bishop undertaking to furnish plans for a church to hold 200, towards the erection of which the people had already raised £200.

On Sunday, May 5, the Bishop held Morning Service "in an open shed" (for the troops), and afternoon (1.30) "in the school-house," when three children were baptized, four candidates prepared by himself

were confirmed, and ten persons communicated, the building being crowded inside and out throughout the whole services, which lasted nearly three hours. He also consecrated the military burial-ground on this day. Of the capital he wrote: "Bloemfontein is rapidly rising in importance. A press is coming up and a newspaper is about to be started. The Romish Bishop is soon to visit it, with a view, I understand, to fix a priest there, and the Methodists have decided upon planting a station in the village. Everything is of course in a rough state. There is nothing remarkable in the situation of the village; it is defended by a rude fort, mounted with four guns." During the Bishop's stay in the sovereignty (April 30-May 14) he visited Philippolis (the capital of Adam Kok, a Griqua Chief), Bethany, Thaba-Nchu (the town of Morokko, the Chief of the Barolong), Makquatlin (the village of Molitzani, a Chief of some Basutos and Bechuanas), Merimitzo, Winburg, and Harrismith, and had interviews with the aforesaid Chiefs. Near Harrismith on May 12 he was joined by the Rev. J. GREEN of Maritzburg, whom he commissioned to fix upon sites for a church, parsonage, and school at Harrismith, a promising village as yet of "only two or three houses" [1]. On the return journey the Bishop ordained at Maritzburg Mr. W. A. STEABLER, a catechist of the Society, whom he stationed at Bloemfontein in 1850 [2].

Bishop Gray's visit was followed up in 1850 and 1853 by Archdeacon MERRIMAN of Grahamstown, who in the latter year reported that the church at Bloemfontein was still unfinished, that Smithfield was "bristling with life and activity," the people having raised in a few days £60 a year for a clergyman and nearly £300 towards a church; and that at Harrismith, among an increasing English population was a magistrate who once had acted as catechist under the Bishop of Nova Scotia, and was willing to renew his services [3]. With the exception of these visits Mr. Steabler laboured as the first and only clergyman of the Church of England in the sovereignty until its abandonment by the British Government, when he withdrew on March 28, 1854 [4]. In the previous year, on the subdivision of the See of Capetown, the British Government excluded the sovereignty from the three South African dioceses (Capetown, Grahamstown, and Natal), and this accounts for its partial neglect by the Church during the next ten years. Sir G. Grey and the Bishops of Capetown and Grahamstown seem to have done what they could under the circumstances to meet the calls of the settlers for clergymen, and from 1855 to 1858 the Rev. M. R. EVERY was maintained at Bloemfontein by Sir G. Grey and the Bishop of Grahamstown, aided in the latter year by the Society [5].

About the end of 1858 Mr. Every returned to Grahamstown, and although funds for a continuance and extension of the Mission were set apart by the Society in 1859 and 1860, actual work (under clergymen) was not renewed until 1863, when the Society having provided salaries for a Bishop and two other Missionaries, the Diocese of Orange River was constituted, and the Rev. E. TWELLS was consecrated Missionary Bishop of the same in Westminster Abbey on February 2 [6].

Up to this time Churchmen in the Free State had had no oppor-

tunities of receiving Holy Communion other than at the occasional celebrations provided by Archdeacon Merriman in 1850 and 1853—both Mr. STEABLER and Mr. EVERY being only in Deacon's Orders [7].

In September 1863 Bishop TWELLS and the Rev. A. FIELD reached the Free State. At Smithfield, the first place visited, a public meeting of welcome was held the day after their arrival (September 18), when £460 was subscribed towards building a church, a site (of one "erf") for which and for a parsonage had been reserved twelve years before when the town was laid out. For many years the English people here had been seeking a clergyman, and soon after landing at Port Elizabeth the Mission party received from them a contribution of £60 to assist in the travelling expenses up the country.

Though "brought up in various denominations" the European community, numbering 300, "almost wholly English," "all united in the wish to have a Clergyman, and in the effort to support one," and at the opening service on Sunday, September 20, many (men included, "could not refrain from tears." Some of the people, however, "had no Prayer Books, others did not know how to use them." Near the town were located some 200 Fingoes and Kaffirs, and for these a service was held in Dutch on the same day, in order to show them "that the English Bishop looked upon them as part of his flock." In other places delay and neglect had been followed by a loss of Church adherents and of grants-in-aid allowed by the Volksraad* for religious purposes. Some families had joined the Dutch Church, some the Wesleyans, and others "became altogether careless." Many old settlers complained bitterly of being deserted: "if the Government gave us up," said one, "we thought the Church might still have cared for us." At Bloemfontein a Wesleyan teacher had been working three years, "having been sent when all hope of gaining a Clergyman seemed taken away," but the Bishop was "heartily received by all," and for the revival of Church Services on Sunday, October 4, the Wesleyan Minister gave up the use of his own building, the English Church being "in ruins—a most pitiful sight," having been "turned into a sheep kraal."

Yet this was "the only semblance of an English Church" then in the diocese. The people at Bloemfontein desired a schoolmaster as well as a clergyman. A "College" had been founded by Sir George Grey, but Dutch influence and mismanagement had led to its being closed and to there being "no school in the place." At Fauresmith, on October 8 the Bishop found most of the people "unwillingly pledged to the support of a Wesleyan," who had also the Volksraad grant, but they promised at least £100 per annum for a clergyman. Philippolis, which had "only two years . . . ceased to be a Griqua village, under Adam Kok," was now "a thriving and promising little place," where Church services had been held for three years by a catechist under the Bishop of Capetown. But the people begged for "a real Clergyman," and the chief proprietor (Mr. Harvey) himself promised £50 a year for three years for one. The coloured people also, to whom the Bishop ministered, pleaded for "a preacher." On the completion of his first tour † at Smithfield on October 21, where he was joined by the rest of his staff, the Bishop

* House of Representatives.

† Which included Basutoland.

placed the Rev. A. FIELD and a schoolmaster (Mr. CLEGG) at Bloemfontein,* the Rev. C. CLULEE at Fauresmith and Philippolis,* and a catechist (Mr. BELL) at Smithfield* [8].

From these centres during the next two years (1864-6), Winburg, Cronstadt, Bethlehem, Harrismith, Reddesberg, and other places were visited and occasional services were provided. The schools at Bloemfontein and Smithfield were "worked with great success," becoming self-supporting within a year [9]. At Fauresmith, "chiefly a Dutch village," a Confirmation held on April 27, 1864, had a great effect on those present, "especially on the Dutch, who had never seen anything of the kind before." One person who had left the English Communion for that of Rome four years before "was so moved by it, as by an appeal from his own mother Church, that he resolved to return to her Communion." Two of the candidates came from a distance of sixty miles and remained at Fauresmith a month for preparation [10].

The progress of the Missions generally was interrupted in 1865 by a war between the settlers and the Basutos under the Chief Moshesh, during which the Rev. C. CLULEE acted as "chaplain to the English on *commando*" and ministered to the Dutch troops also, his services being much valued.

An idea of the ravages committed by the Basutos may be gathered from the fact that in one day 3,000 "swept across the district of Smithfield and captured some 70,000 sheep, besides oxen and horses," and the value of the stock stolen in one month was estimated at £200,000. The war resulted in the cession of a portion of Basutoland to the Free State and (by the breaking of the power of the Chiefs) in the removal of some hindrances to the evangelisation of the natives [11]. Already hopeful beginnings had been made among the Griquas at Philippolis (1863), the Kaffirs at Bloemfontein (1865), and the Barolong at Thaba 'Nchu. The Barolong are a Bechuana tribe which, in order to escape the ravages of the Mantatees, migrated under the Chief Moroko from "the interior of Africa, north of the Vaal River," and settling at Thaba 'Nchu about 1834 formed there the largest or the second largest native town in South Africa.† In this district, containing 12,000 heathen, the Mission opened by the Rev. G. MITCHELL in 1865 was all the more acceptable from the fact that two sons of Moroko were Christians, and one of them (Samuel), who had been educated in England, assisted in teaching his countrymen [12]. November 30, 1866, was signalised by the consecration of the first church in Bloemfontein. For the three previous years, during the work of reconstruction, services were held in "a place far ruder and more inconvenient than an ordinary English barn." Connected with the new building was a chapel for native services—the whole calculated to seat 200 persons. At the same time a house was built for the Bishop, who had been occupying the position of "a lodger . . . with

* It was intended to station Mr. Field permanently at Smithfield in 1864; but he resigned in September of that year. His place was then filled for a short time by the Rev. E. C. Oldfield, "a temporary visitor in the State," other ministrations at Bloemfontein being provided by the Bishop. The Rev. E. G. Shapcote (not S.P.G.), who had accompanied the Bishop from England, officiated at Smithfield or at Philippolis till September 1865, when he returned to England [8a].

† An account of the Barolong is given by Mr. Mitchell in the *Mission Field*, of August and September 1876.

only one room " as his own. The day of consecration was kept as a general holiday, the Dutch, including the President, taking an interest in the proceedings. Archdeacon Merriman, who had laid the foundation stone exactly sixteen years before, preached the sermon, and the offertory was nearly £300 [13]. In 1867 a Missionary brotherhood organised in England arrived in the Free State, under the charge of the Rev. Canon BECKETT. It was intended that these brethren should " live together at a farm sixty miles from the nearest town, working with their own hands, and practically setting forth the dignity of honest labour," while they also engaged " in direct Evangelistic work " [14].

For this purpose Modderport was selected as the centre in 1869 [15]. In the previous year four of the brethren* occupied Thaba 'Nchu, Mr. Mitchell having temporarily removed his residence to Bloemfontein to assist in extending the work there among the Kaffirs, Griquas, Hottentots, &c. [16].

By the country-born Dutch and English people in the Free State the coloured races were " looked upon as inferior animals and very often treated as such." The Dutch would " not allow them to enter their places of worship when alive, nor to lie in the same neighbourhood when dead," nor would their ministers, as a rule, " either baptize, or marry, or bury them." Hence " great indignation " was caused in 1870 by Mr. CLULEE burying a Kaffir woman in the usual burial-ground for white Christians at Bloemfontein. A fortnight later a Dissenting Minister who intended following Mr. Clulee's example had not the courage, in face of " threatened violence," to give a poor half-caste woman " a resting-place among her fellow-Christians, but buried her outside the wall, in the open field." A few years before, when some of the English congregation " wished to exclude all coloured people from the Cathedral services," the Bishop and the Rev. D. G. CROGHAN " insisted that the House of God should be free to all baptized persons." The result was that not only were the coloured Christians left undisturbed in the Church but some English parents began to send their children to the coloured school [17].

In 1869 Bishop TWELLS resigned [18]; and Archdeacon Merriman having declined an unanimous call from the diocese, the Rev. A. B. WEBB was consecrated in England to the vacant see under the title of " Bishop of Bloemfontein " on St. Andrew's Day 1870 [19]. In October 1871 he reported to the Society

" with all thankfulness and truth that a real and deep work is being carried on by the Church, both in the directly Missionary Stations, as at Thaba 'Nchu and also at the towns where Europeans have settled. Our staff of clergy though . . . too few to cope with the vast work and opportunities opening out in various directions, are united, sound, and well instructed in the faith; hard-working, and devoted to the cause of God and His Church " [20].

As an illustration of the way in which the Society's grants are put to the " utmost use " Archdeacon Croghan stated in 1877 that in return for £50 a year his native Mission in Bloemfontein showed

" a large and orderly congregation of native converts, daily increasing, worshipping

* The brotherhood has not been officially connected with the Society; but on several occasions its members have assisted in the Society's Missions.

in a comely and well appointed chapel, with daily services and weekly Communion largely attended, day and night schools well conducted, a regular staff of church officers, and offertories which would not be thought small from the similar class of congregation in England. . . . With humility and thankfulness to Almighty God, I can offer this result to the Venerable Society in return for their support" [21].

Thaba 'Nchu, the chief native Mission station, could show as the results of the first ten years' work 100 communicants and the baptism of 800 souls, all of whom had been living "in the darkest and most degrading heathenism." At sunrise and sunset services were held daily, and on Sundays there were from six to seven services, in Secoana, Dutch, and English. The Barolong language, viz. Serolong, had also been reduced to writing by the Missionaries and the Prayer Book translated into it and printed in the Mission. Many children were under instruction, and some of the most promising youths had been sent to the Native College at Grahamstown for training as Mission agents [22].

The following account by the Rev. G. Mitchell in 1876 gives "some idea of outdoor preaching among the Barolong of Thaba 'Nchu":—

"The evangelist sets off so as to get to the village where he intends to preach about the time the women return from drawing water in the afternoon—while the sun is therefore still hot. In some places he will be received kindly enough; in others, however, he will be left to battle with the dogs or keep clear of them as best he can; sometimes he will find the people holding a feast, and most of them far too talkative to listen profitably to a Missionary. At one time permission to preach will be refused him, and at another it will be given so reluctantly as to make the poor Missionary almost afraid to proceed to call the people. For this purpose I usually take with me a hand-bell. But some chiefs prefer sending a servant who climbs the hillside, or on to the top of a low turret, and calls to the whole village from there. Most villages are built at the foot of some hill, and nearly all have this turret near the court. This court is a place inclosed by a circular fence about six feet high, made of stakes and bushes, and is the common place of business for all the people of the village, where news is heard, and whither therefore the evangelist goes to preach the Gospel, and the people to listen to his message. While the people are assembling I usually run about among the houses inquiring after the sick, greeting everybody, and persuading all to come to hear the Gospel. Perhaps twenty persons of a village of two hundred inhabitants may come, sometimes more, or not so many. When the service begins I take my place inside the court with my back to the hedge, the people sitting on the ground just where it pleases them, and, taking off my hat, I say, 'In the Name of the Father, and of the Son, and of the Holy Ghost,' and the people will also take off their hats. And then a portion of Holy Scripture will be read; and afterwards follows a discourse upon it, closing with prayer. But if any of the native Christians are present a couple of hymns will also be sung, the people standing. Towards the end of my sermon I say that if anyone desires to become a child of God he must come to me at my house, or go to such and such a native Christian and he will bring him to me. When the service is over all the people, men, women, and children, will crowd around me and shake me by the hand and then return to their homes.

"This is all straightforward and pleasant enough. Let me tell you, however, that the preacher is not allowed to proceed as quietly as he is in an English church. Both dogs and babies are usually brought to those assemblies; and no sooner do the one begin to fight than the other begin to cry; and then commences hissing and stone-throwing, and mothers getting up and going out and coming in again; and then perhaps a fowl will commence cackling and interrupting us; and if it is the rainy season the service may be abruptly terminated by a storm.

"Thus you see preaching the Gospel among the Barolong in their villages is not an easy work; indeed, it is . . . difficult and wearisome and oppressive, both mentally and bodily" [23].

In 1882 the new Chief, "entirely unsolicited," presented to the

Mission a farm of over 2,500 acres, named *Tabule*, and £50 for the Boarding School [24]. On the death of the old Chief *Moroka*, a dispute between *Samuel*, his son, and *Sepinari*, his stepson, led to the killing of the latter, and the annexation of the *Barolong* country to the Free State in 1884. The political changes checked the work for a time, but *Canon Crisp* was enabled to complete his translations of the Gospels and revise the Prayer Book. In the same year "the first native Minister in the Diocese," *Gabriel David*, was ordained, after a long probation as Catechist under Archdeacon *CROGHAN* and others [25]. On the translation of Bishop *WEBB* to *Grahamstown* in 1883, Archdeacon *CROGHAN*, as Vicar-General, administered the vacant see until the consecration of *Dr. KNIGHT-BRUCE* as its third Bishop in 1886 [26]. The permanency of the episcopal income was secured in 1882 by an Endowment Fund raised by the aid of over £1,000 from the Society, which up to that date provided for the support of the Bishop by an annual grant [27].

The Missions planted among the settlers in this district became self-supporting in a much shorter period than has been usual in the British Colonies, and the Society's operations up to 1892 had long been limited to work among the natives and half-castes. It should be noted that from this division extensions have been made to the other parts of the Diocese of *Bloemfontein*, viz. *Basutoland* [see p. 924], *Bechuanaland* [see p. 359], and *Griqualand West* [see p. 317]; also to the *Transvaal* [see p. 354] and *Mashonaland* [see p. 363]. In 1891 Bishop *KNIGHT-BRUCE* resigned the See of *Bloemfontein* in order to take charge of *Mashonaland*. His successor was *Dr. J. W. Hicks* (consecrated in *Capetown Cathedral* September 21, 1892) [28].

1892-1900.

Within a year of entering the diocese* Bishop *Hicks* travelled 6,350 miles, and confirmed 1,130 persons, of whom half were English-speaking people and the remainder natives and half-castes, and he could report an increasing sympathy on the part of English colonists with the Missions and natives [29].

In the last ten years great efforts have been made by means of itinerant clergymen—Archdeacon *Crisp* and others—to minister to the English-speaking people scattered over the country.† The work is one of great promise, and the people highly value the ministrations of religion. A touching proof of the way in which the influence of the Clergy was felt, even by the careless and godless, was afforded in 1896 by a New Year's gift of over £60 to the *Rev. P. J. F. King*, with a letter expressing their respect and esteem, from some of his "friends and well-wishers on the diggings," ‡ "who do not attend Divine service" [30].

* Including *Basutoland*, *Bechuanaland*, and *Griqualand West*.

† At the following and other places: *Klipdam*, *Windsortop*, *Dewetsdorp*, *Philippolis*, *Edenburg*, *Reddersburg*, *Rouxville*, *Zastron*, *Springfontein*, *Heilbron*, *Vrede*, *Frankfort*, *Viljoen's Drift*, *Ventersburg*, *Kroonstad*, *Winburg*, *Vrededorf*, *Hoopstad*, *Bultfontein*, *Jammerburg Mills*, *Bushman's Kop*, *Koffyfontein*, *Senekal*, *Reitz*, *Brindisi*, *Fouriesburg*, *Boshof*, *Luckoff*. Many of these names have become generally known in England during the recent war.

‡ The "River diggings," *Klipdam*, &c.

In Bloemfontein the native Mission of St. Patrick has grown so rapidly that the communicants* were unable to get into the church on great festivals, and the Society, therefore, in 1897 assisted in enlarging the building. Offshoots have been planted at Brandfort, thirty miles distant, and in the Fingo village of Kaffirfontein, two miles away. The Mission suffered a severe loss in 1898 by the death of the Rev. G. David, the native priest-in-charge [31].

In 1897-98 the Society assisted in providing new buildings for St. Andrew's College and for St. George's Cottage Hospital, Bloemfontein. The College provides for the theological training of candidates for Holy Orders, and is a High School—the only Church school for boys within a large area [see p. 786c]. The Government schools up to 1900 were Dutch, and, as a rule, no religious instruction other than Scripture history was given in them. The hospital is under the care of "Nursing Sisters" [32].

The Mission among the Barolong at Thaba 'Nchu has grown rapidly under the Rev. H. Crosthwaite, who has managed in a wonderful way to minister to a small European congregation (St. Luke's), and to conduct a native school as well as to shepherd a large and scattered flock of natives. In 1896 the Bishop of Bloemfontein admitted to penance George Moroka, the only one of the old chief Moroka's sons remaining at Thaba 'Nchu. He had been married in the Church rites many years before, but afterwards fell into evil ways, and took a heathen concubine. After the death of his true wife his second "wife" was baptized, and he on the same day was received back into the Church as a penitent. In 1897 the Society granted £1,000 towards building a new church (St. Augustine's) for the natives. From other sources the Europeans who used to worship in the native church were provided in 1899 with a separate church for themselves (St. Luke's) [33].

The erection of a church for the native Mission at Modderpoort in connection with the devoted brotherhood there was also aided by the Society in 1897-99 [34].

"St. Deny's" (an offshoot of the Phokoane Mission in Bechuanaland) was begun in 1884 through the zeal of converts by whose efforts many converts were made among the people scattered about upon the farms, the farmers in many instances being glad that their servants should be instructed. Various hindrances—in particular the rinderpest regulations—led to a suspension of the Mission from 1895 to 1897, when it was revived [35].

At Jagersfontein native Mission work has been carried on for some years within and without the compounds, the languages used being Sesotho and Dutch [36].

The death of Bishop Hicks in 1899 deprived the diocese† of its head at the very time when his guidance was most needed, the Boers having declared war against England on the day of his death, which took place at Maseru, in Basutoland, on October 11. An ardent Mis-

* 80 in 1890, and 700 in 1897.

† The Diocese of Bloemfontein has been in a sense the nursery of the South African Episcopate, it having given Bishops to Zululand (McKenzie), Grahamstown (Webb), and Mashonaland (Knight-Bruce and Gaul) [37a].

sionary, as well as being eminent in medical knowledge and theology, he was one under whom the missionary work of others increased in force and effect [37].

During the five months which elapsed from the beginning of the war to the entry of the British troops into Bloemfontein the Clergy and their families remained in that city. They were treated with much consideration by the authorities, and, though it was necessary to practise strict economy, they had not to encounter serious privations. The services in the Cathedral were well attended. The Litany, in accordance with the late Bishop's instructions, given a few days before his death, was said daily at noon as a special intercession.

It was possible to undertake occasional itinerating work and to hold services at Winburg, Bultfontein, Bethulie, and Philippolis. Journeys to these places were often made in trains crowded by armed burghers *en route* to the front, but the Clergy always met with respect and kindness. At Jacobsdal two of the sisters from St. Michael's Home rendered good service in the camp hospital, and at Bloemfontein and Harrismith the Clergy were kept busy with the care of wounded prisoners. Archdeacon Crisp employed his spare time in translating the Old Testament lectionary in Sechuana, which he found a fascinating work and a great help amid the distractions of the time.

On the occupation of Bloemfontein the British soldiers, from Lord Roberts downwards, showed great delight at being able again to worship within the walls of a church, and large numbers, Sunday by Sunday, attended the celebrations of the Holy Communion, as well as the other services. The offertories were considerable, and, in addition to this practical demonstration of thankfulness, Lord Roberts, on behalf of himself and the army, initiated a movement for defraying the cost of lighting the Cathedral with the electric light.

It was an impressive sight on Easter Day 1900—the Cathedral full of soldiers, officers and privates—Regulars, Volunteers, and Colonials, all in their war-worn, travel-stained khaki, reverent, attentive, and appreciative, entreating the blessing and protection of the "God of battles," "Because there is none other that fighteth for us, but only Thou, O God."

Long after the traces of the war will have passed away a sad memorial will remain in Bloemfontein of the stay of the British army, in the shape of the graves in the cemetery behind the Cathedral. They form quite a small cemetery in themselves, and are laid in regular rows and companies, and every branch of the Empire is represented in this "last sad muster"—Guardsmen, Infantrymen, Australians and Cape Colonists lying side by side [38].

At the request of the Archbishop of Capetown, Bishop Webb* undertook, in September 1900, the administration of the Diocese of Bloemfontein pending the election of a successor to Bishop Hicks [39].

For Statistical Summary see p. 384.)

* See pp. 353 and 304e.

CHAPTER L.

THE TRANSVAAL.

THE TRANSVAAL occupies a portion of the eastern side of South Africa between the Orange River Colony (south) and Rhodesia (north), an area of about 118,642 square miles. To this country about sixty years ago, some Boers, dissatisfied with British rule, migrated from Cape Colony and set up a Republic. In 1850 the Transvaal Boers were estimated to number 10,000. Their feelings were "very bitter against the English Government," some regarding it, or the Queen in person, "as Antichrist." Deceived by the apparent nearness of Egypt in maps in their old Bibles, a party among them were under the impression that they were "on their way to Jerusalem and . . . not very far distant from it." The Dutch Boer is described as one who "never casts off his respect for religion," but whose religion is "traditional" and without great influence over him—albeit he is "very superstitious."* The independence of the Transvaal was formally acknowledged by Great Britain in 1852, interrupted by the British annexation of the country in 1877, and regained† in 1881—excepting that the Queen retained a suzerainty—and finally lost in 1900, when, as a result of the action of the Republic in declaring war and invading Natal and Cape Colony in 1899, the Transvaal was formally annexed by Great Britain on September 1, 1900.

SHORTLY after his arrival in his diocese in 1863 the Bishop of the ORANGE RIVER (a Missionary of the Society) "received intimation from Potchefstroom," the principal town, though not the capital of the Transvaal, that the English residents were anxious that he should visit them, and were "willing to do their utmost to support a resident clergyman" [1]. In 1864 the Bishop visited Potchefstroom, Pretoria, and Rustenberg, and soon after stationed a catechist, and, in 1866, a deacon (Rev. W. RICHARDSON) at the first place, to which, with Pretoria, the Rev. C. CLULEE also extended his ministrations from the Orange Free State in that year [2].

With the exception of "£25 a year from the meagre funds of the Orange Free State Diocese," Mr. RICHARDSON was wholly supported by his flock, and he appears to have continued the only resident clergyman in the Transvaal until 1870, when the Rev. J. H. WILLS was appointed to Pretoria, which had long been begging for a clergyman. Meanwhile the Bishop of the Orange Free State had "repeatedly" visited the country. After his resignation "the two deacons and their congregations" entreated the Bishop of Capetown to come to them, "none of them" having "received the Sacrament for two years." Already the latter prelate had endeavoured to plant the Episcopate in the Transvaal, considering it to have stronger claims than "either . . . Zululand or . . . the Zambesi"; and now, and until this was effected the second Bishop of the Orange Free State, &c. (who was entitled Bishop of Bloemfontein) took charge of it [3]. In his first visits (in 1872) he performed clerical duty at Pretoria three months in the absence of Mr. Wills in England [6].

The next Episcopal visitation was undertaken by the Bishop of ZULULAND in 1873. The country was then "rapidly filling up with

* Bishop Gray's Journal, 1850 [4].

† Though the Boers have effected revolutions themselves, they "cannot endure that the revolution of the earth should be taught in their schools," being unable to understand "why the waters of the sea do not slip off." [See Report of Rev. W. Greenstock, 1876 [5].]

our own countrymen," attracted by gold discoveries at Marabastadt and Leydenberg, but there were only three clergymen—at Pretoria, Potchefstroom, and Zeerust—and only the second place possessed an English church. At Pretoria services were held in a "mean" school-room. Everywhere "the ministrations of the Church of England" were "inquired for," and everywhere a welcome awaited them, "no religious body" being "before us in the field." The native servants appeared to be utterly neglected, except that at Rustenberg a good farmer gathered forty together and read service. In the opinion of the Bishop unless the Church at home lent its help some of the Colonists would "fall lower than the heathen amongst whom they dwell" [7].

The Society responded by undertaking the support of clergymen at Pretoria (Rev. J. SHARLEY, 1873), Potchefstroom (Rev. W. RICHARDSON), Zeerust, Marico (Rev. H. SADLER, 1874), Rustenberg (Rev. J. P. RICHARDSON, 1874), and Leydenberg (Rev. J. THORNE, 1874) [8]. The last two were ordained at Potchefstroom on Trinity Sunday 1874 by the Bishop of Zululand. Mr. THORNE, like the Rev. W. RICHARDSON, had been a Wesleyan minister, and throughout this visitation "all" with whom the Bishop came in contact, "whether of our Communion or not," were "willing to help to their utmost to found the English Church amongst them." Thus at Zeerust many Wesleyans had joined the Church; at another place some settlers, chiefly Wesleyans, who had been accustomed to "read the Church Service and a Sermon every Sunday," pledged themselves to contribute towards the support of a clergyman, as also did Dutch, Wesleyans and Baptists at Rustenberg. The people at Leydenberg "growing impatient at the Church having so long neglected them . . . were about to establish a kind of Free Church," but after discussion with the Bishop the plan was abandoned and "the whole meeting threw itself heartily into helping in every way in its power the English Church." Every township was visited by the Bishop in this year (1874), and all of them united in signing a memorial for the appointment of a resident Bishop [9].

In the next two years the Rev. W. GREENSTOCK, being detained on his way to Matabeleland [see p. 362], spent some time in the Transvaal, ministering at Eerstelling, Pretoria, and several other places, and furnishing the Society with valuable information as to the character and condition of the country and the people. In Pretoria, the capital, the English Church, St. Alban's, was "in a miserably unfinished state," but the "dilapidation of the spiritual building" was still worse. For a long time the Dutch "would not permit an English Church to be built," and Mr. Sharley lived a good while in the unfinished vestry. As yet the English Church had no Missions to the heathen in the Transvaal, but while at Eerstelling (five months) Mr. Greenstock sought to do something for both Europeans and natives, and especially to reach a tribe under Zebedeli, a chief who had expressed his desire to be friendly with the Europeans on the conditions "that no Missionary should be sent to him and that he should be allowed to beat his wives whenever they deserved it." The Berlin Society had accomplished "a vast amount of work" among the native tribes, but the full importance of the gold diggings as a Mission field had not been recognised by any religious body. The whites looked down on their coloured

labourers "with great contempt," and "hardly anyone" was to be found who had "a good word for Missions" [10].

This is not to be wondered at when some of the whites themselves (as reported in 1874) were in a condition "worse than that of the heathens" [11]. "Missionaries will labour in vain among the natives while English masters teach their black servants to drink and to swear," wrote the Rev. J. THORNE after ministering at Pilgrim's Rest Goldfields. "It is no uncommon thing to hear a Kafir who is quite ignorant of the English language, utter glibly enough the most horrible English oaths. I was told of an Englishman on the Fields who regularly held a class on Sundays to teach Kafirs to swear" [12]. The Pilgrim's Rest Fields drew diggers from all parts of the world, the district being exceedingly rich in minerals—at one spot gold was found hanging "to the roots of the grass, and a few persons took out nine or ten pounds weight a day" [13].

Lack of discipline and subjection to authority was, however, bringing this wealthy country to ruin; and, to confusion, terror was added by a war between the Republic and the Chief Secoceni in 1876. The British annexation which followed in 1877 brought feelings of security and joy to the minds of not a few. "A sense of relief came over many a one who for months had had to speak with bated breath," and the occasion was celebrated with a thanksgiving service at Pretoria, where (under the Rev. A. J. LAW's management) the prospects of the Church had begun to improve [14].

Later in the year (October 1877) the Transvaal was visited by the Metropolitan Bishop of Capetown and the Bishop of Bloemfontein [15], and in 1878 it was erected into a diocese, named "Pretoria," after the chief town. The Society contributed mainly to its creation, and up to the present time it has supplemented the income from the Episcopal Endowment Fund by an annual grant [16].

The Bishop of the new See, the Rev. H. B. BOUSFIELD (cons. in England on February 2, 1878), reached Pretoria on January 7, 1879, after a peculiarly trying journey. In the "trek" of 400 miles from the coast half the oxen died from lack of food and from disease, and for two months the Bishop's party had to live in tents. Good progress had meanwhile been made in the erection of new churches at Rustenberg, Leydenberg, and Pretoria, the former being to a great extent the work of the "parson carpenter" (Rev. J. P. Richardson), and "all so neat that a professional artizan need not be ashamed to own it as his work." Pretoria was described as "a village city" with about 3,000 inhabitants—1,500 white and 500 nominally Church members. Here the Bishop immediately established daily services, and regular celebrations of Holy Communion on Sundays and Holy Days, and introduced public catechising. The benefit of his presence was soon felt throughout the diocese, his visits doing much to cheer the Clergy and to establish their work [17].

During the campaign against Secoceni* in 1880 the Rev. J. THORNE rendered good service in ministering to the British troops quartered at Leydenberg; and it is pleasing to record that the officers

* An impi of 8,000 Zwazies aided the British troops by clearing the caves of Secoceni's stronghold after its capture. In an attack on one Chief "they left 500 of their men dead but quite extirpated their foe."

of the 94th Regiment set "a good example to the civilians by taking a personal and active part in the conduct" of all the Church services. The campaign conducted by Sir G. Wolseley resulted in the subjugation of Secoceni and the opening of the district, "as it had never been before . . . to enterprise and development" [18]. But within another year the hopeful prospects of British rule were dissipated by the withdrawal of that rule.

During the struggle between the Boers and the British* the Bishop and his Clergy were exposed to great personal inconvenience and to some risk, and two of the latter died at Potchefstroom (Rev. C. R. LANGE and Rev. C. M. SPRATT). The political change seriously affected the work of the Church, as many English withdrew—the Middleburg congregation being reduced from eighty to five persons in one day. It was soon evident, however, that there would be ample work for the Church to do both among the natives—a very numerous body—and the Europeans, whose numbers a few years later were vastly increased by fresh discoveries of gold, which "made waste places towns and towns wastes" [19].

¶ The native races in the Transvaal form three Mission-fields—
(I.) *The resident population, the remains of the original inhabitants (of Basuto or Bechuana race).*

These natives are dwellers all over the land, sometimes in large "stadts," towns rather than villages, and some in smaller "kraals" on the farms, and some in "stations" on the borders of the towns, in which they find work.

At most of the larger "stadts" German missionaries have stations. They were in occupation, and established work, when the Diocese of Pretoria was founded, and in the thickly-populated native districts at no great distances from each other. Any interference with their work would have been "a great injury to the natives, a hindrance to the spread of Christianity, and a breach of the brotherly courtesy that should exist among Christians."

But among the others—the "kraal" natives, as they may be called—there has long existed an acquaintance with, and a leaning towards, the English Church, partly, perhaps, as English, and partly from recognition of at least two of her specialities as a Church, her episcopal constitution and liturgical worship, or its expression in her Prayer-book. To these causes and to the evangelistic efforts made is due the existence of a native Church, numbering (in 1899) some ten thousand souls, which but for a schism, brought to a head by an indiscreet deacon, might have been doubled in numbers. Much of the progress made is due to the efforts of the native Christians themselves in evangelising their fellow countrymen. For instance, large numbers of natives have gone to work in the mines at Kimberley and other places. They have there been converted, and have returned to their homes determined to spread the faith which they have received, using their Bibles and Prayer-books, which they have learnt to read and to love. By this simple means thousands of natives have been led to holy baptism. Also in all the thirty parishes of the diocese the

* In 1881.

¶ The new matter in this chapter begins here.

English clergy have done their best, so that in Pretoria, St. Cyprian's, and other Randt Missions there are congregations of hundreds of natives, while the parish of Potchefstroom includes some very extensive as well as good native work.

In their heathen state these natives have little or no definite religious faith or creed. Some cloudy ideas of "holy people" departed, some lessons of the Kaffir "school" at which circumcision and other "national training" is practised, some superstitions embodied in the medicine men, appear to be all "the creed" they possess. The ground is therefore open, and they are now a facile, docile, and comparatively gentle people.

Particulars of this branch of work will be found under the various Missions (p. 358a &c.).

(II.) *The immigrant and temporary African population.* These are employed on the goldfields of the Witwatersrandt range (the main field), and of Klerksdorp, Pilgrims' Rest, and Barberton, and in the coal-fields, especially around Boksburg and Middleburg.

On the Witwatersrandt fields there were before the war of 1899-1900 some 100,000 natives, and on the other fields there were at least 25,000. These come from all parts of South Africa, they speak all its numerous languages and dialects, and, after longer or shorter periods, return to the kraals and districts from which they came, often more degraded than when they arrived, having learned vices they knew nothing of before, from contact with European races who, in spite of prohibition, sell them drink. What they learn they spread; and great would be "the company of the preachers" if they learned on the mines "the old, old story."

With many varying and mixed dialects, the languages may be reduced to four chief tongues, viz. (1) Secoana, or its Sesuto variety, that of the tribes of the Transvaal and the mainlands "up country"; (2) those of the east coast (Chopi, &c.); (3) that of the south coast, "Kaffir," or Fingo; and (4) the Zulu, which has the fewer representatives.

(III.) *The Asiatic population.* These are Indians (principally), Arabs and Chinese, attracted by the gold-fields during the last ten years, and likely to increase under British rule. From the towns, where at first they congregated, they had become in 1897 scattered, or were spreading throughout the land everywhere as coolie servants and coolie hucksters, their presence, their habits, and their rights exciting much agitation.

In 1893 an attempt was made to begin work among the Indians, but the agent—an Indian catechist from the Natal Coolie Mission—left after a fortnight, and since then a renewed effort has not been possible owing to the lack of a suitable missionary and the means for his support [20].

In 1886 the Society's grant to the Transvaal was being entirely applied to the propagation of the Gospel among the heathen, and in large districts where population was scarce and could only be reached by itinerants [21].

By 1888 Pretoria had grown and improved considerably. With

increased prosperity, Church affairs externally had also improved. One layman in 1889 provided stipends for three clergymen for mining districts, and £100 towards the Bishop's travelling expenses, and another promised to build a church. Such instances, however, were, and still are, rare.

"If our mining millionaires would do their duty to their employes," said the Bishop, "there would be no need to appeal to the Church at home, but they do not. I cannot get most of them to support the Church or any work for the good of the natives, whom they seem to think of as machines, or miners, who, they say, are able to support the Church themselves if they wish to do so."

This was written in January 1896, amid the expiring throes of the Jameson raid, one result of which was to "throw back the country for some time," and to reimpose the old cares and anxieties on the Church and Bishop, and the Society's grant was "the only stay and reliable source" for starting new work [22].

Previous to the raid the prospects of the Church in the Transvaal had been growing bright, the older Missions making steady progress and giving cause for sound rejoicings.* But while these had been becoming self-supporting, urgent calls for additional pastors and evangelists had arisen on behalf of "white Christians dying to God,"† and "black men seeking the life and teaching of God's Church" [23].

As each succeeding year brought more immigrants, those calls became more and more pressing up to the year 1899,‡ when the war broke out. Many of the Christians on their arrival found themselves exposed to every temptation which can destroy faith and religion, and supplied with none of the aids and supports which they had at home; and yet, as the Bishop's own work among them showed, they welcomed every visit, every word of sympathy, and every effort to keep alive among them the memories of home and the sense of better things [24].

From this and from the notices of the several Missions which follow, it will be seen that the Transvaal is a Mission-field of the first importance, both as regards the resident natives and the infinite variety of races—white and black—forming the immigrant population, and needing a Pateson in linguistic power. As the Bishop says, no evangelistic work, directly, can be of so great value as the Christian lives of Englishmen, and no wound and hindrance to evangelism can equal that which is caused by the godless lives of supposed Christians. On this account the work among the Europeans is of the first importance to the propagation of the Gospel [25].

POTCHEFSTROOM.

When the Rev. W. Richardson founded the first church in the Transvaal at Potchefstroom in 1864 he gathered together a few natives for instruction, who remained faithful to the Church, with their children; but, his time being chiefly occupied with the

* In 1897 it was reported that, except in remote little towns, a clergyman doing his duty was sure of being creditably maintained by the people.

† In passing through the Transvaal in 1893 the Bishop-designate of Lebombo (Dr. Smyth) arrived at the store in Eland's Valley ten minutes after a man had died of fever. The people there thought that, "considering what the past life of the poor fellow had been," Dr. Smyth had better not read the burial service over him [23*a*].

‡ The number of clergy in the Transvaal when it was formed into a diocese was five, and in 1899 thirty-two.

white congregation, he was unable to do more. During his ministry of about seventeen years the work of spreading the Gospel to the heathen was chiefly in the hands of the Lutherans and Wesleyans, who do not seem to have done much. The initial impetus to the present Mission was given by the Bishop of Pretoria in the year 1880-81, when a small body of independent native Christians—remnants apparently of other religious bodies—approached him for union with the Church. These, in the town of Potchefstroom, and another body at Deel Kraal, with their leader, Jacob, were placed under the care of the Rev. A. Temple until 1881, the number of baptized being then about 200. In 1882 Prebendary Richardson died, and the Rev. C. Page Wood succeeded him, and carried out the work amongst whites and natives alone until 1883, when the native Mission was placed under the Rev. C. Clulee. Having established St. Chad's Mission in Potchefstroom, he began, in July 1883, his first work amongst the country natives. Jacob and others had been bringing the scattered remnants of the Church together, and now Mr. Clulee organised them into a workable system. In the various parts of the Mission he established centres under a responsible leader, generally an old Christian who could read Secoana, who assembled the people together on Sundays for worship, preached the Gospel to the heathen, and instructed the catechumens in the Catechism as used in the Diocese of Bloemfontein. On his visits, Mr. Clulee examined the candidates and catechumens, and finally baptized those he deemed fit. Under this system, which has remained ever since, the Gospel has spread rapidly. Mr. Clulee worked in this way for the next three years, under great pecuniary difficulties, which he sought to overcome by establishing a Mission farm about sixty miles from Potchefstroom. Mr. Clulee had intended to make Molote (the Mission farm) the centre of the Mission of Potchefstroom, but it proved too remote and eventually it became a new centre. The work now reverted to the Rev. C. Page Wood up to 1891, and the Rev. C. B. Shaw, of Johannesburg, undertook the care of a portion of the district adjoining Johannesburg, with Mr. Wood's assent. From that side the work quickly spread, so that when Archdeacon Roberts arrived in 1891 he found the two interlapping, and, apparently moved by rivalry, the leaders appointed by the two clergy were striving for the control. As Mr. Clulee also was desirous of extending his sphere, the three missionaries, with the Bishop, met together and mutually defined the Mission limits, so as to restrain the leaders from injuring each other's work. The work under Mr. Shaw appears to have been carried on under the original plans of Mr. Clulee, and prospered equally with the rest until want of strength obliged him to abandon it. Latterly it has been under the care of Canon Farmer.

Another difficulty arose out of the insubordination of some of the teachers, who did their utmost to alienate natives from the Mission, and to set up an independent Church. However, with firmness and forbearance, this was prevented, and "the general tone of the Mission clung to the Church through all." Jacob remained, but was compelled by the people to keep quiet, and nearly all the leaders worked under Church authority. One of the causes which led to the crisis was the system of "leadership," which in the main had been satisfactory. These leaders, who call themselves "foremen," were now made to assume the position of churchwardens and sidesmen—a change that has worked well.

Notwithstanding these troubles, the Mission continued to prosper. Including Mr. Shaw's Mission and Molote Mission, four to five thousand souls were gathered into the Church between 1881-92. "The enthusiasm that has penetrated the hearts of the natives themselves thus to spread the Gospel so spontaneously is indeed the power of the Holy Spirit working as it did in Apostolic days, and quite as visibly."

1892-1900.

The Church under Archdeacon Roberts' charge in 1893, besides a white congregation, consisted of two congregations in town, a central station for the location natives, about two miles distant, and Buffelsdoorn, about twenty-one miles to the east towards Johannesburg and forming a centre for Buffelsdoorn, Deel Kraal, Losberg, Driefontein, Elandsfontein, and many other stations.

The half-caste and Cape people in town speak Dutch only, and hold themselves separate from the rest. The location natives are a mixed race of Zulus, Basutos, Bapedis, and bushmen, who were slaves or servants to the old inhabitants, with their children. These for the most part have forgotten their native tongues and speak Low Dutch. Though there is a sprinkling of worthy persons amongst them, they are as a body, with the half-castes, the least satisfactory of the Mission,

the facilities for obtaining drink and the temptations to immorality being so prevalent.

The rural population comprise the bulk of the Mission people, and among them the work is most satisfactory. They consist of the descendants of the old servants brought into the country by the Boers on their immigration hither, or reduced to servitude by them in the early days. These speak Low Dutch only, but are mostly the remnants of the old Bapedi tribes, who dwelt in the land before the Boer arrival. Experience throughout the country has shown that the practice of collecting together the Christians into locations has been most harmful to religion, but the plan introduced by Mr. Clulee has worked admirably.

"The strong Calvinistic views and racial feeling have prohibited the Boers from admitting the natives to their churches, or even from teaching them religion." The location system also set them against the Christianising of the natives. But since 1893 the Boers generally have begun to change in this matter, having found that the new system of preaching in the villages or the farms does not rob them of their servants. Some of them have encouraged teachers on the farms for their people, and at our Mission services in the country have often come from a distance to join in, and thus encourage their people by their presence. The language chiefly used is Secoana, with a few Dutch services amongst some farms. The Boers are "particularly attracted by the singing, which is a speciality among the natives." During a tour in 1893 one of the Christians, who was suffering from paralysis, was brought a distance of seven miles in order that he might join with the other Christians in Holy Communion. It was touching to witness his enjoyment of the service. Everyone united to make him happy and comfortable, and yet only a few years before "such as he were carried out into the wilderness and left to perish by starvation and wild beasts." Hand-shaking is a great institution with the Boers, "but they never use it with a coloured person." In the Church Missions it is a significant act, a peculiar Christian ceremony, "the right hand of fellowship," not vouchsafed by a Christian to a heathen. Amongst the latter a different salute is made. Often Archdeacon Roberts has found natives who have not taken his offered hand, because they were "not yet baptized."

In 1899 the Mission had centres established over an area of 600 square miles, and worked with the aid of a fine class of voluntary native helpers. These are the real missionaries who get hold of their heathen neighbours where others fail [26].*

During the Boer war of 1899-1900 the Archdeacon was enabled to continue his work though under great difficulties, the threat of expulsion being even suspended over him until the British troops arrived in June 1900. His native flock, some thousands in number, were commandeered for work by the Boers, deprived of their cattle and other possessions, and "forbidden to bring even their children to

* At one time it was feared that the "Ethiopian" movement would do much to wreck the influence of true Christianity in our South African native communities; but, as will be seen on page 304f, that community has since been received into the Church.

Baptism, or to come to Holy Communion," and some of the native Mission agents were beaten for daring to hold services in the native villages. Many of the white loyalists also "suffered from Boer insult and rapine" [26*a*].

KRUGERSDORP (1892-1900).

At Krugersdorp, in the heart of the gold and coal mining industries, Archdeacon Temple has tried to compass a work which needed many men to do it. But what he has been able to do is full of encouragement. The impetus in mining operations brought with it in 1896 an overwhelming amount of extra work, and he was constantly asked, "When are you coming out to give us a service?" He introduced a book of prayers compiled from the Prayer-book and Hymns A. & M., &c., by Archdeacon Crisp, of Bloemfontein, and the services held at the two Randfontein camps, Champ d'Or, were appreciated, the people at Champ d'Or refusing to attend any other.

Even more encouraging was the work among the natives. Visiting new districts in 1894, Archdeacon Temple was heartily welcomed, the old men and women clapping their hands for joy on seeing him, and begging to be made, through baptism, "children of the great 'Molimo,'" and bringing first one and then another of their children—some of them old people themselves—to enjoy and partake of the same privilege and blessing. Some of them for years past had been desiring baptism, but had not seen a minister of the Gospel until that day. The Archdeacon made his way with waggon and oxen supplied by various natives, over a rough part of the country, visiting from kraal to kraal, and holding as many services as possible at Doornfontein, Wonderfontein, Driefontein, Elandsfontein, Weltevrede, and other places. Travelling all night, and preaching and baptizing, and waiting for the natives to assemble for catechising the greater part of the day, he hardly had time so much as to eat bread—the only food he had or could get—often taking up along the road those who had come long distances to be present at the next meeting-place; and several of those who had been long baptized were stirred up to seek God's blessing on their natural marriage.

About a year later his churchwarden bought some property for "a Mission farm" for natives, but the Government withheld its sanction to the scheme. After sixteen years' unbroken work, the Archdeacon was enabled in 1896 to take a fortnight's holiday, and for the first time in twenty-three years he saw the sea again [27].

CATHEDRAL MISSION (1881-1900).

This Mission work was first commenced by Bishop Bousfield himself after the retrocession of the country in 1881 and the removal of Mr. Clulee from Pretoria to Potchefstroom for greater facilities in superintending the wide-spreading work around and from that town. For some time, with the aid of a catechist (Kinyani), the Bishop was able to keep day and night schools going under his own eye, to take part in daily services, to preach through an interpreter on Sunday afternoons, and to visit kraals to the north of Pretoria, spending Sundays

occasionally among them. "Through injudicious kindness during the Bishop's absence in England in 1885-6, and afterwards equally injudicious high-handedness and want of tact, by a deacon whom he called to assist him on his return, a spirit of insubordination was set up, ending in a sad schism and the loss of a once hopeful catechist." With the help of an earnest lay evangelist of the cathedral (Mr. Morris) the work was kept together through some trying years both in Pretoria and in a large area of which it is the centre. On the appointment of the Rev. E. (now Canon) Farmer to the charge of the Mission in 1895 there were little knots of Christians in four or five kraals who provided him with a waggon and oxen and a portion of his stipend; and on the death of the oxen and the outbreak of rinderpest, with a bicycle on which he has travelled some thousands of miles, sleeping in native houses and living on native fare. On commencing work he was surprised to find sixty native men working hard for the Church in his district. They had been amongst those who had gone, at different times, from the Transvaal to work in other parts of South Africa for money to pay their taxes or supply their needs. Whilst there they had come under the influence of some of our Missions, been converted and baptized, and, having possessed themselves of the New Testament and the Prayer-book translated into Sechuana, they had returned to their own homes. There, in the midst of heathenism, instead of falling away, as might have been expected, they set to work to preach the Gospel to their own fellow-creatures, without a thought of pay, with no other idea but the glory of God and the salvation of souls.

As the results of work done by the Rev. G. Mitchell in the compound at Kimberley: the Cowley Fathers at Capetown, and the Brotherhood of St. Augustine at Modderspruit, near Ladybrand: the Rev. S. W. Cox at Herschel: by the Kaffir institutions at Grahamstown under Canon Mullins, and at Zonnebloem under Canon Peters, Canon Farmer had to register in the Church books thousands of converts.

Each year his baptisms exceeded five hundred, and during a tour just before the war broke out in 1899 he administered the Holy Communion to over two thousand natives.

"I was also surprised," he said, "in going up and down the country, to find that these natives had built for themselves, without any outside prompting or assistance, rough buildings which they called churches. These buildings were only of rude structure, with walls of mud and roofs of thatch; with holes for windows, and a rough screen of bamboo for doors. They were often decorated inside with crude ornamentations in coloured earths, and on the wall at the further end would be drawn a large cross in some coloured pigment. These buildings were, some of them, quite small; but others were capable of holding from one to two hundred people. They had done this amidst a great amount of difficulty in finding time and means for building, as well as from opposition from their Boer masters. I have known instances where, when the building has been finished, the Boer owner of the farm has coveted it and taken it for a barn. Rough though these buildings were, they served for church and schools, and were a fitting expression of native devotion. I found fifteen of them in my district alone, and others were being planned and built.

"If these figures represented one's own work, they would not have been given; but, fortunately, they are a testimony to the work of others, and they are cited here to prove my statement that the natives desire the blessings of our holy religion more than anything else that we can give them."*

* For further particulars see Canon Farmer's excellent book, "The Transvaal as a Mission Field" written during his exile in England, in 1900 (Wells Gardner, 2s. 6d.)

In 1897 St. Cuthbert's College was started in Pretoria for the further training of a band of native workers who were preaching and teaching, without pay, for the glory of God and the Church. At that time there were twenty-six of these volunteers, and it was largely due to their aid that Canon Farmer could then report 5,000 Church members under his care. The prejudice against natives rendered it almost impossible to obtain aid from white men in the diocese, and the Society therefore assisted in providing buildings for the College and for a native chapel in Pretoria [see p. 786c].

The Jameson raid and the strained diplomatic relations caused extreme bitterness on the part of the Boers against the English, including the clergy, but personally Canon Farmer found the Boers at that time quite friendly, and some attended his services held in the veldt, and behaved quite decorously. Still, they have prevented the natives assembling in large numbers and travelling from farm to farm, and this has added to the work of the missionary. Among the places included in the Mission up to 1899 were Mathibestad, Witboek, the Gatsrandt district, Molote, East Potchefstroom, and Reidspruit* [28].

Molote is a station which was started by the Rev. C. Clulee, and for a short time carried on by Archdeacon Temple, but in 1894 the Mission property was lost to the Church by a discreditable and unjust lawsuit. But, though the Lutherans obtained possession of the mission-house and the church, the majority of the people remained faithful under a long persecution. In 1897 Canon Farmer reopened work in an improvised tent, and there was a great gathering from all the country round, and much enthusiasm at the renewal of the Church services [29].

In the same year, in the East Potchefstroom district, hundreds of candidates were confirmed. At the last station, out in the open air, as the sun went down and the darkness gathered, the confirmation rite went on. So numerous were the communicants on the following morning that the Communion service lasted three hours [30].

JOHANNESBURG (1886-1900).

At this place the first services of the Church of England (or of any religious body) were held by Bishop Bousfield in October 1886, and for some months afterwards by his lordship and the Rev. C. Maber. In 1887 the Rev. J. T. Darragh was stationed there, his work being almost self-supporting from the first. After a few years a division of the vast field became necessary, and the Bishop started services at several mining centres, which have resulted in the erection of three churches and two parsonage houses and two schools. To these efforts he added earnest appeals and exertions (but with little success) to raise funds for commencing work among the natives employed on the mines [32].

* Among the converts at Reidspruit in 1896 was a boy named Simon, who had broken away from an infected kraal under quarantine in order to obtain baptism. As he could not be persuaded to return without baptism, he was allowed to stand at the church door until the others were baptized. Then, having received baptism kneeling on the grass, he sped away across the veldt in the darkness, but died soon after [31].

In 1894 the Rev. R. H. Bellamy was placed in charge of Fordsburg, then the poorest and most neglected district in Johannesburg. The English Church was represented by a disused forage store, uninhabitable during rain. A piece of a disused counter acted as an altar, and a trophy of some amateur race did duty as a chalice. In the work of erecting a church much patience and persistence was required. Most of the people were indifferent; the revolution dispersed the Church people to all parts, and the dynamite explosion blew the parish to pieces, hardly a house escaping damage. Mr. Bellamy's house was wrecked with the rest, but his life was marvellously spared. At last, with the Society's aid, "Christ Church" was built, and with its opening in 1897 the Mission was placed on a permanent basis, the mining community in the parish being reached, and contributing substantial support [33].

Generally speaking, while the goldfields added enormously to the responsibilities of the Church, they did not increase its pecuniary resources, the wealth being greatly in the hands of Jews, Wesleyans, Presbyterians, and worshippers of mammon. Hence, in 1897, the large European population along the mines were described by the Bishop as "godless to the last degree, but in great measure because when they come hither no man cares for their souls; a shifting population, here to-day, there to-morrow, and gone altogether ere long." Yet, as the Archbishop of Capetown stated, no grander field can be imagined for missionary work. There are hundreds and thousands who would welcome it, and are perishing for want of it. One striking exception on the part of the wealthy was that of a layman, through whose liberality in 1897 five clergymen were brought out from England and their stipends guaranteed for two years [34].

Mainly owing to lack of means and to the variety of tongues and tribes, little had been done up to 1899 for the native *mining* population at Johannesburg, at that time numbering 100,000, the native congregations there being drawn almost entirely from those living in the town and those engaged in domestic service.

"What can you tell me about my people who come to work here? What are you doing for them?" "Oh! nothing; you see I have 6,000 white people, and I am single-handed." "Oh! nothing; we have 10,000 white people, and the hospital, gaol, and cemetery besides, and there are only three of us." "I have 4,000 white people who take up all my time, and I do not know any native language."

These are samples of the answers which the Bishop of Lebombo received to inquiries made at Johannesburg in 1898 (at the request of Bishop Bousfield) on behalf of his 20,000 East-coast boys [35].

From the white man the natives were learning to drink spirits of the vilest, to plunder on a large scale, to wear clothes; but of Christ and His Church and His robe of salvation nothing. The moral deterioration of the native miners attracted the notice of the Natal magistrates also, and of Archdeacon Johnson, of Zululand, who was enabled, in 1897, to make provision for the spiritual welfare of five hundred of his native Christians who had gone to work in the mines. The subject generally has also engaged the attention of the South African Bishops, and one of the most striking incidents of the Provincial Synod in 1898 was a speech by Mr. Tracey, a Johannesburg

layman, on the Rand as a field for Mission work and its crying need. The importance of such work is increased by the fact that the natives return to their own people carrying with them influences for good and evil [36].

In 1898 schemes were submitted to the Society with a view to the establishment of a great Mission centre at Johannesburg for the natives employed in the mines, but action was necessarily deferred in consequence of the war of 1899-1900 [37].

KLERKSDORP (1894-1900).

The Mission here, which, owing to commercial and other causes, had been declining, was reorganised in 1894, and services were extended to Eastleigh and Buffelsdoorn, also to a prosperous native Mission at Hartebeestfontein.

The natives in Klerksdorp were reported, in 1897, to be eager to be taught and nurtured in the Church, whose liturgy and discipline they instinctively prefer, and they readily came forward to support a new native teacher who had volunteered for that office, and whose appointment led to a revival of native work [38].

MIDDLEBURG (1894-1900).

In this quiet village, containing a small English community then ministered to by the Society's missionary, schools were established in 1894 both for the English and the Dutch children, though the Boer Government refused any assistance. Efforts have also been made to open work among the Basuto and Shangaan natives of the district. The construction of a railway drew numbers of workmen, black and white, to the neighbourhood in 1894. The former were from the eastern coast and utterly heathen, and the Rev. H. B. Sidwell's endeavours to teach them were almost hopeless owing to the strangeness and diversity of their dialect. Several of the English and Australian workmen joined in the Church work with zeal, but the majority of the whites, especially the Italian and Portuguese, had fallen into reckless and degraded habits, and viewed any attempt to Christianise them with indifference verging on hostility [39].

SEKUKUNILAND (OR "SECOOCOONLELAND") (1897-1900).

This is a "large native location" situated in the north-east and north-west of the Middleburg and Lydenburg districts respectively. It is a beautiful country, mountainous and everywhere picturesque, but naturally dry. In response to repeated requests the Rev. Canon Farmer, of the "Cathedral Mission," Pretoria, visited Sekukuniland in 1897, this being the first visit of a clergyman since the Bishop of Lebombo* had passed through the country previous to his consecration. In the meanwhile native Christians connected with the Church had been preaching the Gospel and converting the heathen, and some of the converts were waiting for baptism and others longing for Holy Communion. "It is wonderful" (Canon Farmer said) "how these men are to be found almost everywhere in this diocese founding

* At that time it was proposed to transfer the district to Lebombo Diocese, in order to provide a healthy base on the hills for operations on the low coastlands.

congregations. At an 'indaba' held at the 'stadt' of the Chief Malikatu, the people wanted to know why the English Church had neglected them for so long; there was only a German Lutheran Mission just outside their district, and they did not like the Germans. A few of their young men had gone away to work and had come back Christians, bringing the English Prayer-book (in Secoana). 'Did the English care no longer for the natives of the land?' At the place of Job, a native Christian who had been doing Mission work on his own account for years, the natives came in from all sides to see the missionary. Here, in a rough chapel built by Job, services were held by Canon Farmer, converts baptized, and some who had not been confirmed admitted to Holy Communion, confirmation being almost impossible for them in this remote part. The "Queen" and some of her chief men were also visited, and arrangements made for starting a regular Mission under a native teacher [40].

Among other places in the Transvaal where the Society has Missions under the Bishop of Pretoria are Thorndale, Rustenburg [41], Zeerust [42], Wakkerstroom, Maraisburg, Roodepoort, and Pietersburg.

Thorndale is a centre from which little groups of Church people scattered over a wide district have been ministered to at Hekpoort, the Junction, Groot Plaats, Nootgedacht, and Blaauw Bank [43].

The construction of the railway to Johannesburg brought a large number of persons of various sorts and conditions into the Wakkerstroom district in 1894, and for their benefit services were extended to Standerton (which was then vacant) and Volksrust, by the missionary at Wakkerstroom. Since then a clergyman has been resident at Standerton and a parsonage house has been built. A small church has also been built at Volksrust. During "fifteen months of horrible war" the Rev. H. Sadler carried on Church Services as usual at Wakkerstroom without a break, and regularly said the prayers for the Queen. Sunday after Sunday "a faithful few" met and tried to cheer one another, and through their help Mr. and Mrs. Sadler managed to exist in a very humble fashion, no "stipend" whatever reaching him. After being deprived of Holy Communion for three months, for want of wine, the congregation were enabled to have a Celebration again on Christmas Day 1900, through the kindness of Major Lushington, who with some other British officers and some privates joined in the service [44].

In 1897 grants were voted by the Society towards the erection of churches at Maraisburg and Roodepoort, where Church work has been carried on for some years, and latterly supported by the managers and others concerned in the mines of the district [45].

The Mission at Pietersburg was started in 1894-95 by the Rev. H. Grellier, services being held in the Masonic Hall for the white people,* a church being afterwards provided. In the district the natives had already commenced Church work among themselves. Shortly after Mr. Grellier's arrival a native chief, named Jonathan, called on him to ask for Prayer-books, hymn-books, &c., for his people in their own

* Mr. Grellier also visited the Spelouken, or rolling lands, 100 miles distant, to hold services for the white people, and an Englishman offered to build a church on his own property if a resident clergyman were appointed [46a].

language, and in 1896-97 a school-church, built by the chief and people, was opened at the chief's kraal. Jonathan, a very hopeful man and a steady worker, was brought into the Church at Port Elizabeth. On the death of his father, the great Chief Maraba, he should have succeeded to his position, but being a Christian and having already a wife, he refused to marry, according to Kaffir custom, his father's widow. He hired a farm some eight miles from Pietersburg, and nearly half his tribe voluntarily left their reservation and threw in their lot with him [46].

In the Boer war the Rev. H. Pugh Jones, then in charge of Pietersburg, fared worst among the English clergy in the Transvaal. After carrying on his ministry with marked success he was arrested, tried for "high treason," and sentenced to death, for sending a copy of Lord Roberts' proclamation to a country friend, who thus obtained it a little earlier than he otherwise would have done. But his life was bought by friends, and he was subsequently sent to Lydenberg, where the entrance of the British released him [46b].

Owing to the war the work of the Church in the Transvaal was to a great extent suspended for a time. The Anglican clergy were regarded by the Boers as representing "the Queen's Church," and therefore as "specially obnoxious" and "dangerous," and most of them,* as well as the Bishop of Pretoria, were obliged to leave the Transvaal. It was the Bishop's desire to remain at any cost, and leave was given him by the President. When all arrangements had been made by him for continuing his ministry permission was refused by those to whom the matter was committed, and the Bishop took refuge in Natal, where he ministered in hospitals on sea and shore. Up to the present (December 1900) he has been unable to obtain permission from the British authorities to return to Pretoria. It is hoped that one result of the war will be the opening-up of new fields of missionary labour, especially among the natives employed in the goldfields in the Transvaal. If, with peace, an honest and wise government be established, no words can express the glory and excellence of the prospect before the Church, in a country so favoured by Nature and marvellous in recuperative power [47].

Stations in the Transvaal in connection with the South Bechuanaland Mission in the Diocese of Bloemfontein (p. 361a).

Of the stations among the natives in the Transvaal several are offshoots of the South Bechuanaland Mission. Two of these—St. Mary's, Gestoptefontein, and St. James's, Kopela—are due to the efforts of a man named Wilhelm, who migrated from Phokoane; a third,† St. John the Baptist's, Khunoana, originally consisted of refugees from Thaba 'Nchu, in the Orange River Colony, who afterwards (about 1898) migrated to Matabeleland. Much of the good work in these stations is due to the efforts of native catechists.

* Eleven of those in Pretoria Diocese (that is about a third) were allowed to stay at first, but four of these were afterwards expelled, two permanently and two for a time. The Bishop left Pretoria on October 18, 1899.

† The other branch stations include St. Petronilla's, St. Boniface's, St. Martin's, and "The Visitation" [5].

Among the converts in 1895-96 were some of the bushmen race, two of whom were married in 1896 by Canon Bevan, who wonders whether this was the first bushman marriage which has ever taken place in the English Church. The husband, "Silas," had acquired Secoana and was teaching it to other converts of his race [1-3].

The immigration of some converts from the Orange Free State (now the Orange River Colony) led to the revival of the abandoned station of St. John's on the Vaal* in September 1893 [4].

Stations in the Transvaal in connection with Zululand Diocese.

Vryheid is the chief town or "dorp" in the district of Vryheid. The district is that patch of country which the English Government allowed the Boers, who helped Dinizulu to overthrow Usibepu in 1884, to take over and form into what they called the "New Republic." This New Republic joined itself to the Transvaal in 1888, adding to the (then) "South African Republic," a most fertile piece of country.

(1894-1900.) Though united to the Transvaal, Vryheid remained in the Diocese of Zululand, one of the clergy of which—the Rev. J. S. Morris—was stationed there in 1894. The majority of the white population were then Dutch, but some of the Dutch-speaking farmers, with distinctly English names, proved to be descendants of Englishmen, who in years gone by had been attracted by the hunting found in the Transvaal. Their children became like to the children of the Boers, and they grew up entirely under Boer influence. Still, whatever the influence of the Boers may have been in other respects, the love for the Mother Church had been fostered. Mr. Morris itinerated in the district, holding services and classes which were greatly appreciated by old and young. After a celebration of Holy Communion at sunrise, the children collected together for instruction. None of these children had ever seen the inside of a church, except in pictures, until a few came to Vryheid in the waggons to witness their fathers' confirmation. Greater kindness could not be wished for than Mr. Morris received from all the parishioners. In 1897 the Society assisted the English people in Vryheid to erect a new church in place of one built some five years before of green brick.

The native branch of the Mission was most encouraging, both among the resident Zulus and the servant boys and girls coming from different parts of the country. The Boers were willing that services should be held for the natives, but objected to their being taught to read and write. Illness drove Mr. Morris from his post in 1898, when he was succeeded by the Rev. T. H. Robinson [1].

At Utrecht (forty miles from Vryheid) the Rev. J. W. Alington, Vicar-General of Zululand in 1878-79, died in 1879 while in charge of the Mission at the time of the Zulu war. Since then the few English Church people there have been occasionally visited by the missionary at Nondweni (Zululand) and by clergy unconnected with the Society, service being held in a room provided by the people [2]. During the Boer war of 1900 Bishop Carter, of Zululand, in trying to visit Vryheid from Utrecht, was "interviewed" by two armed burghers, who drove off with his cart and horses, leaving him on the veldt,

* See p. 860.

twenty miles from anywhere, to get back with his goods and chattels as best he could to Utrecht [2a].

Station in connection with the Diocese of Lebombo (p. 346a).

FARM AMSTERDAM, TRANSVAAL.—In 1893 the Rev. W. E. Smyth, Bishop-designate of Lebombo, visited a portion of the Transvaal which it was intended to include in (but which did not become a part of) his diocese. In passing through the town of Amsterdam he held service in the Dutch Church for the English-speaking people there, and his Zulu attendant named Philip Mkizi* was asked by one of the men "What he meant by coming to the white man's church?" Philip replied that "he did not know that it was the white man's; he thought it was God's Church."

In 1895 the Bishop "borrowed" from the Diocese of Zululand the unoccupied Mission station of Komati, in the Transvaal mountains, as a health resort for the workers engaged in the fever-stricken portions of his own diocese. This station,† consisting of a farm of over six thousand acres, and now known as "Farm Amsterdam," must not be confounded with the town of that name. Since it has been used as a sanatorium, work of a missionary character has again been carried on in connection with it, both at the centre and for small communities near and far—Three Spruit (a promising out-station), Lake Chrissie, Carolina, Makwani Kop, &c.

In 1896 four Christian Swazies—one man and three women—"tramped thirty miles from Swaziland" in order to obtain baptism for a child, churching for the mother, and Holy Communion for those confirmed. Other Swazies have left their homes to seek baptism for themselves or to bring their heathen relatives or friends for instruction.

The intense desire of the newly-brought-in to bring others into the same state of salvation is marvellous. In 1898 many native Christians were resorting to the sanatorium from time to time for Holy Communion, it being the only place within a radius of eighty miles where a native could obtain the Sacrament. In the same year a small church and schoolroom were built in place of a bedroom and sitting-room which had previously been used for those purposes [1].

The first-fruits of work among the natives were baptized in November 1900. Some refugees from the Boer war took refuge at the station during 1900, and the British scouts encamped in Swaziland found the ministrations of religion by crossing the border [2]. A more convenient and less distant situation being desirable, arrangements have been made for a new sanatorium at a site on the Lebombo mountains [p. 346a]. The Bishop of Zululand now intends to re-occupy Farm Amsterdam [2a].

(For Statistical Summary see p. 884.)

* Since ordained for work in the Diocese of Lebombo, after training at St. Paul's College, Burgh, England.

† The Komati Mission station, established by the Rev. G. Carlson, some seventeen years before, was included in that part of Swaziland which the Boers had succeeded in incorporating into the Transvaal.

CHAPTER LI.

BECHUANALAND.

BECHUANALAND lies to the north of the Cape Colony and to the west of the Transvaal. In order to protect the natives from internal divisions and from the Boers, a British Protectorate was established in the country in 1884. This was extended in 1885, and followed in September of that year by the annexation of the district south of the Molopo River and of the Ramathlabama Spruit, under the name of British Bechuanaland, which in December 1895 was incorporated with Cape Colony. The area of the "Protectorate" is estimated at 886,200 square miles.

UNUSUAL interest is attached to the story of the introduction of the Church of England into Bechuanaland. In 1853 some Bechuanas who had been living at the French (Protestant) Mission station of Bethulie in the Orange Free State set out to seek a new home. During many years' wanderings they built a chapel at three of the places where they stayed, and one of their number, named David, continued to work on alone for many years, teaching and helping the few people about him. In 1869 some of them settled in Bechuanaland on the bank of the Vaal River, and in 1872 David went to Bloemfontein, where he had a son working as a catechist in the Society's Mission, and asked the Bishop to send a clergyman to them. A preliminary visit was paid by the son (GABRIEL), and the Rev. W. CRISP following in 1873 found the people "living in a few miserable reed huts and worshipping in a little enclosure fenced round with brushwood." Mr. Crisp spent three days with them, baptizing 5 adults and 6 children and receiving several others. The Missionaries in the Orange Free State were "too poor to be able to promise any stipend" to David, but, though at one time barely able to keep himself alive, David proved "a most admirable worker." In October 1874, while the Bishop of Bloemfontein was visiting the Diamond Fields, Griqualand West [see pp. 317-18], "two hundred natives came down from the north seeking baptism, women with babies strapped on their backs, lads and lasses, old grandparents, men in the prime of life." They had "hardly had any food on the way" and arrived "mere skeletons, with shrivelled black skins drawn over the bone." Yet they "did not complain nor beg . . . baptism was all they asked." They stayed only a day or two at the Diamond Fields, and in this time the Bishop baptized at Klip Drift forty infants and admitted the adults as catechumens, promising to send them a priest to prepare them for baptism. These people had been brought by David from Phokoane, to which place, twenty-five miles from his own village of "St. John's on the Vaal," he had extended his labours. Mr. Crisp spent twelve days at Phokoane in 1875 and baptized sixteen adults. A year later Mr. Crisp and the Rev. W. H. R. BEVAN took up their residence in South Bechuanaland. The people at St. John's station were now living more comfortably. The reed huts had given place to decent Secoana houses, every man had "his little flock of goats and a few head of cattle." A small chapel had been erected, and "a church of considerable dimensions begun." The

people had been well instructed by David, they attended daily prayers morning and evening "with great regularity," and on Sundays formed a congregation of 45 adults and many children. Copies of the newly-printed Secoana Prayer Book they purchased readily, and in a short time they mastered the responses and were able to sing the canticles. At Phokoane the handful of Christians had through "a year of much trial and serious opposition . . . *marvellously* kept the faith." They were "most eager for instruction," and amply supplied the Missionaries with food. Not being permitted to build a church, their services were held "in an inclosure fenced round with branches of trees roughly plastered with mud" [1].

The climate was so hot that holding service in this roofless enclosure was only possible in the early morning and in the evening, and the Missionaries suffered severely from the want of a proper shelter. In face of strong opposition they succeeded in raising a wooden church, but ere the roof was finished the building was demolished by the Chief's orders in February 1877. No violence was done to the Missionaries, but the Chief was determined "that no white man, be he Missionary or trader, should live in his town." The Missionaries before withdrawing secured for their converts liberty of worship and for themselves permission to visit them periodically. Mr. Crisp now visited England and the Mission was left in charge of Mr. Bevan, who took up his residence at the Diamond Fields, Griqualand West. Left to themselves the converts rebuilt their church and maintained with surprising pains and regularity such services as could be supplied by a native catechist. The new church was dedicated in October 1877, and in the following February the first episcopal visit took place when forty-four converts were confirmed by the Bishop of Bloemfontein [2].

Later in 1878, the Europeans having taken the land of the Bechuana, war broke out: Phokoane was abandoned by all the natives, the Chief, Botlhasitse, and his tribe were routed by the British forces, and he and his brother and his sons were captured and thrown into prison as rebels. While he lay in Kimberley jail the Chief was constantly visited by one of the Missionaries (Mr. BEVAN) whom he had been foremost in opposing. During these troubles the Phokoane Christians fled for refuge to the Chief Montshio on the border of the Transvaal [3]. It should be added that in the previous year the Transvaal Republic "proclaimed its authority over St. John's and the neighbouring country," and ordered the people to "quit as soon as their crops were reaped" [4]. The abandoned site is now in some Transvaal farm [4a].

Peace was so far restored that Mr. Bevan was enabled to return to Phokoane in 1879, and though the country remained unsettled until the establishment of the British Protectorate in 1884-5 the progress of the Mission during this period was most hopeful. By 1882 the communicants had increased six-fold (from 20 to 120). Not one failed to attend the Easter celebration in that year. Of the 157 catechumens received since the beginning of the Mission more than eighty per cent. were "*known* to be doing well." The remainder had mostly removed and been lost sight of. Very few indeed had "gone back into evil." The reality of the conversions was shown by the fact that the converts led such lives "that their neighbours friends and relations" were "drawn to cast in their lot with them." The baptisms in 1882 numbered 57 [5].

At the request of Bishop KNIGHT-BRUCE on his appointment to the See of Bloemfontein in 1886 the Society voted £1,000 for the extension of Missions in Bechuanaland. On becoming personally acquainted with Bechuanaland the Bishop could not see any opening for the Church to the north of Mafeking, every other place of any importance being in the hands of the London Missionary Society, and in fact he declined an invitation of the chief Sechele to place a Missionary at Molepolole, feeling it would be an "unwarrantable intrusion." One half of the special grant was therefore diverted to Mashonaland, and the remainder applied to strengthening and extending the Phokoane Mission, especially in the Mafeking district.

A clergyman, the Rev. Canon BALFOUR, was also (in 1889) sent to the police camp at Elebe, about 120 miles to the north of Shoshong, to minister to the police and report on the prospect of Mission work previous to his removal to Mashonaland, which took place in 1890.

During the ten years (1882-91) the work of the Phokoane Mission spread considerably. Several outstations were established, and some of the converts—aged women—have been known to travel thirty-five miles on foot in order to partake of the Sacrament [6]. At Eastertide, the season reserved for baptisms, as many as one hundred adults have been baptized at one time.

The extension of the work is in a great measure due to good and trustworthy catechists. The existence of these agents and of native Councils, and a system of public discipline, constitute three strong points in the Mission. On the other hand, the converts are backward in contributing to the support of the Church; suitable buildings and schools are needed, and the Mission in 1891 experienced the most serious crisis that has occurred in its history, a large number of the young men having gone back into habits of native life, which are absolutely inconsistent with Christian profession [7].

1892-1900.

The drawbacks and hindrances to the work were stated in 1895 to be the apathy and laziness, and the low moral tone and want of self-respect, which appear always to be found in a hot climate. In insisting upon the inviolability of marriage the Missionary was hampered by the facility with which divorce is obtained in the civil courts and in Non-conformist Missions. At that time Phokoane, the oldest and most important station, was torpid and still practically a heathen place. But there was very little crime, and the country was in peace and prosperity under British rule, and secure from the encroachments of the Transvaal Boers, and it was a great advantage having a shop on the spot where useful articles were sold without the vile brandy which makes many shops in the country a curse rather than a blessing. Two years later there were signs of an improvement in the moral tone of the Christians. They were beginning to perceive the difference between right and wrong and to be really concerned at doing wrong [8].

About this time the Mission received a temporary check from a native rising at Phokoane, which placed the work of the Church and the workers in peril. Political disaffection, intensified by famine and rinderpest, and "fomented by the Boers," sought an outlet in open rebellion at Christmas 1896, when three English traders and their

coloured servants were murdered. The authorities exercised considerable restraint, but burnt down the whole place excepting the Church and Mission buildings, and removed all the people saving a few families who were allowed to remain under Canon Bevan's protection; with this exception the whole congregation was dispersed, though the Christians had not had anything to do with the rebellion. Through all the trouble Canon Bevan remained at his post, and at the following Easter and Whitsuntide some of the scattered Christians stole back to church for service. The communicants at Phokoane are encouraged to come clean and neat, but not in smart clothes. The boys sometimes wear nothing but a sheepskin. The people are attentive and reverent at service.

In the next two years the Mission recovered to a great extent from the effects of the rebellion, and real and solid progress was made in the religious life of the converts, and Canon Bevan had a marvellous recovery from what was feared would be a fatal illness [9].

The amount of work which this wonderful Missionary has done with the means at his disposal is almost incredible, his Bishop reported in 1896. Another fellow-worker (now Bishop of Mashonaland) characterises his work as "the romance of drudgery."

Patiently and persistently for over twenty years he has, single-handed,* gone on with his work amongst a most unpromising, difficult, and cheerless people, his flock being spread over an area as large as England, on lonely farms and isolated locations. Such a life and such a work is the best missionary report that could possibly be made. Of his numerous outstations many are of a tentative character, the casual and unsettled state of things resembling that of the English Church in the time of Bede [10].†

Thus the imposition of a new police regulation in the (then) "Orange Free State" led to the formation in 1897 of an outstation about ten miles from Phokoane, called *St. Bartholomew's*, where the number of converts was considerable and of good report.

About the same time a second outstation, *St. Giles*, was founded, consisting at first of only one family, but with one good man (Stephen), who did his best for the spiritual good of those around him [11].

Another instance of how the Gospel is carried forward to fresh places by the zeal of converts was seen in the establishment of an outstation at *Mareetsane*, the result of the labours of a Christian of only three years' standing, named Paul, who, with his cousin Stephen, brought a number of catechumens forward in 1895 [12].

The formation of a new outstation, *St. Augustine's*, near Mafeking, in 1897, was the result of the migration of a body of Batsatsing from the south. The Barolong, into whose country they had come, are Wesleyans, and were at first disposed to annoy them as Churchmen, but the difficulty appears to have arisen more from a misunderstanding than from any real ill-will, and was overcome by Canon Bevan. These Batsatsing are quiet and humble, and the work, though of small begin-

* Canon Bevan has not had an ordained fellow-worker since 1877, but in 1895 he was joined by two disciples—Philip Nevis and Peter Gray—who share his life-work, and whose example and influence are valuable to others. They are now being prepared for ordination.

† For the outstations in the Transvaal and in the now "Orange River Colony" see pp. 357j and 358a

nings, is hopeful [13]. At *St. Barnabas*, an outstation six miles from Phokoane, there was a large number of converts in 1893, but the work there was not and never had been satisfactory [14].

Two new outstations were begun in 1900—*St. Thomas the Martyr's*, close to Maribogo, at the request of a prosperous Mosuto, whose wife and daughter were already converted, and *St. Bernard Mziki's*, Lotthakone, ten miles south of Mafeking, where there is a congregation of about sixty very civilised and intelligent people, who had been taught by one of themselves, William Shuping, who had been educated in the Thaba 'Nchu Mission years ago [14a].

Generally speaking the work of Canon Bevan has now reached that stage when he is "no longer a missionary, but the pastor of a large congregation of Bechuana, dispersed over a very wide area." Native pastors are now needed to set him free to preach the Gospel to other heathen.

In the Boer war of 1899–1900 Canon Bevan was enabled to carry on his work without interruption during his seven months of isolation until a fortnight before Easter 1900, when his team of ten oxen were stolen by two robbers from the Boers' camp at Fourteen Streams; otherwise he was not molested, and, though food was not always easy to procure, the Mission was never actually in want. In the meantime daily services were held, catechumens received, and there were many baptisms. In addition to his native work, Canon Bevan ministered to a congregation composed of Royal Fusiliers stationed some five miles from Phokoane [15].

MAFEKING (1882–1900).

As the result of pioneering work by Archdeacon Gaul, of Kimberley, between 1882–92, a church was built for the Europeans at Mafeking, and a Mission was opened among the natives* [16].

In 1893 a new Mission was established among a colony of half-castes and mixed natives—Bechuana, Amaxosa, and Zulus—living in a location a mile from the township, and across the river. Some of them had been baptized in infancy, but the majority were absolutely heathen, and all were practically so. But they were most anxious to be taught, and at the first service, held in a hut 18 feet long by 10 feet broad, over fifty persons crowded into the hut and blocked up the doorway. This building was soon replaced by a Mission chapel, in which services were held in Kaffir, Secoane, and Dutch. The success of the effort was largely due to the work of an old coloured man, named William Makriel [17].

The Rev. A. B. Stanford, who was stationed at Mafeking in 1894, exercised a great influence for good among all classes of people, rich and poor, white and coloured alike, so that confirmation was administered to both races at the same service without the slightest expression of ill-feeling from anyone. This was no trivial success, considering the prejudices of the colonists against mixing with the coloured races [18].

* Mrs. Knight-Bruce relates that at an early celebration of the Holy Communion at Mafeking one Easter a troop of Bechuana, headed by their catechist, came into the church, stayed reverently through the English service, and then had their own. They belonged to a native settlement thirty miles away in Canon Bevan's Mission, and had left home on Good Friday in order to reach Mafeking for their Easter Communion [16a].

At this time Mafeking was the terminus of the railway, and the most northern town of Cape Colony, and it became the headquarters of the troops sent from England for the Matabele War. To the north of Mafeking, separating British Bechuanaland from Matabeleland, lies "the Protectorate." This country has been thinly populated by Europeans, but it includes Khama's district, with its capital, Palapwe, and the country of the other two chiefs who accompanied Khama on his visit to England some years ago. The Europeans have consisted mostly of traders in these native towns, and a large force of the British Bechuanaland Police scattered over the country to preserve law and order. Hitherto the Church had done no Mission work amongst the Bechuana tribes in the Protectorate, as the London Missionary Society had old-established Missions in all the larger stadts, and the chiefs have been unwilling to allow any other Missionary agencies to enter the field. In order to minister to the Church people—there being no clergyman between Mafeking and Bulawayo, a distance of five hundred miles—Mr. Stanford in 1895 made a journey through the Protectorate as far as Gaborones (one hundred miles north of Mafeking), named after the chief Gaborone, and the seat of a magistracy and a station of the British Bechuanaland Police. Here nearly every man and woman in the place attended and joined reverently in the first service ever held there by any English clergyman. Oaklands, Mochudi, and Palapwe were also visited, but illness prevented Mr. Stanford from holding service at Palapwe. The hardships of his journey appear to have brought on a second illness, from which he died on December 27, 1895 [19]. The Society's aid was not required for his successor, the Rev. W. H. Weekes (1896-1900), but it has been continued to the native Mission at Mafeking, which Mr. Weekes superintended. During his incumbency this work changed in character, and the congregation in the Mission Church of the Good Shepherd now consists chiefly not of half-castes but of Xosas, Bechuana, and Basutos.

During the siege of Mafeking in 1899-1900 the rectory house, built by Mr. Stanford in 1895, was practically destroyed, and St. John's Church received such damage that it will have to be entirely rebuilt. The church was used for service continually during the siege, and was well attended. Mr. Weekes acted as chaplain to the garrison, visited the sick and wounded, provided Church services, and buried the majority of the dead. He also assisted in the charge of the women's laager.

Archdeacon Upcher, of Mashonaland Diocese, who accompanied the relief column, was present at the final battle, May 17, 1900, assisted with the wounded, and marched into the town the following day with the troops. The whole garrison then paraded for a service of thanksgiving. Mr. Weekes, who had remained throughout the siege, officiated, and afterwards Major-General Baden-Powell addressed the men.* Bishop Gaul, of Mashonaland, who was in charge of the

* Hitherto the garrison had refrained from firing a volley over the graves of those killed, for fear of drawing the fire of the enemy's guns, but now that they were enabled to pay these last honours to the dead they assembled round the graveyard and bade good bye to their fallen comrades. After sounding the "last Post" the garrison attempted to sing the National Anthem, but could hardly be heard, everyone being so overcome with emotion; General Baden-Powell in particular was much affected.

ambulance waggon accompanying Colonel Plumer's relief column, was reported missing after the final battle. His ambulance was "shelled and shotted" by the Boers, but by making a detour of eighty miles—in which he had exciting adventures in his long and thirsty walk—he reached Mafeking safely in time to celebrate the Holy Communion at St. John's Church on Ascension Day [20]. After the relief of Mafeking Mr. Weekes visited England to recruit his health and to raise funds for rebuilding the church and parsonage.* The new church at Mafeking is intended to serve as a national memorial of the siege, and as a sign of gratitude to God for the deliverance of the place. Besides his work at Mafeking he had established services at Gaberones [21].

VRYBURG (1884-1892).

Vryburg, like Mafeking, was included in the itinerant Mission of Archdeacon Gaul, of Kimberley, between 1884 and 1892. He found it in 1884 a place of five houses, and the centre of a spasmodic republic, but it became the capital of British Bechuanaland; and he left it with a church and rectory for the Europeans. Afterwards a Mission-and-school-chapel for the natives was built. The few European laity, who had shown enduring devotion to the Church, were aided by the Society in 1892-93 in supporting a resident clergyman. The annexation of British Bechuanaland to Cape Colony in 1895 made it impossible to maintain Church work from local resources, Vryburg being no longer the seat of Government, and the chief supporters of the Church having left. The Mission was, however, occasionally visited by the Society's Missionaries from other parts of the Diocese of Bloemfontein until in 1900 it again received a resident clergyman † [22].

RAILWAY MISSION (1897-1900).—In connection with the Railway Mission started at Bulawayo in 1897 [p. 362*e*], the employés on the railway in North Bechuanaland, and other Europeans, have been regularly visited and ministered to by a clergyman from the Diocese of Mashonaland. The Mission centres in Bechuanaland include ‡ Palapwe Road and Palapwe Staadt—the name of Khama's town. Khama was converted to Christianity at the age of fifteen through a Lutheran Mission. From that time his life may be summed up in Sir Charles Warren's words—"a Christian and a hero." All the native Mission work in his picturesque town is done by the L.M.S. For the use of any clergyman who may visit them the Europeans have built an "undenominational chapel." The Church services, which are held in this building, are welcomed by all the railway employés, including non-Churchmen [23].

(For *Statistical Summary* see p. 394.)

* On his return to South Africa in 1901 Mr. Weekes will succeed the Rev. Canon Woodman at Beaconsfield, Kimberley [20*a*].

† The value of faithful lay ministrations was singularly illustrated at Vryburg and Mafeking, where Mr. R. Tillard, the R.M., held services Sunday by Sunday for months, and kept Sunday school, and so kept the way open for permanent Church work.

‡ Also Gaberones, Mochudi, Debeti, Palla, Magalapwe, Kalakani.

CHAPTER LII.

MATABELELAND.

MATABELELAND lies to the north of the Transvaal. In the time of Chaka, King of Zululand, one of his generals named Mosilikatsi, desirous of supreme power, fought his way into the country at the head of a Zulu army, which, by slaying the men and marrying the women of other tribes, gave rise to the Matabele race and kingdom. To their own subjects and to the neighbouring tribes Mosilikatsi and his successor, Lobengula, were a constant source of terror and death; but in view of the growing strength of the Transvaal Boers, Lobengula found it politic in 1889 to place his country under British protection: and in 1893 his power was shattered by the British South Africa Company. Under the Royal Charter granted to that Company in 1889 Matabeleland became one of the two provinces of Southern Rhodesia, the other being Mashonaland [p. 363]. The area of Matabeleland is 61,000 square miles; population, 150,000.

The Matabele (or Mandebele) used to be entirely pastoral and warlike, most of the cultivation being done by slaves. Now they are, practically, entirely agricultural.

It is difficult to discover what the exact religious belief of the Mandebele used to be before they came into contact with the original inhabitants of the country as well as Christian missionaries. As they came from Zululand originally, there are remnants of Zulu rites practised, but these are merely traditional, and more political and social than as the expression of any formal religion. It seems clear, however, that, like all the rest of the Bantu race, they never had more than a vague idea of a Supreme Being; e.g. they do not even possess a name for the Deity. The word "Molimo," which is generally used for God, has been adopted from the original natives of the country. The only form of original worship retained by the Mandebele is that of their ancestral spirits. This usually takes the form of propitiation—e.g. by killing and offering a beast for the spirits to eat at night. After death an offering of prayer and beer is made to the ancestral spirits, which are believed to be constantly appearing in the form of snakes.

In December 1874 the Society received a proposal from the Rev. W. GREENSTOCK, its Missionary at Port Elizabeth, to make a Missionary tour of eighteen months to the Matabele diggings and the regions south of the Zambesi. Considering it as "a singular opportunity for opening Mission work in a wholly new region," the Society provided funds (£450) for the journey [1]. In Mr. Baines, the explorer, Mr. Greenstock found a companion whose "master thought was the advancement of religion and civilization," but they had not got further on their way than Durban when Mr. Baines died [2].

This caused a temporary abandonment of the expedition; but after ministering some months in the Transvaal [see p. 355] Mr. Greenstock successfully accomplished a journey into Matabeleland in 1876 [3].

Meanwhile (in 1875) the Society had considered a proposal (made by one of its members) for establishing a Bishopric in Matabeleland [4], and preparations were made in 1877 for opening a Mission in the country under Mr. Greenstock; but the altered condition of affairs in South Africa in 1879 led the Society in that year to abandon the undertaking "until the way" was "made more clear" [5].

The Society was not brought into direct connection with Matabeleland again until 1888, when the Bishop of BLOEMFONTEIN made his journey to the Zambesi. [See p. 363.] At that time the British Protectorate had not been established, and it was only after nearly a fortnight's pleading at Enkanwini that the Bishop could obtain permission from Lobengula to proceed to Mashonaland. Referring to the revolting cruelties practised by Lobengula and his people the Bishop wrote: "All that I know of the Matabele throws a light for me, such as no

previous argument has done, on God's command to the Israelites to destroy a whole nation."

From the agents of the London Missionary Society in the country the Bishop received "every possible kindness and attention," and although they had not made a single convert, his opinion, as expressed in 1888, was that as they have gained for themselves a kingdom which could not be disputed, it would be unadvisable to attempt to establish a Church Mission in Matabeleland* [6].

The Roman Catholics tried to force their way in, but were sent south. Lobengula asked them where their wives were. They told him that they did not believe in wives. He then asked them where were their mothers, and they are said to have given some answer to the same effect. His reply was, "I do not wish anyone to teach my people who does not believe in mothers and wives" [6b].

It will be seen that under British rule circumstances were so altered that the Church found work to do in Matabeleland, both among her own children and the heathen, without interference with other Christian bodies. Provision for such a contingency had to a certain extent been secured by the action of the South African Bishops in 1891, by which Matabeleland was included in the *Diocese* of Mashonaland [7].

1892-1900.

For over seventy years the Matabele had every spring raided into Mashonaland, killing every man and woman they could find, and carrying back the girls to be slaves and the boys to be soldiers. In 1893 the British South Africa Company found it necessary to intervene. Bishop Knight-Bruce (who had been translated from Bloemfontein to Mashonaland) accompanied the expedition against Lobengula in that year, but in so doing he made it clear that he was in no way acting as chaplain to any force, but as Bishop of Matabeleland as well as Mashonaland.

During his stay with the force the Bishop was unremitting in his attention to the wounded and dying on both sides alike; ready night and day to minister to their necessities or to bury the dead, and his waggon was given up to the doctor to serve as a hospital, whilst he himself slept on the ground beneath or walked by its side [8].†

* Sykes, the great missionary to the Matabele, at the end of 25 years' work, was unable to point out a single convert, but his life-work was not fruitless. "Every word he ever spoke is remembered," it was reported in 1893 [6a].

† The savages (Mashona and Matabele) were not "kindly affectioned one to another," and so thoroughly did the wounded realise this that they preferred being bumped along in the springless waggon to running the risk of being left behind by their friends if they were carried. The lifting on and off the waggon was accompanied with such remarks as, "Why should we carry these things?" Some of the camp followers got tired of bringing their children along, and were heard telling them to say to the white men that they wished to be left behind; but the children were too sharp to do that.

At the battle of Shangani, during the thick of the fight, the Bishop saw a native fall, severely wounded, who, as he fell, cried aloud the one word, "Mother!" This cry so appealed to the Bishop that, regardless of all danger, he rushed forward in the face of the enemy, heedless of falling bullets, and brought the man to a place of safety, himself being stained with the man's blood.

But of all the benefits attendant upon the Bishop's presence, the one most appreciated by the white men was that of Christian burial for their dead. There were occasions when the burial had to be carried out at dead of night, but whatever the hour the Bishop was ready [8].

BULAWAYO.

Arriving at Bulawayo on November 4, 1893, the Bishop went up to the burning town. Pity for the poor people in trouble tended to make him forget the iniquity that had its origin there, though for the last twenty years there could "scarcely have been a place on earth" that had "seen more murders." Even to the last the tradition had been kept up, "a young woman being left hung in one of the huts," "a royal wife" it was believed.*

As Lobengula had fled, and scarcely even his own people could approach him with any message from the Chartered Company's officers, the Bishop offered to negotiate between them, but it was felt that, though Lobengula (who had asked where the Bishop was) was not to be feared, the Bishop would be killed before he could get to the king. Savage as Lobengula was towards his own people and other natives, he had been most considerate in not allowing houses belonging to missionaries or traders to be touched, or any European who stayed in his country while the fighting was going on to be injured; he said he had "given his word."

On Sunday, November 5, 1893, the Bishop held a service in Bulawayo, near the hospital, but it was not well attended. On the following Sunday the "first full church parade in Matabeleland" was held, the Bishop preaching to the men on the extraordinary mercies given them—in their freedom from illness and accidents, and their escapes, but taking care not to imply that the service was one of thanksgiving for victories.

Immediately after the parade, about eighteen of the company "met together in a room for the Holy Communion." It was, the Bishop said, a most beautiful service,

"the perfect peace after the life of fighting and noise and dust and heat; the looking back into the plunge into the unknown that had been made by the men; the strange end to the long series of unexpected acts that only culminated here—all affected us very strongly. I have never seen a more utterly reverential body of men."

After having been nearly seven weeks with the troops, the Bishop and a scout rode with two despatch riders to Macloutsie, travelling by night for the first half of the journey in order to avoid being seen by the Matabele.

After the Bishop's departure, on Bulawayo being laid out as an English town, Sundays seemed likely to be misspent, till two young laymen held a service in the dining-room of the Maxim Hotel on October 11, 1894, in the evening. Over sixty persons were present. Mr. Very, the engineer, read the service, and Mr. Smith, the Assistant Resident Magistrate, the sermon. At the conclusion a Committee was

* The destruction of Lobengula's own capital was a curious instance of wickedness bringing its own reward, and in an unexpected way. Raiding on all the neighbouring tribes had not only made the Matabele the terror of the country for the past forty years, but had caused the whole of their race to deteriorate by the continual inflow of slave blood, while the king's dread of competitors for the throne had made him kill nearly every dangerous relative, general, or chief, till in his need he had no great men to lead his troops.

formed for church building, and regular Sunday evening services were organised. These were attended by large congregations, an efficient choir giving their services; and some months later, when Archdeacon Upcher, of Mashonaland, was enabled to visit Bulawayo, he found things in a very satisfactory condition. Of the entire white population of 2,000, 1,600 had registered themselves as Church members, and they contributed liberally to the maintenance of Church ministrations.

On February 6, 1895, the memorial stone of the church (bearing the inscription "St. John's Church, December 1894") was laid by the Resident Magistrate and his wife (Captain and Mrs. Hayman).

On March 10, 1895, the chancel of this, the first Anglican church in Matabeleland, was finally opened. The altar, lectern, and prayer desk were the gift of a working man, and it was proposed to hold a memorial service yearly for the brave men of Captain Alan Wilson's party who fell at Shangani [9].

In 1895 Bishop Gaul, the second Bishop of Mashonaland, visited Bulawayo. He had a rough coach journey of 550 miles from Pretoria, with scarcely any sleep and little food, and on his arrival went at once to the church for a thanksgiving service. Though only a year old, Bulawayo insisted on a *conversazione* to welcome the Bishop, and everyone came irrespective of creed and nationality. Archdeacon Upcher was beloved by everybody, and had "simply been the saviour of the diocese here." Speaking of his first Confirmation at Bulawayo, held at 7.15 A.M., before Holy Communion, the Bishop said it was strange to think of these holy rites being solemnised on the very spot where heathenism had so lately ruled supreme.

The Rev. E. A. Hammick, who relieved Archdeacon Upcher in 1895, found many difficulties in Bulawayo. In March 1896 the Matabele rose and began killing every European they could find in the country districts. The black police revolted and fled with their arms to their brethren, and a general rising of the Matabele natives resulted. Bulawayo was practically besieged and went into laager. Houses and stores were looted, cattle seized, and the whole of Matabeleland, except the towns, was in the hands of the rebels. The Rev. D. R. Pelly acted as chaplain to the British force from Mashonaland which assisted in suppressing the revolt, but he suffered much from illness during the expedition. In Bulawayo Mr. Hammick passed bravely through the period of trial, winning much respect for his single-minded devotion* [10].

On Mr. Hammick's resignation Bishop Gaul had to undertake parochial charge of Bulawayo for nine months (1897-98), assisted by the Rev. N. W. Fogarty, besides administering his diocese as best he could by forced journeys. As yet the Church had not taken its place in Matabeleland, and at Bulawayo "everything had to be

* According to his own experience, Bulawayo, though "colonised by the pick of young England," was "not a whit better than any other Colonial town;" in fact, it was "worse, because it ought to be better." All the recent talk about religious education in the great schools would be silenced "were some of the masters to come and see some of their old pupils' lives out here." What was needed was a "good bed-rock of principle—the first principles of Christ, on which to build a sound superstructure of life. At present the so-called religion is bolstered up by conventionality. Take that away and the whole building falls to the ground" [10].

begun again." "If ever the Society's *Colonial* work needed emphasising" it did there—with "the white man victorious, after a bloody and protracted struggle with the natives—both exasperated and revengeful, and *both* with cause to be so."

"Who and what but the Church of God could mediate!" (added the Bishop), and he assured the Society that it has "cause for thankfulness that their constitution demands equal care for the native and European." The Bishop declined "to take sides"—he could only "*state and teach principles.*" Regarding Bulawayo as "the spiritual watershed" of the country, he made it a strong and germinating centre of Church life. Lost ground was regained, the church became so crammed that it was necessary to hold service in the theatre on Sunday evenings, where crowds of men gathered, of the strong, athletic sort, accustomed to give and take, and expecting straight speaking and definite teaching. More suitable accommodation was afterwards obtained by the erection (in 1897-98) of a large church hall, with rooms for the clergy, and a boys' school, which was started in 1897. The Bishop himself and Mrs. Gaul lived in two rooms of an iron and wood house—something between "a canal boat and a cloak-room."

The first ordination in Matabeleland was held in St. John's, Bulawayo, on Sunday, October 31, 1897, when Mr. F. Gillanders was admitted to the diaconate [11]. In the same year a Railway Mission was set on foot, and a Native Mission begun in Bulawayo. Among the natives who came to work in the mines were five Pondo Christians, who were seen standing at the door of the church one Sunday morning in June, almost afraid to enter. Brought up to the Bishop they said, "Now we have found our true kraal and the Shepherd." Commencing with these five Christians, the native Mission was extended to various other races—Fingoes, Bechuana, Matabele, and half-castes—with a strong and partly self-supporting centre ("St. Columba's") for educational, ministerial, and evangelising work, and several outstations. One of these consists of a Fingoe settlement at the Bembeze River, the spot where Bishop Knight-Bruce rescued a native soldier. On Christmas Day 1899 forty natives were baptized by immersion in St. Columba's school-chapel and confirmed. Thirty-seven of these were Matabele, including a former wife of Lobengula. She had walked eighteen miles every Sunday for months for instruction.

The Rev. Canon A. Bathe, a Yorkshire clergyman, who volunteered to relieve Bishop Gaul for twelve months, was told by an Englishman in 1898 that St. John's, Bulawayo, was the first* church in South Africa in which *he* had seen coloured people worshipping together with the white.

At the Criterion mine Canon Bathe was shown a party of fifty natives at work, all of whom were Christians. Canon Bathe believes that in fifty years' time the whole of South Africa will be nominally Christian. "It is for us to make the Christianity more than nominal" [12].

* Of course this was, and is, far from being the only case of the kind.

RAILWAY MISSION.

During the construction of the railway to Bulawayo the Bishop of Mashonaland and the Rev. N. W. Fogarty made frequent trolley journeys, holding services for the engineers and men—"most fascinating work."

On the completion of the railway, arrangements were made between the Bishops of Mashonaland and Bloemfontein for the spiritual charge of the railway employés on the northern portion of the line to be undertaken from Bulawayo. The work was begun in 1897 by Mr. Fogarty,* and with the aid of a church coach (provided by the railway department in 1899)—which includes chaplain's quarters and a lending library—the whole 500 miles between Bulawayo and Mafeking have been regularly visited, and the Church brought as a factor into the lives of the employés. Every ganger's cottage and every siding is visited, books are distributed, children baptized, sick visited, candidates prepared for confirmation, and the Holy Communion is administered whenever and wherever possible. Many of the centres are in Bechuanaland [see p. 361*d*].

At Francistown and Old Tati, Mission stations were started in 1898, partly for the benefit of some Bechuana (Batlapin) emigrants from Basutoland under their chief Samuel Moroka, originally from Thaba 'Nchu. Francistown itself owes its origin (1897) to the Monarch mine. A church hall (St. Patrick's) was erected in the town in 1899 [13].

GWELO.

Gwelo (110 miles east of Bulawayo, on the main coast road, between two important gold centres) was occupied as a Mission in 1895 by the Rev. W. Griffiths. During the Matabele war in 1896 the town was almost destroyed in order to make way for a laager. Mr. Griffiths went through much tribulation and sickness and had to be invalided. The Rev. D. R. Pelly, who was acting as chaplain to the troops, held (in passing) a service under a tree, the duration of which was ordered to be limited to ten minutes. On Mr. Griffiths' departure "an excellent *independent* minister stepped in on undenominational lines," but the majority of the people were Church folk, and warmly supported the Rev. J. A. Walker, who succeeded Mr. Griffiths in 1897. Service was held at first in the Court House, and then in a reading-room until, with the Society's aid, a Church hall was built in 1898. Under Mr. Walker, Gwelo became a central station for a district as large as two Yorkshires. Though he has "deadly battles with fever monthly" (the Bishop wrote in 1899), "he struggles through his journeys like a hero," visiting the mines around, Victoria and Selukwe being among the places regularly served by him [14]. But for the Society's help (Mr. Walker says) the Church in Gwelo could never have been placed upon such a good footing in so short a time; and, taking the interior of the Church hall as a symbol of a year's work (1898), he contrasts it with a picture of a mutilated Mashona woman

* Succeeded by Rev. J. Hallward in 1900.

(as he saw her in Victoria Hospital), as a faithful illustration of the depths of sin and cruelty from which that same emblem of Christianity must raise the degraded natives of this country.

“ No power but that of the Gospel could ever eradicate the cruelty and superstition represented in this picture of a poor creature whose husband cut off her ears, nose, and top lip, and left them hanging to her face by small bits of skin. He then chopped through the fingers of her left hand, and the thumb and three fingers of her right hand, and almost cut through the one remaining finger, after which he tied her hands thus mutilated behind her back, and left her to starve. In this ghastly condition she was found three days afterwards in an old mealie field, without any food, and brought in to the Victoria Hospital.”

The perpetrator of this cruelty, Mugorli, maintained his right to do as he liked with his own property, like the Romans of old with their slaves, but he was sentenced to ten years' penal servitude [14a].

GWANDA (ST. AUGUSTINE'S MISSION).

The Gwanda district embraces the country from the Umzingwani river to Tuli, and includes the Geelong and other mines. It contains a large native population, mostly “Mandebele” (Matabele), and quondam Mandebele slaves, all speaking Sindebele, a dialect of Zulu.

In June 1898 Bishop Gaul sent the Rev. N. W. Fogarty to the Gwanda district to minister to the Europeans at the Police Forts and mining camps, and “to prospect for a likely reef of native ore,” invitations having been received from three important chiefs to send teachers. Wherever Mr. Fogarty went, especially at the Geelong mine—then the largest in the country and containing “the nicest lot of men to be found in the country”—he was kindly received by the white men, who were all anxious for a resident clergyman. Later in the year a second visit was paid by Mr. Fogarty, accompanied by the Rev. J. W. Leary, and on their report Bishop Gaul went down with the native Commissioner and held a satisfactory “indaba” (meeting) with the natives headed by their chiefs, Manyagavula, Umlugulu, and Nyanda. The site selected for the Mission (which was named “St. Augustine's”) is a beautiful spot overlooking the Umzingwani valley, and between four and five miles from the historic Matoppo Hills, the scene of Mr. Rhodes' famous indaba. Mr. Leary was appointed to the charge of the Mission, and on the first Sunday the Holy Communion was celebrated with a rock for an altar, and a service was held for the natives under a tree. After the service every member of the congregation complained of sickness and wanted “muti” (medicine).

Manyagavula is one of the most powerful and Umlugulu one of the most crafty of chiefs. Nyanda is a brother of Lobengula. It was felt that having secured their support it would be easy to start Mission stations at other parts. In the face of many difficulties (amongst them blood poisoning and fever attacks), Mr. Leary held on bravely, and, though at first the men held aloof, the work on the whole among the natives up to 1900 has been encouraging.

At the mines most of the men were "either Dissenters or nothing;" still they welcomed him with the greatest kindness, and the manager of the Geelong mine, in 1898, offered £100 towards his ministrations there among the labourers, white and native.

Many of the Europeans have shown a proper sense of their responsibility to the natives [15].

On the outbreak of the Boer war (1899) Mr. Leary was sent to minister to Colonel Plumer's force at Tuli. In a surprise attack by the Boers he was wounded, but, refusing to allow his companions to remain by him or to carry him off, he was taken prisoner to Pretoria. On being set free he ministered to the British forces in Natal, returning to St. Augustine's at the end of 1900 [16].

MACLOUTSIE.

At Macloutsie, the camp of the Bechuanaland Border Police, Church ministrations were begun by the Rev. W. Trusted in 1890. Arrangements for the building of a church, suspended by his death in that year, were renewed in 1893, when, after stirring services by the Bishop of Mashonaland, the whole camp came forward to supply the want, under the lead of Sir F. Carrington, who had gone out some distance to welcome the Bishop.

In the meantime (1892) Messrs. F. Lawrence and J. R. Burgin had rendered valuable service. The former was ordained* at Macloutsie by the Bishop on Easter Day 1892, in a reading-room fitted up for service. The lessons were read from two drums, a trooper in uniform played the harmonium, and a goodly number of the troopers received the Holy Communion.

At a subsequent visit, in 1894, the Bishop found men, women, and children in the tiny fort, as the Matabele were reported in the neighbourhood. But no emergencies could alter the hospitality and courtesy of the officers.

The work at Macloutsie does not appear to have since received aid from the Society other than that afforded by the visits of the Bishop of Mashonaland.

The place is now (1900) a mere police fort, and can only be reached across country [16*b*].

FORT TULI.

After the death of the first clergyman at Fort Tuli in 1890, services were organised again in 1892 by Archdeacon Upcher, nearly every European in the place attending, and the officer in charge (Captain Raaff) providing a waggon to fetch the residents on the other side of the Shashi river, and undertaking to read service on Sundays in the absence of a missionary. An evening service held at Mr. Raaff's was thus described by the Archdeacon:—

"I wish I could picture the scene—the tents and trek waggons under a mighty

* Mr. Lawrence was invalided to England and died there on September 3, 1894.

tree; a table with candles lighting the faces seated round; lanterns on the waggons with children on the front seats, and a turkey below trying to get its eyes out of the glare; a fire a little way off, with a Kaffir squatting near; dogs all round, pigs occasionally squealing, the solemn-looking trek oxen lying down; some people sitting, some standing up behind—all conspired (clothes excepted) to transport one back to the days of Abraham and Jacob. We had a Mission service, the captain reading the lessons, I the prayers."

Tuli is now (1900) a police fort, and will probably be worked from a new centre [16c].

(For Statistical Summary see p. 884.)

CHAPTER LIII.

MASHONALAND.*

MASHONALAND, which now forms one of the two provinces of Southern Rhodesia [see p. 862], is a well-watered and fertile plateau lying to the north-east of Matabeleland at an elevation of from 4,000 to 5,000 feet above the level of the sea. Its northern border is the malarious valley of the Zambesi, its southern boundary the River Limpopo, and its size, roughly speaking, is an oblong block as long as England and Scotland and as wide as England and Wales (area over 80,000 square miles). Ruins of old buildings and shafts into old mines are the fragments left of an ancient history, though the old name of the country went long ago. While the Portuguese skirted round its borders to east and north, a numerous race thrived within, who dug for iron and smelted and fashioned it. No other native South African race had ever been known to smelt ore. These people, consisting of slightly different tribes, became generally known as the Mashona.

The principal native races in Mashonaland are (1) the Mashona in the north; (2) the Makalakas in the south; (3) the Marozi, or the Abolozzi tribe, the aborigines of the country, once powerful, but now few (5,000), and scattered along the banks of the Sabi River principally. (The Shanguans (5,000), who are superior to the others, more resembling the pure Matabele, and speaking Cherozi, inhabit Gazaland, only a small portion of which is within the Chartered Company's territory.)

The religion of the heathen Mashona is ancestral worship: all sickness, bad crops, and ill-luck are attributed to those ancestors whose spirits are supposed to occupy certain trees known as "Aja." The heathen seem to have no conception of an evil spirit, or to possess any word for devil. Their witchmen are not exorcists, but "holy men," who are favourable to some good and strong spirit, and to whom, therefore, the people turn in trouble. Many of the traders think that some of their customs are reflections of past Christian or Jewish influence. The Mashona religion belongs to those which are at least 2,000 years older than Christianity. Bishop Gaul once heard a Mashona praying to the spirit of the lion to guard his mother and her crops, and to take care of her in his absence.

Polygamy exists, and the women are slaves to the men. Once a missionary gave some work to a man, who went off and brought back two women and made them do it, he superintending it and pocketing the money.

By the ravages of the Matabele the country within the last 100 years had been almost depopulated of this industrious and peaceful people. The establishment of a British Protectorate over this and neighbouring regions in 1889 was a guarantee that the reign of terror was at an end; and under the rule of the British South Africa Company, by whom the territory was acquired by Charter in 1889, there is being realised the hope that while earthly treasures are being gathered up, the Church will be permitted to make spiritual conquests for her Lord and Master.

THE first step in this direction was taken before the country had come under British influence. On his appointment to the See of Bloemfontein in 1886, Bishop KNIGHT-BRUCE laid before the Society proposals with a view to the evangelisation of the tribes between Griqualand West and the Zambesi. The Society "encouraged him to mature the design as he should find opportunity," and voted £1,000 for operations in Bechuanaland [1].

The needs of Bechuanaland having been over-estimated, one-half of the grant was applied to enable the Bishop to explore in Mashonaland in order to ascertain if it could be occupied by the Church as a Mission field [2]. The journey, which extended from Bloemfontein to the Zambesi, and took up eight months of 1888, has been described by high authority as "an admirable instance of Christian Missionary enterprise, and not inferior to any other achievement in South African travel" [3]. It was accomplished by the aid of three half-castes, three Bechuana, one Matonga, and two Basutos, besides which native carriers were hired on the way. Some of the regular servants were Christians,

* This chapter deals only with the country of Mashonaland; the diocese of that name [see p. 365] embraces a large area outside this district, viz., Matabeleland, and portions of Bechuanaland and of Portuguese territory. The Episcopal Synod of the Province of South Africa in 1895 expressed the opinion that the diocese should be subdivided so soon as a minimum income of £600 has been provided for each of the dioceses so constituted.

and "upon the question of native servants who are not Christians being better than those who are," the Bishop says: "If I had a difficult journey to do again I would try to take no other than Christians." Before an advance could be made into Mashonaland the consent of Lobengula, the Chief of the Matabele, had to be obtained, and this involved not a little delay and difficulty. "A large part"* of the country was claimed by Lobengula, and he had "always refused permission for a Mission to be established amongst the Mashona, probably from fear of what would happen if the subject tribes whom he raids upon should be taught." Of one of these tribes, the Banyani, a branch of the same family as the Mashona, the Bishop says: "To have seen these people, and to have had dealings with them—to have seen fallen humanity untouched by the regenerating influences of Christianity—is an argument for the necessity of Missions such as nothing else could provide, should the command to Christianise all nations not carry sufficient force." Of the Mashona he adds:—

"It is easy to see how these wretched creatures—wretched only in character, not in physique, for they are as a rule immensely strong—fall a prey to the Matabele, though they might meet a Matabele Impi with ten to one. They have not the slightest idea of uniting; no one seems to have any authority; for no one seems to inspire respect among a people who have too little self respect themselves to reverence others . . . however it must not be forgotten that they are a nation of slaves, taken when they are wanted apparently, and that they have inherited, possibly, the usual characteristic of slaves. Yet with all their faults they are a pleasanter people to deal with than the Matabele. In general character they are, I think, superior."

Near Zumbo on the Zambesi the Bishop saw "the ruins of an ecclesiastical building, said to have been a Roman Catholic Mission station." Since the founders of this station had been killed no Missionaries had been in the neighbourhood, and though the natives on both sides the Zambesi, under the influence of the Portuguese, showed "a higher form of civilisation," the Bishop had his pocket Communion service and other things stolen at Zumbo. Throughout the journey services were regularly held for the travellers, the people were prepared for the coming of teachers, and friendly relations with the Portuguese officials on the Zambesi were established [4].

In May 1890 the Society (at the Bishop's request) set apart £7,000 to be expended in seven years, for the establishment of Missions in the regions explored by him between Palatswie and the Zambesi [5].

A few months later the Rev. Canon BALFOUR, who had been provisionally stationed at Elebe in Bechuanaland [see p. 361], set out for Mashonaland with the troops of the British South Africa Company's police, to whom he ministered on the way.† In his account of the march he says (Nov. 12, 1890):—

"On August 13 and 14 the column passed under Mt. Inyaguzwe on the left, by an easy ascent of nearly 1,500 ft. out of close bush, on to open, treeless, rolling veldt. It was a great change, and for the remainder of the journey (Aug. 19 to Sep. 12) *i.e.* from Fort Victoria to Fort Salisbury, a distance of 185 miles, we kept on a backbone of country, in some parts very narrow, which forms the watershed, and from its endless bogs and springs supplies with great liberality the tributaries of the Zambesi flowing West by North and of the Sabi on the East. Our leaders took us as nearly North as possible, avoiding rivers by heading their sources. . . . The scenery varied much. At one time we marched through g'ade and forest at

* R. 1887, p. 77.

† The Rev. W. Trusted, who had undertaken similar duties at Fort Tuli in 1890, died there on October 26, 1890 [6].

another over almost treeless rolling downs. Fresh flowers made their appearance every day; and by the time we reached our destination the veldt was all ablaze with colour. . . . Trading was done as we came along, with the Mashona, always ready to sell their produce for calico and beads and shirts."

Detachments for post stations were left at intervals on or near the Makori, the Inyatsitsi, the Umfuli, the Hanyane, and Umgezi—Fort Charter being erected on the Umgezi.

"On Friday September 12 the Colonel directed us to our final halting place" (*i.e.* Fort Salisbury). "The Union Jack was hoisted next day, with prayer, the Royal Salute and three cheers for the Queen. I celebrated the Holy Eucharist on the following morning. Our fort being finished by the end of the month the pioneer part of the force was disbanded and went out . . . to prospect for gold. Since then we have been hut building. I am in a round hut, made of poles and thatched, 15 ft. in diameter, which temporarily serves as a Church on Sundays for the few who care for holy things. Next year . . . I hope a start may be made towards letting the natives of the country see something of the Worship of God. And there will be great work for the Church to do besides, for a rush will be made from the Transvaal and from Kimberley, and from all parts to seek for God's treasure of which this land is full, and either to help or to hinder the establishment of His Kingdom" [6a].

Fort Salisbury is close to a large native town, the inhabitants of which said they would build a house for a Missionary if ever one came there. The support of a second clergyman* in 1890 was undertaken by the British South Africa Company, and further assistance from this source has been promised [7].

In July 1891 Canon Balfour started on his first Missionary journey, and during that and the next two months he visited a considerable number of towns and villages, his tours extending to Perizengi on the Zambesi, 170 miles from Fort Salisbury, and involving 400 miles of walking. With the help of two Mazwina or Mashona boys who accompanied him as interpreters he was enabled to tell the natives something of the Christian religion. "They generally listened and tried to understand, but apparently their interest was only momentary. They seem to have some slight conception of God, using the word 'Molimo' (the same word as is used by the Bechuana), which is also their word for medicine." They have "a custom of dancing and singing in honour of the spirits of the departed, at whose graves they leave offerings of meat and beer, in the belief that those who have left them will keep them supplied with all good things." Beyond this Canon Balfour "does not think they have any practices that could be called religious." Witchcraft and polygamy however exist [8].

At the South African Provincial Synod, held in January and February 1891, Mashonaland and adjacent regions were formed into a diocese, and Bishop Knight-Bruce was asked to take charge of it [9]. Accepting the responsibility, the Bishop started with seven Mission agents, of whom three were Mozambique Christians. A clergyman joined him from the Cape; three trained nurses from Kimberley followed him. The Bishop walked about 1,300 miles, visiting forty-five towns and villages in Mashonaland and Manicaland during a few months. No part of his work, he says (February 27, 1892), was so encouraging as this:—

"Not only did the Chiefs receive the Missionaries in nearly every case, but they offered help in some form or another. . . . Apart from our centres of work there are five native catechists and three Europeans working in the Mashona villages,

* The Rev. F. H. SurrIDGE.

and as these visit to some distance around, the number of tribes under the Church's influence is very great. Besides this there are a large number of tribes who are only waiting for us to supply them with resident teachers. Sanguine as I was as to the position which the Church could occupy in Mashonaland, I never anticipated so universal an acceptance of our teaching as has taken place. With all the difficulties and failures--and they are neither few nor small--there is nothing at present apparent to prevent this Mission, under God, becoming one of the largest fields of work that our Church has. But I need hardly say that much more money than we have at present is needed for this development."

Catechists are already (1892) labouring up as far as Ruia River, and there are six distinct stations, each having its own centre, viz., Fort Salisbury, Sosi's Town, Macomi's, Maguendi's, the fifth to the north of that, and the sixth at Umtali. Umtali and Fort Salisbury are also centres of European work. By the generous action of the Chartered Company, there is practically no fear in the future of the Church not having "all such land as may be needed for every possible purpose in nearly every direction that we may extend." The site for the central Mission farm at Umtali "is perhaps one of the most perfect spots in the whole country." One of the most important branches of the Mission is the hospital work at Umtali, carried on by the aid of three qualified nurses. Owing to a lack of carriers these ladies walked up the country to their destination under the protection of the late Dr. Doyle Glanville. Few comparatively even of the men who were on the Pungwe River at that time got through that difficult journey, and in the opinion of the Company's police at Umtali this feat of the ladies was "one of the finest things that they had ever heard being done." The Company have determined that "no natives shall be allowed to have any drink supplied to them," and the high tone of the officers with whom the Clergy have had to deal has been "very conducive to the success" of the Mission. In December 1891 the Bishop visited England for the purpose of obtaining more funds and workers. At present the Bishop "receives no income," and the Clergy "only £30 or £40 a year" and "board and lodging." Nearly all the lay workers are working for nothing, excepting the two skilled carpenters" [10]. In concluding his report in February 1892 the Bishop said:—"I cannot end a letter which speaks of the work inaugurated by your Society without expressing the obligation which I feel we are under to it for the help and encouragement that it has given to this Mission, without which it would never have existed" [11].

1892-1900.

Bishop Knight-Bruce returned to Africa early in 1893, after a severe illness. He held a meeting at Capetown, which was remarkable for the presence of a Mr. Hepburn, a missionary from Bechuanaland, who had helped Khama to become a great Christian chief. The London Missionary Society, of which Mr. Hepburn was a representative, had

brought Dr. Livingstone and Dr. Moffat into South Africa, and it was the Society which seemed the most fitted to pass on to the Mashona. For years they had longed to go into Mashonaland, but no opening came till the Church of England undertook it. Mr. Hepburn considered that country "especially entrusted by God to the Church of England," and he "called on all Church of England people to support the Mashonaland Mission" [12].

Before the Bishop's visit in 1886 there had been no Missions in Mashonaland. As yet there was no opposition to the Church, and many heathen were waiting to receive her teachers. One chief said that all his life he had been fighting to rid his people of certain evils—murder, theft, and immorality—but that nothing he did seemed to make any difference. If what the missionary said was true, however, he thought the God spoken of could help him; and he begged that teachers might be sent at once, so that he might see a change before he died.

In addition to the enormous native work to be done, the Mission, under the altered circumstances arising from the formation of the Chartered Company, had now to provide for the spiritual training of the white settlers, and to take a large share in preventing the demoralisation of the country by drink.* In some countries missionaries have to work against the evils already brought in by Europeans; here the Mission was laying its foundation before other Europeans had thought of settling there. The difficulties of the work were, however, immense; the cost of feeding the few workers in the country was great, only a few huts sheltered them; nearly all the work had to be done on foot; supplies could only be got into the country at great trouble and expense; and the cost of sending workers was high [13].

Canon Balfour's share of the work done had been a large one. His journeys among the native villages had become historic, and they were the more valuable as they showed how such work ought to be done—costing scarcely anything except exertion, but a good deal of that.

Associated with Canon Balfour for a time was Mr. Frank Edwards, who travelled practically on foot from Capetown to Fort Salisbury, in 1891, a distance of about 2,000 miles, in order to join the Mission, there being no room for him in the two waggons which were taking up the Mission workers already engaged. Mr. Edwards spent nearly two years (1891-92) walking about from village to village in Mashonaland, and wherever he was able he got the natives round him and talked to them of Christ, and in all those places he put up a rough wooden cross to show that Christ had been spoken of.

Excellent work was also done at this period by the Colonial native catechists. From the European settlers nothing but praise was heard of them, and one (Bernard Mizeki) won the martyr's crown [see p. 366h] [14].

All over the country in 1893 the work was "growing alarmingly." The representative of one of the most energetic of Missionary Societies,

* Bishop Gaul, in 1896 and 1899, testified to the way in which the British South Africa Company had supported his efforts, and those of other religious bodies, to keep the liquor from the natives [18a].

after travelling through Mashonaland for some time, returned, saying that "all the great chiefs in the country were in the hands of the Church." Though this was not quite correct, there was but little room for other workers. One of the leading Europeans of the country characterised the Church's work among the natives as "splendid," while at the largest meeting for political purposes that had ever been held at Fort Salisbury the Chairman said that the Missions had "done more work in Mashonaland during the short time" they had been there "than all the efforts made in Matabeleland." As yet, however, there was not one convert, the effect of Christianity among the natives did not seem to be great, and friendly intercourse and a steady leavening were as much as could be expected for some time.

The good opinion of native Missions in the country was not universal, the attitude of a section of the people finding expression in the local newspaper by an inquiry whether certain Mission funds collected in England were "all intended to be used on the infernal Mashona? If so, what a sinful waste of money!" Besides the native work the Church had a clergyman at the large mining camps.

Much time was now devoted to arranging details of the native land question. All over the country the Bishop, with the assistance of Dr. Rundle and Mr. Pelly (the Church alone seeing to the question), secured blocks of land to serve as native reserves in the event of the Mashona being crowded out by the white man. Later on other arrangements were deemed advisable by the authorities [15].

For seventy years past, up to 1889, the Mashona had suffered every spring from the raids of the Matabele. In 1888 there were thirteen raids. In some villages every man, woman, and child had been killed outright, except the old women, who were used as carriers while required, and then tied to trees round which dried grass was heaped up and then set on fire, such holocausts being regarded as "a capital joke" by the Matabele. The raids having been renewed in 1893 the Chartered Company intervened, and as their expedition against the Matabele had no chaplain the Bishop accompanied it.*

From the necessity of the case he had to do heroic deeds, and he gave proof of physical as well as of spiritual courage. It was noteworthy that the two officers in command of the British column, and the other two leading officers, were, all four, members of the Church Committees in their respective districts; but some of the language of the troopers was "very painful," the "most unjustifiable" coming from some "whom God had intended to be gentlemen." At Fort Charter, where the force assembled on Sunday, September 17, 1893, nearly every man in the camp attended the service. One had been through the Maori wars and been confirmed by Bishop George Selwyn, who seems to have been "superior to any stories told of him." "Savagedom as it really exists" was shown by the Mashona in their brutality to their own wounded [16].

In 1894 the work of translation was begun at Umtali. The translators were three of the Colonial native catechists, Kapuya (one of the Mashona), the Bishop, and Mr. Walker. All lived in the

* See under Matabeleland, p. 862a.

Mission house, and worked five hours a day at a translation of parts of the Bible and Prayer-book.*

In the summer of 1894 Bishop Knight-Bruce was invalided to England with a constitution undermined by malarial fever and exposure and hardship, and, acting under medical orders, he resigned his See in October of that year. In February 1895 he accepted the vicarage of Bovey Tracey, Devonshire, where he died on December 16, 1896, of pleurisy, pneumonia, and fever. His great work, as pioneer and founder of the Church in Mashonaland, and his bravery and enterprise in the Mission cause ("like a knight-errant of old") will cause his name to be held in enduring honour by the Church at large [18].†

During the vacancy of the Bishopric the Bishop of Zululand, at the request of the Metropolitan of South Africa, visited Mashonaland, and cheered the two remaining missionaries.

Archdeacon Upcher, to whom the diocese owed (and still owes)‡ a deep debt of gratitude, was offered, but declined, the Bishopric, and the Diocese of Bloemfontein, "the nursery of the Episcopate" in South Africa, once more filled the vacancy. The new Bishop, Archdeacon Gaul, for many years connected with the Society at Bloemfontein and Kimberley, possessed the advantages of long Colonial experience, unbounded energy, and almost equal physical strength. His consecration took place in Bloemfontein Cathedral on St. Mark's Day, 1895. On the way to Mashonaland (where he was accompanied by Mr. D. R. Pelly, a candidate for Holy Orders) he stayed at Johannesburg, where many old Kimberley friends had settled. He asked them to help to raise an Endowment Fund for the Bishopric, and within a few days £3,000 were contributed. Pending the completion of the fund, the Society has (since 1895) contributed an annual allowance for the Bishop, and in 1899 it gave £250 towards increasing the endowment [19].

The year 1896, which saw the baptism of the first Christian

* Catechist Bernard was considered to be the best Mashona scholar existing, and the only one who had ever mastered the language. A Mashona grammar had been written by a Jesuit priest from knowledge acquired near the Zumbesi, but the meaning of words required more knowledge than he possessed, though the grammar was useful in the general grammatical construction in the present instance. The Mashona language was considered to contain about 9,000 words, of which 6,000 were common throughout the country, and 3,000 varied in the several dialects. Great caution was observed by the translators at Umtali. Every word in the grammar, and the pronunciation, had to be passed by Kapuya (one of the Mashona) before it was allowed to exist. The peculiarities of the grammar are extraordinary. For example, the Mashona have a different tense to express an act which happened to-day, to one expressing an act which happened yesterday or earlier; another tense implies, in one word, reverse action. So that there is a certain tense of "to die," which, if it were used, would mean "he died and came to life again." Later on the work of translation was taken up by the Rev. D. R. Pelly [17].

† See also the memorial tablet placed in the South Choir aisle of Exeter Cathedral by the Bishop's parents in 1900.

‡ The Archdeacon has won all hearts amongst a community drawn from every style and circumstance of life. He has travelled around the native kraals, borne the burden and heat of the day, lived often on native food, and has slept many a night on the veldt, a stone for a pillow, and the beasts of the forest around him. He has gone cheerily through many attacks of fever, and has adapted himself to all the changing vicissitudes of the diocese, becoming now the hands and now the heart of the diocese, and tiding the Bishop over many periods of difficulty and anxiety. (See L., Bishop Gaul, M.F. 1900, p. 405) [18a].

Mashona, and an ordination held at Salisbury, was marked also by pestilence, war,* and famine. Following on the rinderpest came the rebellion of the Matabele and the Mashona, characterised by murders and massacres as hideous and repulsive as any in the Indian Mutiny. The Rev. D. R. Pelly, who acted as chaplain to the "Rhodesia Horse," buried in one day murdered people numbering from twelve to fourteen, so far as it was possible to distinguish and count the remains. Bernard, the first Christian martyr of Mashonaland, fell at his post [p. 366*h*], while Archdeacon Upcher and the Rev. H. H. Foster† narrowly escaped being killed, two of the most promising stations were destroyed, nearly half the clergy were invalided, and European Mission work was hindered and embarrassed, and native work stopped. In appointing December 4, 1896, as a day for commemorating all those who had met their death in the occupation and holding of the country during the past six years, the Administrator asked that religious services might be held in the various churches and places of worship—a welcome recognition of religion. It was also proposed that the two churches at Salisbury and Bulawayo should be completed as memorials of the dead. The Bishop was in England obtaining more workers and funds when the war took place. On returning to his diocese he passed through the country, visited some of the graves of the former settlers who had been murdered, or of soldiers who had been killed in the Matabele war, and said a short prayer over them [20].

His object now was, "first, to save our fellow-Christians from lapsing into Paganism; and, secondly, to bring the heathen into the fold."‡ A man of vast experience of colonial life said to one of the missionaries, "The natives will never be converted till the folk at home have first provided for the conversion of the whites, and also sent out converted settlers. The utterly bad example of the whites is an insuperable difficulty."§ The principal cause of this was, in the Bishop's opinion, due to the neglect of proper training at home on the part of parents, teachers, and clergy.||

* The reports as to the cruelty shown by the white troops during the war were, Mr. Pelly said, "quite without foundation," at least so far as his company was concerned [20*a*].

† The Archdeacon on his journey from the coast, and Mr. Foster on his way to Umtali.

‡ The number of natives in *Rhodesia* is about 400,000. Of these the English Church had (up to the end of 1900) come into contact with some 10,000, but few as yet have been baptized, the missionaries believing in the growth of a real sense of sin and a real feeling of responsibility rather than in a rapid manufacture of nominal followers.

§ Bishop Gaul desires to bear witness to many admirable exceptions.

|| The Bishop says that many (not all) young men had come from public schools, board schools, Church schools, "utterly untrained to resist evil." They had been taught "the Gospel of getting on and little else." Their wills had not been trained to be strong against temptation, or their hearts to love holiness and purity. Surrounded as they had been by "the conventional guards of mere convenience, and expediency, and appearances," how could they be expected to remain either religious or even moral in circumstances where strength or smartness are, on the whole, the chief means, and covetousness and avarice the chief motives, to what is called success? While England sends out "some splendid men of all ranks—a credit to her religion, her home life, and her institutions," yet each year "hundreds of gentlemanly pagans leave our public schools, and thousands of merely smart and sharp, though often very manly, pagans leave our board and voluntary schools to seek their fortune amongst untutored heathen"; and, instead of uplifting the heathen to any higher level by their example, they show a quite natural tendency to throw off the remains of conventional religion and morality, and yield themselves up to the sur-

In commenting on a remarkable sermon preached by a South African* native priest to an English congregation at Umtali in 1897, on "the responsibility of England's Church and nation to the native races," the Bishop said:—

"England's empire is either making or marring native races—either taming and refining them into a nobler, purer manhood, or degrading them till they become the dregs and drainage of humanity. Educated natives, and especially Christian natives, are observing and drawing conclusions; they are, in fact, measuring us by our own bushel of the Gospel, and testing us by its standard. Let people who come from home remember this, legislators think of it, and the faithful pray over it."

It is right to add that the Bishop was certain that "the proportion of faithful men and women who live and serve Christ for His own sake and the Church, with its faith, ministry, and sacraments, as His spouse and their mother," was "as great, if not greater" in his diocese "than in the old land" (England) [21]. Heartier services than those at the chief European centres could not be wished for, and since the Bishop's arrival in 1895 the effective occupation of the diocese had been doubled, notwithstanding the Matabele and the Mashona rebellion, and instead of only two clergy there were now (1898) fourteen. More workers, however, were still needed, especially as the settled state of the country had now admitted of the re-opening of work at the various Missions, but the response made to the appeals† for clergy from England has been quite inadequate. The Bishop (1897-98) pleaded for communities of clergy and teaching orders of men and women. Already, with not more than ten per cent. of Roman Catholics, the Roman Church had a strong staff of devoted men and women.‡

The needs of the diocese were formally commended to the Society by the Episcopal Synod of the Province of South Africa in 1898, and substantial aid was given for the establishment of a Medical and Industrial Mission [see pp. 366l & 366n] [22].

Particulars of the several Mission centres now follow.

rounding material influences until "the sovereign is the only standard, and nature the only judge of human destiny."

Another truth that wants teaching in every school at home is that privileges of birth, position, and wealth derived from the past involve equal responsibility to the future. Mashonaland, like Colonial dioceses generally, suffers from the ignorance of the first principles of free Church life and organisation which distinguishes alike members of established and endowed Churches. In his first journey through the diocese Bishop Gaul was asked by one old-fashioned Churchman whether the good old Church of his fathers would provide him (of course, free) "with a University man to prepare his son for Cambridge." "And of course we shall now have a resident clergyman here." Who was to pay for this never occurred to him. Still, good progress has been made towards self help, the diocese having in 1900 raised one-half of its total income.—L. Bp. Gaul, Feb. 28, 1901.

* The Rev. H. M'Tobi [see p. 366k], whose sermon is printed in the *Mission Field* for July 1897.

† "A heathen chief can claim the first child of a marriage as his slave, servant, soldier, or wife, why should not our Great Chief claim the firstborn of every family, as of old, for His service at the altar, the hospital, the school, and the Mission station, in solemn detachment, and poverty, and consecrated life? But I fear one is only a *Vox clamantis* in 'this feverish, money-making, money-spending age of competition in business and pleasure.'"—L. Bp. Gaul, June 28, 1899 [22a].

‡ See Father Kolly's "History of a Religious Idea."

SALISBURY.

The work begun at Salisbury by Canon Balfour in September 1890 [*see pp. 365 & 366a*], and carried on by him bravely during the first two years of hardship and want, with the assistance of Mr. F. Edwards and some Colonial native catechists, resulted in the planting of the Church among the Europeans and the natives in an extensive district. The "wattle and daub church" built by him in Salisbury (and opened "about Christmas time," 1890) was "the very first church in Mashonaland," and for nearly two years the only one.

In 1891-92 an outstation was opened at Tseke's, on the Hunyani river, thirteen miles south-east of Salisbury, and affiliated stations were established in the villages of the head chiefs, Iseki, Unyamwenda and Chidamba. On August 7, 1892, the first native-built Mission church in Mashonaland was opened at Chidamba's,* in the Mazoe district, about fifteen miles north of Salisbury. The building consisted of poles, reeds, and grasses brought by natives of their own free will, and built by them under the direction of Mr. F. Edwards, and with the surplus material a "palace" was built for the Bishop. In the same year native churches were erected in the countries of the other two chiefs by Mr. Edwards, who taught in seventy villages. The Mission Church had a good effect on the natives, who called it "House of God." Wherever the missionaries went the one wish expressed by the natives was for teachers. "I feel like a little child, and need teaching," said Chidamba. At his station† only men at first came to service. "God's Word is not good for women, it is only for men," they said, but at last they found that it was good for all [23].

Under Archdeacon Upcher, who relieved Canon Balfour in September 1892, and under the Rev. H. H. Foster, who took charge in July 1895, the work both among the Europeans and the natives continued to prosper. The Archdeacon's great value to the Mission, the Bishop said, lay in his doing things for himself, and not appealing to headquarters for help except when necessary. The portion of a new church erected by him at Salisbury with local aid was pronounced in 1893 to be "by far the finest place of worship that exists for hundreds of miles in every direction."‡

At first the windows of this building, "the Cathedral,"§ were of calico, the altar was made of packing cases, the Bishop's prayer desk of whisky cases, and the first altar cross|| was cut out of cigar boxes. The vestry of the new church became the abode of the Archdeacon,

* Since given up because of the war, and not yet re-occupied, owing to the natives being removed or very much scattered.

† A curious custom prevailed here. All the people visited the graves of those who had been buried in the previous autumn, and after opening them they killed goats and put some of the flesh and Kafir beer into the graves, which were then closed again; the ceremony ended with the firing of guns and dancing. All this was done "to ask the spirits" of the dead "who are in heaven" to keep the living "from sickness, and give them good luck in their gardens and hunting" [23].

‡ In 1900 it was enlarged by an iron annexe.

§ Dedicated to St. Mary and All Saints. An ordination was held in it on Sunday, November 21, 1897.

|| This wooden cross (replaced by a handsome one) now hangs over the Bishop's throne.

and was the bedroom of Bishop Gaul on his arrival in 1895. A parsonage was given by Mr. Rhodes in 1894.

A Church day school, opened at Salisbury in 1893, was very successful, it being the only school anywhere near that had any pretensions to giving systematic education. It has since been closed, as the Public School (with due provision for religious instruction) took its place in 1898 [24].

During the native rising in Mashonaland in 1896 the inhabitants of Salisbury took refuge in a laager. That people who were afraid of their own shadows should have risen as the Mashona did seemed extraordinary, but the Matabele and the native prophets seem to have been the chief cause of the mischief. Writing at this time Archdeacon Upcher said it was so difficult to realise in England the dreadful results of heathenism. "Even amongst the worst people at home we don't know what heathenism is; pray God we never may; it is beyond anything unspeakably dreadful, despairing, heartbreaking" [25].

In 1896 a tablet to memorialise those who died in the first Matabele campaign was placed in the church at Salisbury, and dedicated by the Bishop at a Church parade on January 24. Some sacred vessels which had been captured by the Mashona in 1896, and intended to be presented to the "Mandoro," were for the most part recovered at the taking of Tseke's kraal in January 1897.

This Mandoro ("or lion god") and Myanola, both notorious witch-doctors, who had committed terrible murders of white people, were sentenced to death in 1898, and it fell to one of the missionaries at Salisbury to attend their execution [26].

The rebellion, which had checked Mission work in the district, was followed by renewed appeals from the Mashona for teachers and by efforts to provide them. In the language of some of the natives, "before they heard about those things which were spoken, they were lost and knew nothing" [27].

Besides the Mashona and the whites, other races were now at Salisbury, and claiming the Church's attention—Indian coolies, "coloured" people from the Cape (speaking Dutch and English), and Zulu police. For the East Indians nothing had been done up to 1899, although there were a few Christians among them in 1896. Of the native police, who were Christians and formed into a class in 1897, it was reported in that year: "Here are these Zulus living hundreds of miles from home, with peculiar and subtle temptations to face, and yet many of them living godly, consistent lives."* One of the Matabele whom they brought to service could not bear being separated from them, and on their return to Zululand he accompanied them with the intention of being trained as a teacher for his own countrymen [28].

Salisbury, which in 1893† was the largest camp in the country, had in 1899 become a settled community; and, excepting that the

* A fever-stricken Zulu, who had been taken to the hospital, got out of his bed and knelt on the rough brick floor to say his prayers on the first night. His example was followed by all the other sick natives in the ward, excepting two, who could not move.

† A portion of the celebrated "Moodie trek," forming quite a little colony, arrived in 1892. They consisted of English people born in Cape Colony (Church people), and had been eight months on the road [29a].

cost of living was double of that in England, life was almost ordinarily English. The residents have proved generous in supporting the Church. Bishop Gaul undertook parochial charge for seven months in 1899 [29].

MANGWENDI'S.

In his journey to Mashonaland in 1891, Bishop Knight-Bruce was accompanied by Bernard Mizeki, a native of the Bagagwambe tribe, who, having been baptized* and trained at Capetown, had volunteered for service as a catechist in Mashonaland. On the journey they visited the great chief, Mangwendi, at whose village (fifty miles east of Salisbury) Bernard was stationed as teacher to his people. Bernard gathered together some catechumens and made himself respected both by the natives (a low type by nature) and the whites. The latter expressed the highest praise and admiration for his life and work, and one (a Mr. Meredith) used to stop work on his farm on Sundays and bring his labourers to the Mission service. The first Mashona convert, John Kapuya [see p. 366h], was mainly the result of Bernard's work. Bernard's life was broken by short journeys to visit other chiefs and by translation work, in which his aid as the best Mashona scholar was invaluable. But the witch-doctors hated him because his teaching was undermining their influence, and during the Mashona rebellion in 1896, two sons and a nephew of the chief attacked him with axe and spear at night and left him for dead.

Recovering consciousness, he crawled away and hid under a rock. His wife Mutkwa (one of the Mashona), who had been taken prisoner, escaped each night for five nights, and in company with one of the catechumens who was in hiding, nursed and fed her husband. On the fifth night, "on or about June 24, 1896," when she came, Bernard was dead, probably having been killed in her absence. Mutkwa was taken, with Mangwendi, a long way to the north, and in November her baby, a girl, was born. While she was lying sick she overheard that Mangwendi intended to send her as a present to a witch-doctor. She therefore fled at once, and, weak as she was, managed to reach the Mission farm at Rusape.

Mangwendi's station was abandoned during the war [30].

UMTALI.

Umtali lies about 170 miles south-east of Salisbury. In June 1892, when Mr. D. R. Pelly arrived to take up the work started by Bishop Knight-Bruce, the Mission consisted of three huts on a hill half a mile from the town. Services were begun in the Court House, and on July 23, 1892, a church was opened, Mr. Pelly and the two builders being the only congregation. So it went on for months—sometimes for weeks together, no congregation at all, sometimes only three or four persons, till it almost seemed as if the money spent in building had been thrown away. But with perseverance the blessing came, and at the end of the year more than half the total white population of Umtali were attending service. This meant much.

* At the first service ever held in St. Philip's School-Chapel, Cape Town, viz., on March 7, 1866, the Feast of St. Perpetua, one of the earliest of the African martyrs.

"You have no conception" (said an eye-witness) "what these mining towns are, or how callous the majority of men become under the conditions of life here. I have seen the stores and offices—Government offices and Court House included—closed for a whole day, whilst the inhabitants were 'sobering up' after a big night" [31].

At this time (1892) half the population of Umtali had passed through the hospital, drink and exposure being at the bottom of most of the illness. While Umtali was becoming a centre for European work, a native branch of the Mission was begun in 1892. The difficulties of converting the natives may be gathered from the fact that four "boys" employed by Mr. Pelly spoke between them three dialects. His first direct efforts for their conversion was to teach them the following prayer:—

"Oh, Chief, great Chief, I wish for a good heart, give me a good heart. When I am dead take me up above" [32].

In December 1892, Umtali was literally "held up" by lions,* and no one dared to put his foot out of doors after dark. In taking a funeral service at 6 P.M. Mr. Pelly had a man by his side holding his rifle, and all the rest of the party were armed.

At a visit to Umtali in 1893 the Bishop spoke of the church, the congregation, the beginning of work among the Mashona boys, as being all the work of Mr. Pelly.

Around Umtali at this time, for about 130 miles in every direction, there was no worker of any Christian denomination other than the Church of England. One of the European catechists, an enthusiastic missionary, had just been invalidated after nearly losing his life [33]. Another valuable lay helper, Dr. E. Rundle, the Mission doctor, was found dead in his hut adjoining the church on Sunday morning, January 14, 1894, death being from heart disease, and was buried the same day [34].†

The translation of the New Testament and the Prayer-book into Seshona was begun at Umtali in 1894, and the baptism of the first Mashona convert of the Anglican Church [see p. 366h] took place there on July 18, 1896, when Shoniwha Kapuya‡ was baptized by immersion in the river, under the name of John, by the Rev. H. H. Foster. (Mr. Foster had just escaped from some Mashona who had been following his coach.) The second Mashona convert (Sahanya—named Raymond), was also baptized at Umtali, by immersion, on St. Matthias Day 1897 by the Bishop [35].

The town of Umtali, which had already been removed from its original situation, was again removed in 1897, this time to a distance of ten miles—its present position—the Mission receiving compensation

* At one place in the country in 1895 a storekeeper lost one hundred pigs. A lion had got in and killed the whole lot.

† Dr. Rundle came from England with the Bishop and two hospital nurses in 1893, but was not on the Society's list. During the Bishop's absence in the Matabele war he had charge of the Mission at Umtali, and held services. He also assisted in the work of building Mission huts in the neighbouring kraals, including Mtasa's" [34].

‡ John was sent to Isandhlwana School, Zululand, for training after his baptism. He is now a Catechist at Wrenningham [p. 366i].

from the British South Africa Company for its buildings. Church service was started at New Umtali in 1897 at a Mr. Meikle's store, and subsequently held in the Court House, until, on September 11, 1898, the third church (or the first church in the third Umtali) was opened, the congregation, which filled the building, being mostly men.

The Mission was then in charge of Archdeacon Upcher, whose hut (which he had refused to exchange for a deanery) afforded such poor accommodation that the Bishop, by dragging out his bed into the middle of the room, and using an umbrella, didn't get *very* wet, and, like his host, tried to be patient [36].

The Mission at Mtasa's and Zimunya's, and the Medical and Industrial Mission, St. Augustine's, are all offshoots of Umtali [36a].

Since 1898 the Mission has been carried on bravely by the Rev. W. C. Roxburgh, "a many-sided man," there being now three distinct branches of work—the town, the native, and the railway—the natives crowding the services on Sundays [87].

During the Boer war in 1900 several battalions of the Colonial troops and Imperial Yeomanry arrived at Umtali from Beira on their way to "Mafikeng" (Mafeking) and Pretoria. In passing through Portuguese territory numbers contracted illness, and many died and were laid to rest in the Church cemetery at Umtali. In only one instance had the companies a chaplain, and it fell to Mr. Roxburgh to minister to the troops generally, both in hospital and in church—to their great comfort and joy. The church became a miniature kaleidoscope of Greater Britain. On the first Sunday a few big shy Bushmen from Central Australia hung about the building. One of them said to Mr. Roxburgh:—

"You know we have an English service once in six months on our station, and an English minister rides round to take it. I don't suppose this is the same sort of service."

"Yes, it is," was the reply, "and you will see in a minute."

"How is there an English church here?"

"Because friends at home keep it going."

"Fancy coming 4,000 miles and dropping into the old church again!"

All these men turned up for service half an hour before the time—they said they had nothing better to do—and though many of them had never been even at one of their own Australian cities until leaving home, yet they knew the English service and could sing the English hymns. After the Australians had left Umtali the Canadians came, fifty of whom presented themselves at the early service to make their first Communion since they left Canada. They were followed by the New Zealanders—one of whom half crushed the clergyman's hand as he said, "That Church of England seems to be everywhere." Lastly came the Imperial Yeomanry and the Sharpshooters, and in the same seats where men from the other parts of the world had been sitting and worshipping for the five or six Sundays before, Englishmen, Irishmen, Scotchmen, and Welshmen knelt and worshipped and sang to the same God in the same service and with the same tongue. This lesson in the power and future of the catholicity of the Anglican

Church is all the more striking when the seeming failure of the first attempt to plant the Church at Umtali is remembered* [37a].

MTASA'S COUNTRY.

In Mtasa's (or Umtasa's) country, about twelve miles from old Umtali, a Mission station was started in 1893 by Mr. D. R. Pelly and Dr. Rundle. The venture proved to be premature. Mr. Ritchie, stationed there in 1893, was driven away by illness, the work fell through, and the Mission buildings were afterwards burnt. The Mission was revived in 1896 by the Rev. H. M'Tobi, a native priest from the Diocese of Grahamstown, who arrived at Umtali absolutely starving and beggared. Shipwrecked in the *Saxon*, he had undertaken the terrible walk of over 100 miles to Delagoa Bay through swamps and marshes, with little clothing and less food, and on the subsequent journey from Beira his difficulties were aggravated by the insults of some white men.

Mtasa, the paramount chief in the district, represented the old dynasty of the Monomotopo, dating at least from King Solomon's time, but greatly degenerated by the native worship. He was described by Bishop Gaul as a mere savage, brutal, morose, cruel, cunning, and drunken—the last vice being due to white men who had “become the devil's missionaries for making heathenism more devilish still by their heedless examples and their drunken and immoral lives.” At a visit in 1899 Mr. and Mrs. Pelly heard a fearful noise as they drew near the chief's kraal. Beer-drinking was going on, and the shrieks and yells were like those of wild beasts. Nearer the group of Mission huts a Christian hymn could be heard sung by the boys. The contrast was wonderful. Evensong was going on in Chino. It was a beautiful service, and the behaviour and devotion of the boys were most reverent. The second Mashona convert of the diocese (baptized at Umtali in 1897) completed his training at this Mission. Mtasa did not join in the native rebellion, but the war made him more difficult to deal with. While professing friendship to the missionary he has not shown much encouragement: still the Mission is quietly growing in influence and permanence [39].

In 1900, Stephen and Natalie his wife (formerly of Mangwendi's Mission, and the fruit of the Martyr Bernard's work), were baptized with their child, and then married, Stephen also being confirmed at St. Augustine's Mission Chapel. This appears to have been the first of the Mashona confirmed by Bishop Gaul [39a].

ZIMUNYA'S STATION.

Zimunya's (St. Werburgh's).—An attempt was made to open a Medical Mission at *Zimunya's* farm, about fourteen miles from New

* Since 1891, when Bishop Knight-Bruce brought out nurses from England to tend the sick [see p. 366], the diocese had been responsible for providing nurses for the Umtali hospital, and for some years at least they were the only trained nurses in the country. At the end of 1896 the Government made an allowance for uniforms and salaries, and in 1899 the Bishop decided to give up the responsibility of providing nurses, feeling that the diocese was not justified in spending its funds, with no corresponding missionary spiritual advantages, although in their own department the nurses have done splendid work [38]. The funds here referred to were not those of the Society, but of the Bishop's Special Association, which supplemented the Society's grants.

Umtali, in 1897, but the position was very lonely, and Dr. Owen found it impossible to remain more than a few months.

A catechist, Alfred Gedeza, afterwards stationed there, won the confidence and friendship of the old chief, who sent seven of his sons in 1898 for training. The people had then removed to new quarters, the baboons having literally driven them away by eating their crops.

The Mission, which is *partly* supported by the associates of St. Werburgh's, Derby, is now superintended from Umtali, spiritual and industrial work being carried on by the faithful catechist [40].

MEDICAL AND INDUSTRIAL MISSIONS.—ST. AUGUSTINE'S, PENHALANGA.

"In a country riddled with witchcraft, necromancy, and their accompanying abominations, there can be no surer way of *preparation* for the Gospel than to undermine the superstitions and worship of evil spirits tyrannizing over the whole domestic, social, and public life of a race, by practical science and skill sanctified and consecrated, and their exercise based neither on fear or personal profit, but on the supernatural grace of love. . . . If only I could obtain a single Medical Missionary, in less than six months I could put an end to the dreadful tyranny of the witch doctor over a tribe."

Thus wrote Bishop Gaul, in appealing to the Society for aid in establishing an institution embracing medical and industrial work, and a normal school, with a church or chapel building as the spiritual home and focus of its hopes. The land and buildings were to be entirely set apart for the purposes of Native Mission work, and the Institution to be a memorial of the late Bishop Knight-Bruce, and the other pioneer-workers who spent their life-strength in the early days of the Mashonaland Mission—viz. the Rev. W. Trusted, who died of fever at Fort Tuli; Dr. Rundle, who died at Umtali; the Rev. F. Laurence, who died on his return to England from Tuli; and Catechist Bernard Mizeki, the first martyr of the Mission. The Society in 1898 contributed a building grant of £800, and the Institution, erected on St. Augustine's Mission farm, twelve miles from Umtali, was dedicated on January 26, 1899, by Bishop Gaul. At the close of the day an affecting service took place, a Mashona family—father, mother, and little girl—being baptized in a stream of water about a quarter of a mile from the church. After the newly-baptized had been clothed in white, the procession returned to the church, where Evensong was sung, and the father was confirmed. The next morning the father and mother were united in holy matrimony by the Bishop.

The pupils are encouraged to pay for their schooling, either in money or labour. One result of industrial training should be the emancipation of the native women from doing men's work. The original staff, consisting of the Rev. D. R. Pelly, the Principal (and to a great extent the founder), and four members of the Lichfield Evangelist Brotherhood, living in community, was weakened by sickness, and in 1899 Mr. Pelly himself was invalided to England. But though the Mission, like others, has suffered much from sickness and other disappointments, great hopes are entertained of it. There were twelve boarding pupils in November 1900 and outside work of various kinds is undertaken. No Medical Missionary has as yet (1900) been obtained [41].

VICTORIA.

Victoria (originally Fort Victoria), previously visited by Canon Balfour, received its first resident clergyman in 1892. At that time the original, or old town, consisted of twenty-five huts, and four miles distant a new town was being projected, which, it was believed, would become the principal one in Mashonaland. Service was at first held in canteens, or wherever an opening could be found, until in September 1892, St. Michael's Church (due to the foresight and aid of Canon Balfour) was opened, all the officials of the place attending. Ninety per cent. of the people at this time were Church folk.* On Sunday, April 30, 1893, "the first confirmation ever held in a church in Mashonaland" took place in St. Michael's, which was also the first church in the country supplied with a church bell [42].

In the afternoon of Sunday, July 9, 1893, the church and parsonage were surrounded by an armed impi of Matabele, who were slaughtering the Mashona on all sides. Sunday School was being held in the church at the time, and a Mashona boy whom the clergyman was teaching fled and was butchered. The Matabele swarmed in thousands, and for miles around lay the bodies of dead Mashona terribly mutilated. All the people at Victoria took refuge within the Fort, but service continued to be held in church, though in the evenings it had to be shortened for fear of an attack. Since the coming of the white man the Matabele had not killed Mashona so openly and close to camp or town.

On this occasion they seemed to have had no intention of touching Europeans.

"You must remember" (Bishop Knight-Bruce said) "that killing Mashona is to them no more than killing sheep is to an Englishman; and also that for thinking as he does on this and similar points, he is to some a 'noble savage,' whom we are not to injure by teaching Christianity" [43].

The clergyman visited thirty European camps situated at distances of from five to thirty miles from Victoria, but he suffered from fever, and left in 1894 [44].

Victoria had now begun to decline owing to "the Bulawayo boom," and it was not till November 1900 that it had a resident clergyman (Rev. H. Selmes), services meanwhile being supplied from Gwelo, in Matabeleland. Owing to the ravages of insects and the climate the church was in ruins in 1898. With the exception of an effort made by Mr. Burgin,† who found the people eager to learn, the natives in Victoria district up to 1899 were practically untouched.

The district, which is as large as Ireland, is estimated to contain more natives than there are in the remaining part of Mashonaland.

The Roman Catholic Mission has been recently withdrawn and the English Church is now (1900) practically alone in the district and town [45].

* Captain Landy, the resident magistrate, read service when the clergyman was ill.

† Mr. Burgin, who cheerfully went through many trials and some dangers, placed wreaths on the grave of Major Wilson and his men on Good Friday, 1895. The wreaths were sent from Cape Town [45a].

MAPONDERAS (45 miles from Salisbury).

Soon after the commencement of work here by a catechist (Jacob) in 1894, the natives took away his cattle and threatened his life because he reported the murder of a white man. Jacob bravely returned to his work, saying, "Well, if one is doing right, one must not be afraid of being killed," whereupon the cattle were returned, as the "Umfundisi" had done no harm. Jacob had bought a plough for his own land, and became "prophet and husbandman too," teaching the Mashona by example and precept that work is a blessing and part of a Christian life. Being afraid of evil beasts, his first schoolboys lived in a hut fixed on high poles, or in a tree.

The Mission, given up during the war, has been abandoned, as being in too close proximity to the Wesleyan Station [46].

ENKELDOORN (WRENINGHAM).

In 1897 the Rev. J. H. Selmes visited Enkeldoorn, then consisting of "a few thatched houses and a few waggons, grouped together on a bare-looking hill." The residents were mostly Dutch, and had a minister of their own. Mr. Selmes held service at "the Range," the residence of the native Commissioner (Captain Taylor), nine miles away, the people there being grateful and desirous of regular visits. Captain Taylor having invited the Church to plant a Mission among the natives at Gabajena's kraal, twelve miles from Enkeldoorn, and Mr. Selmes having interviewed the chief in 1898, arrangements were made by Archdeacon Upcher in 1899 for the opening of a Mission, to which the name of his father's parish in Norfolk was given—*i.e.* "Wreningham." The chief, Gabajena, or Gabeenzen, welcomed the Mission, and built huts. A catechist was stationed there, and later in the year Mr. Selmes took charge. On being invalided in November 1900, he was replaced by Archdeacon Upcher.

The Mission is of great promise, Dr. A. Dunley Owen, the resident surgeon and a voluntary helper,* having ruined the influence of the witch-doctors, and opened the way for the Gospel of Truth in a marvellous degree. "If the medicine for the body be so good, that for the mind must be good too"—thus argues the black man, and comes to be taught the wisdom of the white man's God. Most of the chiefs in the district are asking for teachers [47].

MAKONIS.

"Makonis," situated about eighty-five miles from Salisbury, is one of the places where Bishop Knight-Bruce stationed a catechist (Frank Zigubu) in 1891. Makonis was then almost, if not quite, the largest native town in Mashonaland, and Makoni the most savage chief the Church had had to deal with. After two years' opposition he accepted and promoted the Mission, but his professed friendship was short-lived; in 1894 he "raided" and robbed the station, and ill-used the catechist. Archdeacon Upcher suggested that Frank should remove to Umtali,

* It is impossible to estimate the value of this generous service on the part of Dr. Owen. He is now preparing to embrace the poverty and hardships of a missionary life [47a], and the Society (May 1901) has provided funds for a Medical and Industrial Mission under him.

but he, being a Zulu, had great contempt for the Mashona generally, and said he would not leave his people at the station. This was calculated to make Makoni feel small, and teach him a lesson. A whole Mashona kraal would have run away from fifty men; here one man was alone and stopped. The work and influence of Frank impressed not only the natives and the superintending missionaries: the European settlers spoke of him as "splendid" * [48].

In 1895 the station was removed to a site on the Mission farm—Rusapi. Just then one of the best school-girls was sold to "an old reprobate," who already had over a hundred wives. It is a case like this which brings home to one the awful curse which heathendom is. And in Mashonaland heathendom was much worse than had been thought. Cannibalism was being practised. Makoni's chief witch-doctor had made the people believe that the chief would die unless he occasionally had a meal of human flesh; and so the witch-doctor went about the country waylaying and killing any solitary traveller in order that Makoni might have his prescribed meal. Happily this was brought to the notice of the native Commissioner, who did his best to suppress the evil. In the same year, Mr. Pelly reported the case of a native who had run away with a girl promised to another man. The last-named caught them and tied the man hand and foot, after which some women "cut out his eyes" [49].

During the native rebellion in 1896-97, Makoni, one of the leaders, was shot, and the Mission was suspended, the Mission people taking refuge with a neighbouring chief, who remained loyal. In 1897 Mr. Pelly visited the station and recovered several things belonging to the Church hut, including a chalice. The successor of Makoni is favourably disposed to the Mission, which is now awaiting reoccupation [50].

In addition to the Native Mission, occasional services have been held since 1893 (by the English missionaries) for the whites in the district, in particular at "Laurencedale," on "The Van Der Byl Settlement." The services have been appreciated. Some men have walked twenty miles to attend the services, and a fund has been started for building a church at Rusapi [51].

MTEMA'S COUNTRY.

To this beautiful and fertile district Mr. Burgin was sent in 1893 to work among the natives and to minister to the settlers, but the work appears to have been only temporary [52].

The work of the Church in the *Diocese* of Mashonaland, which, at the opening of 1899, was "rich with hope and promise," was interrupted at the end of the year by the most serious conflict in which South Africa has ever been involved. The Transvaal border trends along the whole southern border of the diocese. The Boers were preparing to invade, the natives all round were becoming restless, and the authorities had, at a moment's notice, not only to defend the whole border, but the Protectorate of Bechuanaland as well, and,

* Frank, wishing to give up teaching, is now farming in the neighbourhood, and is still much respected.

besides this, to police the whole country. The settlers responded nobly to the call, and in a week a force of 1,000 men, fully armed, took the field prepared to defend the flag. The Bishop offered his own services and the services of the clergy to the authorities as chaplains, and four* of the Society's missionaries were accepted, all of whom rendered conspicuous service in ministering to the troops and in aiding the sick and wounded. The "Church coach" of the Railway Mission [p. 362e] was turned into an ambulance, and took sick men to Bulawayo. The Rev. J. W. Leary was wounded, made prisoner, and sent to Pretoria, and the other Chaplains shared the perils of the campaign, and were in no little danger. Archdeacon Upcher was with the troops for months, ministering to all necessities of body and soul and heartening every one, and in two engagements he was sent to the Boer lines to ask for the British dead. The Archdeacon and the Bishop marched to the relief of Mafeking (*see* account of the Bishop's escape [p. 361c] [53].

CHAPTER LIV.

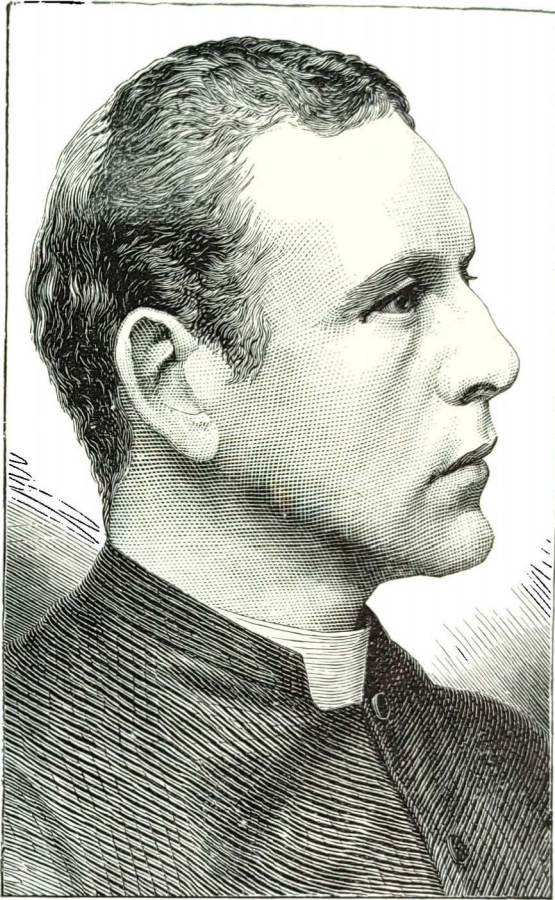
MAKOMBE'S COUNTRY.

MAKOMBE'S (or Macombi's) country—the land of the Barue—is situated south of the Zambesi, east of Rhodesia, and some distance north of the Pungue River. Though nominally under Portuguese dominion, the people are free practically, and there is no resident white population. The first real call to the Church to occupy the district came in 1897, when Makombe, a warrior of renown, who has repulsed the Portuguese and kept the Matabele at a safe distance—sent down some men to the Bishop of Mashonaland with a present of ivory—an elephant's tusk four feet long—and asked for teachers. Archbishop Upcher volunteered for the work, but his carriers deserted him on three attempts to reach the district in 1898. In the following year a pioneering visit was paid by the Rev. W. H. Robins, of Beira, accompanied by John Kapuya and Raymond Wata, two Mashona converts. At Nyankune the party were for several days in danger of their lives, as Mr. Robins was believed to be a paid spy, and therefore worthy of death. But the chief, aided by two of his trusted counsellors, refused consent to the proposed massacre.

Provision has been made by the Society for opening a Mission at Makombe's in 1901 [1].

(*For Statistical Summary see p. 884.*)

* The Bishop, Archdeacon Upcher, Rev. J. W. Leary, and Rev. N. W. Fogarty



THE RT. REV. GEORGE HAMILTON WYNDHAM KNIGHT-BRUCE.
Third Bishop of Bloemfontein (1886-91) and first Bishop of Mashonaland (1891-4).

CHAPTER LV.

CENTRAL AFRICAN MISSION.

THE UNIVERSITIES MISSION TO CENTRAL AFRICA was undertaken in answer to appeals from Livingstone and Bishop Gray of Capetown. The first Bishop, Archdeacon C. F. Mackenzie of Natal, was consecrated at Capetown on January 1, 1861; and in the following summer work was begun at Magomero. After his death (January 1863) the title of the Missionary Bishopric was altered from Zambesi to Central Africa; and other Stations in the Shire River district having proved unhealthy, the headquarters of the Mission were removed in 1864 to the island of Zanzibar.* Since its subdivision in 1892 [see p. 868] the diocese has been designated "Zanzibar and East Africa."

IN 1867 the Society was brought into direct connection with the Mission by undertaking to receive its funds, keep its accounts, copy its

* Zanzibar had been recommended to the Society by Bishop Gray in 1860 as suitable for a Mission station [1a].

correspondence, &c., and lend a room, provided the Committee of the Mission, while encouraging the transmission of all their money through this channel, discouraged the alienation of any support from the Society. The only charge for this accommodation was to be £50 a year, but it was reduced to £25 in 1871 [1].

At the request of Bishop Steere, who had long desired a closer connection than had existed, the Society in 1879 began to afford the Mission further aid by making an annual grant of £300. It was welcomed as "a rich investment abounding to God's glory," and assisted in the support of two clergymen at Masasi (the Rev. W. P. JOHNSON and the Rev. JOHN SWEDI, the first native deacon of the diocese) until 1881, when "in view of the large funds" then "at the disposal of the . . . Mission" the grant was discontinued [2].

The additional office work required having outgrown the resources of the Society's staff and house, the arrangement of 1867 was now terminated, but the Society still holds certain trust funds for the benefit of the Mission [3].

The labours of Bishop STEERE and the impression made by the Universities Mission and the C.M.S. Mission "on Eastern Africa, and on the darkness and misery which for so many centuries have oppressed that unhappy land," were formally recognized by the Society on his death in 1882 [4]. His successor, Dr. SMYTHIES, consecrated 1883 [5], was in 1892 relieved of a portion of his charge by the formation of the diocese of Nyasaland, to which the Rev. W. B. HORNBY was consecrated in St. Paul's Cathedral on December 21, 1892* [6].

CHAPTER LVI.

MAURITIUS AND ITS DEPENDENCIES.

THE island of Mauritius (area 708 square miles), situated in the Indian Ocean 500 miles eastward of Madagascar, was discovered in 1507 by Dom Pedro Mascarenhas, a Portuguese, and called *Ilha do Cerno*. The Dutch, who found it uninhabited in 1598, named it Mauritius, after their Prince Maurice, and formed settlements in 1644; but finally abandoned the island in 1712. After being in the hands of the French from 1715 to 1810, during which time it was styled "Isle of France," it was captured in the latter year by the English, whose possession was confirmed by treaty in 1814. Of the present population of Mauritius, about two-thirds are by birth or descent East Indians; the remainder consist of Creoles of various races and natives of China, Bourbon, Great Britain, Madagascar, France, East Africa, and other parts. The dependencies of Mauritius comprise the Seychelles group, also Rodrigues, Diego Garcia, and some 70 other small islands—the total area being 172 square miles. The Seychelles (934 miles to the north of Mauritius, population about 19,000) were discovered by the French in 1742; Mahé, the capital, was taken by an English vessel in 1794; and by treaty of 1814 the whole group became subject to Great Britain.

The Articles of Capitulation in 1810 stipulated that the inhabitants of Mauritius are to "preserve their religion, their laws, and their customs";† and the instructions of Lord Minto to Sir R. T. Farquhar required that "all the religious establishments of the colony should be preserved (*conservés*) without any change, with their privileges and revenues"—not that they should be *increased*. But English Churchmen have had continual cause to complain that the Roman Catholic faith has been patronised "to the neglect if not to the actual disparagement of their own." At the capture of Mauritius

* Both dioceses became vacant in 1894, Bishop Smythies (after eleven years' devoted service) having died at sea on May 7, and Bishop Hornby being obliged by ill-health to resign in August. For their successors see page 765.

† The existing laws are based on the "Code Napoleon," and the French language and its Creole *patois* are still predominant.

there were four Roman Catholic priests on the island, salaried by the French Government at an annual cost of £400. In 1850 there were 14 and a Bishop, maintained by the British Government at an expenditure of £4,000 per annum. During this period ten years passed before a single Anglican chaplain was appointed (1821), and twelve more before a second was added. In 1813 a Roman Catholic cathedral was built in Port Louis by the British Government, the funds (£13,000) being obtained by the imposition of a house tax "on Protestants and Romanists alike." Yet for 18 years no provision was made for an English church, and then (in 1823) it merely consisted in the "conversion of an old powder-magazine into one, with walls ten feet thick, and in a position to which one hardly knows how to find the way" [1].

In February 1830 the Rev. W. MORTON, a Missionary of the Society in India, while on his way to England on sick leave, was driven by storms to take shelter in Mauritius. Being detained there by the need of repairs to his ship, he officiated in the Church at Port Louis (the capital) "nearly every Sunday" for the Rev. A. DENNY, the Civil Chaplain, and also for some Sundays in the garrison during the illness of the Military Chaplain. While thus engaged he so far recovered his health as to determine to return to his Mission at Chinsurah. On his way back (in June) he (with the approval of the Governor of Mauritius) visited the Seychelles, which then contained a population of 8,000 to 10,000, of whom 5,000 to 6,000 were slaves (Malagaches, Mozambiques, and Creoles), about 400 to 500 (European or Creole) French, proprietors, artisans, &c., and the remainder "free born or manumitted blacks, and people of colour." The religion of the whole population was nominally Roman Catholic, but "except in one solitary instance" when an Indian Missionary "touched there and remained for a few days" the sacraments and services of their Church had never been celebrated there, consequently "save in name and general confused notion, little of Christianity" was to be found. The Government Agent (Mr. G. Harrison) had been in the habit of regularly "assembling the little Protestant population at the Government House on Sundays" and reading the English Church service and a printed sermon. On Mr. Morton's arrival at Mahé, the capital, he (with the Agent's approval) sent round a circular stating his office and profession, and offering baptism "to all who might wish to avail themselves of the opportunity." A few were anxious to ascertain if in so doing they should be "understood to compromise their Catholicity," and only one family failed to be satisfied with the assurances given. During his six days' stay, Mr. Morton was "incessantly occupied" in instructing "adult candidates, and the sponsors of infants, free and slave," and in bestowing the rite, "in four days baptizing little short of 500 persons." The affection with which Mr. Morton was received and the attention paid to him and his ministrations "by every class of the inhabitants" induced him to recommend to the Governor of Mauritius regular provision for their religious wants, and the British Government and the Society united for the purpose of supporting a clergyman in the Seychelles. The appointment was accepted by Mr. Morton, but his attempt to open a Mission met with such opposition from the Roman Catholic priests, and his health suffered so much that, after remaining at Mahé about twelve months (October 1832 to October 1833) he returned to India [2].

Excepting for a visit paid by the Rev. L. BANKS* (at the direction

* Mr. Banks represented that of the 4,369 *white and mulatto* population of Mahé 4,000 earnestly desired an English clergyman to be sent to them [3a].

of the Governor of Mauritius) in 1840, when 542 children were baptized by him, the Seychelles remained in a state of "practical heathenism" until 1843, when the Society, at the invitation and with the support of Government, sent the Rev. F. G. DE LA FONTAINE to Mahé [3].

Referring to the "first fruits" of his ministry, Mr. De La Fontaine wrote in 1847: "The profligacy and corruption of this poor people is so enormous; wickedness under all its forms is so deeply implanted in the hearts of most of the inhabitants, of both races, the disgusting manners and habits they have contracted during slavery, when the black lived like beasts, and the white with no less sensuality, are still so general, that the fact of a few of them abandoning such an abominable life for a pious and sober one, can be nothing but a glorious victory of the Gospel over the devil and his angels" [4].

The first Anglican episcopal visit to the Seychelles was in August 1850, when Bishop Chapman of Colombo confirmed 65 candidates. Nearly 1,200 persons had been baptized, but no church had been erected [5]. In 1859 the Bishop of Mauritius consecrated churches at Mahé and Praslin, and licensed a third at La Digue [6].

On the abolition of slavery in Mauritius (1834) the Society sought to promote the instruction of the emancipated—about 90,000 in number—but its operations were limited by the fact that the negroes were for the most part nominally Roman Catholics though "wholly uneducated." "Many of the planters and other respectable inhabitants" were, however, desirous of establishing and supporting schools in connection with the Church of England, and raised "a handsome subscription for this purpose," and the Society, by the aid of its Negro Instruction Fund* [see p. 195], established (between 1836 and 1840) seven schools, including a model school at Port Louis. The superintendence of the whole was undertaken by the Rev. A. DENNY, the Civil Chaplain. In January 1848 it was agreed to let to Government, at a rental of £280 per annum, the schools at Mahebourg, Souillac, Belle Isle, Poudre d'Or, Grand Baie, and Plains Wilhelms, the Society retaining the power to resume the use of the buildings after due notice [7].

Up to 1856 the maintenance of the Church of England Clergy in Mauritius was provided entirely by the Government and the voluntary contributions of the people; but when Bishop Chapman of Colombo visited the island in 1850 (the first visit from an Anglican prelate) there were only five clergymen; "whole districts" were "without a residential pastor . . . churches with only occasional services in them—the sick and dying wholly unvisited—the dead all but unburied—and many Churchmen calling on Government for spiritual help—not to spare themselves, but only to aid them in doing what they cannot do alone," their claim being greatly strengthened by the fact of "so large and liberal a support" having been granted to the Church of Rome. The Society had aimed at sending a clergyman to Mauritius in 1841, but was unable to do so until 1856 [8].

During Bishop Chapman's visit (June 15 to August 8) he conse-

* The expenditure from this Fund in Mauritius and the Seychelles amounted to 47,282.

crated three churches,* confirmed 378 persons, formed (August 7) a Church Association, and made such representations as led to the erection of Mauritius into a Bishopric [9]. Towards its endowment the Society gave £3,000 in 1852, and the Rev. V. W. RYAN was consecrated to the See in 1854 † [10]. At this time the population of the island numbered 190,000, of whom more than half were "living in a state of heathenism"; and there were "five British Chaplains; and 13 Roman Catholic priests under a Bishop, liberally supported by Government" [11].

Arriving at Mauritius on June 11, 1855, Bishop Ryan "found much to encourage." Openings for the Church existed "on every side." At each extremity of the island the Africans and Malagashes were "eager for scriptural instruction and stated worship." In Port Louis, and all over the interior, Hindu camps presented a promising field for Missions, while "our own scattered members" were "eagerly desirous of . . . stated and regular services." The state of the Hindus was "painfully interesting." Men who had been taught and resisted Christianity in India had met with trouble in Mauritius, and without any seeking out by the Missionaries had come to them "asking to be received into the Church of Christ." Others had brought testimonials from Missionaries, and some had never heard the truth until taught by the catechists. One of the teachers of the Tamils, Mr. A. TAYLOR, from the Society's Mission in Madras, was (with a Mr. BICHARD, who had been working among the sailors) ordained on St. Thomas' Day 1855 by Bishop Ryan [12].

The Society began in 1856 a fresh effort among the Hindu Coolies and the Natives of Madagascar and East Africa, and from that time its operations, with Port Louis as the centre, have been successfully carried on and extended by the Revs. A. TAYLOR (1856-9), A. VAUDIN (1858-62), C. G. FRANKLIN (1859-67), H. C. HUXTABLE (1867-9), R. J. FRENCH (1870-91), and others, with the aid of native pastors and lay agents [13].

During the first eight years of Bishop Ryan's episcopate (1854-62) seven churches and chapels were set apart for public worship in the diocese, and arrangements made with the Society's help for opening four others, and the number of clergy was increased to 14. Of the population of 313,462 in 1862, 75,000 were Christians (65,000 Roman Catholics) and 236,000 Mahommedans and heathens [14]. Mr. Franklin (Port Louis &c.) had in 1863 a regular Tamil congregation of 110, some of whom attended from a distance of fifteen miles, and over 100 received confirmation in this year. His flock were distinguished by liberality and charity to the sick and suffering [15].

"There is something extraordinary in the number of the services here," wrote Bishop Ryan in 1866. "Last Sunday I had eight . . . five alone—the first in the Cathedral which was full of soldiers at seven in the morning; the last in my drawing-room, which was full of negroes, at eight in the evening." There were now 1,200 children under instruction in schools under native (Tamil, &c.) masters, where there was

* St. James', Port Louis (June 26), St. Thomas', Plains Wilhelms, and St. John's, Moutn. The site of St John's Church and £1,000 for its endowment came from Governor Sir W. Gomme.

† At Lambeth, on November 30.

not one in 1855. The cost of education in the Mission Schools was one-third of that of the Government Schools [16]. The first "native" ordination in Mauritius took place in 1866, in St. Mary's Church, when John Baptiste, a Tamil who had served for ten years as a lay teacher, was admitted to the diaconate. Although the service was on a week-day (St. Luke's) the church was filled by English, French, Bengali, Telugu, Chinese, and Tamil people, and the Holy Communion was administered in Tamil, Bengali, French, and English [17].

A second Tamil deacon (Mr. J. JOACHIM) was ordained in 1867. After ordination he continued, as before, to work during the week as a clerk, all his spare time and Sundays being devoted to the Mission, without ostentation or pecuniary reward; but in 1868 he died. At this period (1867-71) the Mission work was greatly hindered by calamitous visitations. In 1867-8 a malarious fever swept away one-fifth of the population of Port Louis in six months, and one-tenth of that of the whole island in twelve months. Five of the Society's agents perished, including the Rev. C. G. Franklin. A hurricane followed in 1868, causing commercial prostration from which the colony has never fully recovered [18]. Bishop Ryan's episcopate lasted fourteen years, but two of his successors, Bishop Hatchard* (1869-70) and Bishop Huxtable † (1870-1) died, the one within 13 and the other within 7 months of consecration [19].

Pending the appointment of the fourth Bishop (Dr. P. S. ROYSTON, 1872), Bishop Ryan revisited Mauritius, performed episcopal functions, and assisted in preparing a scheme for a Voluntary Synod to take the place of the Mauritius Church Association, which had been in existence eighteen years. About this time a policy of disendowment was introduced, but so "distasteful to all parties in the Colony" did it prove that the Government abandoned it and substituted a local Church ordinance giving due ecclesiastical jurisdiction to the occupants of the See of Mauritius and vesting Church property in a Board of Commissioners. The proposed Diocesan Synod having also "proved unacceptable to the majority of our Communion," a Diocesan Church Society was organised in 1876 [20].

In spite of Roman Catholic opposition and manifestations of pagan hatred to the Gospel, encouraging progress of the Missions, especially among the Hindu coolies, took place during Bishop Royston's Episcopate (1872-90). In 1883 over 100 services a week were being held for the small and scattered Christian communities of his "multilingual" diocese. These services were (in addition to the French Creole patois) conducted in seven languages—English, French, Tamil, Telugu, Hindi, Bengali, and Chinese [21].

The fact that two-thirds of its present population are Hindus flowing from and returning to India makes Mauritius a Mission field of extraordinary value and interest. The Creole race (of Malagashe and African extraction) are dying out, and the Hindu coolies are likely eventually to be the permanent inhabitants of the island [22].

The difficulties of the Anglican Mission in dealing with the polyglot population are increased by the fact "that the proprietorship, or at least the management, of almost all the estates" is subject to Roman Catholic influence [23].

* Died Feb. 28, 1870.

† Died June 18, 1871.

The superintending Missionary of the Society, Canon R. J. FRENCH, has had much to do with the training of Tamil agents both in India and in Mauritius; and in 1879 a Telugu Deacon, Mr. ALPHONSE, was ordained. He had come to the island "steeped in the idolatry of India." On his conversion he volunteered to work as a catechist among his own race, which he did for eight years [24].

As yet, however, it has not been found possible for Mauritius to supply all its needs in regard to native agency [25], and the Church in India is now giving promise of assistance in furnishing well-trained evangelists and pastors. The first ordained *native* Missionary from India to Mauritius—the Rev. G. DAVID DEVAPIRIAM (an old pupil of Mr. French in Tinnevely)—arrived in 1890, and already under his care the Tamil and Telugu congregations in Port Louis have "greatly increased." Since 1889 the local affairs of the two congregations of St. Mary's Church have been well managed by an "Indian Church Council," under the direction of the Missionary [26].

The present Bishop of Mauritius (Dr. W. Walsh) succeeded Bishop Royston (resigned) in 1891 [27].

On April 29, 1892, Mauritius was visited by one of the most devastating hurricanes ever known in the Indian Seas. A third part of the town of Port Louis was swept away, and among the killed were the Rev. J. Baptiste, and four children of the Rev. G. D. Devapiriam.

MAURITIUS (1892-1900).

Mr. Devapiriam, though seriously injured, managed to crawl from the ruins of his house to the Anglican Cathedral ("St. James") for succour.

The exceptionally thick walls of the Cathedral rendered the building, though damaged, comparatively secure, and six hundred people took refuge in it, of whom thirty died of their injuries before the morning. For three weeks the Cathedral was used as a hospital, and proved of infinite value. It was open to persons of all creeds and races without distinction; and the majority of those brought to it were Roman Catholic Creoles. Since the cyclone there has been a softening of the bitterness of religious animosity, and the history of the disaster and its sequel is an example of good being brought out of evil. Sir H. Jerningham, the Governor, a Roman Catholic, showed liberality and fairness, and attended the re-opening of the Cathedral. The prompt help rendered by the Society (£1,350), and other friends (in England and India) towards the restoration of the Church of England property, encouraged the Government to allot as much as they did (viz. Rs. 20,000) towards the same object. At the Cathedral large gatherings of the different races of Christians in the colony take place. At one time it is a special function attended by the English-speaking people from all parts; at another it is the French-speaking members of the Church who fill its walls. Sometimes the South Indian Christians are assembled, and then the Tamil or Telugu language is used; or it may be the North Indian people, and then the Hindi

tongue prevails. At all such services a special sermon is preached in the language of the congregation gathered together [28, 29].

In all the Anglican Churches services are held in four different languages,* each church being a centre of Missionary effort among the different races. In Church work one race acts upon another for good; and the English people have often been surprised at what Indians do for the requirements of their own Church [30].

In 1894, St. Mary's, Port Louis, the centre of the Society's Mission, was brought into close connection with the Cathedral by the establishment of a combined service monthly in the Cathedral for the Tamil and Telugu congregations, and by the appointment of the Rev. D. G. Devapiriam as "Cathedral Indian Missioner." At the same time work amongst the higher social class of Indian women was begun. Mr. Devapiriam returned to India in 1895, but the staff of Indian clergymen has been maintained and increased by subsequent ordinations [31].

The records of the last eight years (1893-1900) bear evidence of encouraging progress, of quiet and steady growth and expansion in the various branches of the Society's operations in the island, though in the last year work has been hindered by the plague [32].

Many educated Indians who have passed through the Society's Mission are gradually attaching themselves to the Church of England congregations.

The work among the Creoles of Beau Bassin, Rose Hill, Vacoas, and Bambous has been highly appreciated [33].

The distant and lonely station of the Morne, situated at the south-west corner of the island, suffered greatly by the cyclone of 1892. The population of the district (about 400) consists largely of old Malagasy people, originally brought to the island as slaves, and their descendants. It was believed that they had lost all knowledge of their mother tongue until the Rev. H. A. W. Jones, formerly of Madagascar, visited Morne in 1895, and preached to them in Malagasy—"a novel but most interesting experience" [34].

In the Seychelles (islands of surpassing beauty, distant a thousand miles from Mauritius), good work is being done among the Creoles in the island of Praslin by the Rev. H. Pickwood, a coloured clergyman, a native of St. Kitts, West Indies. Praslin is the island that the great General Gordon tried to prove was the original Garden of Eden. Of the population (800) three-fourths belong to the Anglican Church. In the other islands of the group, as in Mauritius itself, the Roman Catholics have an enormous numerical preponderance. The Roman Catholic planters in many cases hinder Mission work on their estates; but in the face of many difficulties the work of the Church of England

* English, French, Tamil, and Telugu.

is progressing hopefully, the whole being under the general superintendence of Archdeacon French. Among the islands visited by Mr. Pickwood is Ile Curieuse, where he ministers to the lepers and paupers [85].

On the resignation of Bishop Walsh (1897) he was succeeded by the Rev. Ruthven Pym, consecrated in Westminster Abbey on St. Michael's Day, 1898 [36].

CHAPTER LVII.

MADAGASCAR.

MADAGASCAR lies about 800 miles off the east coast of Africa and 500 miles west of Mauritius. It is 975 miles in length and 250 in average breadth, and covers an area rather larger than France. The island was known to the Arabs probably 1,000 years ago, and also for a long period to Indian traders. The first Europeans to visit it were the Portuguese, in 1506, but their settlement did not last long. The French, after vainly endeavouring for more than two centuries to take possession, succeeded in doing so in 1804, formal annexation of the island taking place in 1896.

The Malagasy, as a whole, are considered to be of Asiatic (Malay) rather than African descent. They are divided into many tribes, the *principal* groups being (1) the Hovas—who occupy the tableland in the centre of the island; (2) the Sakalavas, on the west coast; and (3) the Betsimisarakas, on the east coast. The ancient religion was a mild form of idolatry (without temples or a priesthood) combined with ancestral worship and a belief in divinations, witchcraft, and sorcery. The Portuguese in the 16th and the French in the 17th century strove, but in vain, to plant Roman Catholic Missions on the east coast. The London Missionary Society entered the field in 1818, and began work at Antananarivo in 1820 by reducing the language to writing, and translating and printing the Scriptures and other books, and teaching. Eleven years passed before any converts were baptized; but the Mission was prospering when Christianity was forbidden by Queen Ranavalona in the eighth year of her reign—1835. During the next 25 years the native Christians were persecuted—many being put to death publicly. On the Queen's death (1861) religious liberty was restored. Hastening to resume work in 1862 the London Society's Missionaries found that they had been forestalled by the Roman Catholics, but that in spite of the persecutions their former converts had increased, and by 1867 there were in connection with the L.M.S. Mission 98 congregations, with 5,000 members and 21,000 professing Christians. The S.P.G. and C.M.S. began work in the island in 1864, the Norwegians (Lutherans) in 1866, and the Society of Friends (Quakers) in 1867; and in 1869 the national idols were destroyed by order of the Government.

In 1841 the Rev. A. DENNY, Chaplain in Mauritius, brought to the Society's notice the state of Madagascar "as offering a most extensive field for Missionary enterprise and zeal, and the prospect of a rich harvest to be gathered into the Church." Mr. Denny suggested that from the native Malagasy, who with their offspring then formed the bulk of the black population of Mauritius, Missionaries might be raised up to carry "the glad tidings of salvation to the land of their ancestors" [1]. As already stated, Christianity was not permitted in Madagascar at this period, but on the first opportunity the Society, moved by representations from the Bishops of Capetown and Mauritius, requested the latter (in 1862) to visit the Island at its expense, in order to determine on the spot where to establish "the first Mission of the Church." Before deciding on this course the Society had ascertained that the London Missionary Society would gladly see it taking part in the work of evangelising the Malagasy. The Society's request was anticipated by Bishop Ryan, who accompanied the British Embassy commissioned to attend the coronation of Radama II. [2].

The Bishop took with him an S.P.G. Malagasy catechist (SAR-RADE) employed in Mauritius; and at Tamatave, where he first landed on July 16, 1862, he received a "beautiful letter" from the native Christians addressed "To the Bishop of Mauritius, the beloved brother, on board the ship." Service was held by the Bishop at Tamatave on

Sunday, July 20, and frequently during the journey to the capital—in places where a year before “it would have been *death* to have attended them.” Among the presents sent by Queen Victoria was a Bible, which the Bishop presented to the King on August 11. The next day he gave the King a copy of the Church Services, and of a special prayer which he had used for him since landing in Madagascar, and “in the name of the Church of England” offered him “Missionaries and teachers for his people,” stating that as Mr. Ellis (of the London Missionary Society) was in Antananarivo and six (L.M.S.) Missionaries were to be stationed there, that 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.” The Christian people too were “very thankful for the prospect of help” from the Church [3]. On this the Society placed two Missionaries at the disposal of the Bishop for the commencement of a Mission in Madagascar, viz. Mr. W. HEY, of St. Augustine’s College, Canterbury, and Mr. J. HOLDING, a school-master [4].

Tamatave (on the east coast), the principal port of Madagascar, was chosen as the centre of their future work, and thither (after ordination to the diaconate in Mauritius) they proceeded, landing at Foule Point (30 miles north) on September 1, 1864. The Christians at Foule Point expressed joy at their arrival, and spent two hours with them in singing, praying, and reading.

On September 3 the Missionaries reached Tamatave, where they at once began work by establishing services in English, Malagasy, and French, opening a school, and visiting natives and Europeans. At the outset many of the natives, especially the Hovas, attended the services; but when first impressions had worn off the numbers decreased; the Hovas, acting under unfriendly influence, ceased to attend, “and thus” (wrote Mr. Hey) “with Romanists speaking ill of us on one side, and Hovas looking coldly on us on the other, we had to make our way.” Gathering together the servants of two Creoles the Missionaries formed the nucleus of a steadfast and growing congregation. Early in November the first baptisms took place—a woman (“Mary Celeste”) and two boys—and in the next month DAVID JOHN ANDRIANDO, a Malagash, who had for some time been a resident in Mauritius, was engaged as a catechist and set to labour chiefly among the Betsimisarakas, who up to the time of the arrival of the Society’s Missionaries had been “utterly neglected.” To his labours much of the subsequent success of the Mission was due. In December also Messrs. Hey and Holding made a tour along the coast to the north of Tamatave, visiting Ifontsy, Foule Point, Fenoarivo, and Mahambo, everywhere meeting with encouragement. The Christians found at those places were the result of the teachings of the agents of the London Missionary Society, whose work was now being carried on almost exclusively in the Antananarivo district. In September 1864 the Church Missionary Society occupied Vohimare, in the north of the island. Within the first twelve months notwithstanding the interruption caused by having to obtain Priest’s Orders in Mauritius—the S.P.G. Missionaries baptized 81 persons [5].

For the security and development of the work it soon became

evident to the Bishop of Mauritius and to the S.P.G. Missionaries that not only should the staff be increased but that the Church of England should have a representative at the capital—the seat of the ruling tribe [6]. Against this the L.M.S. protested, as being in its opinion a breach of an agreement between Bishop Ryan and Mr. Ellis in 1862, and as an intrusion tending to religious division and conflict [7]. But these objections were met in letters from Bishop Ryan to the S.P.G. (January 17 and May 30, 1866) showing that in 1862 the Anglican Church had been distinctly invited to the capital both by the King and nobles, that that province (Imerina) “is to the Hova very much what Jerusalem was to the Jew,” that nothing could be “so ungenerous, unfriendly, and unjust . . . as the permanent exclusion of the Church . . . for those who have been converted . . . by her devoted Missionaries,” who had “often been tauntingly asked, why have you not been to the capital?” that the use of the Prayer Book had been dropped by the Governor of Vohimare “because a Hovah from the capital came and spoke against it, inasmuch as it was not in use at Antananarivo”; finally, that whereas since the Bishop’s visit in 1862 the Church services had not been performed in Antananarivo, all its Missionaries (on the coast) had been opposed by the L.M.S. converts, and at Tamatave a former Missionary of the L.M.S. had taken public charge of a Hova congregation there [8].

The S.P.G. (July 20, 1866) felt now “perfectly at liberty to send a Missionary to Antananarivo” and entertained “the hope, where the field is so large, and the labourers so few, that no conflict or collision will take place between the Missionaries of the two Societies” [9]. During the next eighteen months Mr. Holding—who had been residing at Foule Point—and Mr. Hey were invalided to England; the latter died at sea on November 27, 1867; but the work was taken up in July 1867 and well sustained by a new arrival, the Rev. A. CHISWELL [10]. The results of the Missionaries’ labours at this time (1867) were to be seen in five churches or chapels at Tamatave, Hivondro, Foule Point, Mahambo, and Fenoarivo, with native congregations containing a total of 513 of whom the majority were baptized, and 72 communicants. An industrial school had also been established (at Tamatave) and portions of the Prayer Book had been translated and printed [11].

In 1868 Mr. Holding returned to Madagascar and visited the capital with a view to a Mission being established there. But before this project could be realised his health again failed, and he resigned in 1869. On the coast the Hovas still held aloof, but great progress had been made among the Betsimisaraka slaves, who, when they had received the truth, freely helped to communicate it to others. At Ambakoarivo a slave was recognised as the temporary teacher and head of the congregation, and in 1870 the churches at Ivondrona and Foule Point sent teachers to three other villages. The number of baptisms during the first six years of the Mission was 520, and in the case of one child its mother—the wife of the second Governor of Mahambo—walked fifty-two miles each way in order that it might be admitted into Christ’s fold [12].

In 1872 the churches at Tamatave and Ivondrona were destroyed by a hurricane, but the staff was strengthened by the arrival of the

Rev. G. PERCIVAL and the Rev. R. T. BATCHELOR. Early in the year Mr. Chiswell went to the capital for the sake of his health, taking with him seven school boys whom he was training as catechists. He found in the capital sixteen places of Christian worship, eight of them connected with the L.M.S. As a matter of duty he held a short service for his own people in his house every Sunday. A few members of the Tamatave congregation were allowed to join; but by degrees, without invitation, others entered or stood at the open doors, so that in February 169 persons were in attendance. On December 7 a wooden church, much of the material of which was given by the people, was opened. In following the custom of the country at the opening of the church, by offering the *hasina*, or a dollar, to the Queen "as a sign of friendship and as an acknowledgment that she is the Sovereign of the country," a new step was taken on this occasion in the direction of making the church more thoroughly recognised as God's house. Mr. Chiswell having explained that it was the practice of the Anglican Church to keep all worldly affairs outside the church doors, the Prime Minister readily consented to the custom, hitherto invariably adhered to, being changed so as to allow the *hasina* to be presented at the church door, or outside [13].

In each year of its existence the Anglican Mission in the island had felt more and more the need of a resident Bishop, but as yet it had not been favoured with even a single episcopal visit. The Malagasy themselves frequently asked, "When are you going to have a Bishop?" and in April 1873 the Prime Minister inquired of Mr. Chiswell as to the truth of a report that "Queen Victoria would not allow a Bishop to come to Madagascar." On the difficulty being explained he replied, "We have given you proof that the way is open to you. With us there is nothing but liberty. It is your affair whether you make use of that liberty or not" [14].

The cause of the delay did not lie with the English Church. When the Mission was contemplated in 1862 a Committee was formed (independent of the Society) with the object of sending it forth under an episcopal head. In 1869 the Society formally took the matter up, and set aside a stipend* for a Bishop [15]. The movement was successfully opposed by the London Missionary Society, through whose influence Lord Granville, as Foreign Secretary, refused in 1872 and 1873 to issue the Royal Licence for consecration (under the Jerusalem Bishopric Act, 5 Vict. Ch. vi.); whereupon, by the advice of its President (Archbishop Tait), the S.P.G. applied to the Scottish Church, with the result that the Rev. R. K. KESTELL-CORNISH was consecrated at Edinburgh on February 2, 1874, as Bishop for Madagascar. The principles which the Society sought to apply in this case were (as defined by it on June 30, 1871) "the same as those under which all the Missions of the Society ought to be conducted, viz. that the Church of our Lord and Saviour should be presented to the heathen, and opened to them in its integrity of doctrine and discipline, and that under no circumstance whatever of opposition from the heathen, or from bodies not belonging to the Church, should this integrity be compromised or invaded."

* Which has been continued to the present time.

For some time during the struggle for the Episcopate the C.M.S. also opposed the appointment of a resident Bishop, but subsequently it ceased its opposition, and a few months after his consecration decided to withdraw its Missionaries from the island [16].

On June 14 Bishop Cornish and a band of workers* left England. During the voyage to Mauritius the party made considerable progress in the Malagasy language, and took such an interest in the ship's crew that six of them were confirmed on the last Sunday spent on board, and one of them offered and was accepted as a catechist.

On October 2 the party landed at Tamatave, and were received with much enthusiasm by the native congregation. Hitherto there had been no provision for confirmation, but on October 14 eighty-six natives were confirmed, the majority being from Tamatave. The station of Andovoranto, which had been abandoned by the C.M.S., was at once occupied by Mr. Little, and on October 28 the capital was reached. The Rev. R. T. Batchelor, the Missionary left in charge there, led out his congregation to meet their Bishop, and the rejoicings on both sides were great. While the Bishop was at Andovoranto, two Malagasy arrived late at night. They had left Vohimaro some weeks before, having been sent by their fellow Christians with instructions "to find the Bishop wherever he might be" and to make known to him their desire to have a Missionary. Vohimaro was another station formerly occupied by the C.M.S., and the messengers had travelled on foot more than 500 miles to prefer their petition.

On November 23 the Queen welcomed the Bishop, and at the interview he presented *hasina* in token of homage, and two Bibles and Prayer Books from the Society—one to the Queen and one to the Prime Minister [17].

The presence of the Bishop at the capital did not lead to any unpleasant complications either with the Madagascar Government or people or with the agents of the various religious bodies at work there. From the Government the Church received a friendly recognition, and was thankfully accepted by not a few of the people; and both at Antananarivo and in other parts of the island it found and still finds work to do beyond its strength, without interfering with "other men's labours." The record of 1875 told of the death of Dr. Percival, and of the establishment of a hospital, a printing press, a girls' boarding school, and twelve country stations in connection with the central station, also of the foundation of a native Ministry by the ordination of ABEDNEGO on Trinity Sunday and David John on September 14, and the confirmation of a large number of persons. A Missionary was stationed at Sambava in the Vohimaro district in 1876. The adherents of the Church throughout the island could now be reckoned by thousands [18].

In 1878 a first edition of the Malagasy Prayer Book was published, and at Ambatoharanana the Rev. F. A. Gregory opened a training college (*see* p. 787) which has done much towards securing the permanence and development of the native Church. For lack of means the Society was, however, unable to accede to a request made by 1,700 Malagasy for a Mission in the south-east of the island [19].

* Rev. A. Chiswell, Rev. F. A. Gregory, Rev. H. W. Little, Mr. E. Crotty, Mr. J. Coles, and two lady workers. At Mauritius Miss Lawrence, who had for some years been working among the Malagasy in Port Louis, joined the party.

On the east coast the Missions have been generally undermanned, and only two new centres have been occupied by European Missionaries of the Society, viz.:—Mahonoro in 1884 [20], and Mananjara in 1889 [20a]. By the French attack on Madagascar in 1883-5 Missionary work was checked at every point. But, notwithstanding a period of disturbance which would most unfavourably affect the growth of religion in any country, the Mission work of the Church grew "very considerably," 12 new centres having been formed in Imerina in 1884. The Christians began also to take a pride in their churches—in desiring that they should be decent and comely buildings—and in the direction of self-support a Society—called by the natives a "Church Wife"—was established in Imerina, the object of which is to provide endowments for the native Church [21]. When the French attack began (1883) Bishop Cornish was elected permanent chairman of a Committee of Safety by the Foreign residents, and was enabled to use his influence with the Malagasy authorities to prevent the Jesuit Missionaries being murdered. The blockade at Tamatave practically dispersed the flock of the Rev. J. COLES there, but throughout the troubles he remained at his post, maintaining the daily services in his church as in the times of profound peace. At Harte Point the French soldiers took the roof of the church in order to make shelters near the fort, but on learning from Mr. Coles that the property belonged to the Society their Captain apologised and repaired the damage [22].

On August 10, 1889, the Cathedral of St. Lawrence, Antananarivo, was consecrated. The building is (the Bishop says) "stately and beautiful . . . and impresses those who worship in it with the reverence which is sadly wanting in the Malagasy character, owing to their having been trained for the most part under a system which attaches no reverence to a house of prayer" [23]. In the same year work was begun by the Rev. A. SMITH at Mananjara, a district embracing an area of 4,500 square miles [24]. On the west coast the Rev. E. O. McMAHON in 1888 prepared the way for a Mission among the Betsiriry by visiting them in their country—a feat which no white man had ever before accomplished. He did this "at the imminent risk of his life," and on their return from the second journey "several of his men were waylaid" "and were either killed or taken as slaves." The Sakalava race is divided into several tribes, each having its king and different chiefs, and they are frequently at war with each other. Some of these tribes have acknowledged the supremacy of the Hova Government. The strongest of the tribes is the Betsiriry, whose king, Toera, is an independent prince, calling himself the "brother of Ranavolo," Queen of Madagascar, not her subject [25].

In a spirit of self-sacrifice worthy of any age Mr. McMAHON and the Rev. G. H. SMITH undertook in 1891 the perilous task of attempting to establish a Mission among these people. They were well received by the king Toera, in whose chief town—Androngono—they spent seventeen days, and although they were obliged to leave him on account of political troubles, there was reason to believe that they would be allowed to settle in the country [26].* In Sept. 1892, however, it was deemed advisable to abandon the attempt for the present. The main cause of the failure was the opposition of the European and Arab traders [26a].

* One night Mr. McMahon overheard a leading man of the Betsiriry (who thought he was alone) saying, "God of the Christians, have mercy on me, an ignorant man" [M.F. 1898, p. 475].

The east coast also is engaging the special attention of the Society. The Rev. A. Smith in December 1890 drew attention to the fact that while the Antananarivo district was occupied by 47 Missionaries,* there were on the 975 miles of east coast only 16, of whom 7 were at Tamatave. That the former is comparatively a healthy and the latter a fever-stricken field is not a sufficient cause for such neglect, and the Society's efforts are being directed to strengthen and extend its coast Missions [27].

1892-1900.

The native endowment fund system, which in Imerina had been making satisfactory progress, was in 1892 extended to the coast. There were now sixteen native clergy in the diocese (one a priest), and increasing care had been exercised in the choice of candidates, the standard also being raised, so as to check the tide which had begun to flow rather too rapidly, perhaps under the attraction of the increased salary given to a deacon [28].

The years 1892-3 witnessed the opening of a Mission to the Indian coolies at Tamatave, and of a hospital at Mahonoro. In December, 1894, began the eventful period of French occupancy. During the siege the missionaries were enabled to remain at their posts, but after it was over and the country was supposed to be conquered, they were subjected to great peril, in which they showed high courage. The people who had suffered from the tyranny of the dominant Hovas, seeing that the French had conquered them, seized the opportunity to retaliate, hoping for easy victories. In Imerina, where the movement was anti-Christian as well as anti-Hova, Europeans were also objects of hatred, and Mr. Johnson (of the "Friends' Mission") and his family were murdered, while others,† including the Rev. E. O. MacMahon, the steadfastness of whose flock was remarkable, had a marvellous escape [p. 380e].

On the east coast the feeling was anti-Hova rather than anti-Christian, and though one catechist was murdered [see p. 380j], some of the churches were spared. The excesses committed showed, however, how superficial the Christianity of the coast tribes was, and that even cannibalism still existed [p. 380h] [29].

In the Society's Missions the many churches and schools which were destroyed or damaged in the rebellion were rapidly restored by the native Church, assisted by a grant of £4,600 from the Society's Marriott Bequest; but the coast Missions had suffered a shock, the effects of which were likely to be felt for some time [30].

In November 1895, Bishop Kestell-Cornish arrived in England, but left again in January 1896, for his post of duty and of danger. Having set things in order, he resigned the Bishopric at Michaelmas in that year. He had given nearly twenty-three years of service as Bishop in Madagascar, and he left ten thousand Church members, a

* 12 London Missionary Society, 4 S.P.G., 11 Quaker, 6 Norwegian, 14 Roman Catholic.

† The Lutheran station of Tsirabé, which had a small French guard, was besieged for three days. Ammunition and food being then exhausted, the French sergeant took up his colours with a song, and was about to go out with them and die, when he saw succour approaching. The rescuers arrived just as the Mission house was about to be blown up and fired, and the rioters were shouting, "Where is now your Saviour? Where is now your Christ?"

beautiful Cathedral, many other churches, 102 schools, a training College, eighteen native clergy, and a network of organization ready for his successor. The office was offered to the Rev. F. A. Gregory, who went out with the Bishop in 1874, and whose work at the College, of which he himself was the founder and head, had been the strongest feature in the Mission. Mr. Gregory declined the offer, and urged strongly that the second Bishop should be one who had had no previous connection with the Mission. To this opinion all the English missionaries gave their approval. The prolonged delay in filling the appointment was so injurious to the work that in November 1899 the missionaries expressed their unanimous feeling that, unless a Bishop were sent from England in the course of a few months, "*the Church of England Mission to Madagascar had better be abandoned*" [31].

Soon after this the Rev. G. L. King, Vicar of St. Mary's, Tyne Docks, accepted the call of the Archbishop of Canterbury to the Bishopric, and his consecration took place in St. Paul's Cathedral on St. Peter's Day, 1899. The Bishop took with him a clergyman and a layman, who formed the beginning of a small brotherhood [32].

Some persons had apprehended that the Anglican Missions in Madagascar would, on the French annexation of the island, be abandoned, and perhaps suppressed. But there was no such thought in the mind of any responsible person. Archbishop Benson saw, in the changed conditions, only a reason for strengthening the Mission, and the Society could not contemplate the handing over of thousands of converts, with their clergy, to the Church of Rome, and subjecting them to the sacrilege of re-baptism, and the clergy to re-ordination.* Scarcely any of the converts (it was reported in 1896) had made shipwreck of their faith, though some through fear had yielded to the persuasions and bribes of the Jesuits. But in the conduct of the French authorities (except in the early days) there had been on the whole little to suggest hostility. Local governors and petty officials from time to time hindered a particular school, or ordered a congregation away from its home to render service in other parts of the island. The Jesuits, too, were guilty of many acts of aggression on the other Missions. Still a representation to higher authorities generally ensured redress. The properties of the Church in various parts were secured by a sounder and firmer title than could have been obtained during the supremacy of the Hovas. The teaching of the French language in the schools was made obligatory, and the minute enforcement of French tariffs is irritating, but these are things which have to be endured [33].

How the French occupation has completely altered the state of the country, both from the ecclesiastical and the political points of view, may be gathered from the following summary of a report by the Rev. F. A. Gregory, † written in 1900, on the eve of his resignation after more than twenty-five years' work in Madagascar:—

* The frightful increase of immorality which has resulted from the French occupation [see pp. 380*h* and 380*j*], and the complacency with which it is regarded by the Roman Catholic Church, makes the need of an English Mission still greater.

† See also Mr. Gregory's forecast in his Report of June 30, 1897, wherein he also advocated the separation of Imerina from the Coast Missions, and the formation of it into six divisions under a separate Bishop.

The abolition of the native Government "was regretted by few even of the Malagasy," and, although the French did not realise it, their arrival in the island as masters "was welcomed by most of the Europeans." Hence, "more than everything that was gained by a somewhat brutal treatment of missionaries and a high-handed acquisition of Mission property" might have been attained by a conciliatory line of conduct and a disposition to utilise every civilizing agency available. In the early days of the occupation there were ample materials for political trouble had the English Government been disposed to seek cause for quarrel. (In commenting on this subject, and with special reference to recent events in China, Mr. Gregory advises that missionaries, on seeking work abroad, should be asked to sign an agreement engaging themselves not to appeal to their Government under any circumstance. Indemnity, compensation, punitive expeditions, would then be altogether outside the Mission point of view, and as soldiers take their lives in their hands when going into battle, so missionaries would accept whatever might befall them on volunteering for foreign service.)

Under Hova rule the Government body was in favour of recognition of Christianity after the Independent form of worship; under French rule, toleration is accorded to all without a suggestion that a person is either better or worse for being a Christian. The change resulted in a notable falling-off in the number of professed Christians. Mr. Gregory regards this as a gain, considering the weakness of the Malagasy and their tendency to follow sensibly any wish, or even the appearance of a wish, expressed by their superiors. When the profession of Roman Catholicism was considered to be a proof of willingness to accept the new order of things, a large number of professing Christians joined the Jesuits. But the efforts of the Jesuits were, in this instance, so clumsily directed that they did their cause harm. Disgraceful scenes took place; churches and chapels, which did not belong to them, were claimed by the Jesuits, and at one time the country was within an ace of an outbreak, not against the Government, but similar to that in Uganda a few years ago. Fortunately, the danger was averted; the Jesuits were forbidden to "take over" churches, and in course of time those which they had "purloined" were restored to their rightful owners. Notwithstanding this check, the French occupation has been a gain to the Roman Catholic Mission. To the London Missionary Society it proved such a danger that the L.M.S. secured the co-operation of their co-religionists in France and placed their schools in Imerina under the direction of a French Protestant Mission sent out for the purpose; their College and normal schools being, as a second step towards conciliation, sold to the Government. Later on, as the whole burden proved too great for the French Protestants, the L.M.S. were enabled to resume a portion of their work. With the exception of the compulsory cession of some property of the value of £1,000, the Anglican Mission had no grievance against the new administration, and its missionaries, personally, have been kindly treated. Indeed, its position is, in some respects, improved, and Mr. Gregory sees no reason why it should not pursue its task of evangelizing and of extending its religious influence. Unhappily, "all the missions in Madagascar, with their varied efforts, are producing but small effect upon the life of the people. . . . The work of the missionary now is more with individuals than with masses." . . . "In the direction of conduct the Christian Malagasy are mostly heathen," and for a long while efforts will have to be directed towards inculcating greater respect for the moral law. From this point of view the Anglican Mission is favourably circumstanced, being better able to look after its people than Missions with a large following.

Upon the educational side, the changes under French rule have been little less than a revolution. In some respects, a deterioration has taken place, owing to the inordinate time absorbed in teaching French, a subject compulsory in all schools [34].

The rising of the coast tribes against the Hovas there having rendered re-employment of Hova teachers among them impossible, it became necessary to establish a training school for teachers on the coast [see p. 380*k*] [35].

Bishop King arrived at Tamatave on August 7, 1899. In October

he held a conference of the missionaries at Antananarivo, when (among other business) steps were taken with a view to (1) increasing the number of native priests, (2) and the efficiency of the native agents, lay and clerical; (3) opening a boarding-house at Antananarivo for others than Hova boys; (4) throwing the maintenance of the church fabrics entirely on the congregations and otherwise developing self-support*; (5) re-organising and strengthening the coast Missions. In 1900 the Bishop ordained five native priests and six native deacons [36].

In his first impressions of Madagascar, the Bishop described the three main types of Missionary work—pastoral, educational, and directly evangelistic—citing Antananarivo as a typical instance of the first, and the Theological College [see p. 380d] as a specimen of the second. Regarding the third, he showed that each central Church, under an English missionary, has attached to it a group of daughter churches and schools, varying from ten to thirty-six in number, and at distances from half an hour to a three days' journey [37].

The chief centres of the Society's work in Madagascar in 1900 were: Antananarivo, Ambatoharanana, and Ramainandro (all in the district of Imerina in the interior); and Tamatave, Andovoranto, Mahonoro, Mananjara, and Vatomandry on the east coast. A special notice of each for the period of 1892-1900 now follows.

ANTANANARIVO (THE CAPITAL).

The Cathedral and the churches of Antananarivo are mainly a pastoral charge, but with a strong evangelistic element. Some natives attend the services who are not yet baptized; many more who are in touch with the Mission have not risen to their high calling in Christ. Still the pastoral side of Missionary work necessarily predominates. There is the daily service of *matins* and *evensong*, the regular and frequent celebration of Holy Communion; there are confirmation classes, communicant classes, religious teaching in the schools; choir practices (the choir with bare feet showing beneath the cassock); district visitors' meetings, and all that belongs to a well-worked parish. Sunday work is over by 4.30 P.M., evening work being out of the question. The congregation presents a mass of white "lambas," draped gracefully over the shoulder, and the women wear a sort of white confirmation veil, instead of hats, bonnets, &c.

Up to the time of his resignation the work at Antananarivo was the special care of the first Bishop and his son, the Rev. G. K. Kestell-Cornish, the latter continuing it until his transfer to Mahonoro in 1900. During the most critical period of the French invasion† the Cathedral services were not suspended for even twenty-four hours.

* The present rule is that one-fifth of the stipend of native workers be paid from local sources. The Malagasy are now much impoverished and are taxed heavily both in money and forced labour.

† Probably in the history of the world's wars few towns have been taken with such wonderful order and quiet as Antananarivo was. There was no looting, no slaughter, no disorder of any sort. The dreaded French black troops were kept under the strictest discipline. General Duchesne asked Mr. Cornish to make this known in England, and Mr. Cornish testified to the General's clemency as commander-in-chief of the expedition, and to the excellent order which he maintained. It is said that the French expedition

When the native rising began in 1895 Mr. and Mrs. Kestell-Cornish were at Tsinjoarivo, without a thought of danger; but on their return they were greeted almost as if they had risen from the dead, as it had been reported that they had been shot in a church [39].

The High School at Antananarivo has maintained its reputation. In 1900 some Betsimisaraka boys were received for training as teachers for Beforona and the coast* [40].

In 1899 a small brotherhood was formed by Bishop King (consisting of the Rev. H. H. Blair, M.A., and Mr. A. N. Webster, who was ordained in 1900). The intention was that the members should live together in the Bishop's house for a certain time, and then scatter to work wherever most needed for a time, keeping up close touch with Antananarivo and returning there to work. No stipend was offered, but the members were to share in the Bishop's income and a special grant, both of which are provided by the Society [41].

AMBATOHARANANA.

The object of the College founded here by the Rev. F. A. Gregory in 1878 is to turn out a regular supply of well-taught religious men, who will make village schoolmasters and catechists, and some of whom may in due course become deacons and priests of the Church. In reviewing the work in 1893, Mr. Gregory stated that the value of the native clergy and lay agents trained at the College varied much. Some were fit to take rank by the side of many an English clergyman, and would persevere in their calling even if their salary were only such as to enable them to keep body and soul together. Others were not so worthy; they performed their work in somewhat perfunctory manner, and regarded it from a worldly point of view. Of the sixteen who had been admitted to the diaconate, only one had been advanced to the priesthood.† As yet the natives had not sufficient backbone to stand by themselves. More or less they must be classed among the invertebratæ, and it would be a work both of time and labour to develop or to harden to its proper consistency their moral spines. This want of character was due to the institutions of the country, and to the fact that advancement does not depend upon intelligence, energy, or competence, but upon craft, favour, or the "almighty dollar." In one year ten students were expelled for lying and slander, but two on repentance were readmitted. On the whole, however, there was no cause for discouragement in the way in which the native Mission agents were bearing themselves. Failures there had been, but the blame for this was due more to the English missionaries than to the native

lost 6,000 men from sickness in their advance, and when they came in sight of the capital there was but a feeble remnant, whose ammunition was all but exhausted, for the final assault, and who might have been annihilated by the resolute resistance of a few thousand men; but the resolution was wanting because the heart was sick, and so after a few hours' cannonade the Malagasy flag was hauled down, and the French occupation of the city was completed [38].

* Beforona is a very unhealthy forest station, midway between the capital and the coast, with six subordinate stations. A Betsimisaraka deacon is stationed there and the work is progressing [40].

† The latest returns show that of 151 students admitted since 1878 sixty-four are now in the employ of the Church Missions, including three Priests and eleven Deacons.

agents themselves. Connected with the College is a school which has had a large influence on the well-being of the place and the advancement of the work, both at the centre and in the country districts. From the first the school has been under the charge of Mrs. Gregory, who has worked as hard as any trained schoolmistress would have done. This devoted lady was severely wounded by robbers during an attack made on the Sanatorium in January 1892, and has never fully recovered the use of her right hand.

In connection with the College Mr. Gregory (1878-1900) has established thirty-four daughter Churches in the surrounding country. The supervision of these Churches involves much labour, but of the agencies for promoting their progress none has been so valuable as the monthly meetings of catechists at the central station [42].

In the native insurrection of 1896 some 200 churches and chapels (about 13 S.P.G.) in the neighbourhood were burnt or otherwise destroyed, and until the arrival of a guard of French troops the College was in an isolated and dangerous position. Mission work was suspended for a time, the whole country being in a fearful state [43].

By the resignation of Mr. Gregory in 1900 the diocese lost the services of one who (in the words of Bishop King) had been "the main pillar of the work in Imerina."

"The College at Ambatoharanana" (with its schools and other buildings) "forms a Christian settlement of first importance to our work, which any man may be proud to have created, or any Diocese be proud to possess. All this is no mean achievement even for twenty-six years' work. Added to this we owe much of our present tranquillity to the hold which he had gained upon the higher officials of the French Colonial administration."

In recognition of his services to the native population, and to the French troops, the Cross of the Legion of Honour was conferred on Mr. Gregory by the French Government in 1900. From the Society he received the equally rare distinction of being elected a Vice-President. The Rev. J. F. Radley succeeded Mr. Gregory as Principal of the College [43a].

RAMAINANDRO.

Ramainandro is situated in the Isaha district fifty-five miles west of Antananarivo. The place took its name from the local idol, and as a result of a Mission begun there about 1880 five thousand persons were attending the churches in the district in 1894, and the descendants of the idol keepers were the most earnest of the Christians. They had lost none of their prestige, but now used it for promoting Christianity instead of idolatry. The earnestness of the Christians was shown by liberal offerings (including the building of churches), and a desire—as yet rare in Madagascar—to evangelise their neighbours [44].

In the Malagasy revolt which followed the French invasion the full force of the outbreak, so far as the Society was concerned, fell on Ramainandro. In November 1895, after wrecking the "Friends' Mission" station at Arivonimamo, and killing and mutilating Mr. and Mrs. Johnson and child, the rebels attacked and destroyed the Ramainandro Mission buildings. The Rev. E. O. MacMahon, his wife and children fled, but "why they were not all murdered passes human knowledge," for they were overtaken and surrounded by a

howling mob. At Vakinankaratra the Norwegian missionaries, themselves in peril, received the refugees, and after (in all) five weeks of wandering they reached Antananarivo. The attack on Mission stations was not the primary object of the rebels, but finding their chance of success against the French troops hopeless, they turned against the first Europeans they could reach. Their rising, too, was the last gasp of heathenism struggling for the ascendancy, and it showed that the Malagasy were "mostly still heathen, and Christianity only in its infancy" there. It is, however, remarkable that not one of the numerous Churchpeople had anything to do with the rising in the first place, though a few followed out of fear, being unable to get away; while many of the communicants suffered severe persecution from the rebel leaders and the fanatics because they would not attend the idol worship or join in the sacrificing.

Radaniela, the Governor of Isaha, a Church catechist, who assisted the MacMahons to escape, was hunted like a fox for three days because he would not join the rebels. Two other men left their own things and families and aided the refugees—carrying the young children, and helping Mrs. MacMahon when she was tired—at the risk of their lives, as the rebels gave out that they would kill any natives found with the missionaries.

In all, twenty-two of the Mission churches were destroyed, including the central church ("All Saints"), which had been erected as a memorial to Bishop Kestell-Cornish's wife, who was the first Christian lady to visit Ramainandro. On Mr. MacMahon's return to the Mission in 1896 he was welcomed. The natives had already restored the Church services. All, including some of the former rebels, were sorry for the damage done to church property, and every congregation sent word that they were making preparation for rebuilding their churches.

In this they were assisted by the Society, but everywhere the people did a considerable share of the work, and the new buildings were superior to the old ones [45].

In 1897 two French Protestant missionaries, while on the way to Betsileo, were murdered by some rebels at Ambatondradana, about four hours to the south of Ramainandro. Mr. MacMahon recovered the bodies, which he buried at Ramainandro [46].

After the troubles which the Christians had suffered it was expected that some time would elapse before many would be found ready to embrace Christianity, especially as there was no advantage to be gained—as was considered to be the case under the old order of things—by professing to be a Christian. But within a year a number of adults—mostly old people, many whose conversion had been de-spai-red of—came forward and sought baptism. Among a large number of persons admitted to Communion before confirmation (during the vacancy of the bishopric) were fifty of the former destroyers of the churches. They had been possessed of an idea that our Lord was worshipped by Christians as an ancestor, and they did not want an ancestor of foreigners to be preferred to their own. Now they had been brought to know the Truth* [47]. Of the last year (1900) there

* Referring in 1898 to the effect of the French occupation of the country, Mr. MacMahon said that while at first the French thought that missionaries must be

is one disappointment to record: a valued native deacon named Denny returned to the Roman Catholics, whom he left as a boy. In other respects the Mission continues to make solid progress and to give the other Missions "a strong lead in the matter of increasing self-support" [47a].

TAMATAVE.

In 1892 a Mission was organised for the coolies from India, who of late years had been gathering at Tamatave in increasing numbers. The presence of Christians among them asking for the ministrations of the Church in their own tongue led to the offer of a Tamil student of the Society's College in Madras, Mr. M. Israel, for this work—another instance of the growth of the Missionary spirit in the native Church of South India. Mr. Israel entered on his duties in 1892, and was ordained at Tamatave on September 25 of that year. Unfortunately the majority of the East Indians did not know Tamil, and his work among them was limited, but he rendered able help both in the Malagasy and the English departments until 1895, when, owing to the war, he returned to India [48].

Among the Malagasy confirmed in 1892 were the father and mother of the first convert of the Society's Missions. In the next year many of the churches were damaged by a cyclone, and two of the staff were carried off by fever—the Rev. A. M. Hewlett,* of Tamatave, and the Rev. L. James,* who had been stationed at Fenoarivo, which after his death was again superintended from Tamatave.

The year 1894 brought the French again—this time to stay—but all through the trying period of occupancy and settlement, and the insurrection of the coast tribes, the Rev. J. Coles (as in 1883) remained at his post and patiently and bravely did what he could, both at Tamatave and up and down the coast. On December 7, 1894, a number of his congregation at Tamatave visited him to say good-bye. All had joined in the Holy Communion for the last time, and were now starting for the forest villages where they hoped to be safe. Mr. Coles did what he could to comfort them. Five days later, while morning service was being held, the French occupation took place, the town being in the hands of the French before the people knew it. Mr. Coles was treated with courtesy and kindness, the church was respected, and only the Mission-school and two dwelling-houses were taken for the use of the gendarmes, among whom were several old friends of his [50].

The coast tribes, having seen the Hova beaten by the French, now took the opportunity of paying off old scores against their former

political agents, they now own that this was not the case with the missionaries of the Church of England, and that the latter are not biased against the French. The French authorities now praised the S.P.G. schools as the best (French, of course, being taught therein). Courtesies of many kinds passed between the officers and the missionaries; several of the former attended the services, while the General gave to Mr. MacMahon's medical work official sanction by a formal permission to practise [47].

* Fenoarivo is very unhealthy, and Mr. James was a vegetarian; during his illness no one was near him, till just before his death, but a drunken servant, whom he had been trying to reclaim. Mr. Hewlett's illness was induced by overwork. His work, which was most regular and of the best kind, and his influence had produced a great effect, notably among the young men of the mercantile community in Tamatave, and a memorial erected in Tamatave Church by the inhabitants, "of all religions and nations," and a church built at Ifontsy testified to the general esteem in which he was held [49].

oppressors, and began robbing and burning the villages. Numbers were murdered, including members of Mr. Coles' flock, and for some time, day by day, dead bodies were seen floating down the river. At Ifontsy the teacher had to flee for his life, but though his house was wrecked, the "Fahavolo" did not ruin the church, because, as they said, "the Bishop's church is for the Betsimisaraka and not for the Hova." In another village a Betsimisaraka teacher narrowly escaped being killed because he had so got into the habit of speaking Hova that he found it difficult to speak his own dialect. He was watched, seven men sleeping in his house, but was let off with a fine. At a third place (near Ifontsy) a rich Hova, after being bound and robbed, was burnt alive in a church. Many churches were destroyed and the coast work received a serious check. While these troubles were going on there was a man in the Hova camp in the north who, every morning at four o'clock, when the drum sounded, would go outside and publicly pray for his enemies, and at evening would hold public prayers. He was jeered at and taunted, but continued his work, and made himself respected by all who knew him. Many years previously he had been baptized in the C.M.S. Mission at Vohimaro, and he had continued faithful ever since [51].

The French occupancy led to an appalling increase of immorality, and the Anglican Mission has had to contend with opposition, not only from the Roman Church, but also (in 1898) from the French Protestants, to whom the London Missionary Society transferred their Missions [52].

As nearly all the S.P.G. stations around Tamatave had been dropped, though through no fault of Mr. Coles, it was decided by the Diocesan Missionary Conference in 1899, to transfer Mr. Coles to Andovoranto in 1900 and to place a native deacon at Tamatave, which Mission is still under the charge of Mr. Coles [53].

ANDOVORANTO.

Andovoranto is the old capital of the Betsimisaraka tribe. It stands at the mouth of a fine river, and is likely to become the port for Antananarivo. The river, which is the highway into the interior for several miles, can be entered by small ships.

The work in this large district, including Mission stations on each side of the river, suffered from the withdrawal of the English missionary in 1892, and from the rebellion in 1896, when the "Fahovolo" destroyed Mission property and tied up one of the native lay agents (Henry) preparatory to killing him. At the request of the villagers the Fahovolo spared his life "for all he had, 1s. 4½d.," but they destroyed his church and house. Some of the Church members were killed, "and, horrible to say, the enemy cut out their livers and ate them." This was done throughout the district, "another proof that these tribes are of kin to the South Sea Islanders." For a time the work was at a standstill, but the native clergyman-in-charge persevered, and in 1900 the Rev. J. Coles was transferred from Tamatave, from which place, some sixty miles distant, the European supervision of Andovoranto had (1892-1899) been supplied.

The people on the coast differ from those of the interior, being more ignorant and superstitious, and, from having been slaves so long,

slavish in their ideas. They thought, because the French had conquered the country, that it would please them if they joined the Roman Catholic religion, which they cannot separate from the Government. In several of the villages Mr. Coles was met by the answer, "We belong to the Roman Catholics now, because the French are our masters."

The Society possesses a splendid piece of land in Andovoranto. The dwelling-house was taken by the French in 1893 and turned into a hospital for the sick on the road to the capital, but they have paid rent for its use [54].

MAHONORO.

After the failure of his attempt, in 1891-2, to establish a Mission among the Betsiriry on the west coast of Madagascar, the Rev. G. H. Smith returned to Mahonoro. He had commenced work there in 1884 with the assistance of John Shirley, a Betsimisaraka, who had been redeemed from slavery by Bishop Kestell-Cornish and friends for \$150, and educated at the Diocesan College (St. Paul's). Mr. Shirley, who was ordained deacon in 1888 and priest in 1895, proved a valuable helper in the Mission, having considerable influence over young men [55].

The district of Mahonoro, which is in the Vorimo country, was formerly a well-known market for slave-dealers, and one result of the Mission was to close the market.*

There were now (1893) churches in twenty-four villages, and it was among these outlying stations that the principal work of the Mission lay. In the town of Mahonoro the population was a shifting one, and evil European example and other influences rendered work difficult. Many of the country congregations, with a little assistance from the Mission, were zealous in rebuilding their churches destroyed by the cyclone in 1893, and in each case the new building was in stability and comeliness a distinct advance upon their previous efforts in church building. At one station, where the church had been destroyed, a number of children were baptized in a stream. Gathered on a small flat island between two branches of the stream, while the adults looked on from the rising ground above, the little ones stepped down into the stream one by one and were baptized as they stood in the water. It was a striking scene, and made a great impression in the place.

At Anosiariovo—a station under an excellent Betsimisaraka catechist named Abel—a similar ceremony moved the chief of the place, who had been hesitating, to plead for immediate baptism. "I am an old man," he said, "and not strong; I may not live till the *vazaha* comes again; don't refuse me. I went home last night and threw all my charms into the fire, and I have bathed this morning." He was accepted.

In some parts of the district Mr. Smith was (1893) the first white man that had been seen, and appeals were received for teachers for

* A striking instance of this occurred in 1893. A pupil of one of the Norwegian schools in Betsileo, who had been captured by the men-stealers, was being conveyed through the Mahonoro district when his attention was attracted by a funeral, and to his joy he found himself in a Christian village, or, as he expressed it, where there was "the Bishop's worship." He soon made his case known, and his captors fled.

seven new centres. The progress of the work was further exemplified two years later by the confirmation of over fifty candidates, nearly all of whom were children of heathen parents who had hindered them with very real persecution, while the girls had been "urged by their own mothers to degrade themselves. All these were firm under persecution, and resisted the temptation to immorality." Among the heathen Betsimisaraka tribes there could not be said to be any morality. Invaluable work had been done by a Girls' Boarding School, under Miss Lawrence, especially in training girls fit to become wives of the Mission teachers. Though the wages of the people were only fourpence a day, they had built up part of an endowment for the Mission and provided a portion of the stipends of the teachers [56].

During the French invasion of 1894-5 the Vorimo and Betsimisaraka rose against the Hova Government, who retaliated with horrible cruelty; pregnant women being "tortured with red-hot knives," and other persons being killed by "having ears, nostrils, and mouths filled with venomous insects." The rising at Mahonoro, which was not so much anti-Christian as a retaliation on the Hova for the oppression and injustice of years, was actively fomented and guided by French agents. The catechists were driven from their out-stations to seek refuge in Mahonoro itself, and one, named Abel, though a pure Betsimisaraka, was murdered at Ambodivato because he spoke Hova.* Through the interposition of the Rev. F. J. Fuller, who had succeeded Mr. Smith (in 1896), many lives were saved; indeed, but for his and Mrs. Fuller's bravery, the whole of the people who had taken refuge in the Mission Compound would have been killed.†

At Christmas it seemed as if this branch of the Mission had ceased to exist, but in spite of fever Mr. and Mrs. Fuller remained at their post and revived the work. Within about a year some twenty stations had been reoccupied, but the sudden manumission of slaves, which in Imerina had a most beneficial effect, resulted in denuding the already crippled schools of Mahonoro. A year later the work in the country districts had again become hopeful, while in the town the Jesuits had established a school, and by their usual methods succeeded in drawing off many of Mr. Fuller's scholars [57].

In 1898 Mr. Fuller urged a large increase in the European staff, and a separate Bishop for the coast district, otherwise the Society was likely to be crowded out. Not only had the Roman Catholics and the Independents sent their agents to Mahonoro, but the heads of the Mohammedan mosque in Liverpool had been urged to send missionaries among the Antaimoro [see p. 380].

Regarding the evil effects of the French occupation on Missions, Mr. Fuller said that morality "is likely to cease altogether." "As to religion," said a young French administrator, "that is nothing to me.

* The exact date of Abel's death is unknown. His remains were recovered and given Christian burial at Mahonoro, and his wife and children were rescued by Mr. Fuller.

† Throughout December 1895 Mr. Fuller had to be on the alert night and day guarding the refugees, the Hovas, soldiers included, showing the most abject cowardice. The suspense was horrible, and the plight of the people pitiful. A famine was imminent, when, as if by a special providence, a schooner laden with rice, on the way to Tamatave, put in at Mahonoro through stress of weather, and the cargo was disposed of.

I don't care a scrap whether the Gasy worship God or devil. Perhaps it would be as well for them to believe in a devil."* Another and much more highly placed official dismissed the native question in a word, "Beasts" [58].

Medical Department.—The need of a hospital was emphasized during a visit of Bishop Kestell-Cornish in 1892. A man while fishing had been seized by a crocodile. With his right arm he clung to a tree, but his left arm was "pulled clean out of its socket." He was brought to Miss Lawrence without much hope that his life would be saved, but by her skill, under God's Providence, he recovered. In March 1893 a hospital was opened, and singular to say the first in-patient was a man whose legs had been seized by a crocodile, and had to be amputated. Happily the operation was successful, otherwise the people would have been prejudiced against the hospital. The lives of many natives were saved during an epidemic of influenza in 1894. In November 1897 the German barque *Elise* stranded opposite the Mission-house, and her crew of fourteen, comprising five European nationalities, were all attacked by malaria, and all were received at the hospital and nursed back to life by Mr. and Mrs. Fuller. For this "most unusual succour" the captain sent a letter of thanks to the Society. By 1898 the whole community in the district were looking to the hospital for aid and advice. The chief authorities in the island had expressed their gratitude for services rendered to French officers. At least eight nationalities were represented among the patients—Malagasy (who formed the majority), French, English, German, Creoles, Chinese, East Indians, and Arabs [59].

Under the Rev. G. K. Kestell-Cornish, who succeeded to the charge of Mahonoro in 1900, the Mission work is being revived and steps are being taken for the erection of a Central Training School for teachers on the coast, the site finally chosen being at Ambinandrona, which is sufficiently removed from "the shocking drunkenness and vice which now mark all" the "coast towns" [59a].

MANANJARA.

A resident English missionary was placed here in 1892. The opposition of the Governor of Mahela having caused the withdrawal of the teacher from that station, it seemed advisable to pay the Governor a visit and "admonish him." This Bishop Kestell-Cornish did in 1893, with satisfactory results. During the insurrection of the Vorimbo tribe (in 1896), which was directed against the Hovas, the intervention of the Rev. Alfred Smith saved many lives. In the idea of the ignorant population of the district the Gospel was "an engine of Hova rule." An L.M.S. missionary wrote to Mr. Smith that all work in his Mission had nearly come to an end, and the school children in many places had "*torn up their Testaments and smashed their slates in the joy of being freed from this form of Government service.*" When the L.M.S. chapel at Mananjara was taken for housing French soldiers, the L.M.S. intimated to Mr. Smith that they did not propose to

* Contrast this with the good example of English administrators generally in all parts of the world in encouraging and promoting the efforts of the missionaries among native races. [See the references under "Native Races" in the index.]

resume work in the district, and would do their best to transfer these people (Hova) to his Mission. The ordinary ancestral worship of the people all along the coast at that time (1896) had not "the slightest reverence, solemnity, or earnestness in it," but it offered "an excellent occasion for getting drunk." One tribe, however, was discovered in that year whose morality was of a far higher type than that of the Hova, or of the Betsimisaraka, viz. the Antainoro, among whom it was an absolute rule that "no woman shall drink any intoxicating drink." In the "winnowing process" consequent on the French occupation, most of what the missionaries hoped had been grain "turned out to be but chaff." The people had "never valued in their hearts either Christianity or education: it had never become part of their lives" [60]. Though the present fruit of the Mission is small the possibilities of work there are enormous; except in the town itself, the Anglican Mission is without competitors [60a].

VATOMANDRY.

A "really admirable work" is being done here by a native priest—the Rev. I. Andrianjakoto, who has "the best adult congregation on the coast." The school, which had been unjustly closed some years ago by an Anglophobe administrator, has recently (1900) been reopened, the present Governor, who was at first opposed to it, having changed his opinion [61].

(For Statistical Summary see p. 384.)

CHAPTER LVIII.

NORTH AND NORTH-EAST AFRICA.

THE work in which the Society has engaged in these parts has been slight, and pastoral rather than Missionary. In 1819 copies of the Bible in Arabic were sent to Mr. Henry Salte, Consul-General for Alexandria, for distribution, and he reported that the Copts "expressed great eagerness even to buy a copy." A fresh supply was forwarded in 1820 [1]. In 1840 the Society assisted the British residents at Alexandria (with £100) in building a church in that city [2], and in 1861 it began to contribute towards the maintenance of an English chaplain at Cairo. Previously to this the English residents in the latter district had for many years been entirely dependent for religious instruction upon such help as the Missionaries in the country could spare; but on the withdrawal of the C.M.S. Mission the British Government established a Consular Chaplaincy at Cairo. The Society's aid (£50 a year) was granted to the holders thereof for six years (Rev. G. WASHINGTON, 1861-4, and Rev. B. WRIGHT, 1865-6), in order to secure ministrations for the English labourers at Cairo and Boulac. It was represented to the Society by the secretary of the Cairo Church Committee that "no place in the world" had "more need of a resident Clergyman or greater claims upon the sympathy

of their religious fellow-countrymen than the residents of those places," and that it was "impossible to over-estimate the good effects to those communities of the presence of a permanent Minister of the Gospel" [8].

During the vacancy of the chaplaincy in 1867 the Society renewed its offer of assistance, but it was declined by the Foreign Office on the ground that the British residents should provide not less than one half of the Chaplain's support [4].

In 1879 the Society's attention was drawn by the Bishop of Carlisle [L., 25 March] to the need of Missions in the Nile Valley, especially among the Nubians [5]; and in 1882 it acknowledged its duty "to extend its efforts and resources in assisting the propagation of Christ's Gospel in that ancient country," Egypt [6]. Accordingly in 1883 £200 was reserved in case of a Mission being opened in Egypt which should be approved by the Standing Committee, but failing any immediate prospect of such an undertaking the grant was withdrawn in 1884 and a special fund of £39. 2s., which had been raised in England for that purpose, was in 1886 appropriated to the Gordon College at Cairo [7].

In connection with the British expedition to Abyssinia the Society offered in 1867 to select and contribute to the support of four chaplains to accompany the troops; but the whole duty was undertaken by Government [8].

1888-1900.

Applications were made to the Society in 1888 for aid in forming a Chaplaincy at Suez, and in 1897 for the establishment of a Bishopric at Khartoum.* In neither instance could help be spared, and, moreover, the Sudan was already regarded as a C.M.S. field [9].

In 1899-1900, however, the Society gave £200 towards the erection of a church at Assouan on the proposal to place the Chaplaincy on a sound Church basis and to vest it in the Society, and in 1900 £50 was granted towards the maintenance of a Chaplain (the Rev. W. J. Oldfield) for eight months, in order that he might be enabled to report fully to the Society on the work there. In connection with the church a girls' school for natives (Copts and Mohammedans) has been opened and is attracting many pupils. The church, which is for the English visitors, is also a witness for Christ to the Mohammedan population. While nothing will be done in the way of proselytism among the Copts, the friendly relations which exist between them and the English Church must tend to their benefit and enlightenment [10]. Lectures on Holy Scripture given by the Chaplain, in the Coptic Church, have been well attended and much appreciated, and the leading members of the Coptic Church at Assouan (including their two priests), were present at the consecration of the English Church by Bishop Blyth of Jerusalem on Sunday, January 27, 1901, the building being dedicated to St. Mark.

In North Africa the Society's operations have been limited to the support of English chaplaincies at Tangier, Hammam R'irha, Biskra and Oran [11].

* At present the Nile Valley is under the jurisdiction of the Anglican Bishop of "Jerusalem and the East" (Dr. Blyth), but steps are being taken (independently of the Society) for the formation of a separate Bishopric for Egypt, the "active Episcopal functions" of the new Bishop to be confined for the present to Lower and Upper Egypt, excluding the Sudan.

TABLE ILLUSTRATING THE WORK OF THE

(1) The Field and Period	(2) Races and Tribes ministered to	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed	
			European & Colonial	Native
WEST AFRICA 1752-6, 1766-1824, 1855-1900	Negroes (Susus, Mandingoes, Fanti, Temne, Limbals, Mendis, &c.) (Heathen, Mohammedan, and Christian) Fulahs Mulattoes (Heathen and Christian) Colonists (Christian and non-Christian)	Fanti, Susu, and English English English	12	10
CAPE OF GOOD HOPE: (1) THE WESTERN DIVISION 1821-1900	Colonists (Christian) Mixed or "Coloured" races and Negroes (Heathen, Mohammedan, and Christian) Kaffirs, Fingoes, Hottentots (Heathen and Christian) Bushmen Malays (Mahomedan and Christian)	English and Dutch Dutch Dutch	112	—
(2) THE EASTERN DIVISION 1830-1900	Kaffirs (Amaxosa, Fingoes, Hottentots, Basutos) (Heathen and Christian) Colonists (Christian and non-Christian) Half-Castes (Heathen and Christian)	Xosa-Kaffir Dutch Sesutu English, Dutch, and German	95	10
(3) KAFFRARIA 1855-1900	Amaxosa Kaffirs: Bacas, Gaikas, Gcalekas, Pondo, Fondomisi, Tambookies, Tembus, Xesibe (Heathen and Christian) Fingoes (Heathen and Christian) Hottentots (Heathen and Christian) Basutos (Heathen and Christian) Zulus (Heathen and Christian) H. J. Castes (Christian and Heathen): Griquas, Cape Malay, Eurafrian Colonists (Christian)	Xosa-Kaffir Xosa-Kaffir Dutch Sesutu Zulu-Kaffir Dutch, &c. English	52	19
(4) GRIQUALAND WEST 1870-1900	Colonists (Christian and non-Christian) Kaffirs (Amaxosa, Mapondo, &c.), Basutos, Bechnana, Maclaka, Fingoes, Zulus, Matabele, Nyambaus, &c. (Heathen and Christian) Half-Castes (Heathen and Christian)	English Xosa-Kaffir Zulu-Kaffir Sesutu Dutch, &c. English and Dutch, &c.	21	—
ST. HELENA 1847-1900 AND TRISTAN D'ACUNHA 1850-6, 1881-9	Colonists (mixed races) (Christian and Heathen) Negroes (Heathen and Christian) Colonists (mixed races) (Christians)	English English English	23	—
NATAL 1849-1900	Colonists (Christian) Kaffirs (Heathen and Christian) Basutos, Zulus, Tongas (Heathen and Christian) East Indians: (Heathen, Mohammedans, and Christian) Tamils, Telugus, &c.	English and Dutch Zulu-Kaffir and Dutch Tamil, &c.	85	9
ZULULAND 1859-1900	Zulus (Heathen and Christian) Colonists (Christian) Basutos (Heathen and Christian)	Zulu-Kaffir English	13	1
SWAZILAND 1871-1900	Amaswazi (Heathen and Christian) Colonists (Christian and non-Christian)	Swazi English, Dutch	4	—
TONGALAND, 1895-1900	Amalonga (Heathen)	Zulu-Kaffir	2	—

(5) No. of Central Stations	(6) Society's Expenditure	(7) Comparative Statement of the Anglican Church generally							
		1701				1900			
		Church Members	Clergy	Dio-ceses	Local M'is-sionary effort	Church Members	Clergy	Dio-ceses	Local Missionary effort
9	See p 385	Only a few Europeans	?a Chap-lain of Royal African Co.	—		33,000 †	108 (S.P.G.) †	3 †	Domestic Missions to Colon-ists and to African and mixed coloured races, work among the East Indian Coolies in Natal, and support of the S.P.G. Foreign Missions generally.
57		—	—	—			94 (21 S.P.G.)	1	
56		—	—	—			84 (19 S.P.G.)	1	
30		—	—	—		139,058 (Census 1891)	44 (39 S.P.G.)	1	
6		—	—	—			7 (4 S.P.G.)	—	
6		—	1	—		3,820	3 (all S.P.G.)	1	
38		—	—	—		14,650	48 (19 S.P.G.)	1	
9		—	—	—		5,500	23 (7 S.P.G.)	1	
1		—	—	—		170			
—		—	—	—		—			

† Includes the American Missions.

(1) The Field and Period	(2) Races and Tribes ministered to	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed	
			European & Colonial	Native
PORTUGUESE E. AFRICA (DELAGOA BAY, &c.) 1894-1900	Colonists (British, Dutch, Norwegians, Swedes) (Christian and non-Christian) BaLenge or Machopis (Heathen and Christian) BaRonga and BaPutyu " " " BaMakwakwa " " " BaTonga " " " Zulus and Swazis } " " and Tshangana }	English Chopi { SiPutyu and Zulu XiTswa GiTonga Zulu	6	—
THE TRANSVAAL 1864-1900	Colonists, &c. (Christian) Bechuana, Basutos, Kafirs, Zulus } (Heathen Swazis, BaPedi, Tshangana, Mixed } and Native Races } Christian) East Indians (Heathen)	English, Dutch Sechuana with many varieties Kafir & Dutch Tamil	49	—
ORANGE RIVER COLONY 1850-4, 1858, 1863-1900	Colonists (Christian) Bechuana (Barolong, &c.) } (Heathen Fingoes, Kafirs, Hottentots, } and Griquas (Half-castes) } Christian) Basuto (Heathen and Christian)	{ Dutch and English Serolong { Dutch Kafir Sesuto	23	1
BASUTOLAND 1875-1900	Basutos (Heathen and Christian) Fingoes (Heathen and Christian) Barolong (Bechuana) (Heathen and Christian) Zulus (Heathen and Christian) Colonists (Christian)	Sesuto Serolong English	16	—
BECHUANALAND 1873-1900	Bechuana, Batsatsing, Zulus, } (Heathen and Amakosa, Half-castes, Basutos } Christian) Colonists (Christian)	Sechuana Kafir, Dutch English	5	—
MATABELELAND 1893-1900	Colonists (Christian) Matabele or } (Heathen and Christian) Amandabele } Fingoes " " " Pondos " " " Bechuana " " " Cape Coloured } " " " (Half-castes) }	English Zulu (Tebele dialect) Xosa English and Dutch	24	1
MASHONALAND 1890-1900	Colonists (Christian) Mashona (Heathen and Christian) Zulus " " "	English Chino		
CENTRAL AFRICA, 1879-81	Swahili (Heathen and Christian)	Swahili	1	1
MAURITIUS AND THE SEYCHELLES 1832-1900	Creoles (of various races) (Heathen & Christian) Colonists (Christian) Malagasy (Heathen and Christian) East Africans (Heathen and Christian) East Indians { Tamils, Telugus, } (Heathen Mahom- Hindustanis, } median, and Mahrathis, } Christian) Bengalis, &c. } Chinese (Heathen and Christian)	French and French Creole English French Creole Creole Tamil, Telugu, Hindi, Mah- rathi, Bengali Creole	11	11
MADAGASCAR 1864-1900	Hovas, Betsimisaraka, } (Heathen and Sakalava (Betsiriry, &c.) } Christian) Creoles (French) (Christian and non-Christian) Colonists (Christian and non-Christian) East Indians (Heathen and Christian)	Malagasy French English and French Tamil	29	35
NORTHERN AFRICA 1861-6, 1887-1900	Colonists (Christian)	English	5	—
TOTAL § (for pp. 382-5)	Over 6 European-Colonial races, 40 African families, many varieties of mixed coloured races, also 5 East Indian races, and Chinese.	26	605§	93§

§ After allowing for repetitions and transfers.

(7) Comparative Statement of the Anglican Church generally									
(5) No. of Central Stations	(6) Society's Expenditure	1701				1900			
		Church Members	Clergy	Dio-ceses	Local Mis-sionary effort	Church Members	Clergy	Dio-ceses	Local Mis-sionary effort
6	£874,955 (includes p. 383)	—	—	—		200	8 (6 S.P.G.)	1	Domestic Missions to Colon-ists, and to African and mixed coloured races, and work among the East Indian Coolies in Mauritius and Madaga-scar.
32		—	—	—		20,000	31 (9 S.P.G.)	1	
6		—	—	—		15,000	29 (2 S.P.G.)	1	
5		—	—	—	8 (all S.P.G.)				
5		—	—	—	1 (S.P.G.)				
6		—	—	—		3,200	14 (all S.P.G.)	1	
10		—	—	—					
1		—	—	—	11,000					45	2
10		—	—	—		7,000	22 (8 S.P.G.)	1	
34		—	—	—		10,000	32 (all S.P.G.)	1	
4		—	—	—		?	14 (1 S.P.G.)	—	
331	£874,955	Only a few Euro-peans	1 or 2 Chap-lains	—	262,598	615 (196 S.P.G.)	† 17	† See pp. 764-5.	
Add Eastern Equatorial Africa (an entirely C.M.S. field)					23,757	59	2		
Grand Total					286,355	674 (196 S.P.G.)	19		

CHAPTER LIX.

AUSTRALASIA—(INTRODUCTION)

THE Society's connection with this field began in 1793 by the employment of schoolmasters in Australia. Extensions were made to Norfolk Island in 1796; Tasmania, 1835; New Zealand, 1840; Melanesia, 1849; Pitcairn Island, 1853; Hawaiian Islands, 1862; Fiji, 1880; and New Guinea, 1890.

Australia was discovered by the Portuguese and Dutch in the 17th century, but its settlement (which dates from 1788) has been entirely due to the British, under whom the continent has been divided into the Colonies of New South Wales (1788), Victoria (separated from New South Wales in 1851), Queensland (separated from New South Wales in 1859), Western Australia (1829), and South Australia (1836). On the 1st of January 1901 these five Colonies, with Tasmania, were formally united in a Federal Commonwealth under the name of the Commonwealth of Australia. The late Sir Henry Parkes, one of the originators of the movement thus consummated, told Bishop Kennion of Adelaide that the organisation of the Australian Church into the General and Diocesan Synods, where each Diocese preserves its own integrity and yet takes its part in the whole, suggested to him the lines upon which the Federation could best be carried out.

From the notices which follow it will be seen that the Churches planted by the Society in Australia and New Zealand are now, for the most part, self-supporting.

CHAPTER LX.

NEW SOUTH WALES (WITH NORFOLK ISLAND).*

THE coast of New South Wales, the south-east division of Australia, was explored by Captain Cook in 1770, and Botany Bay received its name from Sir Joseph Banks, the naturalist of the expedition. No attempt at settlement was made until 1787, when Botany Bay was selected as a field for locating British criminals in place of the lost American Colonies. The first body of convicts—consisting of 565 men and 192 women—left England on May 13, 1787, under a guard of 200 soldiers. Just two days before the departure, the philanthropist William Wilberforce† discovered that no care had been taken for their souls. Moved by his representation the Bishop of London interceded with the Government, and the Rev. R. Johnson, having offered his services, was appointed chaplain. The voyage occupied over eight months, and on January 26, 1788, a settlement was formed on the banks of Sydney Cove, Botany Bay having proved unsuitable for the purpose. The early history of the colony was marked by sickness, famine, and crime. Desertions were frequent, and often ended in miserable deaths among the natives, who had been turned into enemies instead of friends. So general was the discontent that in 1788 some of the worst of the convicts were transferred to Norfolk Island. About 1791 Mr. Johnson sought them out and ministered to them, although he could ill spare the time from Sydney, where for the most part of seven years he was left to labour single-handed among both the bondmen and free, and without any church until 1798, when a rude construction of wattles and plaster, with a thatched roof, was erected—at his own expense.

IN January 1790 the Society (having in the previous month received books from the S.P.C.K. "for the use of the Corps about to embark

* Norfolk Island is further noticed in Chapter LXIX., pp. 454-6.

† See Address of Bishop Nixon of Tasmania to the S.P.G. Association at Leeds, November 28, 1842, p. 5.

for New South Wales"), complied with an "application made by the said corps to allow £40 a year for four Schoolmasters" [1].

The Journal for March 15, 1793, records a letter

"from Mr. Johnson, Chaplain at Port Jackson &c. March 21st 1792 in which he excuses himself for not having written before, that for a considerable time after their arrival, they were in so confused a state that no Schools could be established for the instruction of children. That Mr. Bain, Chaplain to the New South Wales Corps, who is now at New York left with him 2 letters which he had received from the Secretary of the Society. That some time ago the Governor had told him he expected two Schoolmasters from England; but none have arrived. He therefore proposed to the Governor to have a person appointed at different places to instruct the children in reading, to which he acceded, and Mr. Johnson was to superintend them. They have now one School at Sydney and another at Panamatto [Paramatta], a School-Mistress to each, and they teach the children of the convicts gratis, the military officers making them some little acknowledgment for their trouble. He had also been for 3 weeks in the summer at Norfolk [Island], where are a number of children. There he met with a man convict, who came out in the Fleet in the summer, who had taught School for a series of years in London, and from several conversations he had with him he thought him a suitable person and the Governor has accordingly appointed him a Schoolmaster at Norfolk [Island]. That thro' the favour of the Society for Promoting Christian Knowledge, he had been enabled to furnish these Schools with books and he hopes the success will, in time, be answerable to their wishes and of our Society. That the day of the date of his letter he put the Secretary's letter to Mr. Bain into the hands of the Governor, offering, if he thought proper, to answer it. And the Governor authorizes him to say that should any of those four mentioned in that letter, or any other free person come out under the denomination of a Schoolmaster, he would in addition to the Society's kind offer of £10 a year, give them an allotment of ground, and some assistance to cultivate it. Or should the Society think it right to adopt the present three (and he will in the meantime look out and appoint a fourth) and allow them the said salary, the Governor will continue them. And further that if the Society will take the trouble of laying out the £40 a year in articles the most useful, as wearing apparel, a little soap, tea sugar &c. and direct them to him, or the Principal Commanding Officer, he will see that it be properly distributed among the School teachers. The names of the present persons employed are two women, Richardson and Johnson and a man of the name of McQueen now at Norfolk [Island].

"That he has long wished that some method could be hit upon for such of the convicts as wished and wanted to be instructed in reading; as great numbers, both men and women, know not a letter in the alphabet.

"He thinks that Sunday Schools, upon a similar plan with those in England, would tend much to the reformation of those unhappy wretches, and bring some of them to a better way of thinking. . . .

"That a number of the Natives, both men and women and especially children, are now every day in the camp, and he has two Native girls under his own roof. He hopes in time that these ignorant and benighted heathens will be capable of receiving instruction, but that this must be a work of time and much labour. It would be advisable and is much to be wished, that some suitable Missionary (two would be better) was sent out for that purpose."

It was decided by the Society to "give an annual allowance of £10 each to any number of school masters and mistresses not exceeding four, as signified to Major Grose, who very humanely made the first application to the Society"; but as it might be "difficult to find persons here fit to send out for that employment," they relied upon the Governor "to appoint such from time to time" as he might "judge to be most proper" [2].

Accordingly four were selected by the local authorities, two for Sydney and two for Norfolk Island. In the case of Sydney (with Paramatta from 1797), the actual payments by the Society for school

teachers extended from 1793 to 1834, and in the case of Norfolk Island from 1796 to 1824. The names of the first two, as certified by the Rev. R. JOHNSON and the Rev. Mr. BAINS in December 1794, were William Richardson and William Webster, but the latter, having "turned out an infamous character" and treated his scholars "too severely," was soon superseded [3].

One of the schools established by Governor King in Norfolk Island was "for the protection and education of such female children" as were "deserted by their parents." In supporting the Governor's appeal for assistance for the same, the Rev. SAMUEL MARSDEN [the *third* clergyman to visit Australia—having been appointed Assistant Chaplain to New South Wales in 1794] wrote from Paramatta on January 2, 1796, "that he conceived the highest opinion of Governor King and of his goodness and humanity from the apparent order and regularity among the inhabitants of that island. His whole attention seems occupied in promoting the real interest of those he has the honour to command" [4].

The first teachers in Norfolk Island to receive aid from the Society were Thomas Macqueen and Susannah Hunt [5]. Both "appeared to be well qualified" for the work; the former had been a schoolmaster in England, and his "good conduct" as a prisoner was duly rewarded, as the following letter (addressed to Mr. Johnson) will show:—

"Sydney, Norfolk Island, 21 Oct. 1796.

"REV. SIR,—I have taken it upon me to write you a few lines and hope you will excuse the liberty. I have been in the capacity of Schoolmaster for upwards of 3 years on this Island. I flatter myself my assiduity and labour in that respect has merited the approbation of Lt.-Govr. King, otherwise, he would not have situated me in so comfortable a manner. I am to be allowed one guinea a year for each child. I have a small lot of ground and a man to work it. My term of transportation will expire on the 13th of January. I have agreed to reside on the island for 12 months. I should have no objection to remain on the Colony for a few years for the good of the rising generation, provided I could meet with due encouragement. I am greatly at a loss for want of books to instruct the children in the first elements of the English tongue. I sincerely request you if possible to favour me with a few books and I trust always to merit your countenance and favour. If I could obtain the favour of a few lines from you it would be conferring upon me a singular mark of your friendship.

"I am Rev. Sir, your most obedient servant,

"THOS. MACQUEEN" [6].

The desertion of their children by the convicts was one of the best things that could happen—for the children. "The miserable wretches" sent from England were "lost to all sense of virtue and religion," and as long as their offspring continued with them Mr. Johnson feared "every means used for their instruction" would "be ineffectual" [7]. "The only hope" he had was "from the rising generation." An attempt was made in 1799 "to unite several small schools into one" at Sydney, for the instruction of the children of the soldiers and settlers as well as of the prisoners. "About 150 scholars were collected, and the church appropriated on week-days for that purpose. But the scheme was very soon frustrated by some evil-minded person or persons setting fire to the building." Governor Hunter therefore "lent the Court House but by the frequency of holding courts" the arrangement proved so inconvenient that the children were removed to "a building used

for a church," which, being "an old storehouse . . . very damp and cold," the teachers laboured here also under "great disadvantages." They were however "assiduous in their duty," and deserving of and grateful for the Society's allowance [8].

On Governor King's transfer to Sydney in 1800 he and Mr. Johnson "discoursed relative to the humane attention of the Society to the schools established in that country," and Mr. Johnson brought with him on his return to England in that year a letter from the Governor to the Society (Sept. 15, 1800). In it he stated that there was "a church nearly finished at Paramatta,"* and the foundations of one had "been laid at Sydney but being in a bad situation on account of the ground, another must be fixed," and he hoped "to see one completed in eighteen months." An Orphan School had also been established there, and was "under the direction of a Committee for the education of the children about 400 in number between the ages of 5 and 16 who must be ruined without it." The Orphan School at Norfolk Island was "going on very well," those who had the charge of it having "acquitted themselves much to his satisfaction" [9].

While at Norfolk Island Governor King appealed to the Society for a clergyman, engaging that he should "have £73 from the salary of the Rev. Mr. Marsden, and such advantages arising from the education of youth" as would "make his situation equal to Mr. Marsden's full pay of £146 exclusive of ground and other advantages" [10].

Accordingly the Rev. COOKSON HADDOCK of Bury St. Edmunds was appointed in October 1798, with an allowance of £50 per annum from the Society [11]. The appearance of his name in the S.P.G. Reports for two years [12] has been accepted as proof that he went there; but the fact is that after waiting more than two years the Society struck his name off the list of Missionaries because he had "failed in his engagement . . . and omitted several opportunities of going to New South Wales contrary to his own promise" [13].

It was not till 1841 that Norfolk Island received a *clergyman* from the Society. [See p. 394.] In Australia itself the expenditure of the Society up to 1835 was limited to the support of schools, and to the occasional supply of books [14].

The good accomplished by these schools may never be fully known; but it has been shown that they contributed much to the reformation of the colony in which the criminal classes were so largely represented [15].

For seven years (1801-7) after Mr. Johnson's departure Mr. Marsden was mainly responsible for the spiritual oversight of the ever-increasing colony. No special provision for the Roman Catholic convicts was made until 1808, when from among their number a priest (the Rev. James Dixon) was set free in order that he might "exercise his clerical functions." It does not appear what became of him or how long he officiated; but for one period of two years the sole consolation afforded them according to their own mode of worship was a consecrated water left in the house of a Roman Catholic at Sydney.

In 1808 the Rev. William Cowper arrived as Assistant Chaplain to Mr. Marsden. Nine years later the number of Chaplains had risen to

* A stone building to supersede a temporary chapel erected in 1796 [92].

five, but the population had increased to 17,000, of whom 7,000 were convicts [16].

About 1823 some efforts appear to have been made to instruct the natives, for in April the Society signified to the Rev. Mr. Hill, a Chaplain at Sydney, its willingness "to assist the establishment for the instruction of the Aboriginal Natives of New South Wales" provided the nature and objects of the Institution were conformable to the Society's principles [17].

In 1824 the Archdeaconry of New South Wales (embracing the whole of Australia and Van Diemen's Land) was constituted and added to the See of Calcutta [18].

Obviously, connection with Calcutta could be merely nominal; but the appointment of the Rev. WILLIAM BROUGHTON to the office of Archdeacon in 1829 led to important results. It was mainly by his representations, based on five years' experience, and those of Mr. Justice Burton, of the Supreme Court of New South Wales, that the enormous moral evils which threatened the ruin of the colony were mitigated. Addressing the grand jury in November 1835 the latter drew attention to the fact that in the three years 1833-4-5 the number of criminals *capitally convicted* in the colony had been 399, and the number of actual executions 223. "It would seem," he said, "as if the main business of all the community were the commission of crime and the punishment of it—as if the whole colony were continually in motion towards the several courts of justice. And the most painful reflection of all is that so many capital sentences and the execution of them, have not had the effect of preventing crime by way of example." "One grand cause of such a state of things" was "an overwhelming defect of religious principle in the community." There was not sufficient religious teachers "to admit of any being spared for the penal settlements." "At the end of 1833 the number of free males in the colony above twelve years of age was 17,578, while that of *convict* males was 21,845." Moreover, the ranks of the former were largely recruited from the latter, and this passing daily from one class to another without moral improvement tended to "the total corruption of all." Still worse was the state of Norfolk Island, where "evil men with men more evil, rotting and festering together, a seething mass of corruption . . . helped each other to make a hell of that which else might be a heaven." Visiting the island in 1834, he found 130 prisoners charged with conspiring to disarm and if necessary murder their guard in order to escape. The picture presented to his mind upon that occasion was that of "a cage of unclean birds, full of crimes against God and Man, of Murders, Blasphemies, and all Unclean-ness." One of the prisoners represented the place to be "a Hell upon Earth," adding: "Let a man's heart be what it will, when he comes here, his man's heart is taken from him and there is given to him the heart of a Beast." Another said: "I do not want to be spared, on condition of remaining here. Life is not worth having on such terms." A third, a Roman Catholic, passionately entreated that he might "not die without the benefit of confession," and when removed to his cell "he employed his time in embracing and beating himself upon a rude wooden figure of the Cross, which a fellow prisoner had made for him." By another the Judge was thus addressed: "What is done your

honour, to make us better? Once a week we are drawn up in the square, opposite the Military Barracks, and the soldiers are drawn up in front of us with loaded muskets and fixed bayonets; and a young officer then comes to the fence and reads part of the Service . . . about a quarter of an hour, and that is all the Religion we see."

Thirty of the prisoners were sentenced to death, but moved by their appeals the Judge went beyond his powers and suspended execution in order to lay their case before the Colonial Government and at least obtain for the condemned the consolations of religion. As a result of his action only eleven were executed, and two clergymen—one a Roman Catholic—were sent from Sydney to minister to them in their last hours [19].

Already, in 1821, the Society had endeavoured to move the Government to reserve lands for Church purposes in New South Wales, where the growing population required the "care of an ecclesiastical establishment," and offered, if this were done, "to extend the same superintendence to those distant settlements" which had "been found productive of such essential benefits to the colonies in North America" [20].

The policy of retrenchment rather than extension was, however, favoured by those in authority, and it was reserved for the Society to do much of what should have been done by the Government. The "condition and wants of the Church of England in the Australian Colonies, and more particularly in New South Wales," led Archdeacon BROUGHTON to visit England in 1834, "in the hope of being able by . . . personal exertions to assist in bringing about a happier state of things." In an appeal to the Society at the end of the year he stated that since the establishment of the Colony of New South Wales (1788) more than 100,000 convicts had been transported, of whom it was estimated 25,000 were now resident in the colony. In the last three years (1832-4) the numbers transported to New South Wales had been about 2,500 annually, and to Van Diemen's Land 2,100, in all 13,700. "During the earlier stages of the colony . . . considerable expense was incurred by the British Government in providing the means of religious worship and instruction for these banished offenders. But since the middle of 1826 the entire charge of such provision" had been "thrown upon the colonies." At the conclusion of the administration of General Macquarie, in 1821, there were in use in New South Wales "six substantial churches,* chiefly the work of that Governor." Subsequently two other churches had been erected, "by the labour of the convicts at Newcastle, and at Port Macquarie, while those stations were occupied as penal settlements." With these exceptions "no addition, worthy of notice," had been made to the number of places of worship belonging to the Established Churches. In the interior there were a few buildings, provided at the expense of the colony, in which Divine service was performed. They were "mostly of a temporary description, generally used as schoolrooms during the week, and some as police offices, military barracks, or even as places of confinement for criminals." Others, though of less objectionable character, were "small, inconvenient, and mean . . . some . . . unfurnished with doors and windows." And universally the buildings were "so deficient in all that is requisite for the decent celebration of the worship of God

* At Sydney 2, Parramatta 1, Liverpool 1, Campbelltown 1, Windsor 1.

as to excite in the clergy who officiate a sense of shame and degradation, and any impressions but those of devotion in the congregations who assemble in them." The county of Cumberland was "the only part . . . in anything like a sufficient degree furnished with the necessary buildings devoted to religion and education. The remaining eighteen counties" were "almost entirely destitute of churches, parsonages, and school houses."

In the opinion of the Archdeacon,

"as surely and undeniably as we are under an obligation to supply food and light to prisoners in a state of confinement by land or sea, we are also bound, as far as we are able, to furnish them with the bread of life, and with the light of the Gospel in that foreign country to which for our security, they are banished." "This" (said he) "is not done . . . no effort whatever is made on their behalf . . . so far as the inhabitants of this country [the United Kingdom] are concerned, the thousands of convicts who are annually transported and cast forth upon the shores of those colonies, without any precaution being taken, or effort made, to prevent their instantly becoming pagans and heathens. Such, in reality, without some immediate interposition to establish a better system, the greater number of them will and must become; . . . the question . . . which the people of this nation have to consider, is, whether they are prepared to lay the foundation of a vast community of infidels; and whether, collectively or individually, they can answer to Almighty God for conniving at such an execution of the transportation laws as will infallibly lead on to this result. [L., London, Dec. 9, 1834 [21].]

In relying on the Society "to exert all the resources in their power for the removal of the great and threatening evils . . . described," Archdeacon Broughton was not disappointed. From January 1835 commenced a series of bounties sufficient to meet the more pressing wants, and this aid was not withdrawn until the Church had taken root in the land and could stand alone. The object first promoted was the erection of churches,* but in 1837 the Society began to send out clergymen, and within little more than a year 30 had been provided for New South Wales and Van Diemen's Land† [22].

In the meantime (in 1836) Australia‡ had been formed into a diocese, and Archdeacon Broughton, consecrated its first Bishop, was warmly welcomed as such "by the colonists in general" in the summer§ of that year [23].

"Compared with what prevailed" when he left for England in 1834 the Bishop found in his diocese "a very improved disposition" to provide "the essentials of public worship." This was due in a great measure to the liberality shown by the S.P.G. and the S.P.C.K. in providing for the spiritual wants of the colony, which was "hailed by all classes . . . as affording most gratifying proof" of the interest

* Of a sum of £1,000 voted in January 1835, £600 was thus applied in New South Wales, to which was added £1,100 in 1840. The first building assisted was St. Andrew's, Sydney (£300), which has been extended into the present cathedral. The inhabitants of Bathurst, Bungonia, and Cornelia were mentioned by the Archdeacon in 1834 as being "most creditably distinguished by their zeal in contributing to the erection of Churches" [22a].

† The first seven appointed to New South Wales were the Revs. G. N. Woodd (Sydney), J. K. Walpole (Bathurst), W. Sowerby (Goulburn), T. Steele (Cook's River), W. Stack (West Maitland), E. Rogers (Brisbane Water), and T. C. Makinson (Mulgoon), all in the year 1837.

‡ As constituted by Letters Patent, January 18, 1836, the Diocese of "Australia" comprehended "the territories and Islands comprised within or dependent upon New South Wales, Van Diemen's Land, and Western Australia" [23a].

§ The Bishop arrived at Sydney on June 2, 1836, and was installed in St. James' Church on Sunday, June 5.

taken in their welfare by the mother Church. The colonists readily united in forming a joint Diocesan Committee of the two Societies. Within 12 months local contributions of over £3,000 were raised by this Committee [24].

To the S.P.G. the Bishop wrote in 1838: "The truest gratification I have experienced during many years has been in the arrival of the additional clergymen engaged by the Society. . . . The first four have arrived in safety and each of them may, I think, have the effect of adding a year to my life, or of preventing its being shortened by that interval through overwhelming anxiety and distractions" [25].

An insight into some of those anxieties is afforded by a Report of the House of Commons on Transportation, in 1838, which showed that in 1836

"Sydney contained about 20,000 inhabitants, of whom 3,500 were convicts, mostly assigned servants, and about 7,000 had been prisoners of the Crown. These together with their associates among the free population, were persons of violent and uncontrollable passions, incorrigibly bad characters, preferring a life of idleness and debauchery, by means of plunder, to one of honest industry. More immorality prevailed in Sydney than in any other town of the same size in the British dominions. There the vice of drunkenness had attained its highest pitch. . . . Even throughout the whole of N.S. Wales the annual average, for every human being in the colony, had reached four gallons."

In the year that this report was made (1838) some 28 natives of Australia—men, women, children, babes hanging at their mothers' breasts—"poor, defenceless human beings" were murdered in cold blood by a gang of convicts and ex-convicts. In passing sentence of death on seven of the criminals Judge Burton said:—

"I cannot but look at you with commiseration. You were all transported to this colony, although some of you have since become free. You were taken out of a Christian country and placed in a dangerous and tempting situation. You were entirely removed from the benefit of the ordinances of religion. I cannot but deplore that you should have been placed in such a situation—that such circumstances should have existed, and above all that you should have committed such a crime" [26].

The "transportation of felons" to New South Wales was discontinued about 1839 [27], but in 1840 Mr. Justice Burton called the attention of the Society "to the religious wants of the settlers in the more remote parts of the Province of New South Wales and to the deplorable state of spiritual destitution among the prisoners and iron-gangs in that country"; and acting on his advice the Society promptly made provision for two travelling Missionaries, and towards the establishment of a College at Sydney* for the training of Clergy, and advanced £3,000 to the Bishop and the trustees of St. Andrew's Church in that city. It also prayed the Imperial Government to provide "from the public funds of the mother country for the maintenance of clergymen appointed to minister" to the prisoners "as chaplains to the gaols and Ironed-gangs"† [28]. Renewed application

* See p. 397.

† In describing a visit to one of these chain-gangs for the purpose of ministering to them on a Sunday, a witness before the Transportation Committee said: "When I came to the place I found there a series of boxes, and when the men were turned out I was astonished to see the number that came out from each of these boxes. I could not have supposed it possible that they could have held such a number. I found that they were locked up there usually during the whole of Sunday—likewise during the whole of the time from sunset to sunrise. On looking into one of these boxes I saw there was a ledge on each side and that the men were piled upon the ledges while others lay below upon the floor" [28a].

was made to Government in 1841, the Society at the same time offering allowances for eight additional clergymen, as well as contributing to the maintenance of a Chaplain (the Rev. T. B. Naylor) at Norfolk Island, where a great proportion of the transported convicts were being sent direct from the mother country.

The provision for Norfolk Island was not continued beyond 1843 as it was a duty which properly belonged to Government, who were frequently awakened to a sense of their responsibilities by the action of the Society [29].

During a suspension of grants for Church purposes from the Colonial Treasury the Bishop stated his conviction that to the Society's exertions "we shall under God, be principally indebted for the maintenance of a sense of religion in a very considerable portion of this territory, and the preservation of the inhabitants from a state of almost total darkness." Aid from the Society's funds had been recently advanced or promised to forty places towards the erection of church or parsonage buildings. The need of this form of help will be seen from what one clergyman wrote to the Bishop in 1840:—

"I see around me on every side infidelity, drunkenness, and the grossest profanation of the Lord's Day. I have no means of checking the spread of these crimes; for there is no place whither I can direct men to go, and pray to God to pardon them. . . . Whenever a family wish me to officiate, I readily comply, and have often urged it. But many Sundays I have celebrated the Service of the Church at home with no other persons present but the members of my own family. The Sacrament of the Lord's Supper has never been administered. The lower orders were struck with some dread by the address delivered by your Lordship . . . but in a few weeks their conscience was again lulled. I was told they knew the warnings against drunkenness were in the 'Book' because the Bishop said so; but they say the Clergy have put into the 'Book' what was not there, to serve their own purposes. . . . There is not money now perhaps sufficient to complete the building; and many are boasting that there will never be another stone laid upon the foundation."

"Perhaps my expression may be strong" (added the Bishop), "but in my reply I have said that if every stone in his church were to cost a pound, I feel perfect confidence in the disposition of the Society and of its supporters to pay the charge rather than that an undertaking so called for should be interrupted or abandoned" [30].

It was of course only necessary for the Society to provide a small portion of the cost of each building. Continuous assistance in this form was rendered up to 1847* [31]. These seven years (1840-7) wit-

* In several instances the plans for the churches in the country were furnished by Bishop Broughton. Thus at "Coomer" [? Cooma] in 1845 he "drew out a rough sketch of a small church, in the Early English style of architecture, which although a mere plagiarism and compilation from other examples, would have sufficient character about it to form a striking and respectable object in the wild and little-frequented neighbourhood." He then "entered into an engagement with a stonemason to build the walls of rubble-work, with . . . granite"; and two days later (February 17) the foundation stone was laid "in the presence of so large an assemblage that it appeared incredible so many persons could have been collected in a country . . . so thinly inhabited." Among those present was a Presbyterian who had been brought up "in the belief that all the observances of the Church of England were flagrant relics of popery. Convinced by what he had seen and heard on this occasion, of the utter injustice of the charge," he requested permission to have the Bishop's address printed in order "that by circulating it among his friends in Scotland he might satisfy them . . . how far we were from any approach to the errors with which we are so commonly charged." The design for the church building at Muswell Brook in 1843 was taken from an engraving of Codrington Chapel, Barbados, which appeared in one of the S.P.G. publications [31a].

nessed a remarkable growth of the material and spiritual fabric of the Church in Australasia by the formation of five new Bishoprics: New Zealand, 1841; Tasmania, 1842; Newcastle, Melbourne, and Adelaide, 1847.

The erection of the "city of Sydney," within "the already existing Diocese" into an Episcopal See by the Roman Catholic Church appeared to Bishop Broughton in 1843 to amount "to a denial that there is a lawful bishop of Australia according to the canons and usages of the Church." These were consequences which he "could not witness in silence," hence the following protest issued in March "against the establishment of any archiepiscopal see within this diocese, except it be with the consent first obtained of the Church of England at large in Convocation assembled":—

"In the name of God. Amen. We William Grant by Divine permission Bishop and Pastor of Australia, do Protest publicly and explicitly, on behalf of ourselves and our successors Bishops of Australia, and on behalf of the Clergy and all the faithful of the same Church and Diocese, and also on behalf of William by Divine providence Lord Archbishop of Canterbury, Primate of All England and Metropolitan, and his successors, that the Bishop of Rome has not any right or authority according to the laws of God, and the canonical order of the Church, to institute any Episcopal or archiepiscopal See or Sees within the limits of the Diocese of Australia and Province of Canterbury aforesaid. And We do hereby publicly, explicitly and deliberately protest against, dissent from, and contradict, any and every act of episcopal or metropolitan authority done, or to be done, at any time, or by any person whatever, by virtue of any right or title derived from any assumed jurisdiction, power, superiority, pre-eminence or authority of the said Bishop of Rome enabling him to institute any episcopal See or Sees within the Diocese and Province hereinbefore named" [32].

"In the necessity and far seeing wisdom" of this action the Society entirely concurred, and although this opinion was not formally expressed until some years later [33], the meeting at which the protest was first read strengthened the hands of Bishop Broughton by a vote of £1,000* [34].

Owing to losses and privations of the settlers in the previous year (1842) "it would have been necessary to put a stop to every operation" of the Church but for the "continued benevolence of the Society . . . the most effective human agent in supplying the means of grace to a country in which, not many years" before, "they threatened entirely to fail."

At this period the population of the colony was over 120,000, of which number from 70,000 to 75,000 belonged to the Church of England, 30,000 were Roman Catholics, about 11,000 Presbyterians; the remainder being Dissenters, Jews, Mahomedans, and pagans.

There appeared to be "not a single district of the Colony in which the Church of England" did not "take the lead of every other persuasion," and in some instances †; adherents outnumbered "the members of all

* The views of the Society on the subject generally may be gathered from a Memorial to the Queen in 1850. Sydney, Hobart Town, Adelaide (with Newfoundland and Nova Scotia), are therein cited as particular instances of intrusion by the Bishop of Rome into sees "occupied by rightful Bishops of the Church of England"; "regret and indignation" are expressed at "the last wanton and insolent aggression," viz. the pretending to parcel out England into dioceses, and to force upon the people "a spurious and schismatical hierarchy"; and Her Majesty is prayed to discountenance by every constitutional means the claims and usurpations of the Church of Rome, by which religious divisions are fostered and the progress of the Gospel impeded" [34a].

other religious denominations combined." Every year the Church was "strengthening and extending her influence, and . . . by the most legitimate of means . . . through the blameless lives, active zeal, and incorrupt teaching of her Clergy . . . who in point of private worth, professional ability and correct principle would maintain the credit of any Church upon earth" [L., Bishop Broughton, June 16, 1842, and Feb. 3, 1843 [35].]

If such could be said of the Clergy, more could be said of their Bishop, who was always ready to lead the way. During the sickness of the Priest in charge of St. Philip's, Sydney, in 1842, Bishop Broughton undertook his duty to prevent the closing of the Church, and in this parish, containing over 5,000 Church members, he read prayers, preached, administered the Sacraments, "without any assistance whatever." Although this prevented his attending to duties more properly within the province of a Bishop, "the impression produced by the existence of such necessity" was "of a good tendency" [36].

Similarly in 1848 he took charge of St. Andrew's, Sydney. The vacancy on this occasion was caused by the secession of two clergymen to the Church of Rome, for which act the Bishop, "after careful consultation for two successive days" with the other Clergy, deposed the offenders "from the orders of Deacon and Priest to which they had been admitted." Of the two—the Revs. T. C. MAKINSON and R. K. SCONCE—only the first had been sent out by the Society, which had "the consolation of reflecting" that this was "*the only case of the kind which during a century and a half*" it had been "called upon to record" * [37].

Visiting the Hunter's River and Bathurst districts in 1843 the Bishop reported that in five counties, forming a fourth part of the area of New South Wales, there were but one church and two clergymen [38].

An emigrant from a Sussex village, who had settled on the Clarence River, wrote home in 1842:—

"I am here in a barren land, void of all good, but full of all manner of evil; no worship to go to; no friend to converse with. . . . The most of this people are belonging to Government, and are assigned out to masters, so that Sunday is all the time they get to themselves, and then they either go to work or to the public house and get drunk, and then from place to place, revelling about till night" [39].

All that the Bishop could do for such places at this time was to send a clergyman occasionally to visit the people. Thus in 1843 the Rev. W. LISLE made a Missionary tour in the districts along the River Murray, between the central and southern divisions of the colony, where the people "appeared to be in a state of perfect ungodliness." To another remote district, Maneroo, the Rev. E. G. PRYCE was sent, literally to "search out the people amidst their flocks and herds" [40].

In 1844 the Bishop enumerated eighteen districts, comprising together "immense tracts of country" and a population of 14,000,

* On the other hand the Society can reckon on its list in various parts of the world several ex-Roman Catholic clergymen, as well as a large number of Dissenters, who have joined the Anglican Church, [see p. 847].

which "but for the exertions of the Society would be altogether destitute of the very name and offices of religion," except that the Roman Catholics or Presbyterians might "occasionally traverse some portions of them." "It is impossible to estimate too highly" (he added) "the services which our Clergy are here placed in a position to confer; inasmuch as they may in reality be said, so far as their restricted efforts can accomplish it, to be resisting the establishment of the dominion of Atheism" [41].

As the result of fifteen years' labours in Australia the Bishop was persuaded that, although the Church of England would "have severe trials to undergo in establishing itself in the land," it was unquestionably, whether numbers or intelligence be reckoned, "the Church of the people's preference. Where it is duly administered" he knew of "no instance of its failing." But unless more clergymen were provided the ground could not be maintained [42].

By the liberality of several active and generous members of the Church at home—in particular the Rev. E. Coleridge—the Society was enabled in 1844 to place between £3,000 and £4,000 additional funds at the Bishop's disposal, which was chiefly applied to the increase of church buildings [43]. In 1846 St. James' College, for the training of candidates for Holy Orders, was opened at Sydney, to which the Society in 1847 appropriated over £1,000 from a bequest of the Rev. Dr. Warneford [44]. The bequest was in 1871 [45] transferred for the benefit of Moore College, a superior Theological Training Institution, founded in 1856 by the munificence of Mr. Moore, who bequeathed to the Diocese "about £20,000 in money and a considerable extent of land . . . the latter to endow a college, to be built on the site of his house and garden at Liverpool, to be called "Moore College" [see p. 787a]. The money, also to be invested in land, was divided into four equal parts—one "to augment clergymen's stipends," another "to maintain their widows and orphans," a third "to the Diocesan Committee," and the fourth "to make provision for a certain number of alms-men and women, poor and old and members of the Church of England." The Bishop took his last leave of Mr. Moore a few days before his death on Christmas Eve 1840, at which time he was "tranquil and happy, and evidently viewing with satisfaction the disposal he had made of his property." Referring to the will the Bishop added: "It really is a noble document, worthy of better times; and shows how much good sense and sound principles may be manifested under circumstances apparently the least likely to encourage or draw them forth; for he was bred, and came originally to this colony, as a carpenter of a ship." [L., Jan. 9, 1841] [46].

The formation of three new sees in 1847 relieved Bishop Broughton of a diocesan jurisdiction of 880,000 square miles—viz. Newcastle, 500,000; Melbourne, 80,000; Adelaide, 300,000. But for the surrender of one fourth of his income the first two Bishops could not have been endowed at the time, and the Society recorded "its high sense of the noble sacrifice" [47]. As the remaining 100,000 square miles could not be properly entitled Diocese of "Australia," Bishop Broughton's charge was reconstituted (by Letters Patent June 25, 1847) and designated "Sydney." Induction to this Metropolitan See took place on January 25, 1848, the sixtieth anniversary of the foundation of the

colony [48]. In October 1850 Bishop Broughton, with the several Suffragan Bishops of his Province, held a memorable conference at Sydney, and published their decisions and opinions on various doctrinal and ecclesiastical matters, laid the foundation of Synods, and organised

"an Australasian Board of Missions, to be supported by voluntary contributions from the six dioceses of Sydney, New Zealand, Tasmania, Adelaide, Melbourne, and Newcastle; and having for its object the Propagation of the Gospel among the heathen races, in the province of Australasia, New Caledonia, the Loyalty Islands, the New Hebrides, the Solomon Islands, New Hanover, New Britain, and the other Islands in the Western Pacific."

With reference to the aborigines of Australia the Metropolitan stated that in 1829 he had put before the Clergy in his Archdeaconry the "appalling consideration that after an intercourse of nearly half a century with a Christian people, these hapless human beings continue . . . in their original benighted and degraded state," and his fears that European settlement in their country had "deteriorated a condition of existence than which before . . . nothing more miserable could easily be conceived." Since that period (1829) "the time which had elapsed had not passed without effort in the holy cause, but it had passed without fruit," although he believed that their exertions were now to be rewarded [49].

[The actual work which has been undertaken by the Australasian Board of Missions (which must be regarded as an off-shoot of the Society) comprises the support of Missions to the natives of Australia, Melanesia, China (immigrants), and New Guinea [50].

The disfavour with which the Chinese are regarded by the colonists has in some parts of Australia been a great stumbling-block to their conversion, but in Sydney a special Mission-Church exists with an ordained Chinese clergyman and catechists. In New South Wales the Missions to the heathen have been carried on without assistance from the Society, whose resources were strained to the utmost to preserve Christianity among the colonists.]

In 1850 Bishop Broughton reported that, after passing the boundaries of the more settled districts, upon which his exertions, "upheld by the Society's munificence," had been employed since his return in 1836, the state and prospects of everything connected with religion were such as to fill him "with alarm, if not with dismay." "Wherever I go," he said, "it is but to witness a scanty population, scattered over tracts of country hundreds of miles in extent, without churches, or ordinances, . . . clergy or instructors of any kind, and without any means of Christian education for their children" [51]. To meet these wants the Bishop made a large sacrifice of his own income, and the Society provided funds for several additional clergymen [52].

On the gold discoveries the Society anticipated the Bishop's wishes by sending out more Missionaries to minister to the multitudes engaged in the search for earthly treasure [53]. During the gold-fever the schools in some parts of New South Wales were deserted by the teachers, and "the Clergy . . . took upon themselves the whole burden of teaching" [54]. The contributions of the colonists for Church purposes showed that they were not altogether unmindful of those who had sown unto them spiritual things—the offerings in the Diocese of Sydney in 1853 amounting to £17,000 [55].

In this year (February 1853) Bishop Broughton died while in England on a visit. To quote the words of Sir Alfred Stephen, Chief Justice of New South Wales, "no man ever went down to his grave full of years and honours carrying with him more deservedly the respect and veneration of his fellow colonists. . . . I believe that by all classes and by all sects no man in the colony was more universally respected than Bishop Broughton" [56].

His successor, the Rev. FREDERIC BARKER, found the diocese already to a great extent independent of foreign aid. In the year of his consecration the Rev. W. H. WALSH (since 1838 one of the most meritorious of the Sydney clergy) wrote in 1854: "I wish to give notice of my intention of not drawing for the Society's kind grant of £50 annually for the future. I will not say I do not need it, but I cannot reconcile it to my conscience to receive from England what ought to be provided by the colonists" [57].

For the outlying districts the Society's assistance was still indispensable. Writing after his first visit into the interior Bishop Barker said (November 6, 1855):—

"Everywhere beyond the Blue Mountains and beyond the settled districts, I find the same cry, 'Send us an active zealous Clergyman' and everywhere the same willingness expressed to maintain him. . . . The Society has for many years been the great and sole channel for diffusing the bounty of England through this dry and thirsty land. New South Wales owes you much; I trust . . . you will be still able to uphold us in our endeavour to overtake the daily increasing necessities of this immense country" [58].

By means of a grant of £300 per annum from the Society the Bishop was enabled to employ his chaplain, the Rev. E. SYNGE, as a travelling and organising Missionary "beyond the boundaries." During his first journey, made in 1855 and covering 3,500 miles, Mr. Synge took with him no horse, but only as much luggage as he could carry in his hand, and for the rest trusted to the resources of the country, which were abundant. Remaining a week or so in a district, he held "services everywhere and generally twice a day." A meeting of the principal residents was then held, a committee formed, and subscriptions were raised. In this way guarantees of over £1,000 a year were obtained from four districts alone for the maintenance of as many clergymen.

A companion on one of his tours wrote in 1860: "I know of no man to whom the Church in New South Wales is more indebted than Mr. Synge, for he has ably vindicated her claim to be the most zealous and persevering communion in supplying the spiritual needs of this colony" [59]. Mr. Synge's work in this capacity, which continued up to 1865, was carried on entirely in that part of the colony now included in the Diocese of Goulburn, which was formed in 1863. Writing soon after that event the Bishop of Sydney said:—

"Most of that which has been done is due to the efforts of Mr. Synge, who by his unwearied patience and zeal has planted, and by his prayerful and repeated visits has watered, the seed of Divine life in every part of that vast region, which from the Darling to the coast, requires the traveller to pass over upwards of 1,000 miles. The Society, by the continuance of its grants to Mr. Synge, has conferred a great and lasting benefit on the colony, in addition to the many others received from the same source for many years" [60].

Included in these benefits was a grant of £1,000 from the Jubilee

Fund (in 1858), the first encouragement given to the proposal to found the new diocese. The raising of the remainder of the endowment, about £12,000, in the colony marked an important advance in the history of the Church in Australia [61]. Since then, mainly by local efforts, three new sees have been founded in New South Wales: Grafton and Armidale, 1867; Bathurst, 1869; and Riverina,* 1884 [62]. In these districts the Society had long laboured, and their organisation into distinct dioceses showed the fruit of its work. Armidale was visited by Bishop Broughton in 1845. It then consisted of "twelve or fourteen scattered cottages, principally composed of timber and roofs of bark," also a court house, and the inhabitants numbered only 76. Of these 46 were members of the Church of England. During a stay of ten days the Bishop twice officiated in the court house (Sundays, October 12 and 19), performing the offices of matrimony, baptism, Churching of women, and Confirmation, and made preparations for the erection of a church, to be named St. Peter's, and in the following March he arranged to place a clergyman there (the Rev. J. TRINGCOMB) "to follow up the good work" he himself "had begun" [63].

Bathurst was one of the places for which Archdeacon Broughton appealed for aid in church building in 1834, the inhabitants having been "most creditably distinguished by their zeal in contributing." They had been accustomed to assemble for public worship "in the barn of the parsonage," but in 1833 they subscribed £500, the Colonial Government gave a like sum, the first stone of the church was laid by the Archdeacon in February 1834, and a grant of £100 from the Society in the following year enabled the building to be completed [64].

When the first Bishop of Bathurst, a grandson of the Rev. Samuel Marsden [see p. 388], took charge of his diocese, he was "appalled by the magnitude of the work" before him. The city of Bathurst contained 6,500 inhabitants, but to reach the remaining population some clergymen had to travel 8,000 miles a year in the exercise of their ministry [65]. The foundation of the See of Riverina* (1884) was a welcome measure of relief to the Bishop of Bathurst, and still more so to the Bishop of Goulburn, whose clergy as recently as 1878 were burdened with parishes averaging in size 1,000 square miles [66].

The story of the Society's work in the districts comprising the four last-mentioned dioceses is mainly comprehended in the preceding notices of the parent See of Australia or Sydney, and in that of Newcastle which follows. At the time of its formation in 1847 the Diocese of Newcastle contained some 40,000 settlers, scattered over one-fourth of its surface—that fourth equalling in extent the whole of Great Britain and Ireland. For this vast area there were only seventeen clergymen, and many districts were "entirely destitute of religious instruction and religious ordinances" [67]. Through the instrumentality of the Society provision was at once forthcoming for the employment of additional clergymen [68], and writing in 1851 Dr. TYRRELL, the first Bishop, thus described the condition of the diocese as he found it and the progress that had been made:—

"The state of universal bankruptcy; the heavy debt hanging over every finished Church; the number of Churches just begun, and then, in anger or

* £10,000 of the endowment of Riverina was given by the Hon. John Campbell, one of the most liberal and constant supporters of the Church in New South Wales. (See also p. 459.)

despair, left a monument of past folly ; the vast districts of my diocese left 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 exhausted, and the resources of the Bishop had almost 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 very frequently 200, 300, and 500 miles ; once 1,000, at another time 1,200. . . . Having thus gained an accurate knowledge of the existing evils, and the most pressing wants, I began to act on the principle which, both as Presbyter and Bishop, I have ever laid down for my guidance in ministerial duties, the aiming at real and sound and lasting, though distant good, however unnoticed my labours might be. Thus in three years, instead of building a College, or commencing a Cathedral, I have by encouragement and assistance freed every church from debt. I have turned feelings of disappointment and anger 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 about 500 miles in length and from 200 to 300 miles in breadth, the Gospel is now preached and the Sacraments administered" [69].

During three weeks spent in the New England district in 1848 the Bishop persuaded "almost every settler, or squatter, (1) to "have family prayers in the evening," (2) to have service on the Sunday, and read a Sermon out of a book" approved and provided by the Bishop, "(3) to superintend a Lending Library for all the men and shepherds on his station," and "(4) to unite with all the other settlers in this vast district for some common Church purpose, which this year is to be for the definite object of building a nice Church in the township of the district, Armidale" [70]. Relying on the aid of the Society, the Bishop was "enabled to provide a most earnest, efficient body of Clergy"—ready to "do anything or go anywhere" that he desired—and to secure the hearty co-operation of the laity in building up the Church [71]. The unwearied labours of the Bishop attracted the notice of a section of the Presbyterians, who in their Synod resolved that inasmuch as the visitations of the Bishop of Newcastle were evidently attended with the most beneficial results to his own Communion, some similar mode of visitation should as soon as possible be carried out in their own body [72].

On assuming charge of the diocese he "found that the Church owed its existence and its progress, mainly, under the Lord's blessing," to the Society ; and from the first he aimed at using its aid "really for the propagation of the Gospel, *i.e.* for supporting Missionaries in new districts, which were destitute of all means of grace" [73]. The Report for 1852 stated that "it would not be possible to name any portion of the Colonial Church in which the Society's grants appear to be more effectually or more economically applied," and it was Bishop Tyrrell's opinion that no grant of the Society had "produced more real good" than that to his diocese [74].

In 1859 he was relieved of the care of Moreton Bay* district (Diocese of Brisbane [see p. 411]), and in 1867 of that of Grafton and Armidale [75].

From an early period of his episcopate he strove to secure the stability of the Church by providing an endowment fund. His efforts

* The southern division of Queensland.

were warmly supported by the laity, but he himself in temporal as well as spiritual things has been the greatest benefactor to the diocese [76]. Living a frugal and self-denying life, he was enabled to acquire sixteen valuable stations in New South Wales and Queensland, and in 1878 he bequeathed the whole of this property to the diocese. The bequest—then *estimated* as worth a quarter of a million sterling—was designed to provide an endowment for all the main diocesan institutions [77]; but as yet the estimate has not been realised.

For some time previous to 1882 the Society's aid to New South Wales had been gradually diminishing, and in that year it wholly ceased, excepting some slight payments of the nature of pensions to certain covenanted* clergymen in the Diocese of Sydney [78]. The good effected by this aid will be best realised by taking the case of a single district. One of the first Missionaries sent to the colony by the Society was the Rev. W. Stack, who in 1867 thus recorded the progress which he had witnessed:—

“I went to the colony of New South Wales thirty years ago in company with two other clergymen, all three Missionaries of the S.P.G. On our arrival we were separated far apart, at distances varying from above a hundred to above two hundred miles, and were placed in the three most important inland settlements of the colony, Goulburn, Bathurst, and Maitland. I took charge of West Maitland, then already a large, populous, and rapidly increasing town, and of a tract of country which extended a hundred miles beyond. In all that vast district I was at that time the only clergyman of our Church.

“New South Wales was then almost a prison, although we had already a few free emigrants. Our population was in a great measure composed of the felony of Great Britain, and was in a state of the grossest demoralization. Throughout my district drunkenness and every vileness prevailed. Crimes of violence and even murder were of fearful frequency. I can remember as many as four attempts to rob my house at night, in two of which the plunderers were actually in the house. The Government of the colony had become alive to the necessity of making some provision for the spiritual instruction of the scattered population; and to aid in this goodwork the S.P.G. had placed large sums at the disposal of the Bishop.

“The Colonial Government offered assistance on condition of fixed sums being raised to meet their grants. The effort to raise the required sum among the colonists would have been hopeless, as but a small minority had any fear of God or any love of truth. But I had in every case the Bishop's sanction for promising large and liberal aid from the funds of the Society. The result is that in that large district where I was once the only clergyman, and a clergyman without a church, there are now at least ten clergymen, and for every clergyman a church and house, and, I think, a school or schools; and those clergymen are for the most part now maintained by the voluntary contributions of their people. And for,—yes, hundreds, if not thousands of miles beyond—to the north and west, our Church is now labouring to spread forth and send her ministers into the remotest pasture-land, and mountains, and forests, and wherever there is a soul to receive their ministrations; although the aid granted by the Colonial Government has been withdrawn, and although but little, if any, assistance is now given to that district by the S.P.G. That Society helped us well over our first and greatest difficulties; and now, through God's blessing, the seed she there sowed has increased a hundred-fold while she is engaged in doing her Master's work elsewhere” [79].

In carrying on its work in other parts the Society has at times received substantial assistance from New South Wales. Bishop Tyrrell in 1860 “undertook to head a list of subscriptions for the general purposes” of the Society, “to be remitted . . . at the close of each year; so that many of our clergy, and I trust of our laity also, may thus show the gratitude which I know they feel towards the Society

* The last of these, the Rev. G. N. Woodd, died on Sept. 7, 1893.

which has conferred such inestimable benefits on the Church in this colony" [80].

1892-1900.

Since the year 1897 the Society has temporarily renewed its aid to New South Wales in order to meet some pressing needs which have arisen. The help thus given has been in the form of grants for (a) additional clergy in the dioceses of Riverina (1898-1900), and Grafton and Armidale (1899-1900); (b) the erection or enlargement of churches* and educational buildings* in those two dioceses, and in that of Goulburn, and (c) £1,000 for the Bishopric Endowment Fund of Goulburn, which, owing to the mismanagement and dishonesty of the agent to whom it had been entrusted by the late Bishop,† had been reduced by over £4,300 [81].

In the case of Riverina there were, in 1896, only fifteen clergymen for a diocese larger than the whole of Great Britain, and in consequence hundreds of our own kith and kin were "lapsing into practical heathenism," and not through any fault of their own, but simply because their spiritual needs were never attended to. One man wrote thus to Bishop Anderson:—"If we were negroes in South Africa or South Sea Islanders, if we were the vilest heathen races, then we might hope for some attention; but because we are white men, forced out into the wild bush, no one cares for us. We may lead the life of animals, and die the death of dogs."

Besides the settlers, the Mission to the aborigines and the Chinese in the diocese needed strengthening, and the Society's response, which enabled five additional clergymen to be employed, greatly cheered and encouraged the Bishop [82].

The Jubilee of the Australian Board of Missions, held in Sydney in 1900, was attended by twenty Bishops, including the Bishops of Nova Scotia, South Tokyo, New Guinea, and Melanesia; and at the consecration of the first Bishop of Carpentaria, in Sydney Cathedral, on St. Bartholomew's Day [see p. 424], the Jubilee offerings presented amounted to £8,400—a sum subsequently increased by the week's Missionary meetings in the city. The Bishop of Tasmania, who took a leading part in the movement, attributed its success mainly to the past work of the Society [83].

(For Statistical Summary see p. 466.)

* From the Marriott bequest. For St. John's College, Armidale, see p. 787b.

† Bishop Thomas, whose successor, Bishop Chalmers (consecrated 1892), was formerly a Missionary of the Society in Borneo, and in Melbourne Diocese.

CHAPTER LXI.

VICTORIA.

VICTORIA, the south-eastern corner of Australia, was discovered by Captain Cook in 1770; and between 1798 and 1802 its shores were explored by Bass, Flinders, Grant, and Murray. Unsuccessful attempts were made to found penal settlements in 1803 (at Port Phillip) and 1826 (at Western Port). The first permanent and free settlement was formed in 1834 at Portland Bay by the Henty family, which had arrived in Van Diemen's Land shortly before, from England. Other adventurers followed in 1835 from Van Diemen's Land and from Sydney. Regular government, subordinate to that of Sydney, was established in 1836; and in 1851 the district—which from 1839 had borne the name of "Port Phillip"—was separated from New South Wales and created the distinct Colony of "Victoria."

IN April 1838 Bishop BROUGHTON of Australia visited Port Phillip. From "its favourable position and the good quality of the surrounding country" the settlement bade fair "to become very speedily an opulent and important scene of business and consequently to advance a correspondingly strong claim upon our attention to its religious interests." The "town of Melbourne," established on the river *Yarra Yarra*, already contained "600 resident inhabitants." They had "no church as yet erected; but morning and evening prayers, with printed sermons" were "read every Sunday in a small wooden building (used also as a school-house) by Mr. James Smith, a worthy and much respected settler." On Easter Day the Bishop "officiated twice . . . and administered the Holy Sacrament of the Lord's Supper for the first time in that part of the territory." The weather was "most unfavourable." Yet "the building was completely filled by the congregations and the number of communicants exceeded twenty." An address signed by Captain Lonsdale (the police magistrate) and by "a very considerable proportion of the principal settlers" was presented to the Bishop "expressive of their confirmed and zealous attachment to the Church of England, and of their anxious desire to enjoy again the administration of its ordinances by a resident Clergyman." During his week's stay the Bishop "concerted" with the District Committees of the S.P.G. and S.P.C.K. which had been established there, "the means of erecting a church, and also consecrated a burial ground." £100 "from the Societies' joint bounty" was promised towards the building of the church and parsonage; and to this "ample and . . . promising field" was appointed a few months later the Rev. J. C. GRYLLES. [L., Bishop Broughton, May 22, 1838 [1].]

Mr. Grylls' health "sank under the burden of duty" at Melbourne, and he was replaced by the Rev. J. Y. WILSON (1841 &c.), and other clergymen* were soon stationed in the Port Phillip district at the express desire of many of the people [2].

This desire could not always be gratified, and hence during a later

* REVS. R. Allwood, R. Forest (1840), R. Styles, W. G. Nott, F. Vidal (1841), Port Phillip; A. C. Thompson (1841), Melbourne. Transferred:—J. C. Grylls (1842) and J. Y. Wilson (1844), to Portland.

visit Bishop Broughton himself remained at Geelong in 1843 to minister to the settlers. Service was held in the Court House daily, morning and evening: the attendance was "very good . . . and it was continued throughout by the parishioners with unabated seriousness and regularity." Confirmation candidates also came every day for instruction, "and thus engaged" the Bishop "passed a fortnight quietly and happily in the oversight of the flock of God committed to" his "charge." The foundation-stone of a church was also laid, help being promised from the Society. The principal settlers had previously "made an arrangement among themselves to attend public worship every Sunday, one of their number reading the service, and another an approved discourse by some divine of our Church." To this the episcopal sanction was given, and the District Surgeon, Mr. Clarke, was also "requested to . . . read the burial Service over the dead." After leaving Geelong the Bishop proceeded to Melbourne, where for two months he regularly assisted Mr. THOMPSON, the only clergyman in the County of Bourke. Melbourne, which in 1838 "contained but three houses deserving the name," and only "a few hundred souls," was "now a large metropolis . . . with a population approaching to 8,000, more than one half of whom" were "members of our Church." "The wooden building" had been superseded by "St. James's Church . . . a large structure, substantially built of a dark coloured stone." To this church the Society had also contributed, but it was still incomplete. In it eighty-seven persons were confirmed on October 27, and the Bishop ended his work by officiating twice on Sunday, December 10, in a store at "William's Town . . . the port of Melbourne, six miles down the River Yarra." Here "the attendance was very numerous and very respectable."

The Bishop left the colony with "a profound impression of the difficulties" under which he laboured "in providing the means of grace" where needed, but still persuaded that the Church of England, whether reckoned "according to numbers or intelligence," was "the Church of the people's preference" [3].

The District Committee of Port Phillip seconded the efforts of their Bishop by representing to the Society (in 1843) the neglected state of the population in the interior. Of at least 9,000 of these they could say: "Their condition holds out to the Society . . . such a scene of spiritual destitution as called that noble institution into existence, when thousands of our Christian brethren were similarly situated in the North American Colonies, nearly a century and a half ago. Worse, . . . than *they were then* in the plantations, *are our bush population at the present day* in this wide tract of country without the observance of the Lord's Day . . . the celebration of public worship," or "even the occasional visits of a Clergyman, either to counsel or comfort, rebuke or exhort." To add to "the evils," there were living amongst them "1,300 of the most degraded heathen" and nearly 3,000 more at no great distance. There being no "prospect of a better state of things" arising out of the efforts of the bush population itself, the Committee turned "to the Venerable Society," which had "already done so much to supply the religious wants of this country."

This representation was signed by the Administrator* of the

* Mr. C. J. Latrobe, then designated Superintendent, afterwards Lieut.-Governor.

Province, but little more could be done at that time than to endeavour to enlist the support of the Imperial Government and Churchmen at home [4].

In 1847 the colony was erected into the Bishopric of Melbourne, and the Society provided funds for sending out several additional clergymen [5].

The new Bishop, Dr. PERRY, was consecrated in Westminster Abbey on St. Peter's Day (June 29) 1847, and on his arrival in January 1848 there were in the diocese only three clergymen (one each at Melbourne, Geelong, and Portland), four churches (two unfinished), three schoolrooms, and two parsonages [6].

In some places much had been done by the faithful laity to keep alive a sense of religion and a spirit of devotion. Thus at Portland the Messrs. Henty in 1841 had been accustomed to assemble the people every Sunday to read to them Morning Prayers and occasionally a sermon [7]. At Belfast the Bishop found Dr. BRAIM performing a similar office, and although the people comprised "a great variety of religious denominations," there was "no bitterness of feeling amongst them"; "a neat little weather-board church" had been erected "by the united contributions of all the Protestant inhabitants," and all attended the service. At their request Dr. Braim was ordained as their pastor. Everywhere the Bishop was well received, "especially among the Presbyterians"; and in many instances the people "willingly came forward to contribute to the support of an Episcopalian Clergyman among them." At Gippsland, chiefly Presbyterian, where there had never been a resident minister of any denomination, all appeared "ready to unite, without regard to their differences, in order to obtain in some way or other the ministry of the Word" [8].

The Bishop was appalled by "the total indifference manifested to the spiritual welfare of those . . . sent out to this country from the British islands." Emigrants and exiles were continually arriving, unaccompanied by a single minister of any denomination. The greater number of them were "practically excommunicated; deprived of participation in any of the ordinances of Christianity." The "exiles" were convicts who, after punishment for a certain period in England were transported with a full pardon subject to the one condition that they did not return. Their introduction led to such evils that the Bishop, though at first disposed to favour the system, had soon to confess that he "should regard the arrival of a ship with convicts as even less mischievous than that of one with pardoned exiles." Another class largely imported, and which proved prejudicial to the young colony, consisted of "expirees"—that is, convicts whose term of transportation had expired. These came chiefly from Van Diemen's Land, and the injury done to Victoria thereby had much to do in stopping the transportation to the former country. [See p. 432.] Unless the ministry of the Gospel were "effectually supplied within the next few years," either "Popery" would become "predominant or the truths of Christianity . . . be almost altogether forgotten, and the land . . . over-spread with infidelity" [9].

By means of its Emigrants' Spiritual Aid Fund the Society at once secured the services of religious instructors for emigrants on the voyage [10]. "The liberal and effective aid" rendered by the

Society "in diffusing the great blessings of the Gospel through the Diocese," drew forth due expressions of gratitude from the Church there [11].

Within three months of the constitution of the Colony of "Victoria," began "the discovery of the most extensive and most abundant gold fields hitherto known in the history of the world," producing "a complete revolution in the state of Society, bringing . . . a large proportion of the labouring population of the neighbouring Colonies, and at the same time raising the price of labour to an exorbitant amount, making the common workman . . . a rich man," and reducing those who possessed fixed incomes to "a comparative state of poverty." More than a million sterling was "produced by digging within a few months" [12].

The first goldfield, that of Ballarat, was discovered in September 1851; that of Mount Alexander a few weeks later. Bendigo and others soon followed.

The excitement produced by these discoveries extended throughout and beyond the colony. The bulk of the male population were eager to obtain a share of the treasure. Every kind of ordinary business was abandoned, good appointments and situations were given up, and household property was sold for a mere trifle to provide the necessary equipment. For a short time the towns were so deserted by the men that on one occasion there was scarcely a man to be seen in Melbourne who was not engaged in preparing for the conveyance of himself or others to the goldfields, and on the last night of the year the police had only two agents left in the city. During the three years 1851-4 the population of the colony increased from about 77,000 to over 232,000 [13].

To meet the religious wants of the people the Society came forward in 1852 with increased aid [14], and in 1853 the local Legislature passed an Act appropriating £30,000 a year to the general maintenance of religion in the colony. This sum was divided among all the existing Christian denominations, according to numbers, rather more than one half falling to the share of the Church of England. In addition to this £30,000, provision was made from the same source for chaplains to the gaol and penal establishments, and for ministers on the goldfields [15]. To the Bishop "the time of the gold discovery, both in respect to the Colony and to the Church, seemed particularly to indicate a gracious providence," coming as it did after the colony had been provided with a resident responsible head, and after the Church had become to a certain sense established in the land, and a representative body of the laity had distinctly recognised the duty of maintaining religion among the people. Added to this was the advantage of having for ruler "at the first formation of the Colony and during . . . many years, a man not only of the strictest integrity and purest morals, but of sound religious principles," which were manifested on all occasions both in his public and private life. "It is impossible to estimate too highly the benefit conferred upon Victoria by the personal character of Mr. La Trobe, whose influence and example were uniformly upon the side of religion and virtue." The laity generally appeared to have "a much stronger sense of their responsibility towards the Church than their brethren in England" [16].

In 1851 the laity joined with the Clergy in conference in acknowledging

“that while it is lawful for the Church of England in this Colony to receive aid from the State, as well as contributions from friends of the Church in Great Britain, it is nevertheless the duty of all Christian communities to provide for the promulgation of the Gospel and for the maintenance of their Ministers, if they possess the necessary means; and also that by God’s blessing on the Colony, the members of the Church in this diocese do possess such means.”

From 1853 the provision derived from all local sources—amounting to £81,500 in the year 1869—proved sufficient for the main support of the Church in Victoria [17]. The State aid to it, which gradually increased to about £21,000 a year, was withdrawn in 1875, and from that date the main dependence has been on the voluntary contributions of the people, which were stimulated by a gift of £1,000 from the Society in 1876 towards the endowment of the clergy [18].

During the fifteen years 1848–63 the clergy in the diocese increased from 3 to 90, the churches from 4 to 77, and the schools from 3 to 196 [19]. But while the progress of the Church had “perhaps been more rapid, the spiritual destitution” in 1863 was still “greater than in almost any other English colony,” and for such places as could not be provided for otherwise the Society’s aid was continued as long as needed.

“The assistance thus afforded . . . has been of the greatest benefit in promoting the progress of the Church.” “The benefit arising from your grant” (continued the Bishop) “is very much greater than could be inferred from its actual amount* . . . it is to be estimated by comparison, not with the aggregate amounts of the stipends of the Clergy, but with the amounts dispensable by the Church for the supply of the most urgent wants of the Diocese in the year—of this it contributes a very large proportion” [20].

The progress of the Church in Victoria and the openings before her had called for a second Bishop as early as 1866, and on the withdrawal of State aid the Melbourne Diocesan Assembly were enabled (from capitalised savings) to set aside £8,000 towards the endowment of a new diocese, which was formed in 1875 under the name of Ballarat [21].

On the arrival of the first Bishop, Dr. THORNTON, there were 33 clergy, assisted by lay helpers, at work in a country half the size of England, among a scattered population of 250,000. Within six years the number of clergy was raised to 50, and that of the readers doubled. Reviewing the progress made, the Bishop stated, in 1881, that the “considerate, generous, and judicious support” of the Society had been of the “greatest assistance . . . in organising and developing the Church in face of singular and unexpected difficulties.” The support consisted of an annual grant towards the maintenance of Missions, and £1,000 (in 1875) towards clergy endowment; the latter sum elicited £4,000 from other sources [22].

The work of the Church in Victoria has been mainly among the European Colonists, who form the chief part of the population. Although much has not been accomplished among the aborigines and the Chinese, those races have not been wholly neglected.

* [At that time £650 per annum. In 1865 “nineteen large and important districts” were being assisted from a grant of £600 [20a].]

In regard to the former Bishop Perry reported in 1849 that he could not see "any opening for a Mission among them." Almost every attempt which had been made for their instruction and conversion had been abandoned. One, which had been carried on by the Wesleyans for a time with some hopes of success, had just been "given up in despair," and the remnant of the various surviving tribes were "as ignorant of the one living and true God as any generation of their forefathers." "It is a melancholy thought" (he added) "that such should be the result of our occupation of their country; but if those who were born and brought up in Christian England are suffered to fall into a state of ignorance and ungodliness scarcely better than heathenism, how can we wonder that the native heathen should continue still in their former darkness?" [23]. In the following year was constituted the Australasian Board of Missions, and at the meeting for the purpose in Sydney [see p. 398] Bishop Perry stated that he could not discover that more than three natives had ever been Christianised in the colony which he represented. Encouraged, however, by what had been accomplished in South and West Australia, he promoted the formation of a Mission on the Murray River, undertaken by the Moravian Brethren in 1850, and which was "supported in a great measure by members of the Church of England" [24].

At a later date the Church engaged directly in work among the Natives, and from the Portland district the Society's Missionary (Rev. C. P. ALLNUTT) in 1873 and 1875 reported good progress in the Lake Gudah Aborigines Mission, which had been under his superintendence [25].

Among the Chinese immigrants in the Colony a Mission was begun about 1856. It was then "maintained by the combined exertions of all the several Protestant branches of the Church," and was progressing favourably [26].

With the exception of the employment of a Chinese catechist in the Yaekandandah district in 1860 [27] little more is recorded on this subject until 1869, when the Rev. J. B. STAIR of St. Arnaud reported that two Chinese had been baptized by him. One of these, James Lee Wali, was in the same year confirmed and placed at Sandhurst as a teacher, and in a few months he brought four of his countrymen to confirmation. Several other Chinese catechists were the result of Mr. Stair's work, which by 1874 had extended to New Bendigo, Daylesford, and Blackwood [28].

In the St. Arnaud district the Mission "proceeded steadily and with many tokens of blessing on it." Mr. Stair in 1875 had 17 candidates for baptism, and there was abundant proof that the Gospel was "quietly spreading amongst the Chinese" [29].

Referring to the "long, diligent, self-denying services" of Mr. Stair, the Bishop of Melbourne said in this year "We are indebted to him for the re-establishment of our Chinese Missions, he having been the instrument in God's hand of converting the first Chinaman, whom we were able after an interval of several years to employ as a Missionary to his fellow countrymen" [30].

In 1881 the Society withdrew its aid to the Church in Victoria, leaving this and other good works to be carried on by local effort [31].

1881-1900.

Since 1881 the Society has given no further assistance to Victoria beyond a sum of £300 voted in 1897 for the benefit of the Clergy in the poor bush districts of the Diocese of Ballarat [32].

Bishop Thornton resigned that bishopric in 1900, and was succeeded by Bishop Green, translated from Grafton and Armidale [32a].

(For Statistical Summary see p. 466.)

CHAPTER LXII.

QUEENSLAND.

QUEENSLAND forms the north-eastern division of Australia. The Gulf of Carpentaria was visited by the Dutch in 1606, and the eastern coast by Cook in 1770; but it was not until 1823 that the River Brisbane was discovered. In the next year began the first settlement—Moreton Bay, which was a penal one formed from the more incorrigible of the convicts in New South Wales. The rich pasturage of Darling Downs attracted squatters in 1828; but the country was not thrown open to colonisation before 1842, nor was it separated from New South Wales until 1859, when it became a distinct colony under the name of Queensland. The progress of Queensland was marvellous. In two years it rose to be tenth in point of revenue and importance among the 48 British Colonies of 1862.

Two years before the opening of the colony to free immigration a Missionary of the Society, the Rev. J. MORSE, was placed at Brisbane, and in 1849 his successor, the Rev. J. GREGOR, extended his labours to distant parts of the Moreton Bay district. The need of the restraining influences of religion was all the more urgent here because the treatment of the natives by the earlier settlers (mostly convicts) had led to frequent conflicts between the two races, in which the white man may be said to have justly earned the title of savage.

In his first tour Mr. Gregor "saw a number of the aborigines." They were "all armed with shields, spears, waddies, and boomerangs," and were "very vociferous in their calls of 'Name you,'" but did not molest him. From the squatters the Missionary met with a reception which "could not well be surpassed in point of courtesy and kindness." Everyone was anxious to afford him "every facility in meeting with the servants on the stations (shepherds &c.) for the purposes of devotion and religious instruction," all set a good example to those under them by attending prayers &c., and promises of substantial help for

the maintenance of religion were forthcoming. Scotch Presbyterians "united with pleasure and interest in the service of the Church of England," and generally his ministrations were acceptable to servant and master alike. Many who had "not heard the sound of the glad tidings of great joy for years, were visibly and deeply affected with what was spoken to them; and not a few expressed their gratitude . . . for the exertions . . . made . . . to preach to them in the wilderness the Gospel of Jesus Christ." Some exceptions there were, and one man whom Mr. Gregor sought to influence was "the most hardened creature in iniquity" that had ever come under his observation, being "totally insensible to every . . . good impression"; "he stated that he had quite made up his mind to go to hell provided he could accomplish his desires of this world's grossest pleasures" [1].

While Moreton Bay remained a part of New South Wales the Society's connection with it was limited to the support of two Missionaries (Rev. J. GREGOR 1843-50 and Rev. H. O. IRWIN 1851-9). Of the state of the Church Missions there during this period few particulars exist except what may be gathered from the reports of the Bishops of Australia and Newcastle already quoted. [See pp. 394-402.] Simultaneously with the formation of the Colony of Queensland (1859) the Moreton Bay district (*i.e.* Southern and Central Queensland), which in 1847 had been included in the See of Newcastle, became (with the Mackay* district) the Diocese of Brisbane, Northern Queensland (excepting Mackay* district) still remaining under the jurisdiction of the Bishop of Sydney. The Society contributed £1,000 towards the endowment of the new bishopric and provided for additional Missionaries, and within three years of the consecration of Dr. TUFNELL (its first Bishop) the number of clergymen had risen from 3 to 16, and the local contributions had increased five-fold [2]. The work of the Clergy was exceedingly trying and laborious, for not only were "many of the people careless of religion" but frequently the Missions were as extensive as the largest of our English counties. Had it not been for the Society's aid numbers of the settlers must have been left "as ignorant as the natives around them, as far as religion is concerned" [3]. One of the Missionaries wrote of "a young man of ordinary intelligence," attending Divine Service for the first time in his life:—"he thought the Service would not have been over till midnight (commencing at 7 P.M.) and must have had the idea that it would be something like a ball or theatrical performance" [4].

Under the administration of Bishop HALE, who succeeded to the diocese in 1875, a great advance was made towards supplying the religious wants of the Colonists from local voluntary contributions [5], and in 1881 the Society's aid to the Diocese of Brisbane was withdrawn [5a]. Since that date the Society's official cognizance of the work of the Diocese has been intermittent; but in the opinion of Bishop W. T. THORNHILL WEBBER, who succeeded Bishop HALE in 1885, the withdrawal of support was premature, and conduced to large numbers of colonists being left without Church ministrations, and consequently, in many cases, "lapsing into practical paganism" [5b]. Many will agree with Bishop WEBBER that "the prevention of white

* Remained a part of Brisbane Diocese until the formation of the Diocese of North Queensland [p. 414].

heathenism is as important as the cure of black heathenism" [5c]. Mainly through his unwearied exertions the number of clergy rose from 33 to 64, and the number of churches and school churches from 39 to about 97 during the first six years of his episcopate; the services of an Assistant-Bishop (Dr. N. DAWES, consecrated in 1889) were secured, and in 1892 the huge Diocese of Brisbane—seven times as large as England and Wales—was reduced to an area of 210,000 square miles by the formation of the central portion of Queensland (about 208,000 square miles) into a new diocese, with Rockhampton as its See, of which Dr. DAWES was elected Bishop [5d]. Towards the endowment of this Bishopric the Society (in 1890-1) contributed £1,000 [5e].

Among the South Sea or Polynesian Islanders and the Chinese in Queensland some good work was begun during Bishop HALE's episcopate. The "Islanders," like the Chinese, have been imported to labour on the plantations; at one time the supply was a forced one, and it became necessary for the Legislature to prohibit what was little removed from a slave trade, and to allow of voluntary immigration only. Bishop Hale proved a sturdy champion of the native races. His labours in South and Western Australia in evangelising the aborigines are well known. In Queensland he succeeded in doing much in the face of great discouragement and opposition. As the outcome of the Day of Intercession of 1876 he baptized at Maryborough in 1877 twenty-three Polynesians who had been instructed through the medium of the English language by the clergyman (Mr. Holme) and a lay volunteer (Mr. McConkey) [6]. This Mission has met with much encouragement; many of the islanders have carried back to their homes grateful recollections of what has been done for them, and the work has won the commendation of Bishop J. R. Selwyn of Melanesia [7].

It had been the hope of Bishop Hale to devote the Society's grant to the Diocese of Brisbane "entirely to . . . work among the Islanders, Chinese and Aborigines" [8], but, as already stated, the grant ceased in 1881 [9]. On the representation of Bishop Webber that with the heavy demands on its local resources for work among "the white heathen" the diocese could not manage "to keep the Mission to black heathen without aid" [10], the Society came forward in 1891 to assist in establishing a Mission among the Polynesians employed in the plantations at Bundaberg [10a].

This Mission has been a "wonderful success." In 1891 over 10,000 men were brought under instruction, and as they came from fifty different islands the teaching must influence a yet larger number of people [10b].

The feelings of hostility and hatred prevailing in the colony against the Chinese made it a matter of more difficulty to attempt anything on their behalf. Nevertheless about 1879 a Mission was set on foot for these despised people [11]. Left to local resources this work also languished, but renewed assistance from the Society in 1888 enabled a new Mission to be opened among the Chinese in Brisbane, the progress of which has been encouraging* [12].

* The Society's aid to the Chinese Mission was continued to the end of 1895.

Turning now to NORTHERN QUEENSLAND, we find Sir George Bowen, during his Governorship of Queensland, pressing upon the Society the importance of establishing a Missionary Industrial School with a view to the education of the children of the aborigines, a work which could not well be undertaken by the Government itself, but "the Colonial Government and Legislature would . . . grant assistance to it, in both land and money, if it were undertaken zealously by one of the great Societies." Owing to the greater warmth and healthiness of the climate and better facility in procuring edible plants, fish, and game, there were, he estimated, "probably more natives in this Colony than in all the rest of Australia put together." The only systematic attempt hitherto to Christianise them had been made by the Berlin Society, but "from some cause or other" it had not succeeded [13]. The Society signified its willingness to co-operate as soon as local provision had been made at some defined spot; and this having been done at Somerset, a new settlement at the extreme north of Australia, the Rev. F. C. JAGG and Mr. KENNETT were sent there by the Society in 1866 [14]. Soon after their arrival in 1867 Mr. Jagg left the Mission and the Government withdrew the European soldiers and police which had been stationed there. This led to a suspension of the Mission, but Mr. Kennett, the schoolmaster and catechist, remained at his post till March 1869, exhibiting the Christian spirit to a degree which won the confidence of the natives, and proving that if properly treated they were capable of much more good than was generally thought possible [15].*

While the attempt to establish a Mission at Somerset was being made the Bishop of Sydney drew the Society's attention to the state of "the northern part of Queensland," then "almost entirely destitute of clergymen" and needing also a Bishop [16]. Thereupon the Society appointed the Rev. J. K. BLACK to Bowen, from which centre he itinerated far and wide. In one of his earlier tours (1869) he stayed at seven hotels, the proprietors of which "in many cases bemoaned the few visits they had from clergymen"; most of them said he was the first one they had seen in the district, "and all, as if by common consent," furthered him on his journey "free of expense." At Clermont and Copperfield, containing together about 1,500 people, many parents "had kept their children unbaptized," and others desired re-baptism for those who had been admitted by dissenting ministers. The bulk of the population of this district were Church people, but so

* The neighbourhood of the settlement at Somerset was occupied by six different tribes, speaking five different languages, but presenting little difference in physical appearance. The men were tall and well made. At the repeated request of the natives of Prince of Wales Island Mr. Kennett visited that island in June 1867. His stay there extended to a fortnight, and he gained considerable insight into the manners and customs of the natives. At a grand corroboree he was adopted by one of the Korraregas tribe as his son and made a member of the Koolkalegas. This was done by presenting him with a grass belt and instructing him in the use of fire signals, and by his exchanging names with the chief of the tribe, an old man named Genetcha. By this name Mr. Kennett was known during the remainder of his stay at Somerset, and he was assured that as long as his name was Genetcha he would receive the assistance and protection of the Koolkalegas tribe. Such was Mr. Kennett's influence, that he effected a reconciliation between the tribes of Mulgrave Island and Prince of Wales Island, between whom a feud had existed for years. [M.F. 1869, pp. 126-30, 153-62.]

completely had they been neglected that "the Roman priest, the Primitive Methodist and Wesleyan, the Congregationalists and the Scotch ministers" had all in turn been supported, and it was the boast of the Roman priest at Clermont "that he could not have built his chapel but for the assistance of the Protestants." There was "a craving for religion . . . rarely met with in these districts, which for want of guidance had gone into a wrong channel and taken an unhealthy tone."

While ministering in the wilderness in this year (1869) reports were circulated that Mr. Black had been "murdered by the aborigines." Had they done so it would have been in ignorance, Mr. Black being one of their best friends. A short time before he had exposed (in the *Port Denison Times*) "the abominable atrocities" perpetrated upon the natives of North Queensland. The evils pointed out were acknowledged and deplored, and "great good resulted from these articles" [17]. The work of planting the Church in North Queensland was carried on by the Rev. J. K. BLACK and the Rev. E. TANNER, and other faithful men, and, in 1878, the Rev. G. H. STANTON was consecrated first Bishop of North Queensland. Before leaving England he was enabled to send out twenty fellow-labourers [18]. On his arrival in 1879 he described the colony as bristling "with splendid opportunities." The people, "intelligent, large-hearted, and responsive," had "done wonders." Instead of "log-huts and wigwams" he found "well-built houses and large towns." Where he expected "only rough irreligion and even insult" he was "received with enthusiasm and warmest welcome" [19]. Nothing, however, existed worthy of Church organisation—seven isolated congregations with clergy, under the direction of the Bishop of Sydney, 1,500 miles away. The churches were unsightly structures—"something between a barn and a log-house." Under the resident Bishop, who for five years was supported by the Society, a wonderful improvement and development was effected. One of his objects was to "anticipate the advance of population by erecting some Mission Church wherever people began to settle," and before twelve years had elapsed endowments had been provided, and both Bishop and Clergy were independent of the Society's aid.

The laity "acted very nobly" in contributing to the endowment of the bishopric—"scarcely any troublesome collecting" being experienced [20].

The Diocesan Synod ascribed "much of the local liberality shown . . . to the inducements offered by the Society's conditional offers of help," and the Bishop himself stated in 1884 that the diocese owes "its existence" to the Society's provision and protection [21]. The grant for the Bishop ceased in 1882, and that for the Clergy (to an Endowment Fund for whom the Society also gave £500) in 1869 [22]; but fresh needs having arisen which local effort could not fully supply, the Society came forward again in 1892 to assist for a limited time in the support of two travelling clergymen [23].

The diocese is now under the care of Bishop Barlow, who succeeded Bishop Stanton on his translation to Newcastle, N.S.W., in 1891 [24].

The growth of the Church in Queensland as a whole is re-

markable. Out of the nine Christian bodies represented in the Colony the Anglican Church has increased in the five years 1888-91, 1·18 per cent, the Primitive Methodists '85 per cent., and the Salvation Army 1 per cent., while the other six show a decrease [25].

QUEENSLAND (1892-1900).

Mission to the South Sea Islanders [see p. 412].—With few exceptions the islanders have proved very tractable, attentive, and anxious to learn, but the diversity of languages has rendered their teaching a long and difficult task. English has been adopted as the chief medium, though Gela or Mota is also used, one of the islanders reading the service in church. Gratifying accounts have been received from the islands of "boys," who have returned, and are keeping true to the faith, and trying to influence others. The progress of the work was checked by the death, in December 1895, of the Rev. J. E. Clayton, the successor of the Rev. J. Coles in 1892, but in 1894 a close and real connection had been formed with the Melanesian Mission, and in 1897 arrangements were made by the four Bishops concerned that the work among the Melanesian labourers in the sugar plantations in Queensland generally should be a separate and, as far as possible, a self-supporting branch of the Melanesian Mission.* The majority of the labourers come from Melanesia, some from islands which are still heathen, and with proper instruction it is hoped that the converts may be the means of winning those islands for Christ. Already some of the Bundaberg converts have been drafted to Norfolk Island for further instruction before returning to Guadalcanar, their native island, in the Solomon group, and one on which the Melanesian Mission had hitherto not had a footing [26].

The converts as a rule hold fast to their Church principles, and, when they have the opportunity, regularly attend the services of the church, and give liberally to the offertory. The present Bishop of North Queensland is of opinion that there is no race of human beings among whom Mission work is more productive of results. A Judge said in his court recently that he had never known a Christian Kanaka speak untruly in giving evidence. And yet in 1897 there appeared to be not a single church in Queensland set apart for their use, and in some instances members of the white congregation objected to their presence in the church [27].

* The arrangements do not appear to have been carried out to the extent contemplated.

BRISBANE AND ROCKHAMPTON DIOCESES.

The progress of the Church in Southern and Central Queensland was checked in 1893 by "terrible floods, unparalleled in the history of Australia." Over seventy-seven inches of rain (*i.e.* more than three years' average rainfall in England) fell in four days, and the losses involved by the visitation were estimated at between one and two millions sterling. Among the Church property destroyed was one building so completely wrecked that the first relic discovered by the clergyman was a seat hanging about 40 feet in the air in a gum tree, eight miles from the site, while a little further on was found the chancel window intact, wedged up between two big trees. As the parochial clergy are unendowed, and dependent on local voluntary offerings, great difficulty was experienced in maintaining them, the calamity having deprived the people to a great extent of the power of contributing.

In the case of Brisbane Diocese the Society encouraged the Bishop's efforts in raising a Clergy Sustentation Fund and an Emergency Fund by a gift of £500 in 1894, and in 1897 it voted £300 towards the erection of a Theological College, but the latter grant lapsed [28]. The withdrawal of its annual grant in December 1896 was followed by appeals for renewed and increased assistance [29].

A few examples are here given as affording an irresistible argument for supporting the Society.

One clergyman in 1897, who had charge of a district (Charleville) as large as the British Isles, with a scattered population of 10,000, illustrated the "abysmal depths of ignorance" he had to contend with by the following description of a bushman:—

"His parents can in very few cases teach him anything. He cannot read or write; he does not know even the name of God—if he does, he probably thinks it a bad but expressive word, an expletive coined especially for anathematising fractious bullocks and horses. He has never heard of cathedrals, churches, sacraments or clergy; he would not know a Bible if he saw one, and has certainly never *seen* the inside of a church.

"Now what difference is there between these people and the blacks? They live in almost as lonely a condition. They are no better provided for spiritually or intellectually. If only people at home would understand this, I believe they would help us. There are Missions to the 'black races,' why not to the white?" (Rev. A. J. Cardew.)

In commenting on the above, Dr. Stretch, then coadjutor Bishop of Brisbane, said:—

"The letter contrasts, as we are so often compelled to do, the zeal and enthusiasm called out by Missions to coloured races with the only too common indifference to the spiritual wants of our own people. . . . Many of our colonists are bravely doing the duty they are sent to do under many difficulties and in trying loneliness, and we are as careless about them as if they were of alien race; indeed, more so. Men are freely sent to coloured races, while our own people are left without the preaching of the Word and the ministration of the Sacraments. Money is cheerfully given for Foreign Missions in heathen lands, when it is very sparingly given for work among our own countrymen, and yet surely they deserve sympathy. If we were working among heathen, we should more readily gain

sympathy, and evoke enthusiasm, and obtain helpers, than when working among our own countrymen. And I do not think anyone can say that that is reasonable" [29a].

Strong and urgent as these representations were, there have been other and stronger claims to absorb the Society's limited means. For example, the Diocese of Rockhampton had shared the disasters of the whole Colony of Queensland, but its capacity of coping with these was even less than that of Brisbane, for it had relieved that diocese of the poorer portion of the population, and in so doing lost former diocesan help. When the Bishop began work there were only six clergy for a district as large as the German Empire, and there was only one parish able to support its clergyman. Church people constituted about forty per cent. of the population, and some were complaining bitterly that their spiritual needs had not been ministered to; others had become so accustomed to living without religion that advances on the part of a clergyman were received coldly.

Following on the great bank failures came strike troubles, drought, and floods. At times the Bishop felt that he was "really worse off than Hagar when she took her boy into the wilderness," for he (the Bishop) had "not even a piece of bread or a bottle of water." But the Society saved the Church from financial collapse, and "enabled an infant diocese to escape starvation in its cradle." In 1894 it made provision for the support of travelling clergymen in unsettled districts, where the spiritual destitution was appalling, and this was followed by aid, in 1897, towards the erection of churches (£1,260), and of a Community house at Longreach (£500) [30]. The community, consisting in 1899 of three clergymen and a layman, served a field as large as England and Wales. In this district, mingled with much that is healthy and admirable, there is a great deal that is deplorable and wrong. The bulk of the people are unconscious materialists, appreciating only sensual enjoyments, ignorant of anything better. A remark made by a shearer to a member of the Mission, that he didn't see why he should be bothered with religion, expresses the general tone of easy indifference towards spiritual things. The literature most in demand is of the obscene and sensual type, and the marriage tie is lightly regarded. The people spend money freely while they have it, usually in bouts of drunkenness and debauchery. Where horse racing and gambling prevail to the extent that they do in Australia habits of thrift are at a discount. But withal the people are open-minded and free-hearted, readily responsive to sympathy and goodwill, quick to appreciate true friendliness, and to resent a patronising tone or any air of superiority. They are in short what physically robust mankind under such conditions and circumstances is likely to become when without God in the world [31].

NORTH QUEENSLAND.

In 1899 a need of renewed help arose in connection with the opening of new areas of settlement and the arrival of a large number of foreign nationalities. The settlements were separated by enormous distances,

some of the centres being as far apart in time as St. Petersburg is from London. Children were growing up unbaptized, marriages were being performed by police officers and magistrates, and the dead and the dying—our own people—were absolutely untouched and unattended by any Christian ministry whatever. In addition, representatives of other races were pouring into the diocese—Chinese, Japanese, Melanesians, and Javanese. “Talk about the open door in China!” said the Bishop, “here is the answer of the Great God of nations Who sends these people to our own countries.” The Society responded by making provision for the support of Missionaries in new settlements, especially for Missions to the darker races [32].

Some of the Japanese immigrants are already Christians, and at Thursday Island (*see* next page) they have built a church for themselves [32a].

Beyond the distribution of simple literature in their own language, little has been done among the Chinese.

The aborigines in Queensland are estimated to number at least 50,000, of whom the majority are in the northern part. In 1890 Baron Von Mueller of Melbourne (the great botanist) drew the attention of the Rev. J. B. Gribble to the Bellenden-Ker district as a most promising field for missionary enterprise. Mr. Gribble, who had formerly been a Missionary of the Society to the natives in Western Australia, visited the district, and as a result of his representations the Queensland Government, about the year 1894, set aside a Mission reserve of 51,200 square acres at Cape Grafton, to be worked under the control and management of the Church of England, and the Australian Board of Missions entrusted him with the establishment of a Mission, which was accordingly begun at Yarrabah, near Cairns, in 1892. On his death in 1893 the work was taken up by his eldest son, Mr. E. R. Gribble (since ordained), by whom it has been carried on with zeal and devotion. School is held regularly every day, and the work would do credit to many a state-school child. Several acres of cleared ground are under cultivation, and rice, coffee, maize, &c., are grown and sold for the benefit of the Mission or consumed on the station. The cottages inhabited by the blacks are patterns of neatness inside and out. A church, erected by the blacks, was dedicated on May 18, 1898, when ten aborigines were confirmed. No one, after visiting Yarrabah, can doubt the possibility of civilising and Christianising the blacks. Some of the ceremonies and customs of the natives (in particular the Cud-jah) are too horrible for description here.

The heathen belief is that the spirits of the dead inhabit trees, become fish, and exist in the wind and the fire, but the effect of Christian teaching was thus expressed by one of the Barron tribe: “One time blackfellow he think it when he die he finish up. Now he know no finish up: suppose good, he go to better country.”

The first burial from among the converts was that of a girl of three years of age, who died “from eating sand, a habit common among children in these parts, and which generally proves fatal.” Some of the old heathen women strove to have heathen rites, but the father determined to have Christian burial [33].

The diocese having become unworkable by one Bishop—more time

being required to reach some places than to visit England—the northern part of the diocese was included in the new Bishopric of Carpentaria, to whose endowment the Society contributed £1,500 [see page 424] [34]. The seat of the Bishopric is Thursday Island, where a training college* was begun in 1900. His first visitation in 1900 of the Queensland part of this new diocese gave the Bishop (Dr. G. White) the impression that religious life was at a lower ebb in the Gulf towns than in any other part he was ever in, a result due to the isolation of the towns and the paucity and utter isolation of the clergy [34a].

* The Society (May 1901) has granted £300 towards the erection of buildings for the College, and £300 for Missionary work among the coloured races in the diocese in the next three years.

(For Statistical Summary see p. 466.)

CHAPTER LXIII.

SOUTH AUSTRALIA.

THE northern coast of this, the central division of Australia, was seen by the Portuguese and Dutch between 1600 and 1606; and a portion of the south-west coast was named Cape Leeuwin by a Dutchman in 1622. Like other parts of the island, however, its colonisation was left to the British; and viewed from this point (although the south coast was surveyed by Flinders in 1802) its real discoverer was Sturt, in 1829. As a result of his discoveries a Colonisation Company was formed in England, and founded settlements at Kangaroo Island and Adelaide in 1833. It was expected that by selling instead of granting land to emigrants, the colony would be self-supporting from the first; but so far from this, insolvency resulted, and numbers would have perished from want but for the energetic measures of a new Governor, Captain (afterwards Sir George) Grey, appointed in 1841. Originally the colony was confined within the 139nd and 141st degrees of east longitude and the 26th of south latitude. By the annexation of "No Man's Land" (in 1861) and the "Northern Territory" (in 1863) it was extended 80,000 square miles to the west, and to the Indian Ocean on the north.

IF the founders of the colony were lacking in worldly wisdom, they were truly wise in regard to heavenly things. Their first experiment in settling religion was made in connection with the Society, and proved anything but a failure. In November 1834 a letter was received from Mr. John Taylor stating that "a portion of the settlers about to embark for Southern Australia" were "desirous of forming a District Committee of the S.P.G. for that Colony under

the Presidency of the Archdeacon of New South Wales, that the first object of the Committee would be to collect subscriptions towards . . . erecting a Church, and taking out a Clergyman, the appointment of such Clergyman being sanctioned by the Bishop of London, and the Ecclesiastical authority existing in the other Australian Colonies being recognised as extending to Southern Australia."

The Society approved the formation of the proposed Committee, and granted £200 towards the erection of a church and the temporary maintenance of the clergyman [1].

A like sum having been contributed by the S.P.C.K. and £300 by individuals, "with this money the framework of a Church capable of containing 750 souls" was purchased and sent out "in one of the first vessels which sailed for the Colony," and the Rev. C. B. HOWARD was "appointed to the Chaplaincy by Lord Glenelg" and received a salary from "the Commissioners of Colonization" [2].

Mr. Howard laboured with his own hands in erecting the church, which was named Trinity, and opened in January 1838. The arrival of the Rev. J. FARRELL (S.P.G.) on February 6, 1840, was a welcome relief to him, and the two divided their time between Adelaide and the neighbouring villages until July 1843, when Mr. Howard "entered into his rest . . . at the early age of thirty-three" [3].

Mr. FARRELL was in turn left to labour single-handed for nearly three years. By his exertions, supported by Colonel Gawler and the Society, Trinity Church was "substantially rebuilt," and a new one, St. John's, partly erected [4].

In the meantime the "South Australian Church Committee" in England having "transferred the whole of their funds and engagements to the Society," arrangements were made for erecting other churches and supplying additional clergymen. The arrival of the Revs. W. J. WOODCOCK, J. POLLITT, and W. H. COOMBS* in 1846 infused "a new and active spirit . . . into the members of our Church," money was "liberally subscribed," and churches were "erected in a most gratifying way" [5].

The new Missionaries were "highly acceptable and prized," and Mr. Woodcock (St. John's, Adelaide) felt convinced that the Church of England was "the Church of the deliberate choice, at least, of a large majority of the colonists."

"Indeed," said he (in 1847), "a great door is opened unto us, if we could only avail ourselves of the opportunity presented, but two Clergymen are quite unequal to the duties even of this town. The members of our Church seem suddenly to have awakened to the consciousness of their need of the ordinances of religion; and, as far at least as the buildings are concerned, they are disposed to make some efforts to secure them. By contributing, as you now are, to establish our Church here upon a broad and solid basis, and thereby preserving this important Colony from ignorance, superstition, irreligion, infidelity, and *multiform* dissent, you will materially aid in promoting the other great object of your Society, the conversion of the heathen" [6].

From Mr. COOMBS' Journal (1846-7) we gain an insight into Mr. FARRELL's work, as to which he himself had said little:—

"The congregation here" (Trinity, Adelaide) "is large and important, between 500 and 600 in number, amongst them the Governor, the Judge, and principal persons of the colony. Mr. Farrell read prayers; I took the Communion Service,

* A fourth clergyman was added to the Society's list in 1846, viz. Rev. G. C. Newenham, son of the Sheriff of the Colony. His salary was wholly provided locally [5a].

and preached. I observed with much interest, sitting round the Communion rails—clinging as it were, to the horns of the altar—a group of native boys and girls from the Aboriginal School. The boys wear a bright red bush shirt, and the girls a sort of grey dress, made in the European fashion. Their sparkling eyes were fixed on me as a stranger; and their attentive demeanour showed that they were well instructed in the elementary knowledge of Christianity . . . their appearance forcibly reminded me that I was in a strange land; and as I looked upon these poor simple children of the wild, it was with a silent prayer that they may be brought to know Him whom to know is life eternal. . . . I visited the Sunday School . . . on entering I was reminded of some of the best Sabbath Schools I had visited in England. There was, however, one feature essentially different—the presence, at the end of the room, of many of the Natives from the Aboriginal School. . . . I addressed the children. I next went to the School of the Aborigines. . . . Governor Robe takes a deep and most praiseworthy interest in endeavouring to improve the condition of the native youth of both sexes. I met Mr. Moorhouse, the worthy protector of the aborigines, a gentleman who has for years made the natives his study, so to speak; he has again and again boldly thrown himself among the wildest tribes, and adapted himself to their habits, that he might acquire a knowledge of their language and manners.”

At Gawler, where Mr. Coombs was stationed, the only building at first available for service was a mill, but a suitable structure was soon provided, and he laboured with good effect for eight years among a people who, from long abode in the bush, had “almost forgotten the Church of their fathers”; their children in very many cases were unbaptized, and their dead were buried with the “burial of an ass” [7].

In 1840 the Society accepted from W. Leigh, Esq., of Little Aston Hall, Lichfield, an offer of some land in South Australia and £2,000 in trust for the support of churches and clergymen in that province; and at his request in 1842 it was decided to appropriate the proceeds of two acres in Adelaide to the endowment of a Bishopric or Bishoprics in South Australia. Eighty acres of land were also conveyed to the Society for this purpose by T. Wilson, Esq. Some part of Mr. Leigh's offer appears to have been subsequently withdrawn*; but the two town lots, which he purchased for £150, in time became so valuable as to furnish the “chief source of revenue” of the Church in the colony, although the Episcopate has derived no direct benefit from it. Through Miss Burdett-Coutts' munificence an episcopal endowment was provided, and in 1847 the Rev. A. SHORT was consecrated the first Bishop of Adelaide.† Special provision for additional Missionaries was made by the Society, and accompanied from England by Archdeacon Hale and two other clergymen, the Bishop landed in his diocese on December 28, 1847, the eleventh anniversary of the foundation of the colony [8].

The character of his reception was “so thoroughly that of an English country town on occasion of some local festival” that he “could hardly realise” that he was at “the antipodes of England.” “The progress of the Colony is perfectly wonderful” (he added); “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 . . . given to their labours.” On December 30 a public thanksgiving service was held in Trinity Church, Adelaide. “To those who had

* The £2,000 was returned to Mr. Leigh at his own request in 1844 on his joining the Church of Rome [*vide* H MSS., V. 4, pp. 159, 387-9, and V. 6, pp. 270, 276].

† As constituted by Letters Patent June 25, 1847, the Diocese of Adelaide, formed out of that of Australia, comprised South Australia and Western Australia [8a].

seen the 'day of small things,' when one single Clergyman of our Church struggled against the flood of evil, which breaks out in the first planting of a Colony, it was a sight of deep interest to witness a Bishop communicating with nine* Clergymen at the Altar Table. The number of Lay Communicants also was unexpectedly great." [L., Bishop Short, Dec. 31, 1847 [9].]

In 1848 State aid was granted to the ministers of every denomination in the Colony, but after three years this provision ceased, and the support of the ministry became dependent on voluntary effort, supplemented, in the case of the Church of England, by aid from the Society [10].

In the city of Adelaide progress towards self-support was from the first encouraging, and the influence acquired by the Church was such that in 1849 the local races, which had been inadvertently fixed for Passion Week, "were postponed . . . immediately the circumstance was pointed out." The inhabitants had become "more zealous and liberal, more regular in attendance on the services"—the congregations in Lent and at Easter being "very full." On Good Friday the shops were "almost universally shut" and little work was done, and the day was "far better observed" than in some parts of England [11].

As a contrast to Adelaide, the Port Lincoln† settlement, which had been left unsupplied with religious ordinances for the first twelve years of its existence, had become the scene of lawlessness and crime.

Visiting the district in 1849 the Bishop saw the remains of five natives—a mother and an infant, a man and two boys—who had died from the effects of arsenic mixed with flour, which they had stolen from a shepherd's hut. The evidence showed that the mixing had been done by the settlers with the object of destroying the natives, who had been troublesome to them.

"Those who know that the native Australian has been looked upon in the early days of every settlement in Australasia as little better than *vermin to be destroyed*, and who can estimate the force of fear and revenge and cruelty upon the untamed heart of 'the natural man' will not marvel" (said the Bishop) "if security has been obtained in New South Wales, or the Tattiarra country, or other districts, by the means here alluded to, or others equally unscrupulous. I mention these things only with the view of impressing upon the minds of Christian Englishmen the need there is of *helping to supply the ordinances of religion in the early stages of a Colony*. . . . This year has seen the settlement there . . . of a Catechist, and I have now personally ministered to this portion of the flock."

During the Bishop's visit to Port Lincoln an investigation took place into charges of murder against some natives. Eventually four of them were condemned to death, while two whites—"gentlemen by birth and education"—who were "undoubtedly guilty" of "the most *deliberate cold blooded murder*" of a native in the Yorke's Peninsula, were acquitted owing to a "technical flaw in the native evidence." The "atrocities . . . committed by some of the Bush settlers upon the natives exceed belief"; and with a view to bringing under the notice of the Government and public how little had been done towards the religious instruction of the aborigines, the Bishop, with several of the

* That being the whole number then employed in the diocese.

† 200 miles west of Adelaide, by sea. European population in 1849 about 800, spread over a large district.

Clergy and members of the Bar, petitioned for a commutation of the sentence on the four men, and two were reprieved. In the course of these proceedings the capacity of the natives to receive instruction was demonstrated by the marriage of a native couple who had been Christianised in the school at Adelaide. The ceremony was performed at Port Lincoln by the Bishop in the presence of the Governor, the court house being "filled on the occasion, and the behaviour of the pair was thoughtful and proper" [12].

In the next year (1850) a training institution for young natives was established at Port Lincoln by Archdeacon HALE, with the assistance of Government and the Society. The object was to withdraw the natives from the savage and demoralising practices of their tribes and to give them a thoroughly Christian education and training.

"The settlement" (wrote the Bishop on Sept. 7, 1850) "will form a sort of industrial school for the young half-trained married natives. They will garden, do farm work, fish, &c., and I see no reason why a Christian village may not grow out of the institution, managed as I believe it will be, with wisdom, kindness, zeal, and a humble prayerful dependence upon God. It starts under better circumstances than any Mission to the natives yet undertaken."

The spot first selected was Boston Island, but as fresh water could not be found there the Mission was removed to Poonindie on the mainland in, or about, 1851.

In 1853 Bishop Short reported that Archdeacon Hale's labours had been

"blessed with a considerable degree of success. Many young adult natives, who would have belonged to the most degraded portion of the human family, are now clothed and in their right minds, sitting at the feet of Jesus, and intelligently worshipping, through Him, their heavenly Father. The Mission now consists of fifty-four natives comprising eleven married couples, the rest children, . . . thirteen being from the Port Lincoln district. The married couples had each their little hut built of the trunks of the Shea-oak . . . the other children in small divisions occupy the remaining ones. They have their meals in common in the general kitchen. . . . Narrung one of the elder young men, assisted by two mates, is steward, butcher and cook. At half past six in the morning, and after sundown, all assemble at the Archdeacon's cottage, for the reading of Scripture and prayer. The schoolmaster, Mr. Huslop, leads the singing of a single hymn, and the low soft voices of the natives make pleasing melody. A plain exposition follows. After breakfast they go to their several employments: the cowherds milk, &c.; some were engaged in putting up posts and rails for a stock yard; the shepherds were with the flocks; two assisted the bricklayer, one preparing mortar, the other laying bricks. At the proper season they plow, reap, shear, make bricks, burn charcoal; do, in fact, under the direction of the overseer, the usual work of a station. Six hours are the limits of the working day; they are unequal to more. Shepherds and first-class labourers receive 8s. per week and rations; second-class 5s., third 3s. 6d., fourth 2s. 6d. The younger children attend school; the married women wash, and learn sewing clothes, making and mending. Such is an outline of the occupation, education, and religious training adopted at Poonindie, which begun with very limited means, and with no previous instance of success to encourage hope, has nevertheless, through a blessing upon the Archdeacon's patient, untiring, quiet zeal, reached a very promising state of maturity. Thus far the Institution is an exception to the list of Australian Missionary failures."

During his visit the Bishop baptized ten native men and one woman.

Under Archdeacon Hale the institution continued to prosper in material and spiritual things. The lives of its inmates often put to

shame those of some of the colonists. In no instance did it happen that any of the former sent into the town on business gave way to drunkenness. With the white labourers the reverse was the case, and on one occasion a Poonindie driver, who had loaded his own dray, was found rendering a similar service to a settler who lay intoxicated on the beach. The reverence and devotion seen in the daily and Sunday services at Poonindie were such as to impress visitors with the sincerity of the worship and the piety of those representatives of the once despised race. "The singing was led by three . . . men playing on flutes, while the low, gentle voices of the others made their 'psalms and hymns and spiritual songs' a delight to themselves and all who heard them."

The removal of Archdeacon Hale to Western Australia as Bishop of the new Diocese of Perth in 1857 proved a gain to the natives there, but the loss to Poonindie was great.

A period of sickness (1856-8), in which twenty-one deaths occurred, was followed by financial troubles, and though health and worldly prosperity returned, the Missionary character of the institution was not restored for some years. By 1863 two of the natives were "able to conduct the Sunday morning service." Under a new system, introduced in 1868, each day was begun and ended by service in the chapel. In their various occupations the natives were now enabled to earn from 10s. to £1 a week at farm work; for shearing they were paid at the same rate as the whites—sometimes £14 in a month. When, after sixteen years' absence, Bishop Hale revisited Poonindie, he saw the realisation of his idea—"A Christian village of South Australian natives, reclaimed from barbarism, trained to the duties of social Christian life, and walking in the fear of God, through knowledge and faith in the love of Christ their Saviour, and the power of His Spirit."

For what had been done for them they were not unmindful. Their former benefactor was presented with a tea service, and their sympathy for those who were even as they had been was shown by an annual contribution of equal value—£10—to the Melanesian Mission.

During his visit Bishop Hale took the Sunday morning service. The first lesson began with the words "Cast thy bread upon the waters; and thou shalt find it after many days." On this subject he preached, and we learn that "there was scarcely a dry eye in the assembly. The natives and half-castes were deeply impressed with the signal fulfilment of this promise to their founder and benefactor, while he himself could not but thankfully recognise the hand of God in all that has been accomplished." Many of the white neighbours were present and joined in the service. In concluding his account of the day's proceedings Bishop Short wrote (in 1872):—

"It may suffice to lower the pride of the white-skinned race to know that the half-caste children between the high Caucasian Englishman and the (supposed) degraded Australian type of humanity are a fine powerful, healthy, good looking race—both men and women, not darker than the natives of Southern Europe, and capable in all respects of taking their place even in the first generation beside the Briton or Teuton; driving the plough, or wielding the axe with equal precision, or shearing with greater care and skill—from 75 to 100 sheep a day—than their white competitors. It is well known in the Port Lincoln district that the Poonindie shearers do their work most satisfactorily and that Tom Adams is considered the

best shearer in the whole district. Let prejudice then give way before the inexorable logic of facts, and let the 'caviller' if he can, point out a hamlet of equal numbers, composed of natives from different districts of Great Britain and Ireland, so dwelling together in peace and harmony, and equally free from moral offences, or so attentive to their religious duties, as are the natives and half-castes now living in the Institution at Poonindie, enjoying consequently much happiness and walking in the fear of God. To Him be all the glory through Jesus Christ our Lord" * [13].

While the natives were thus being cared for there was much real Mission work being done among the colonists also. In 1856-7 there were 24 clergymen in the diocese, "but without the aid of the Society," said the Bishop, "we could not have planted nor could we maintain even this number." The Society's grant "I have invariably kept for strictly Missionary purposes" [14].

Here is a specimen of the work done among the emigrants in the Bush. Before the Rev. E. P. STRICKLAND was sent to the Kapunda district in 1856 the neighbourhood was "notoriously bad. The settlers disregarded Sunday until they at last lost the day." Some would contend that it was Saturday; others, Monday. Mr. Strickland began by visiting every house and tent that he could hear of. Many had not heard a clergyman's voice since their arrival in the colony. In some instances Mr. Strickland "spent hours in teaching the adult members of a family to write." On one occasion he sought out a fever-stricken family whom no one else but the doctor would go near. In a miserable hut lay a father, mother, and six children—one of them dead. The husband was too ill to talk, but the wife in an ecstasy of joy clasped her hands and sitting up in bed cried out . . . "Look, look, my children! . . . that is one of the Clergymen I have told you about that live in dear Old England—who could have thought that one of them would have sought us out in this wilderness?" All the children hid themselves under the bedclothes, never having before seen a man dressed all in black clothes. So valued and blessed were Mr. Strickland's ministrations that the settlers set to work to build three churches, and in 1858 two were consecrated—at Kapunda and Riverton—confirmations were held in each, the congregations were overflowing, and the collections amounted to £65. "This," said the Bishop, "illustrates the effect of the Society's . . . grant . . . in opening new Missions" [15].

Another Missionary of the Society was once stopped in the street by a gold digger, who said: "Can you tell me where I can find the Bishop? or perhaps, if you are a clergyman, you can do for me what I want. I promised, if God prospered me at the diggings, to do something for the Church." So saying he placed £20 in Mr. Woodcock's hand under a promise that his name should not be disclosed. [L., Rev. J. W. Woodcock, 1853 [16].]

Wherever the Bishop went he found the services of the Church "heartily welcomed," and generally the people were liberal in contributing to their support—in Adelaide in 1861 more than £2,000 a year was being raised for Church purposes [17]. A clergyman landing in that city in 1862 was surprised to see fine churches—"in which the

* It should be added that natives of Poonindie were on several occasions received as guests at the Bishop's house, Adelaide.

singing and chanting were equal to any in England"—also large Day Schools and Sunday Schools [18].

By means of a Diocesan Endowment and Additional Clergy Fund started in 1860 and built up with the Society's assistance, sufficient provision was made for the poorer districts to enable the Society to discontinue its aid to the colony in 1865, and Adelaide thus afforded the first example on the continent of Australia of a diocese complete in its organisation and independent of any State aid or external support of its clergy [19].

In advocating the substitution for annual grants of "one sufficient endowment in land for the future extension of the Church," Bishop Short said in 1856: "Had this been done ten years ago, the Church in this Colony would have been entirely self-supporting, independent alike of the State or contributions of the mother country" [20].

For the southern part it has not been necessary to renew help, but the "Northern Territory" has since claimed and received assistance. Long before its incorporation into "South Australia" the Society's attention had been drawn to this quarter. In 1824 an English settlement was formed at Melville Island. Three years later it was transferred to Raffles Bay, and in 1829 abandoned. In 1838 Bishop BROUGHTON of Australia informed the Society that an expedition was "on the point of sailing from Sydney to establish a colony at Port Essington . . . within a few miles of Raffles Bay . . . under the command of Sir Gordon Bremer who conducted the first establishment." As the settlement from the outset was to contain a great number of persons, including the crews of two ships of war, the Bishop learned with regret that "no provision whatever had been made for the appointment of any Clergyman . . . but that it was intended to proceed with as little attention to secure the administration of the offices of religion as if the settlement had been undertaken by a heathen and not by a Christian nation." The desire of the Bishop to "provide the blessing of a Christian establishment" was increased on learning that in the islands of Wetta, Kissa, &c., to the north of Timor, there existed a native Christian community with whom the British would soon be in frequent intercourse. As the power of the Dutch (to whom these natives owed their conversion) was then declining in that quarter, there appeared to be an opening for extending "an acquaintance with the Gospel over the numerous islands . . . between Timor and the Phillipines." But if a favourable impression was to be made, "we must show them" (said the Bishop) "that we are Christians no less than themselves; and when they visit our settlement they must not be allowed to remark so obvious an inferiority in us as that while they have churches for the public worship of God we have none." The Bishop therefore placed at Sir G. Bremer's disposal £300, £200 being from the funds of the S.P.G. and S.P.C.K., for the erection of a church at Port Essington, promising also to provide a clergyman at the "earliest opportunity" [21].

As no further communication on the subject can be found in the Society's records, it must be assumed that this expedition also failed before either church or clergyman could be provided.

A fresh opportunity occurred in 1872 in connection with the occupation of Port Darwin and the establishment of telegraph stations

from Port Essington to Adelaide. Until the completion of the telegraph the English population in the Northern Territory did not exceed 300 souls; but the discovery of goldfields about that time seemed likely to "create a rush and turn the place into a new California." By the aid of the Society the Rev. C. W. HAWKINS was sent to Port Darwin in January 1874, but being unable to endure the trying climate he returned to Adelaide in the following July. At that time the settlement was unprosperous, the congregations were small, and little help was forthcoming from them for his support or for church building. The prospects of the colony were so uncertain that it was not deemed advisable to renew the Mission until 1884, by which time 700 Europeans and some 3,000 Chinese had become established there. In 1885 the Rev. J. FRENCH of Adelaide visited the district. The majority of the Europeans were well affected to the Church, and desired her ministrations. He "was welcomed everywhere and men seemed glad to think that their spiritual wants were not quite forgotten." The Rev. T. WARD, who volunteered for the Mission in 1886, was also welcomed, but he soon "found the work very unsatisfactory and discouraging," the English being indisposed to attend service after being "left churchless so long." Worse than this, his efforts to instruct the Chinese were opposed. It was objected that he was "enabling the Chinese to displace Europeans in stores and other places," and some of the masters said that if the Chinese boys learned English they would dismiss them. Their teaching had therefore to be abandoned, and Mr. Ward resigned in 1888. A successor has not yet been forthcoming, though the need of one has been forcibly demonstrated by the above circumstances and by the conclusion of Mr. Ward's report:—

"One great question, and one of surpassing difficulty, is, how can the Gospel of our Lord be taught to the thousands upon thousands of North Territory aboriginals? Their very low type of humanity, their utter want of morality, which places their outward life lower than that of the beasts which perish, the fact that they are always roving about and appear incapable of settled life,—these and other characteristics render the solution of the question very hard. I have reported respecting this to the Bishop of Adelaide"* [22].

With the example of Poonindie before us, it ought not to be impossible to solve the question.

There are few colonies in which the Church has been planted and become self-supporting in thirty years. With the exception of the Northern Territory, this has been the case with South Australia. Gratitude for what has been accomplished has not been wanting. As early as 1857 an annual collection for the Foreign Missions of the Society was begun in every church, and £65 was received towards the re-establishment of the Delhi Mission after the Indian Mutiny. In addition to the direct contributions to the Society's funds, Missions to the surrounding heathen both in Australia, Melanesia, and New Guinea, are supported [23].

* Dr. G. W. Kennion, who succeeded Bishop Short (on his resignation) in 1882, and was translated to the Bishopric of Bath and Wells in 1894.

1892-1900.

As the result of a meeting of Australian Bishops held at Hobart, Tasmania, in 1894, a new Bishopric was founded in North Australia, for the "Northern Territory" of South Australia and the contiguous portion of North Queensland Diocese bordering on the Gulf of Carpentaria, with Thursday Island as the episcopal residence [*see* p. 415]. This secures episcopal visits for many places on the northern shore of Australia where no Bishop has hitherto been seen. The Society promoted the object by granting £1,500 (in 1897 and 1899) towards the endowment of the Bishopric, which has been designated "Carpentaria," and the first Bishop of which, the Ven. Gilbert White, was consecrated in Sydney Cathedral on St. Bartholomew's Day, August 24, 1900 [24].

(For Statistical Summary *see* p. 466.)

CHAPTER LXIV.

WESTERN AUSTRALIA.

THE early Portuguese and Dutch navigators were the first Europeans to visit Western Australia, and the Swan River is said to have received its name from William Vlaming, a Dutchman, in 1695. No attempt at settlement was made until 1826, when a party of convicts with a military guard was sent to King George's Sound by the Government of New South Wales. In 1829 the colony was formally proclaimed, the towns of Perth and Fremantle were founded under Governor Stirling, and immigrants began to arrive. Great difficulties and losses were encountered at the outset; but the earlier settlers contained such a proportion of good men and women that up to 1838 there had not been "occasion to execute sentence of death on a single individual," and only "a small number of offences had been committed and these chiefly by immigrants from the neighbouring penal settlements." [Report of Governor Stirling, 1838.] As free immigration did not continue on a scale sufficient to develop the country, the settlers in 1850 petitioned the Imperial Government to make the colony a penal settlement. Nearly 10,000 convicts were introduced during the next 18 years, at the end of which (*i.e.* in 1868) transportation to Western Australia ceased. Most of the original settlers being members of the Church of England, the Rev. J. R. Wittenoom was appointed chaplain on the proclamation of the colony, and for many years he was the only clergyman in it. He was stationed at Perth. Here a structure composed of bullrushes by the soldiers of the 63rd Regiment, and used as barracks, and occasionally as an amateur theatre, in the week, did duty as a church on Sundays until 1836, when, and for the next nine years, service was held in the Court House.

*In July, 1836, Major Irvine applied to the Society for aid towards the cost of building a church at Perth, whither he was "about to proceed as Commandant of the Forces." A sum of £100 (afterwards increased to £300) was at once voted for this purpose; and in December, 1836, £100 was (on the Major's application) also granted towards

* The reference in the Society's *Journal* for 1834 to a church built by Sir E. Parry, on the "Australian Company's" Estates, is omitted from this edition of the Records as, from information recently received, the church appears to have been situated not in Western Australia (as stated in the *Journal*), but in New South Wales [1].

erecting a church at Freemantle. The building at Freemantle was formally "opened" on August 4, 1843.

At Perth, the foundation stone of the church was laid by Governor Hutt on January 1, 1841,* at eight o'clock in the morning, the occasion being marked by the respect of "every man, woman, and child" in the town. The opening of this church (known as "St. George's Cathedral") took place on January 22, 1845, the worship of the day being conducted by "all the six Clergy of the territory," and the congregation numbering nearly 500 (some attending from a distance of 100 miles); and it was consecrated by Bishop Short of Adelaide on November 15, 1848. As enlarged some fifteen years later it continued in use until superseded by the present cathedral, which cost £17,000 and was consecrated on November 15, 1888 [2].

The need of additional clergymen for the colony was brought to the Society's notice by the "Rev. Dr. ELVINGTON" in 1840 and the Rev. J. B. WITTEOOM in 1841, and in the latter year the Rev. G. KING was sent out by the Society and stationed at Freemantle [3]. There for eight years he ministered to both settlers and natives. For the latter a school was opened (with Government aid) in 1842, consisting of children collected from the bush—the girls had all been betrothed to native men, but as their future husbands were already possessed of a wife or two, Mr. King easily purchased their freedom. In December 1842 ten of the children were baptized in Freemantle Church. "This gathering of the first-fruits of the Church of God was an unspeakably interesting occasion; and the solemn attention" of the "crowded congregation bespoke more concern than curiosity" [4]. The advancement of the native children "towards civilization and evangelical knowledge" was "uniformly progressive"; "in moral sentiment, as well as in the attainment of ordinary humble tuition" they were "not one degree inferior to the common average of European children," and quite as "reverential and attentive." [Rev. G. King, Jan. 1, 1846 [5].]

The total white population of the colony in 1846 was about 4,000. As these people were widely scattered, thirteen churches or chapels had been built for them, and "the Church of England" being "the Church of the people," there was not "a dissenting body in the territory" except in the town of Perth, where the Wesleyans and Romanists had secured an entrance. Within three years of the completion of their church the Freemantle congregation sent the Society an offering nearly equal in amount to one-fifth of its grant towards the erection of the building [6].

The stations for 50 miles to the south and 20 miles to the east of Freemantle were also served by Mr. King, whose visits were so arranged "that every settler within the circuit of his work" might "have divine service brought to his door, or to his neighbour's house, once in the month." One early result was the erection of churches by the settlers at Pinjarrah and Mandurah in 1842, and the gift of 500 acres of land from Mr. Thomas Peel as an endowment for the former [7].

In 1848 the Bishop of Adelaide made his first visit to Western

* In this year Governor Hutt reported "We have three additional churches built on the banks of the Swan" [2a].

Australia, which was then under his charge. The colony was in a very depressed state as to trade and commerce. The population numbered 4,600, of whom above 2,700 claimed membership with the Church of England. "A Bishop, several Priests with lay brothers and four Sisters of Mercy" had been "sent out to take care of the little flock" of Roman Catholics (306 in number) "and the heathen." Some of these clergy withdrew "on finding their services less needed than supposed." Two who were at King George's Sound left "after trying for a few months to instruct the natives in the bush." For the thirteen English churches there were only five clergymen. The first episcopal act of Bishop Short was the consecration of a newly erected church at Albany in King George's Sound. Confirmation was administered to 10 men and 14 women (all but one of whom remained to communicate), and the Bishop also baptized two half-caste children, "brought up in the nurture of the Lord by the disinterested kindness of persons unconnected with them except by the tie of Christian love." It was "wonderful and consolatory" to find in a place where for 18 years there was no resident minister, so earnest a desire for the ordinances of Divine service." "All Sectarian feeling was thrown aside and within the walls of Zion were seen sitting together, Episcopalian, Presbyterian, Wesleyan, Roman Catholic, English, Scotch, Irish, American, worshipping together with brotherly love,"—in all a congregation of 100.

On leaving, the Bishop was presented with "an affectionate address," signed by everybody who could write; and men, women and children followed him to the shore.

At Freemantle, Mr. King's Native School was inspected. "It consisted of 15 children of both sexes, mostly taken in infancy from the bush, as being orphans or otherwise unbefriended." The natives of Western Australia were "superior to the Adelaide tribe, physically and in point of civilisation." But "the faith and love . . . which led . . . Mr. King to treat them as he would an orphan *white child*" was rare. The natives generally being "counted an inferior class" and "sometimes defrauded," naturally preferred their native associations "to being despised and wronged as a Pariah caste among whites, many of whom" were "below themselves in honesty, trustfulness, and self-respect." "The work may be one of time" (continued the Bishop), "but wise and Christian management would reclaim some firstfruits of this neglected race . . . as yet they have not received that management except in isolated instances."

Four native couples* were married by the Bishop. Three of the girls when rescued seven years before were "the most debased in habits and the least happy of all the creatures which the forest sustains." Unfortunately the charge of his extensive Mission impaired Mr. King's health, and in 1849 he had to leave the colony. His ministry had "been much blessed" [8].

In the first-fruits of the Freemantle Native School lay "the pledge of a rich and plentiful harvest" among the aborigines. Mr. King had endeavoured in 1844 to establish a training institution at the Murray, with a view to the evangelisation of the Murray tribe—"the fiercest and most warlike in the country," and that which gave battle to a

* The men were from the Wesleyan Institution at Wonneroo.

strong military party when Sir James Stirling went to mark out the town site of Pinjarrah. The Governor of the Colony confessed himself "deeply sensible of the justice" of Mr. King's representations, "and of the paramount duty incumbent on a Government to provide instruction for the inhabitants of a country," but the public funds at that time could not bear the charge [9].

With the appointment of the Rev. J. WOLLASTON to the newly-formed Archdeaconry of Albany in 1849 arose an opportunity of opening work among the aborigines in that neighbourhood, and the Society placed £50 per annum at his disposal for a Native Mission, in addition to an annual grant of £200 for encouraging the erection of churches and providing catechists for the settlers. Both grants proved of excellent service.

For the natives, a Training Institution was opened in 1852, a benevolent lady, Mrs. Camfield, undertaking the care and instruction of the children without remuneration [10].

By the aid of the Society, which contributed £3,000* in 1852 towards an endowment [11], Western Australia was in 1857 separated from Adelaide and formed into the Diocese of Perth. Its first Bishop, Dr. HALE, reported in 1862 that the Albany Native Institution, which "could scarcely have struggled into existence if it had not been fostered by the Society," was "now in a condition much more flourishing and hopeful than at any former period." People had been backward "in believing that anything can be done towards civilizing and Christianizing the Natives." But the Governor having recently visited and examined the Institution had become "so perfectly satisfied as to the reality, and the value" of the work, that instead of withdrawing support as had been anticipated, he increased it, and instructed the resident magistrates in the different colonies to endeavour to induce the natives to give up children for the purpose of instruction and education at Albany at the public expense [12].

With the exception of the Albany Institution, and the partial support of a few clergymen between 1857 and 1864,† Perth received little assistance from the Society during the first twenty years of its existence as a separate diocese, the Imperial and Colonial Legislatures having made provision for a staff of clergy. Since the disestablishment of the Church and the withdrawal of Government aid in 1876 &c. the Society has again contributed‡ to the maintenance and extension of the Church's ministrations in the colony [13]. A portion of this renewed help has long been available for a new Mission to the aborigines, and in 1885 the Rev. J. B. GRIBBLE endeavoured to establish a station among the natives in the Gascoyne district; but owing to the opposition of the colonists he removed (in 1887) to New South Wales, in which colony he had already (at Warangesda) done excellent work among the aborigines. The lack of a suitable successor prevented a renewed attempt until 1890 [14].

* Increased by £225 in 1882 [11a].

† Rev. W. D. Williams, Guildford, 1857-9; Rev. W. S. Meade, King George's Sound, 1860; Rev. H. B. Thornhill, Northam &c., 1860-2; Rev. G. J. Boslock, do., 1862-4; Rev. J. S. Price, Pinjarrah &c., 1862-4.

‡ By voting £1,000 towards a Sustentation and Endowment Fund, besides annual grants for Clergy [13a].

1892-1900.

The attempt made in 1890 to revive work among the aborigines proved abortive, and, owing to the stronger calls now arising on behalf of the gold diggers, nothing further could be done for the natives until 1897, when arrangements were made for starting a Mission in the north-west district, where the Government had set apart 100,000 acres of land for the purpose. Scattered over that district, which is larger than Queensland, are tribes of natives (many of them cannibals) who have never been enumerated, though they are estimated at tens of thousands, the majority of whom have never even seen a white man. In physique the "Nor'-Westers" are superior to the average Australian aboriginal, being well-built, stalwart, and picturesque in appearance. Their intelligence is also of a high order for aborigines. They appear to have no religious belief excepting fear of evil spirits ("Jingees" or "Gingies"). But they are not devoid of religious or moral instincts capable of development [15].

The Rev. E. Collick, of Boulder, has obtained considerable influence over the natives, who gather to meet him as he visits the goldfields. On one occasion they invaded Boulder Church while he was celebrating Holy Communion, and would not leave until he left the altar and came and spoke to them [15a].

Under Canon Garland the native Institution* (now on the Swan River) has been brought to a high state of efficiency. It contains a separate home for girls and infant boys, whilst the elder boys are brought up in an orphanage for white boys. The plan of educating black and white boys together has answered admirably. There never has been any ill feeling amongst them. No difference of treatment is permitted, and, so far from the white boys despising the black, they look up to them on account of their proficiency and general handiness. In school the native boys hold their own with the whites. In religious knowledge a native boy of fourteen took the highest marks in the diocesan examination on paper, being among twenty who obtained honours in the diocese. Hundreds of aboriginal children have been maintained and educated in the Institution, both sexes also receiving industrial training, and many have become useful citizens instead of idle and loafing blackfellows. The Chief Protector of Aborigines reports that "everything" is "done for the happiness of the inmates," and everything is "satisfactory as regards their health and general treatment."

Like his predecessor, Bishop Hale (translated to Brisbane in 1875), Bishop H. H. Parry took much interest in the aborigines; but ere his plans for their welfare could be accomplished he died at Bunbury on November 15, 1893, while on a Confirmation tour [16].

His successor, Bishop Riley (consecrated 1894), found on his arrival in his diocese a population of 100,000 people cared for by twenty-five clergymen, scattered about from Roebourne in the north-west to Albany in the south, a distance by sea of about 2,000 miles. The parishes or districts were large enough to strike terror into

* The Institution [see p. 427] was removed (from Albany) to Perth in 1859 and to the Swan River in 1876.

the heart of a new clergyman. The Government granted a subsidy of £2,000 a year to the Church, as it did smaller amounts, "*pro rata* of Church members," to the Roman Catholics and Wesleyans. In 1896 this grant was withdrawn, but the Government gave to the Church, as compensation for the annual grant, the sum of £20,000, which was invested. With the aid of the Societies in England, the financial difficulties were to a great extent overcome. The next difficulty arose from the influx of people, at one time at the rate of 1,000 a week, so that in about seven years (1890-97) the population of the Colony rose from 50,000 to 160,000. This was due to the discovery of gold. New towns on the goldfields sprang up like magic. Where but a few months before the foot of white man had never trod, a reef would be found and a town of 500 or 1,000 people be formed. Requests without end kept coming in, "Please send us a clergyman."

One miner wrote that if the people in the district in which he lived had been blacks, instead of the pioneers of the empire, no doubt Missionaries would have been sent to them in abundance.

The Bishop made almost superhuman efforts to meet the demands of his diocese—in one part the scene of gold diggings, in others the home of pastoral settlers—and the other Australian Bishops assembled in Synod in 1896, though all conscious of similar needs, took the unusual step of making a joint appeal to the mother Church in his behalf, to seize "as grand an opportunity as the Church has ever had of showing that she does care for the spiritual welfare of her children when they leave their country and form new homes in a new land" [17]. The Society, recognising the diocese as being then "probably the most important portion of the Church abroad," responded by making liberal provision both for the maintenance of clergy and the erection of churches* [18].

At first sight it seems incongruous to send money to a district which was raising gold in fabulous quantities, but few of the miners had money when they came, and from their earnings they had, in most instances, to maintain their families in other Colonies. The profits also of the mines, after paying for labour, go chiefly to shareholders living elsewhere than in West Australia. The aid given by the Society was distributed with a view to drawing out local support, and the response showed that the people valued the ministrations of the Church. At Cue they built in 1895 the first church ever seen in those regions, the pulpit being a huge block of quartz from one of the reefs, the gold sparkling untouched, and the cross over the altar being made of specimens of precious stones from several mines [19].

The work of the Clergy has been carried on bravely and under many privations and discouragements. Frequently they have to live in tents or huts. In no case do they receive large stipends, while some spend private incomes in support of their work. Their name has become "a household word on the goldfields for all that is good and worthy of admiration" [20]. Some of the "parishes" are as large as England. In one Mission (Mourambine, 5,000 square miles) the Church (in 1898) had won the respect of all, and was likely to be

* As much as £2,000 was granted in one year (1897) for church building (from the Marriott bequest), and this enabled 21 churches to be erected.

"the home of all the settlers," and the Wesleyan minister and the Roman Catholic priest had left the district. At Balbinia a homestead was discovered by the Rev. A. Burton in 1899, in which the Church's prayers were said daily, and morning and evening service every Sunday by the mistress of the house, who had not seen a clergyman for twenty-seven years, and who described herself as "the priest of the family."

But for the Society the northern part of the diocese would have been left without clergy. By its grant the Rev. Canon D. G. Garland was enabled to reorganise the great north-west, and travel nearly 5,000 miles, visiting the scattered settlers. The work among them he described in 1894 as being "in most cases missionary.* The name of God is known, and that is about all. Yet they display—so far as I have had to do with them—a willingness to be taught that one finds absent in cities." Local Dissenters and not a few Romanists accepted the ministrations of the Church, whose opportunity was altogether unique [21]. With a view to a division of the diocese (whose area is over a million square miles),† it is proposed to appoint an assistant-Bishop [22, 23]. The need of clergy has at times been more urgent than that of funds, and a proposal has been made for the establishment of a brotherhood Mission at Coolgardie [24]. Besides the white settlers and the aborigines there are Chinese and other "aliens" — Afghans, &c., who attend to the camels—waiting to be taught [25].

* In an article on the Society's Bicentenary the Perth Diocesan Magazine commended the Society for its "unswerving adherence to the principles of free and independent local government," and for its recognition of the fact that "it is almost useless endeavouring to convert the heathen unless the white races scattered throughout the world exhibit a high standard of Christianity" [21a].

† That is, larger than the following countries all joined together: Austria-Hungary, Germany, France, Great Britain and Ireland, Italy, Greece, Switzerland, Servia, and Montenegro.

(For Statistical Summary see p. 466.)

CHAPTER LXV.

TASMANIA.

TASMANIA—or Van Diemen's Land, as it was once called—was discovered in 1642 by the Dutch navigator, Abel Van Tasman; but it was reserved for Surgeon Bass in 1797 to demonstrate that it was an island. England formally took possession of it in 1803, and made it an auxiliary penal settlement to New South Wales. The first convicts were sent out in 1804, and Hobart Town was founded on the banks of the Derwent. Free emigrants were first introduced in 1816; and in the next year a church was begun at Hobart. Already the colony was paying the penalty of religious neglect. Within a year of the British occupation (1803-4) a collision took place between the colonists and the aborigines at Risdon, when many of the latter were slain. The efforts of several of the Governors to restore confidence and establish friendly relations were frustrated by outrages committed by European "bushrangers." In retaliating, the natives were unable to discriminate between friend and foe. "No white man's life was safe. . . . Men, women and children were speared alike." In 1830 Governor Arthur planned the removal of the natives to a separate island. About 8,000 men were sent out to effect the capture; but after two months' absence and an expenditure of £30,000 they brought back only two prisoners. What numbers failed to do, was accomplished by a bricklayer of Hobart Town, named George Augustus Robinson, who has well earned the title of "the Conciliator." Such an influence did he acquire over the natives that, chiefly by persuasion, the whole of them were gathered together during the next five years and transferred to Flinders Island, in Bass Straits. Here, notwithstanding every reasonable attention paid to their comfort and improvement by Government, their number had dwindled to 54 when visited by Bishop Nixon in 1848. Four years later the survivors were removed to Oyster Cove, where in 1854 only 16 remained. The last

of the race—a woman called Truganina, or Lalla Rookh—died in 1876. The bushrangers referred to were mostly runaway convicts, and their hand was frequently raised against every man, white and black. Under Governor Sorrell (1817-24) they were suppressed. Some of them were shot in the woods, or starved to death or hanged; others were killed and eaten by their comrades.

THE religious needs of Tasmania were brought to the Society's notice by Archdeacon Broughton of New South Wales in December 1834 [see pp. 391-2], and out of the first £1,000 voted in answer to his appeal, £400 was appropriated to the erection of two churches, in Hobart Town* and Launceston†. For each of these places only one such building existed, and these were "far too small for the numbers wishing to attend," Hobart Town alone containing from 7,000 to 9,000 people, "almost exclusively Protestant." During the next seven years provision was made, with the Society's assistance,‡ for 14 additional churches and 8 parsonages in parts of the island where before little if any such accommodation was to be found. This was the beginning of the first "serious effort" made to provide instruction "either for settlers or convicts" [1].

Visiting Tasmania in 1838 after a lapse of five years, Bishop Broughton noticed that "a gradual but certain improvement of the moral and religious condition of the inhabitants" was taking place. Of Tasmania as of New South Wales he could say that, "surrounded, it cannot be dissembled, by much that is base and disgusting, there is nevertheless an extensive, and in point of actual influence, a preponderating proportion of integrity and worth, from which if suitably supported and encouraged now, there may hereafter spring forth a wise and understanding people to occupy this land." Wherever he had gone an anxiety had been manifested "to possess the observances of religion and the guidance of their proper ministers," and in every district the inhabitants were fulfilling the conditions under which the aid of Government could be obtained in erecting churches and parsonages and maintaining clergymen. "On behalf of these truly exemplary and deserving people" he appealed to the Society to send out several clergymen at once [2]. This was done,§ and later on others were sent, specially for a class not exemplary, and therefore more in need of such attention. The formation of Tasmania into a diocese—a matter frequently urged by Bishop Broughton—was accomplished in 1842, on the representation of Governor Sir John Franklin, afterwards the famous Arctic explorer [3], and with the aid of a grant of £2,500 from the Society [3a].

The necessity of such a measure had been intensified by the fact that transportation to New South Wales had recently ceased (1841), and Tasmania, with Norfolk Island annexed, had become the only receptacle for convicts from the mother country. When Dr. Nixon, the first Bishop of Tasmania, took charge of his diocese he found "that out of a population of some 60,000, scattered over a country nearly as large as England, there were about 18,000 convicts." With the exception of a Wesleyan minister stationed by the Government in

* Trinity.

† St. John's.

‡ The grants-in-aid from the Society varied in amount from £20 to £50. A sum of £200 was also given towards building a school at Launceston [1a].

§ The first S.P.G. Missionaries in Tasmania were Rev. G. Bateman (Outlands and Jericho, 1838), Rev. H. P. Fry (Hobart Town, 1838), and Rev. J. Mayson (Hobart Town, 1838).

Tasman's Peninsula, there was "not . . . one chaplain appointed *exclusively* to the systematic instruction of the convicts." At the "road stations" provision had been made for the daily reading of the sacred Scriptures, but those readings had been "performed generally if not always by some of the very worst of the convicts themselves." "For labour and for punishment" ample provision had been made. The most abandoned criminals were "shut up in wretched hovels" on a separate island during night-time, and in the day were sent to work on the opposite coast. Here, "borne down by toil and by the ever present sense of irremediable hopeless degradation," so "dreadful" was the punishment that "murder even" had "been committed, in order that the miserable criminal might be remanded to the gaol in Hobart Town, and thus be permitted to spend, in comparative comfort, that brief time . . . between the sentence of death and its execution." Here again were "no spiritual instructors"—"the possibility of reformation was taken from them, and they were doomed it would appear, to have even in this world, a foretaste of that hell which God had declared should be the dwelling place of the impenitent and the ungodly" [4]. It is only just to add that Government were becoming alive to the necessity of remedying these evils, and in the same year that the Bishop uttered his complaint Lord Stanley introduced the "probation system." Under this treatment convicts were to pass through the successive stages of detention,* probation gangs, probation-pass, ticket-of-leave, and pardon. Each probation gang was to have a clergyman or schoolmaster attached, and religious instruction was to be carefully given. The failure of this system was partly due to the lack of proper agents to administer it, and "the one thing needful" seems to have been sadly neglected. A letter of a convict will best illustrate this. He was one who on the voyage had shown a true desire "to lead a new life." How difficult that was in such a nursery of vice as the probation gang will appear from his words:—

"Thank God, I can now breathe a purer air, and can lift up my head (as far as a convict can) once more, being just escaped from the dreadful society of the probation gang. On Jan. 14, 1843, we arrived . . . and in a few days were separated and most of us sent into the interior to our appointed stations. Previously to our dispersion we had an opportunity of assembling for reading the Scriptures and Prayer, as we had been wont to do on board the ship . . . and earnest were the prayers, and deep the feeling on behalf of our kind friend and patron we were about to part with, and fervently too we sought Divine wisdom and grace, to guide and bless us in all our future steps. The time soon came for us to be marched off. Myself, and five more shipmates, with twenty old hands were yoked to carts, loaded . . . all we knew was that we were going to form a new station fifty miles up the country. . . . Journey on we must, up rugged hills beneath a scorching sun, and amidst the hellish oaths . . . of our new companions. My ears were unaccustomed to such wicked words as proceeded from their lips. . . . We arrived . . . and were put within the prison. . . . My friend and shipmate . . . desirous of doing good, proposed to read a chapter from God's Word, but oh! I shall never forget the dreadful cry they set up. 'You old hypocrite! there's no God in Van Dieman's Land, nor ever shall be!' Not till then did I find banishment such a heavy chastisement. . . . At — we commenced our work. Then began the course of government and discipline to which I have been subjected. Gangs marched to the Station as it enlarged from . . . Second Sentence Stations. These men are supposed to have been reformed but . . . their conduct

* This at Norfolk Island, but only in extreme cases.

soon convinced that the treatment they had received was calculated to harden, rather than soften, their moral feelings. They soon broke out. Officers commenced their work. . . . I should have told you that for three or four months we were tolerably comfortable, owing to the influence of a pious visiting magistrate, who . . . during that brief period . . . paid great attention to our spiritual interests. . . . There was no flogging during his time: but he would come and talk with us as a tender father to his children, and encourage us, in every possible way. . . . After he had left us, the scene changed. Thirty boys, incorrigible, as their conduct afterwards proved, were sent to us, and . . . allowed to mix with the men, many of whom were depraved in the extreme. . . . Never did I feel myself so degraded, never were my feelings so hurt as now. . . . What my mind has suffered through the wickedness of my fellow men I will not attempt to tell. . . . With few exceptions no man cared for their souls. Our illegal conduct made us convicts and our rulers have placed us in such circumstances, as render the commission of crime easy. They put forth no counteracting influences, to bear against the evil spirit that is in man. Little instruction is afforded to the mind. . . . I hope something will be done speedily for the bondmen and bondwomen in this part . . . the present system is most ruinous both to soul and body. . . . They assemble in groups telling each other of the robberies and murders they have committed and at night . . . the scene is truly awful" [5].

A statement made by the Bishop of Tasmania in 1847 confirms this description. One-half of the whole population of 60,000 were now convicts, and under the existing system of prison discipline "a degree of wickedness" had "sprung up among the convict gangs, unexampled" (the Bishop believed) "in the annals of the Christian world." Few, if any, of the prisoners while in the gangs dared, though their hearts might be touched with remorse, "even speak of, much less act upon, their convictions" [6].

Through the recommendation of the Society the services of five candidates for Ordination were secured in January 1844 as religious instructors* to the convicts, for whom Government had determined to provide a large increase of clergy [7].

The Society also promoted the raising of a Special Fund for Tasmania, and between 1842 and 1849 over £23,000 was contributed by the Church in England to meet the spiritual wants of the diocese. Only a part of this money passed through the Society's hands [8].

Already the Missionaries first sent out by the Society, although intended specially for the free settlers, had been able to do something for the outcast class.

From Oatlands the Rev. G. BATEMAN reported in 1843: "The hearts of few unfortunates here are really hardened, not one in a hundred; and they can generally be profitably turned to good paths by kindness and taking an interest in their welfare." Of another station he said: "The Vale of Jericho has been so supported, so comforted by a holy place of worship, that it is quite a contrast to the dreadful heathenish state of other villages and settlements here." [9].

By 1849 the number of Clergy in the diocese had increased to fifty, and a Theological College was at work training candidates for Holy Orders. [See p. 787a.] The Clergy consisted of Colonial Chaplains, Missionary Chaplains, and religious instructors maintained by the Crown for services in gaols and convict stations. The Colonial Chaplains

* Their work began on the voyage from England. [See accounts of Messrs. W. R. Bennett and G. Eastman in 1844 (7a).]

were maintained by the local Legislature, and of the Missionaries, five were supported from Crown endowments and the rest by special contributions from England. In the previous ten years the population had greatly increased, and the colony was "honourably distinguished" by the liberality of its older residents "to promote the propagation of the Gospel in every practicable way, and to stem the tide of evil continually flowing in from the mother country" [10]. Chief among those evils was intemperance. The Society's Missionary at Hobart Town in 1855 estimated that £700,000 was annually spent on drink in Tasmania, and in Hobart Town alone the average was £12 a year for "every person" or £50 for "each house," and 279 coroners' inquests had been held in the year, on deaths "mostly caused by drink" [11].

The discovery of gold in California thinned the population in 1850, and among those who migrated were a gang of convicts. They effected their escape by seizing the Bishop's Missionary boat, the *Psyche*, in which it is supposed they went "from island to island for the sake of provisions until they reached the Sacramento." At this period the free settlers were renewing efforts, often made, to resist a further importation of convicts [12]. An "angry, restless and even rebellious feeling" had been excited among the colonists, but notwithstanding this the evil might have continued to grow but for the danger caused to the Colony of Victoria. On the representation of the Bishop of Melbourne the Society petitioned the two Houses of Imperial Parliament on the subject in 1853, and transportation to Van Diemen's Land, or Tasmania as it now became, was henceforth discontinued [13].

The moral degradation which Tasmania had been compelled to endure for fifty years might have furnished grounds for soliciting the aims of English Churchmen for a prolonged period: certain it is that many colonies with claims weak by comparison have continued to look for and to receive such support. The decision taken by Bishop Nixon was thus expressed:—

"We have been largely helped from home. Your own Society, the S.P.C.K., 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 quietly 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." [L. to the S.P.G., June 5, 1854 [14].]

Four years later there was but a single clergyman in the diocese assisted by the Society, and in 1859 this aid was dispensed with. The Bishop's efforts were unremitting to rouse his flock "to a sense of their duty, as stewards of the good things with which Providence" had "entrusted them."

"I have" (he wrote) "distinctly warned them that I will be no party to any further appeals to your Society." . . . "I will not be instrumental in begging about [? alms] at the hands of England. Gifts that come spontaneously from loving hearts will never be rejected by me, but be received with all gratitude. My determination does not extend to such little matters as books and the like. But I am quite sure that we shall have means enough in the Colony to do without home grants. . . . We shall be sadly disgraced if there be not enough of the old British spirit within us to induce us to exercise a little of the self-denial which our forefathers practised so largely" [15].

(1892-1900.) To Tasmania belongs the honour of being the first of the Australian Colonies to dispense with the Society's aid, and the only one to maintain its independence in this respect. This record, honourable and unique in itself, would be incomplete without an acknowledgment of the services rendered by Bishop Montgomery* of Tasmania, in stirring up and fostering a missionary spirit in the Australian Church generally. As a result of a Church Congress held at Hobart in 1894 a pastoral letter from the united Episcopate was published setting forth the duty of the Australian Church to support missionary work among the heathen in its own borders and in the adjacent islands, specially New Guinea and Melanesia. In his opening address at the Congress Bishop Montgomery fully recognised the duty of caring first for our own people, and speaking of the Society ("whose very name we in this hemisphere can never pronounce without emotion") as "the founder of the English Church in Australia and New Zealand" he said:—

"I can remember the days of my folly when I may have at times waxed impatient over the claims of prosaic bush settlers. It seemed hardly Mission work to some in England to care for the souls of men clad in fustian, with axes in their hands, when there were so many other races more romantically coloured and more scantily clothed. Perhaps I am not the only man present who has once been so foolish and has now wholly repented himself. Had a representative of that great Society been present I should have taken upon myself to have asked this great audience to have risen as one man, and with one voice to have told our deep sense of favours received, which we can never forget, and which we wish we could repay. . . . Built up by Missionary Societies during this wonderful century, we are, throughout our length and breadth, nothing but a Missionary Church" [16]. [See also pp. 403, 459a.]

(For Statistical Summary see p. 466.)

* Since this was written the Bishop has accepted the office of Secretary of the Society (see p. 836).

CHAPTER LXVI.

NEW ZEALAND.

NEW ZEALAND consists of three principal islands—known as the North, the Middle, and the South, or Stewart's Island—and several islets, most of the last being uninhabited. The honour of discovering the group is divided between Tasman (1642) and Captain Cook (1769-77). The former, who did not effect a landing, had four men killed by the natives. A similar fate befell 28 Frenchmen in 1773, ten of Captain Furneaux's expedition in the next year (who were eaten), and all but four of the crew and passengers of the *Boyd* in 1809. But Mr Wilson of the London Missionary Society, on his way to the Society Islands in 1800, spent a night on shore in New Zealand in safety; and it was reserved for another messenger of the Gospel of Peace to open the country so that colonisation became possible. Subsequently to Cook's visits the islands were resorted to by whalers and traders chiefly from Australia. Occasionally they were accompanied on their return by New Zealanders, some of whom, notably two chiefs named Tippahee and Duaterra or Ruatara, were sought out and made friends of by the Rev. Samuel Marsden, the senior Government Chaplain in New South Wales. [See p. 388.] By these means the way was prepared for a Mission to New Zealand; and on Mr. Marsden's appeal the Church Missionary Society sent from England in 1809 Messrs. Kendall (a schoolmaster), Hall (a carpenter), and King (a shoemaker), to work under his direction. In New South Wales they had to wait two years before a vessel could be found to take them to New Zealand, such was the terror inspired by the fate of the *Boyd*. A preliminary visit to the coast having been made by Messrs. Kendall and Hall, the Mission party, led by Mr. Marsden and accompanied by Duaterra and two other Maori Chiefs, sailed from Port Jackson for the North Island in November 1814. On December 19 they had friendly interviews with the natives at a small island near Wangaroa, and the next day they landed at Wangaroa itself. Here they were met by a crowd of warriors, and the leader in the destruction of the *Boyd* related the story of the outrage, which had been brought on by the cruel conduct of the captain. After this, all of Mr. Marsden's companions having returned to the vessel except a Mr. Nicholas, those two lay down to sleep in the midst of the natives, and

passed the night in safety. On December 22 the Mission party reached Rangihona (Bay of Islands), where they settled under the protection of Duntarra. Mr. Marsden returned to his duties in New South Wales in March 1815. In 1820 Mr. Kendall visited England with two native Chiefs; and with the help of Professor Lee of Cambridge the Maori language was reduced to writing and a grammar published. Two years later the first resident clergyman, the Rev. H. Williams, was appointed to New Zealand by the C.M.S. As yet the Missionaries could reckon no converts. The first was granted to them in 1825, but nearly five years more passed before any other baptisms took place. An industrial station was formed at the Waimate in 1830, and from that date the Mission made rapid progress. The year 1837 was marked by the seventh and final visit of Mr. Marsden, 1838 by his death, the printing of the New Testament and the Prayer Book in Maori, and the visit of Bishop Broughton of Australia.

In 1839 the New Zealand Land Company, formed in England, having bought large tracts of land from the native Chiefs, commenced the colonisation of the country by founding the town of Wellington. In 1840 the islands became a British colony, under the Treaty of Waitangi, by the terms of which the Chiefs acknowledged the supremacy of England, and were guaranteed the exclusive possession of their lands so long as they wished to retain them.

THE operations of the Church Missionary Society being limited to native races it became the duty of the S.P.G. to see that the colonisation which the labours of Marsden and his successors had made possible should be of a Christian character. In 1839, on the application of "the Rev. Dr. Hinds" for "a chaplain to the settlers about to proceed to New Zealand," the Society sent out the Rev. J. F. CHURTON in that capacity [1]. He accompanied some of the first emigrants, and reached Port Nicholson in April 1840. By September the colony numbered about 500, but most of the people were remaining at Petou, the place originally fixed for the settlement, until the town, some seven miles distant, was finally allotted. At this town, then styled "Brittania," but afterwards Wellington, Mr. Churton began to hold service in a native "warrie"—a structure sufficiently large but otherwise inconvenient, for it was occupied by "the Surveyor's men" and used by them as a dwelling and lumber and cooking room, and their occupations were not "intermitted even during the hours of Divine Service." Consequently "respectable persons" were driven from attendance, and in the absence of a more fitting place the Holy Sacrament was administered at his own "warrie."

But while his white congregation was reduced to sixty or seventy persons, the natives were forward in coming to service and evinced an eagerness for instruction. On this point he wrote (September 9, 1840):—

"Be assured no illustration can be offered of 'fields white already to the harvest' more apt and immediate than the spiritual condition of New Zealand—no case which better deserves and needs a 'prayer to the Lord to send forth labourers, to a harvest, which is plenteous and ready.' Here in the midst of a fertile soil, a most balmy delicious climate, here are a people, intelligent, ingenious, well affectioned, and eagerly ready to welcome us *because we are Christians*. It is not as a 'man' but as 'the Missionary' (the white man's Missionary) that I find in every one of them, a friend to myself and to all my family—and in despite of my ignorance (in fact) of their language—yet *through all that disadvantage* they will listen with an attention which was never exceeded towards any one at home, to my poor efforts to read to them in their own tongue, the wonderful works of God" [2].

Sufficient local support not being forthcoming at Wellington, Mr. Churton, who waited there till he "became an impoverished man," removed to Auckland in January 1841 [3].

The settlers at Wellington were displeased by what they considered a "desertion of them," but before Mr. Churton left, Mr. R.

DAVY, B.A., was placed there as catechist by the Bishop of Australia, who directed him "to read prayers and preach, to visit the sick, to superintend schools for the young and to inter the dead" [4].

At Auckland, the capital, Mr. Churton did not lack for support. Up to August 1841, when a Roman Catholic priest landed, he was the sole minister of religion. The town then numbered 1,500 settlers [5]. Service was begun on the Sunday before January 1st, 1841, "at the large public store." The attendance was "creditabile and encouraging," and at the conclusion the congregation, "collecting together without the door, . . . declared their determination, now that a clergyman of the Church of England had come among them, forthwith to erect entirely at their own cost, a large, substantial and handsome Church," and it appeared that a contribution was "offered by every one" [6]. On July 28 the Governor laid the first stone of the "Metropolitan Church of St. Paul," designed to contain 600 sittings, one third free. Attendance at the jail and Sunday School left Mr. Churton little time for the natives, but he reported that they were well disposed to the English, that "muskets, guns, powder and balls" were not so much in demand among them as "clothing, boxes, sugar, tea," but above all things, what they wanted was "a copy of the Gospel" [7].

By the co-operation of the New Zealand Church Society, the New Zealand Land Company, and the Colonial Bishops' Council, the islands were created a diocese in 1841 [8].

Before his consecration (October 17, 1841) as the first Bishop of "New Zealand" the Rev. GEORGE AUGUSTUS SELWYN asked the S.P.G. to entrust him with an annual grant for the purpose of endowment in preference to giving annual salaries for clergymen. "What I most of all deprecate" (said he) "is the continuance of annual salaries, which leave a church always in the same dependent state as at first, and lay upon the parent Society a continually increasing burden" [9]. [The force of this statement may be seen by a comparison of two parts of the Mission field. In New Zealand, where the Colonial Church has been founded mainly on the endowment system, no one station has received a grant from the Society for more than twenty-three years. In North America, where the other system has prevailed, there are still Missions which 100 to 150 years' continuous assistance have not rendered self-supporting.] The funds placed at Bishop Selwyn's disposal by the Society enabled him to take with him from England four clergymen* (Revs. T. WHITEHEAD, G. BUTT, R. COLE, and W. COTTON), three candidates for Holy Orders (Messrs. EVANS, NIHILL, and BUTT), and two school teachers, as well as to proceed at once to the purchase of land for endowment [10].

During the next ten years the Society's grants for endowment alone amounted to £7,000, the New Zealand Company also contributing large sums for the same purpose [11].

The Mission party sailed from Plymouth in the *Tomatin* on December 26, 1841, and at once began studying Maori and otherwise preparing for their future work. With the assistance of a New Zealand youth whom he had engaged from a school at Battersea, the Bishop was able on arriving to catechise in Maori [12].

Landing on May 30, 1842, at Auckland, and settling his family at

* The Rev. C. L. Reay of the C.M.S. also accompanied the party

the Waimate, near the Bay of Islands, he set out in July to visit the diocese. His "chief object being to obtain a general acquaintance with the language and habits of the natives, and with the nature of the country," "very few specifically episcopal acts were performed," but "almost daily preaching and teaching" were involved. In his first tour he travelled nearly 2,300 miles—762 on foot—and towards the end "the only remaining article in his possession of the least value was his "bag of gown and cassock." At the Waimate on his return he held his "first confirmation, at which 825 natives were confirmed [13].

In "every part of the country" there was "great occasion for thankfulness and hope." The English settlers (numbering in 1842 about 9,000) showed "a very considerable willingness . . . to bear their part in the maintenance of ministers," and the Church being "foremost in the field" "few hindrances had grown up to prevent the establishment of a sound and efficient Church system," and the Bishop found himself placed in a position such as was never granted to any English Bishop before, with a power to mould the institutions of the Church from the beginning according to true principles" [14]. The natives and English were so interspersed that it was necessary to require every clergyman to acquire Maori and to be ready to minister to both races [15].

On May 7, 1843, St. Paul's Church, Auckland (though unfinished) was opened.* "The services began with a native congregation at nine, some of whom . . . paddled a distance of twelve miles by sea during the night, in order to be present." They took part in the service in a manner which contrasted strikingly "with that of the silent and un-kneeling congregations of the English settlers." At eleven an English congregation assembled and the Holy Communion was administered "to a more numerous body of communicants" than the Bishop had ever met before in any English settlement. In the afternoon services were again held for the natives and the settlers [16].

Steps were being taken for the erection of churches at Wellington and Nelson. At the former place the Rev. R. COLE was stationed, having also under his charge "a large native congregation . . . sometimes . . . to the number of 300" and the out-settlement at Petoni. At the Waimate "a collegiate institution† for candidates for Holy Orders . . . upon the plan of King's College, London, and its tributary schools," had been founded. The college course included instruction in medicine and surgery by two medical practitioners "of good repute," Messrs. BUTT and C. DAVIES, the wants of the sick natives as well as those of the European staff being ministered to. A knowledge of medicine was found to be of "great assistance to a clergyman in this country." Two of the staff had however passed beyond medical skill ‡ [17]. In rendering an account of his "stewardship" the Bishop wrote (1843):—

"The plan of the Society in furnishing me with the means of educating young men for the ministry, has given me the greatest comfort and hope during

* Consecrated March 17, 1844.

† See p. 788.

‡ The Rev. T. Whytehead and Mr. W. Evans. The former had declined any remuneration for his services; and by his will he repaid the outfit granted him by the Society, and left £651 3¼ per Cents. to the Church in New Zealand [18].

the many losses which we have sustained. . . . In carrying into effect the various plans which I have felt to be necessary for the establishment of a sound Church system in this country I have been continually reminded of the confidence reposed in me by the Committee, which has enabled me to act with decision in many cases where delay would seriously have injured the future prospects of the Church. . . . If I had been fettered with strict rules and obliged to refer every question to England; or if every clergyman were at liberty to communicate directly with the Society instead of looking up to me as the director of his duties, and the source of his emoluments, I could never have met the changes which, even in one year, have completely altered many of the arrangements which I at first formed. Being entrusted with the charge of an undertaking altogether new and unexampled in our Church, and therefore experimental in character, I have deeply felt the benefit of that confidential latitude which was kindly given to me. . . . I cannot withhold my tribute of gratitude, confidence and esteem, from the Committee, to whose exertions I owe so much of the comfort and stability which I feel in my present position . . . : as the managers of a public fund having for its object the propagation of the Gospel according to the doctrines of the Church of England they have fulfilled the purposes for which they were incorporated, so far as regards my own diocese, in a manner, and to an extent, which, I doubt not, will produce, under God's blessing, a lasting effect upon the future character of this colony" [19].

In this year the Bishop was successful in pacifying two parties of natives whose quarrels threatened to involve a portion of the northern island in war [20].

In 1844 a serious affray occurred between the settlers and the natives (led by John Heké) at Kororareka. The English were defeated, but when the firing had ceased the Bishop and Mr. Williams went on shore to recover and bury the bodies of the dead. The natives were plundering the houses, but their behaviour to the Missionaries was "perfectly civil and inoffensive," and several guided them to the dead bodies which were "lying with their clothes and accoutrements untouched, no indignity of any kind having been attempted" [21].

A desultory and occasional warfare, in which many lives were sacrificed, was kept up until 1848, and probably would have been prolonged but for a wise change of policy on the part of the home authorities. Only a short time before the disturbances ceased it became necessary for the Bishop to protest against a violation of the 'Treaty of Waitangi [22]. In those days "the chief fault" imputed to the Missionaries was an "undue desire for peace." "Here comes that Bishop to prevent us from fighting the natives" was a well-known saying, but his influence and that of his clergy prevented a general rising of the natives, and in fact not one in thirty of the population rebelled [23].

"In all parts of the country and under all circumstances" the Bishop received from his native friends "the most disinterested kindness" and was "comforted under many sorrows by their unwearied fidelity." "It has become an axiom in my mind" (he wrote in 1848) "that if I treat a native as my own child I make him a friend for life" [24].

For the purpose of tracing the growth of the Society's work in New Zealand, Bishop Selwyn's letters and journals are for a long period almost the only sources of information available to the Society. On this subject he wrote in 1847: "I am conscious of a defect of regularity on my part in forwarding to you Reports of this Diocese, and in expressing my thanks for the unwearied kindness of the Society in still supplying us

with stated means of support in the midst of their pecuniary difficulties" [25]. One reason assigned (L., June 23, 1848) for the infrequency of his own reports was the fear of appearing to engross too much of the Society's interest and attention: "After the formation of so many new dioceses, I thought it due to them that we should not show so much anxiety as before, to create a feeling in favour of this country and so to absorb more than our proportionate share of public contributions. I cannot bear to think of our continuing to drain your resources one hour longer than the necessity of the case may require" [26].

Since 1842 the chief S.P.G. stations had spread from Wellington (1840) and Auckland (1841) to Nelson (1843), Tamaki (1847), Taranaki or New Plymouth (1847), Onehanga Harbour and several other places in the suburbs of Auckland (1847). St. John's College, after having been carried on two years at the Waimate, was removed in 1844 to a site then about four miles from Auckland. This institution was frequently declared by the Bishop to be "the key and pivot" of all his operations, and the only regular provision for its support was an annual grant of £300 from the Society. The general condition on which all students were admitted was that they should "employ a definite portion of their time in some useful occupation in aid of the purposes of the institution"—the "only real endowment" of which "was the industry and self-denial of all its members" [27]. As instances of their skill and industry, "persons going out of town in the morning, saw with great surprise on their return in the evening, a church, where in the morning there was nothing at all. Eight of these little chapels were erected within a few miles of Auckland, by the operation of an industrial body, working by the spare time of its own scholars, which would otherwise have been spent in idleness, and perhaps in vice" [28].

The following "chapelries" were in 1847-8 under the charge of the clerical members of the collegiate body:—

St. Thomas', Tamaki, $\frac{1}{2}$ mile N.E. of the College; St. Mark's, Remuera, 4 miles W.; St. Andrew's, Epsom, 5 miles S.W.; St. Peter's, Onehunga, 5 miles S.S.W.; St. James' (native chapel), Okahu, 3 miles N.W.; All Saints', Owairoa (Howick), 5 miles E.; and New Village of Pensioners, 3 miles S.

Not much could be said "in praise either of the beauty or congruity of the college buildings," which were of a temporary nature, chiefly of wood; but excellent work was done in the various branches, comprising the training of candidates for Holy Orders, catechists, and schoolmasters; elementary schools for the children of natives and British settlers; and an hospital. There was no difficulty in procuring a supply of promising native scholars. In order to civilise the Maories it was necessary not only to provide the means of education, but also "instruction in the most minute details of daily life and in every useful and industrious habit." They had "received the Gospel freely and with an unquestioning faith," but the unfavourable tendency of their habits was "every day dragging back many into the state of sin from which they seemed to have escaped." Their bane was "desultory work interrupted by total idleness." With them the belief was fast gaining ground "that work was incompatible with the character of a

gentleman." There was also a danger of the rising generation of the English sinking "to the same level of indolence and vice with the native youth." Hence the great attention paid to industrial training at St. John's College—the results of which were especially successful in farming, building, and printing operations—the latter including versions of the Scriptures in Maori.

The mild character of slavery among the Maories was seen at Onetea in 1848, where a native in the Bishop's employ was lanted to redeem his mother. The Bishop gave the master—a baptized Chief—"the choice proposed by St. Paul to Philemon of giving . . . up freely in a spirit of Christian love, or of receiving payment." The master said that he was old and needed help, but when he was dead she should be free. The old woman after explaining that he would have no one to fetch him water or to light his fire, or to boil his pot, ended by saying that she "loved her master" and would "not go out free."

At the conclusion of a voyage of 3,000 miles in 1848, including a visit to the Isle of Pines, the Bishop wrote:—

"How forcibly may you urge this upon your members, that every Colony may be a source of light to all its heathen neighbours; that those who contribute so coldly and sparingly to the funds of the Society . . . because they think that its work does not bear a Missionary character, are, in fact, hindering the surest method of preaching the Gospel to the heathen by starving the Colonial Churches, which might be the nursing mothers of every tribe within the circle of their influence. . . . The young men of the College [St. John's], before my last voyage . . . begged me to accept their assurance that if I should discover any opening where their services might be more required than in New Zealand, they held themselves in readiness to answer to the call" [29].

In 1848 a movement was set on foot in England with the object of forming a settlement in New Zealand "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." The settlement was to be "provided with a good College, good Schools, Churches, a Bishop, Clergy, all those moral necessities, in short, which promiscuous emigration of all sects, though of one class, makes it utterly impossible to provide adequately." To carry out these intentions the Canterbury Association—as the projectors were known—made arrangements with the New Zealand Company for acquiring a territory of about 2,400,000 acres on the eastern coast of the middle island. The first settlers, 1,512 in number, sailed from England in eight ships from September 1850 to January 1851. Each ship was provided with a clergyman and a schoolmaster, and the new settlement took the name of "Canterbury." Owing to the embarrassments of the New Zealand Company, and other causes, the scheme was however only partially successful [30].

About £24,000 were invested in land by the Canterbury Association in 1851 for religious purposes, but some of the endowments were for a time "comparatively unproductive," and "but for the assistance of the Society the appointment" of a Bishop "might have been indefinitely postponed." Such was the opinion of the first occupant of the See of Christchurch, Dr. Harper, who found on his arrival in December 1856 a population of 5,000—70 per cent. being members of the Church—five

churches, and nine clergymen—four of whom were labouring gratuitously. For 18 years (1862–79) the diocese received aid from the Society, an addition to its resources which was “very helpful and encouraging, and must ever be gratefully remembered as an indication and substantial proof of the sympathy of the mother Church with her colonial offshoot in its efforts to fulfil the duties of its mission” [31].

Further relief came to Bishop Selwyn in 1858 by the formation of three new dioceses. Two of the new Bishops (of Wellington and Nelson) were consecrated in England, and one of their first episcopal acts on arrival in the colony was to assist in the consecration of the third, on which occasion Bishop Selwyn wrote:—

“We had a delightful day on Sunday, April 3, when the four Bishops of New Zealand, Christchurch, Wellington and Nelson consecrated the Bishop of Waiaapu.* 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” [32].

In 1866 the Province of Otago became the Diocese of Dunedin, but as its first Bishop (Dr. Jenner) did not act, the Bishop of Christchurch continued to exercise episcopal authority over it until 1871.

The first five dioceses received continuous aid from the Society down to the end of 1879, and Dunedin occasional help to 1880 [33]. In addition to grants for Missions the Society contributed largely to the endowment of the Dioceses of Wellington and Nelson [34]. Though its work in New Zealand was mainly among the colonists, the natives were not neglected by the Society. In the Diocese of Christchurch it numbered among its Missionaries the Rev. G. P. MUTU—who twice refused a seat in the Colonial Legislature although “begged to accept it by the entire Maori population” of the island, preferring “to take Holy Orders and to devote himself to the spiritual welfare of his countrymen.” While studying with the Rev. J. H. STACK he maintained himself at his own cost [35].

Writing in 1859 the Bishop of Wellington stated that the Society’s policy had “succeeded well” in that district. In the first struggles of the colony, when all the means and energies of the settlers were expended in subduing the forest and eking out a bare existence, “all care for their spiritual wants would have been omitted, had it not been for the Society” [36]. A few years later he reported that the Society’s grant had “worked a wonderful change” in the Upper Hutt district. The largest proprietor there, who gave a parsonage, said to him: “I do thank God when I consider the condition of this district compared with what it was three years ago. Then it was a den of thieves, now I leave it a Christian community. I am dying, and my family will remain here. Pray don’t take away the Clergyman” [37].

The truth of Bishop Selwyn’s remarks on pages 439, 445, as to the value of the colonial branch of the Society’s work was further manifested in 1862, when the New Zealand Church through its General Synod formally avowed its “responsibility . . . to extend as far as in it

* [Dr. W. Williams. His successor, Dr. E. C. Stuart, after 16 years’ devoted service as Bishop of Waiaapu, resigned his See in 1898 in order to become a Missionary in Persia, thus following the precedent set by the late Bishop French of Lahore (p. 627).] The Venerable W. L. Williams was elected to the Bishopric of Waiaapu in 1894.

lies the knowledge of our blessed Lord and Saviour and the enjoyment of His means of grace, to every creature within the Ecclesiastical Province and to the heathen beyond" [38].

How the Gospel was carried to the "heathen beyond" is told under Melanesia. [See p. 444.] In New Zealand itself Christianity had already spread to all parts of the colony,* but ere it had become firmly rooted there arose false prophets, and many of the natives fell away from the faith. The relapse was the outcome of the second Maori War, which originated from the refusal of William King, the Chief of Waitara, to give up his own land which one Teira had professed to sell to the Colonial Governor, Colonel Gore Browne. For this refusal the New Zealand Government in 1860 "proclaimed martial law and ordered W. King to be attacked." In 1867 "the war was proved to be altogether unjust," on the evidence of Teira himself, taken before Judge Fenton in a regular Court in the colony. The Society was asked by the Bishop of Wellington to "put this on record," "out of justice to your own Clergy and those of the Church Missionary Society, who were all so reviled for declaring William King to be in the right" [40].

At the outbreak of the war (which lasted with but little intermission till 1870) a leading chief said to the Bishop of Wellington:—

"We believe that there is a deep-laid conspiracy to destroy us. The English people first send Clergy here to make us believe that you were all a pious God-fearing people—then by degrees the settlers followed—and now that they equal us in number, they instantly make a quarrel, and if it had not been for the fact that we see the newspapers abuse you Clergy as much as us, we should have condemned you all alike" [41].

In 1864, when the Maori cause seemed to be almost lost, the Pai Marirē, or Hau Hau fanaticism, was set on foot, and soon "swept over the land like a pestilence, and carried off in its train the great mass of the people (natives) from Waikato to the Wairapa." Pai Marirē means "Very good"—literally "good, smooth." Hau Hau (pronounced How How) is the war-cry of the Maories. The movement is said to have originated in this manner. An English officer (Captain Lloyd) and some of his men were killed by the Maories, who cut off their heads and drank their blood. Shortly afterwards it was said that the Angel Gabriel appeared to those who had partaken of the blood, and ordered Captain Lloyd's head to be exhumed, cured in their own way, and carried throughout the land, in order that it should be the medium of communication with Jehovah. Next it was announced that the head appointed a high priest (Te Ua) and two assistants or prophets (He-pania and Rangitauria), and communicated to them the tenets of a new religion, the followers of which were to be called Pai Marirē, and to be protected by the Angel Gabriel and his legions, who were to aid them in exterminating, or driving out of the country, the Europeans and all natives who did not adopt the superstition. When this had been accomplished men were to be sent down from heaven to teach the Maories the European arts and sciences. The new religion contained strange contradictions. The abiding presence of the Virgin Mary was promised, and the religion of England as taught by Scripture

* In 1843-4 Bishop Selwyn wrote: "There is no part of New Zealand where the Gospel is unknown" [39].

was declared to be false and the Scriptures were to be burnt. Yet the creed and form of worship adopted included not only Romanism but articles from Wesleyanism, the English Prayer Book, and especially from Judaism and the Old Testament, to which were added a mixture of Mormonism, Mesmerism, Spiritualism, Ventriloquism, and some of the worst features of the old Maori usage and the days of cannibalism. The rites which accompanied these doctrines were "bloody, sensual, foul and devilish; the least reprehensible consisting in running round an upright pole, and howling" until catalepsy prostrated the worshippers.

During one of these fanatical outbreaks the Rev. C. S. VOLKNER, a Missionary of the C.M.S., suffered martyrdom while visiting his Mission at Opokiti in 1865 [42].

Yet amid the apostasy of two-thirds of their countrymen the native clergymen remained steadfast to a man, and among the faithful laity were to be found many who in spite of the distractions of the war continued to make provision for the permanent establishment of the Church in their midst. In the Canterbury settlement, the Chatham Islands, and the Northern Island gifts of land and money were forthcoming—in the latter instance nearly £2,000 had been raised by 1866 almost entirely by the Maories as a Native Pastors' Endowment Fund, which was supplemented by the Society [43]. In the first two districts the natives were comparatively few, and in the other, where they were numerous, the Maori Church was reported in 1876 to be "much better provided for than that of our own countrymen," the immigrants being unable to maintain clergymen for themselves [44].

In 1869 Bishop SELWYN was translated to Lichfield, and the title of the see which he vacated was altered from "New Zealand" to "Auckland." His successor, Bishop COWIE, for whom he had secured an endowment [45], reported after 10 years' experience that the Society's assistance to the Diocese had "been most valuable, not only as so much money, but also—and chiefly—as a constant encouragement to our people to help themselves. . . . We have fifty clergy at work . . . including twelve Maories, and . . . most of them are maintained, in whole or in part, by the weekly offerings of their congregations" [46]. Much more might be added to the same effect, but it will be sufficient to quote the following tribute from Bishop Selwyn:—

"I claim for this Society the credit of having in a most patient, persevering, and God-fearing manner, in a time of spiritual deadness, with little encouragement indeed, worked its way to success. . . . I was once the sole Bishop in New Zealand; there are now six, and every one of them, if applied to, would bear testimony, that the institution of their sees and the support of their clergy are mainly owing to the timely aid given by the Society" * [47].

It should be added that each of those six dioceses has united in propagating the Gospel in foreign parts through the agency of the Melanesian Mission, and (in not a few instances) by means of the Society, whose connection with new Zealand has since 1880 been

* The part taken by Bishop Selwyn in building up the Church in New Zealand and planting it in Melanesia was formally recognised on his death in 1878, when the Society recorded "its gratitude to God for the precious example of a devout and unselfish life, and of a laborious and fruitful Episcopate" [48].

limited to help given in 1897 towards the endowment of the Bishopric of Dunedin (£500), and of the Theological College of that diocese (the interest on £1,000 set apart from the Marriott bequest) [see p. 787*b*], and the building of a church at Tariki, Auckland diocese, and to the receipt of tokens of gratitude and of sympathy in the Society's work [49].

(For Statistical Summary see p. 466.)

CHAPTER LXVII.

MELANESIA.

MELANESIA comprises the western islands of the South Pacific Ocean, more than 200 in number, the principal groups being the Solomon,* the Santa Cruz, and the Banks Islands, the New Hebrides, and New Caledonia—bounded on the east by the Fijis and closed in to the westward by Australia and New Guinea. Generally they are of volcanic formation and are covered to the water's edge with luxuriant vegetation—the whole effect being enchanting. They are inhabited by people differing widely from the natives of the East Pacific, or Polynesia. The Polynesians are lighter in colour, and for the most part of larger stature, and are united by language, customs, and superstitions. "A native of any one Polynesian island would almost immediately recognise in the dialect spoken in any other Polynesian island a dialect similar to his own." It is very different in Melanesia, where, although the inhabitants with few exceptions belong to the Papuan race, "almost as a rule, the natives of one island, however small, have a language which is nowhere else understood"; and in the New Hebrides this diversity extends to the villages. Hence the people are broken up into hostile sections, the boundary of a rock or a brook dividing, within the confines of a small island, "languages mutually unintelligible and communities perpetually at war." The climate of the northern islands is no less unfriendly; in all but a few, "fever and ague afflict the natives and make a continual residence impossible to Europeans and even perilous to the Polynesians of the Eastern Pacific."

WHEN the See of New Zealand was founded in 1841 the jurisdiction of Bishop G. A. SELWYN was by a "clerical error" [1] extended to the 34th degree of *south*, instead of *north*, latitude. In addition to this he received a charge from Archbishop Howley, in the name of the mother Church, to consider New Zealand "as the central point of a system extending its influence in all directions, as a fountain diffusing the streams of salvation over the islands and coasts of the Pacific, as a luminary to which natives enslaved and debased by barbarous and bloody superstitions will look for light." At this time most of the islands to the eastward of Melanesia had already received the Gospel—the Society, Hervey and Navigator Islands being occupied by the London Missionary Society, and the Friendly and the Fiji groups by the Wesleyans. But so far as Bishop Selwyn was aware "in Melanesia . . . not . . . a single native Christian was to be found." For the first seven years of his episcopate Bishop Selwyn's time was fully occupied by his duties in New Zealand, but at the end of that time he was enabled (December 1847 – March 1848) to visit in H.M.S. *Dido* the Friendly and Navigator Islands, Rotuma, Anaiteum (Southern Hebrides), and the Isle of Pines (near New Caledonia). The Wesleyan and the London Society Missionaries were already in the field, and the Church of Rome too had borne witness; but the thing which impressed Bishop Selwyn most was his meeting in Samoa a Mission which had been dispatched to the Pacific by the Presbyterians of *Nova Scotia*. "A striking lesson for our New Zealand Church," said he, "for I believe this was the first instance of any Colonial body sending out its Mission to the heathen, without assistance from the mother country . . . how much more easy would be our work" [2].

Easy (comparatively) as regarded distance, but in other respects how difficult! Looking to the unhealthiness and extent of the field

* A British Protectorate was established over the Southern Solomon Islands in 1893 and 1898, and over the Santa Cruz group in 1898.

and the confusion of tongues that prevailed, it was evident that if Melanesia was to be evangelised it must be by the employment of native agency. Accordingly Bishop Selwyn formed the plan of gathering youths from the various islands and taking them to New Zealand for training as teachers of their countrymen [3]. Friends in England furnished the means of buying a small schooner, the *Undine*, in which in the autumn of 1849 he visited, in company with H.M.S. *Havannah*, Anaiteum, Tanna, Erromango, Fatè, Uea, Lifu, Nengone (or Mare), New Caledonia, and the Isle of Pines, and returned with five youths—three from Nengone, one from Lifu, and one from New Caledonia. In 1850 these scholars were taken back to their homes and others were brought away—from the Loyalty Islands, the Southern Hebrides, and the Solomon Islands. This voyage occupied from April 6 to June 8, the *Undine* being escorted by H.M.S. *Fly*. Later in the same year Bishop Selwyn took a prominent part in establishing the Australasian Board of Missions [see p. 398], one immediate result of which was the adoption of the Melanesian Mission by the Church in Australia and New Zealand, and the provision of a new vessel [4].

On the next voyage Bishop Selwyn was accompanied by the Bishop of Newcastle, and writing to the Society from the "schooner *Border Maid*," "At sea, September 17, 1851," he said:—

"I think that I cannot acknowledge the Society's Jubilee Letter from a more appropriate place than the bosom of the wide sea, over which, in its length and breadth, it has pleased God that the work of His Church should be extended. The vessel, on board of which I write, will also attest the blessing granted to the Society's labours; for it is the gift * of the Dioceses of Sydney and Newcastle, where the good seed has been sown and nurtured, under Divine protection, mainly by your efforts. It has pleased God in a remarkable manner to verify the words which I wrote in an early letter; that those who thought that our venerable Society was doing little for the conversion of the heathen, might well consider whether there could be any surer way of spreading the Gospel to the uttermost parts of the earth, than by building up the Colonial Churches as Missionary centres. The movement at Sydney last year . . . is a signal proof of the diffusive and fructifying character of your work. Your contributions to Australia and New Zealand have awakened a zeal, and established a precedent, by which the Gospel has now been carried over a range of 4,000 miles, to islands of which even the names are almost unknown in London. We have with us in the Mission vessel thirteen youths, from six different islands, besides two of our own New Zealanders [= 15, speaking seven languages], who are going with us to St. John's (now reorganised as the central Missionary College), for such instruction as we hope will qualify them, in due time to return as teachers to their own countrymen . . . we offer to you these treasures of our Mission field, as proofs that your efforts have not been unblest, and that your prayers do not return to you void. . . . in our College, mainly promoted and encouraged by your support, you are educating the children of the most distant races of the earth. . . . And it is mainly owing to the efforts of the Society, under God's blessing, that I have been enabled, during the last nine months, to visit, with ease and comfort, inhabited countries stretching over thirty-three degrees of latitude, or, one eleventh part of the circumference of the globe . . . [5].

During this voyage, while Bishop Selwyn was on shore at Malicolo in the New Hebrides, procuring a supply of fresh water, the Mission vessel was surrounded for two hours by several canoes full of savage men armed with clubs and spears. An attempt was then made to cut off his retreat, but amid a shower of arrows he and his party reached the vessel without injury [6].

* [= £1,200.]

At Nengone (Loyalty group) Bishop Selwyn in 1852 stationed the Rev. W. NIHILL and baptized 19 natives, one being a Chief of Lifu. The first convert of the Solomon Islands also received baptism, and 25 scholars were conveyed to New Zealand. At this time the Polynesian teachers of the L.M.S. had been mainly instrumental in bringing about 600 natives of Nengone to a profession of Christianity, but it was understood that the field was open to the Church of England, and Mr. Nihill laboured there "with extraordinary zeal and success" and had "entirely won the confidence of the people when in 1854 European teachers from the London Mission appeared." The "engagement" between that Society and Bishop Selwyn had been misunderstood on the one side or the other. The position of Mr. Nihill was trying; but "he did all he could to help the new comers with his knowledge of the language, gave them his translations, and in every way suppressed his own feelings for the good of the people." In 1855 he died. Nengone then "fell out of the sphere of the Melanesian Mission though for three years more scholars were taken from the island to New Zealand" [7].

In 1854 Bishop Selwyn visited England and secured a new schooner, and the services of the Rev. JOHN COLERIDGE PATTESON. In the first visitation made in the *Southern Cross* in 1857 landings were effected on 66 islands, and friendly relations established with the inhabitants, 33 scholars accompanying the Bishop to New Zealand. One of the young men, Chief of Lifu, brought his wife, wishing her to be partaker of the same education as himself [8].

For the first ten years of its existence the Anglican Mission was mainly engaged with the Loyalty Islands, but these, together with the southern New Hebrides and New Caledonia and the Isle of Pines, were relinquished by Bishop Selwyn since they had become occupied by other Missions.* From this comparatively healthy region attention was now diverted to the northern islands. Their general unhealthiness [see p. 444] made it difficult to find a basis of operations for the winter, but in 1860 Mota in the Banks Islands was selected, Mr. Patteson remaining there for some weeks. On the return voyage in this year the *Southern Cross* was lost on the coast of New Zealand, but the scholars were enabled to proceed to the new Melanesian College which had been established at Kohimarama, near Auckland (p. 788a). In 1861 Bishop Selwyn resigned the charge of the Mission to Mr. PATTESON, who was consecrated Missionary Bishop for Melanesia in Auckland on the Festival of St. Matthias. Friends in England provided a new *Southern Cross*, which arrived in 1863 [10].

In the previous year communication was opened with Santa Cruz. The Missionaries had never before effected a landing. On this occasion (1862) Bishop Patteson "went ashore in seven different places, large crowds of men thronging down to the water's edge" as he landed. They were exceedingly friendly, but no scholars could be gained [11].

* The four Loyalty Islands by the L.M.S., New Caledonia and the Isle of Pines by the Roman Catholics, and Anaiteum, Futuna, Erromango, Tana, Niua (in the Southern Hebrides) by the Presbyterians from Nova Scotia, through whose labours the inhabitants of Anaiteum (in number 4,000) were converted from heathenism to Christianity in nine years [9].

Two years later, as the Mission party were leaving this island, the natives shot poisoned arrows at them, and Edwin Nobbs and Fisher Young—both descendants of the Pitcairn Islanders (p. 455) died from the wounds received [12].

In approaching the Melanesian islands for the first time great caution was necessary. Generally the shore was occupied by a large band of armed men. If no women or children were among them, there was need for extra caution, and still more, if dark forms were observed hiding behind the trees. "As a general rule," Bishop Patteson "never hesitated going ashore," and it was "real safety to go alone" and "defenceless." Visitors with weapons created suspicion. The usual method of the Missionaries in landing was to leave the boat a good way off, and then go ashore either wading or swimming [13]. (For "a fair illustration of a first visit at an island where all goes well . . . everyone seems friendly and confidence is at once established," see M.F. 1863, pp. 101-2.)

On the Bishop's first visit to Mota the natives came to the conclusion that he "was one Poriris who had died at Mota," and having gone to New Zealand had "there passed through certain changes till he reappeared in his own land."

When the Missionaries had succeeded in obtaining pupils from any island, and had learned the language, they returned and wintered on the island, the result being that they won the goodwill of some of the people, and carried on continuously the teaching which the lads had received in New Zealand [14].

In 1867 the headquarters of the Mission, with its Central School, "the true nursery of Missionaries for the islands" (as Bishop Patteson called it [15]), was removed from New Zealand to Norfolk Island.* This step would have been taken twelve years before but for objections raised on account of the Pitcairn settlers† [17].

The new site of the Mission is on the western side of Norfolk Island, about three miles from the town; and as regards climate, fertility, and nearness to Melanesia, is far preferable to New Zealand. The Rev. J. PALMER prepared the way for the removal, and on the arrival of the Mission party Bishop Patteson was "astonished" to see what had been effected. In the place that he had "left only a few months before unenclosed and without a hut or shed of any kind upon it" he now found "a large wooden house," with dormitory, kitchen, and sheds attached. Several acres of land were fenced in, and had already yielded a fine crop of yams, sweet potatoes, &c. Other works were in progress. All this "had been mainly done" by Mr. Palmer "and his party of sixteen lads." Mr. Palmer was one of the Missionaries assisted from the Society's grants. Of another, the Rev. L. Pritt, whose health did not permit him to remove to Norfolk Island, Bishop Patteson wrote:—

"Before his time we taught a certain amount of reading and writing; we used to print too, and made some small attempts at teaching the lads to be useful in other ways. But he conceived and worked out the idea of making the school a

* Though a convenient centre, Norfolk Island is not within "Melanesia." [See p. 455.] The Government of Queensland offered a site in Curtis Island in 1864, but on examination it proved unsuitable [16].

† See p. 454.

thoroughly industrial working institution . . . the discipline, training and general organization of the whole school both with respect to Melanesians and to us English people also are in great measure owing to him. That we have now a *bona fide* working institution to some extent self-contained and self-supporting is his work. . . . Melanesians . . . acquired habits of honesty, attention, carefulness, industry. He taught them everything at first, by doing everything with his own hands. . . . Mrs. Pritt trained the girls and young women as he trained the boys and young men. . . . That he has so trained these scholars of ours as to render himself no longer absolutely necessary, for they can now do without him what they have so well learnt to do with him . . . this is indeed high praise to give to any man [18].

St. Barnabas was the name adopted for the new station, in consequence of the site having been chosen on the festival of that saint in 1866. The first ordination in Norfolk Island was held on St. Thomas' Day, 1867, when the Rev. J. PALMER was ordained Priest and Messrs. G. BROOKE and J. ATKIN Deacons [19]. On December 21, 1868, the first Melanesian (George Sarawia) was ordained. He was a native of Venu Lava Island, brought away by Bishop Selwyn in 1858, and educated at the Society's expense in the college at New Zealand. Mr. BICE, of St. Augustine's College, Canterbury, was ordained with him. The Mota language was used throughout. The greater part of the Prayer Book had long been in print, and the Ordination Service was set up and printed by George in time for it to be taught to the scholars, and "the 55 Melanesians present were nearly all of them able to enter into the Service intelligently" [20].

The Rev. J. ATKIN, who had succeeded Mr. Pritt on the Society's list, wrote from Norfolk Island in 1869: "Our life is very much that of a large family; our Bishop is a father to all—the clergy, the older brothers, and so on, down to the latest comers, who still feel that they are as much members of the family as their older brothers." But the family had its cares. "Traders" had been among the islands, "taking away natives to work in the cotton plantations at Fiji, New Caledonia, or Queensland." Some of the "traders," if they could not entice men on board, used force to accomplish their object [21].

In January 1871 the Bishop addressed the General Synod of New Zealand on the subject of kidnapping, stating that "out of 400 or 500 Banks Islanders who had been taken away" he "had not heard of, much less seen, one tenth of that number brought back."

"In conclusion" (said he) "I desire to protest by anticipation against any punishment being inflicted upon natives of these islands who may cut off vessels or kill boats' crews, until it is clearly shown that these acts are not done in the way of retribution for outrages first committed by white men. Only a few days ago a report reached me that a boat's crew had been killed at Espirito Santo. Nothing is more likely. I expect to hear of such things. It is the white man's fault, and it is unjust to punish the coloured man for doing what, under the circumstances, he may naturally be expected to do. People say and write inconsiderately about the treachery of these islanders. I have experienced no instance of anything of the kind during fourteen years' intercourse with them; and I may fairly claim the right to be believed when I say that, if the Melanesian native is treated kindly, he will reciprocate such treatment readily. The contact of many of these traders arouses all the worst suspicions and passions of the wild untaught man. It is not difficult to find an answer to the question, Who is the savage, and who is the heathen man?"

"Imperial legislation is required to put an end to this miserable state of things" [22].

The effects of this nefarious traffic greatly dispirited the Bishop during the first part of his winter stay among the islands in this year, and the only hope for the Mission seemed to be to try to get at the Melanesians on the plantations in Australia and Fiji. But "the wonderful progress made at Mota during his stay there . . . brightened his hopes" [23]. "The whole island was full of the one theme—the new religion. The Bishop baptized 97 children in one day; old men and women also in great numbers. . . . There was no rest for the Bishop. He was beset everywhere by question-askers, doubters and believers, and in the *gamals* and *salagoros*—the club-houses of Mota—where of old the conversation had been of the grossest kind the general talk now was, 'What was that Bishopé said last night?'"

Such was the report brought to Norfolk Island at the end of August. In "that happy day of prosperous reunion and of looking back upon a work done, and forward to a return home," little did the community think that before another month had run its course, "two of the three rejoicers would have reached a far happier home" [24].

Landing on September 20, 1871, at Nukapu, an islet about thirty miles to the north-east of Santa Cruz, after a labour vessel had been there, Bishop Patteson was killed by the natives, and about a week later two of his companions, the Rev. J. Atkin and Stephen Taroaniara, died of the wounds which they had received [25].

The death of the Bishop was regarded by the Society (January 19, 1872) "as the brightest crown of a life of Christian heroism, as an honour reflected for the first time in this age on the office of a Bishop of our Church, as a severe and humiliating warning from on High against the frequent acts of violence and injustice by which Christianity has been disgraced in the eyes of the heathen," and "as a trial to us all permitted by God whose teaching will be soonest understood by those who wait on Him in patience and prayer." And it pledged itself to "renew and continue to the utmost" of its ability "its cordial co-operation with the Missionaries in their work," and "to honour the Christian dead by an effort to protect from further injury the heathen islands of Melanesia and . . . to give a more permanent character to the work for the recovery of those islanders out of darkness to the light of Divine knowledge and Christian living" [26].

Little difficulty was experienced in raising a fund of £7,000, which was applied to (1) the erection of a memorial church on Norfolk Island (£2,000), (2) the provision of a new Mission vessel (£1,500), and (3) the endowment of the Mission (£3,500) [27].

The Society also memorialised the Imperial Government (January 1872) for the suppression of the slave trade in the Pacific. The subject was accorded a place in the Queen's Speech a few weeks later, and in September the senior Missionary, the Rev. R. H. COMINGTON, reported: "the efforts made, by the Society's petition, to do away with what was in fact a Slave Trade . . . have already borne visible fruits." Where previously traders were to be seen "continually day after day," it was now "a rare thing to see one," and the Missionaries in this year had met with only a single instance of an "unlicensed trader." And it was not only fear of the ships of war that had effected this change. "Public opinion" had "been so strongly expressed" that some had "withdrawn from an unpopular occupation," and others

had "left it because of their experience of the horrors of it." In expressing the gratitude of the Mission Mr. Codrington said: "The work of the Society for distant Missionaries, in bringing together and conveying to them such sympathy and encouragement when they are sorely tried by their isolation itself, besides whatever else may have fallen upon them, is one of the most useful and blessed of the offices which it discharges for the Church of England" [28].

There were other signs that Bishop Patteson's death was being overruled for good. Though stunned for a time by the calamity, the surviving members of the Mission, in a spirit worthy of their late leader, increased rather than relaxed their efforts, and the work, so far from collapsing, continued to make good progress. The Report for 1873 recorded "that the Mission is perhaps stronger now than at any previous period in its history" [29].

In this year the Rev. J. R. SELWYN and the Rev. J. STILL joined the staff, who nominated the former to the New Zealand Synod as their Bishop; but it was decided that the New Zealand Bishops* should supply episcopal ministrations for a time [30].

This arrangement, with Mr. Codrington as Superintending Missionary (he had previously declined the higher office), was terminated in February 1877 by the consecration of the Rev. J. R. SELWYN at Nelson [32]. Simultaneously a service of intercession was conducted in Lichfield Cathedral by his father, the founder of the Mission [33]. An important step was made in this year towards re-opening communication with the Santa Cruz group, the new Bishop having delivered from captivity a native of Nufiloli, one of the islands, and sent him to his home [34].

The placing of the Rev. Mano Wadrokai, a Melanesian deacon, at Nufiloli in 1878 was followed by a visit of Bishop John Selwyn to Santa Cruz in 1880, and the opening of Mission work there [35]. In 1884 he was enabled to erect a cross at the scene of Bishop Patteson's death in Nukapu. The cross, the gift of the Patteson family, has this inscription:—

"In memory of John Coleridge Patteson, D.D., Missionary Bishop, whose life was here taken by men for whose sake he would willingly have given it. Sep. 20, 1871" [36].

The Memorial Church at Norfolk Island was opened for regular service on Christmas Day 1879, and consecrated on December 7, 1880. In thanking the Society "for this glorious gift," which "completely . . . fulfils the aspirations of Bishop Patteson's life," Bishop Selwyn said that nothing that the Melanesians "have ever seen can approach it in beauty and fitness for its use," and "their awe-struck reverent behaviour in it shews how the beauty of holiness is teaching them" [37].

From this time the history of the Melanesian Mission may be said to have been full of encouragement. Experience has proved the wisdom of the system adopted by its founder, and each year seems to lead the way to fresh conquests for Christ. The placing of native teachers, male and female, in the islands has shown remarkable results, as appears by the fact that the Central Training Institution at Norfolk Island is now enabled to draw on Christian homes for many of its

* Three native deacons were ordained by the Bishop of Auckland in 1872 [31].

scholars. In some instances, as in the Banks Islands, there is no lack of volunteers for work in distant islands. In one year sixteen native teachers went forth from Mota [38].

The first ordination held *within* Melanesia was in 1878, when Bishop John Selwyn admitted the Rev. EDWIN SAKELRAU to the diaconate at his home—Ara, in the Banks Islands [39].

It had been the aim of Bishop Patteson, no less than the founder, to make the Melanesian Mission independent of aid from England. "The Australasian Church ought to support it" (said the former in 1865), "and they will do so. . . . We can carry on the Mission here very well if we only do our duty." In 1869 he wrote to the same effect [40], and added in 1870: "Our object is to support the Mission here in Australasia, and to free both the Society and also private friends in England as much as possible from contributing to our aid, that they may have more to give to them that need elsewhere. This Mission receives almost an undue share of support and sympathy, and we cannot feel it right when we read of the *great* difficulties under which other Missionaries are labouring, to withdraw any money from being sent to them" [41].

From the Society (the chief supporter of the College at Auckland where the work was begun) [*see* p.445] the Mission had been receiving an annual subsidy since 1853 [42].

This ceased at the end of 1881 [43], but through New Caledonia the Society still retained a connection with Melanesia. Owing to its annexation by the French, about 1857, this island had been regarded as practically outside the sphere of the Melanesia Mission, but in 1880 the Society at the request of Bishop J. Selwyn sent a Missionary there (Mr. G. SCOTT) from England. Having been ordained at Sydney, Mr. Scott arrived at Noumea on January 6, 1881, and with the permission of the Governor he succeeded in opening the first and only non-Roman Mission in the island. His ministrations, primarily intended for the English-speaking people, were extended to "soldiers, sailors, convicts, and all classes of the community," and "native labourers from almost every island in the South Pacific" received instruction from him. The failure of Mr. Scott's health led to his withdrawal early in 1885, and the Mission has not been revived [44].

"The noble work" which Bishop John Selwyn "has been privileged to do in Melanesia," was formally acknowledged by the Society when, in 1891, broken in health and practically a cripple, he resigned his See; and again on his death in 1898, when it recalled "his chivalrous and self-denying action" in going to Melanesia, and expressed its admiration for his subsequent labours there, and for the example of the

"Christian patience with which in later years he bore the heavy trial of weakness and pain, which curtailed his possibilities of work, but in no way slackened his zeal for the work of God. Worthy son of a noble father, he has added yet another glory to the name which he inherited."

Since 1898 the Bishop had held the post of Master of Selwyn College, Cambridge, and not the least of his services to the Missionary cause was his last—the lectures delivered in Cambridge on "Pastoral Work in the Colonies and the Mission Field" [45].

His successor in the Bishopric (Dr. Cecil Wilson, consecrated in Auckland Cathedral, New Zealand, on St. Barnabas Day, June 11, 1894) says the Melanesian Mission looks upon the Society "as in a certain sense its nurse, and would always regard it with the deepest love and reverence" [46].

During a vacancy in the chaplaincy at Norfolk Island, 1895-98, the duty of ministering to the Pitcairn community there was undertaken by the staff of the Melanesian Mission, and in 1897 the Society contributed (£300) towards building a hospital for the Mission. Norfolk Island has since been selected as its site, in preference to Florida as originally intended [47].

(For Statistical Summary see p. 466)

CHAPTER LXVIII

PITCAIRN ISLAND.

PITCAIRN ISLAND (area, 2 square miles), situated in the Pacific Ocean, about midway between Australia and America, was discovered by Carteret in 1767. Its first settlement 22 years later took place under the following circumstances. In December 1787 H.M.S. *Bounty*, commanded by Lieut. Bligh, was sent to the South Sea Islands to procure plants of the bread-fruit tree for introduction into the West Indies. On the return voyage a mutiny took place off Tofoa, one of the Friendly Islands, on April 27, 1789, when the Commander and 18 officers and men were sent adrift in a launch. After losing one of their number by an attack of the natives at Tofoa, and suffering terrible privations, they arrived on June 14 at Timor, a Dutch island in the East Indies, a distance of 3,618 miles. Four died, and another remained at Batavia; the others reached England in March 1790. The mutineers were less fortunate. Fourteen were taken by a British frigate at Otaheite in 1791: four of these were drowned during shipwreck, three were hung, three pardoned, and four acquitted. Two others could be accounted for—the ship's corporal had become King of Teirraboo and been shot by a companion, who in turn was killed by the natives; but the fate of the remainder was not discovered until 1808. In that year Captain Folger of an American ship visited Pitcairn Island, and was astonished to find it inhabited, and by English-speaking people.

These proved to be the sole survivor of the missing mutineers—John Adams—and their descendants. On parting from their companions at Otaheite, Adams and the other eight had proceeded to Pitcairn Island, taking with them a native wife each, six Otaheitan men (three of whom had wives), and a native girl—in all a party of 28. On landing they destroyed the ship, and soon began to destroy one another. Five of the whites were murdered by the Otaheitan men in 1793, and every one of the latter were slain in the same year. The native women resigned themselves to their lot, but not until they had failed in an attempt to escape and to kill the other whites. Of the latter, one committed suicide in 1798, another was killed by his companions in self-defence in the next year, and a third died a natural death in 1800. Thus Adams was left the only man on the island, in the midst of five or six heathen women and twenty fatherless children. About ten years later he was troubled by two dreams, under the influence of which he was led to "search the Scriptures," a copy of which, with a Prayer Book, had been saved from the *Bounty*, but long laid aside. His heart being turned to God, he sought to atone for the past by instructing the other members of the settlement, and a chapel was built in which all met for worship according to the form in the Prayer Book. The next visitors to the island—the captains of H.M.S. *Briton* and *Tagus* in 1814—found there a happy, flourishing, and devout community, numbering about 40 besides infants.

The part that Adams had taken in the mutiny was practically condoned by the British Government, and he continued the head of the settlement until his death in 1829. In the previous year there had come to the island one well qualified to carry on the work of instructing the people. George Hunn Nobbs was born in Ireland in 1799.

After serving as a midshipman in the British Navy, as a lieutenant in the Chilian service, and in other capacities at sea, he was attracted to Pitcairn Island by reports of the happiness of the people there, a happiness which he desired not only to share but to increase. On his succeeding Adams as teacher in 1829 the inhabitants numbered 68. By 1831 they had increased to 87, and in anticipation of a scarcity of fresh water they were then removed by the British Government to Otaheite. There they were welcomed by Queen Pomare and her subjects; but the climate and licentiousness of the place did not suit the emigrants, and in the same year all but twelve, who had died, returned to Pitcairn Island. Some trouble was now caused by the intrusion of a Mr. Joshua Hill, a pompous personage who posed as a relative of the Duke of Bedford and an authorised resident of the British Government. For a few months he succeeded in excluding the other Europeans from the island, during which time Mr. Nobbs occupied himself in teaching at the Gambier Islands, about 300 miles distant. In 1837, a son of the Duke of Bedford arrived in H.M.S. *Actæon*, and the impostor was soon removed.

As early as 1847 the islanders had expressed a desire that their teacher should receive the licence of a Bishop of the Church of England; and in 1852 Admiral Moresby persuaded them to consent to Mr. Nobbs going to England for ordination, promising them the services of a chaplain (Rev. Mr. Holman) meanwhile.

THE Society took up the case of the Pitcairn Islanders in 1850, by seeking to "awaken an interest" on their behalf, and on Mr. G. H. NOBBS' ordination he was placed on its list of Missionaries [1].

While in England Mr. Nobbs met with much kindness and attention from Church and State. A fund amounting to several hundreds of pounds was raised* to supply his flock with various necessaries and comforts, and he took back with him, as a memento of a visit to the Queen, portraits of her Majesty and the Royal Family.

During Mr. Nobbs' absence, the attention of the islanders having been drawn to the Missionary work of the Church and the spread of the Gospel among the heathen, they resolved "that each family should give one dollar a year and the younger members be allowed to add what they liked." "I am sure" (wrote Mr. Holman) "they esteem it a great privilege and one which they would be very sorry to be deprived of" [2]. Their first contribution to the Society amounted to £8. 10s., and this at a time when they were suffering grievously from sickness and famine. The resources of Pitcairn Island being inadequate to meet the wants of the growing community, on Mr. Nobbs' return (May 1853) the people petitioned Government to remove them to Norfolk Island. From a naval officer who took part in the arrangements for the transfer the Society received the following account of the people shortly before leaving their old home:—

"After we landed we were taken up to the village, and the first place we came to was the church and school-room . . . a wooden building thatched with palm-leaves, and having openings left along the sides, with shutters . . . in case of rain. There was a very nice pulpit, and open pews just like the new ones in our church at home . . . a plentiful supply of books . . . and everything looked so neat and like a place of worship. . . . their houses are all much the same, having one story and three rooms. Every one of middle age, men and women work in the fields and assist each other. . . . They live like one large family (there are 190 people on the island). They marry very young and the usual age they have attained is about fifty. . . . We went to church . . . our chaplain preached. The service was performed exactly according to our forms, and they sung some hymns very well indeed. Everything was done so reverently and so simply that you could not help joining in the spirit that every one of them seemed to be in. They are all brought up strictly and well, and even among the little children you never hear an angry word. They seem to be all love and charity towards each other" [3].

At the first administration of the Holy Communion—by Mr. Holman in 1852—every one of the adults, sixty-two in number, communicated;

* By "The Pitcairn Fund Committee."

and reporting in August 1855 Mr. Nobbs said: "Of the two hundred persons who form the community none but infants, and those who must necessarily take care of them, are absent from Divine Service on the Sabbath; and the weekly Evening Prayers are also well attended. The communicants amount to eighty" [4].

Some further notice of the Pitcairners will be found below under Norfolk Island, to which all were removed in 1856, and where the majority remained. Between 1858 and 1863 forty returned to Pitcairn Island, and by 1879 their number had increased to ninety, but the Society's connection with that island has not been renewed.

CHAPTER LXIX.

NORFOLK ISLAND.

NORFOLK ISLAND (area, with adjacent islets, 12 square miles) was discovered by Captain Cook in 1774. It was first inhabited in 1788, when it became a branch of the convict establishment in New South Wales. Excepting for the period 1807-25, such it continued to be up to 1855, when the convicts were finally removed to make way for the Pitcairn Islanders. [See above.]

WHAT Norfolk Island was as a convict settlement is told in connection with the Society's work in New South Wales. [See pp. 386-91, 394.] What it became under the new order of things was thus described by Bishop G. A. Selwyn in 1867:—

"In . . . the place to which the very worst class of criminals was sent from Port Jackson, in those dens, where formerly felons cursed God and man, may now be seen little children of the Pitcairn race, descended from the mutineers of the *Bounty*, playing . . . totally unconscious of theft. Theft, indeed, is not known in the island; drunkenness is not known, and the reason is that there the people make their own laws, and they have enacted that no spirituous liquors shall be introduced into the island except to be kept in the medicine chests of the clergymen, to be used as necessity requires. And thus it is that they are in a great measure free from other sins, though not altogether. No seaman desires to land there, because he can get no intoxicating liquor" [1].

The Pitcairners, who arrived on June 8, 1856, found Norfolk Island "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. . . . There is less sickness among us here than at our former home, asthma being the prevailing complaint." Thus wrote the Rev. G. H. NOBBS after three years' experience, adding: "The spiritual affairs of the community are precisely 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 . . . unity and brotherly love prevail in our temporal concerns" [2].

By the removal of the headquarters of the Melanesian Mission to Norfolk Island in 1867 the Pitcairners were brought into more direct contact with their heathen brethren. A few were privileged to aid in the work of conversion in Melanesia, and it was while thus engaged that a son of Mr. Nobbs and Fisher Young [p. 447] were called to lay down their lives [3]. It should be explained that although mutual assistance has been freely rendered, the care of the Pitcairn people is distinct from the work of the Melanesian Mission—the one being purely pastoral, the other mainly evangelistic.

Another reason there is for describing the two works in separate chapters. The episcopal jurisdiction over Norfolk Island was assigned respectively to the Bishops of "Australia" in 1836, "New Zealand" in 1841, and "Tasmania" in 1842 or 1843—in the last case by a special Act passed in consequence of the removal of the New South Wales convict establishment to Hobart Town. On Norfolk Island ceasing to be a penal settlement, Bishop G. A. Selwyn immediately renewed his connection with it (the Bishop of Tasmania acquiescing), his object being to save the island "from being made a mere appendage to one of the neighbouring dioceses" and to make it "the seat of an Island Bishopric including the New Hebrides and the other groups to the northwards" [4].

Practically that object has been realised. Although, strictly speaking, Norfolk Island is not in "Melanesia," episcopal functions are administered there by the Bishop of Melanesia at the request of the people and with the consent of the Primate of New Zealand and of the Governor of Norfolk Island and the Colonial Secretary [5].

Little remains to be said about the Pitcairners. In 1870 the corner-stone of a new church for them was laid by Mr. Nobbs in the presence of Bishop Patteson and the inhabitants. The spot chosen was formerly used as a "parade ground" "when soldiers were employed to restrain or compel some twelve or fifteen hundred of their most depraved fellow men" [6]. Though now failing in health, Mr. Nobbs was enabled, with the help of the Melanesian staff, to carry on the chaplaincy for another fifteen years. In 1882, when it was with difficulty he could walk, he wrote: "As for my own people, nearly five hundred in number, they are—blessed be God—all members of the Church by baptism, confirmation, and the Holy Eucharist. In the Day School are ninety scholars. . . . In the Sunday School there are thirteen classes, instructed by some of our Mission friends, and by several of our own community. We have also a reading room under the direction of the communal doctor" [7]. Mr. Nobbs' death took place in November 1884 at the age of eighty-four, among those to whom for fifty-six years he had been "schoolmaster, pastor and chaplain" [8].

The Society's allowance of £50 a year has been continued to his successor, the Rev. T. P. THORMAN, who arrived in May 1886 [9].

Though provided with their own Clergyman, this little flock seem to attract the attention of Nonconformist teachers from all parts. In 1891 Mr. Thorman reported that "the 'Seventh Day Adventists'" had just paid a visit, and left two of their number. A Wesleyan Minister came in the early part of the year, "and everyone that comes along seems anxious to set up a Church and to convert (?) the

people [10]. Under their own mode of government the condition of the islanders had become so unsatisfactory—most of them being lawless and in debt—that the Governor of Sydney decided in 1895 to take the government out of their hands. Another great drawback to their moral and spiritual welfare was removed in the same year by the withdrawal of their school from the hands of an islander who had been perverted by the Adventist sect. His place was temporarily supplied by the Melanesian Mission staff, which also, on the departure of Mr. Thorman in 1895, undertook his duties until the arrival of a successor, the Rev. P. M. Aldous, in 1899. At present one of the old convict buildings is used for service, the church having been destroyed by a storm [11]. The Society's contribution to a hospital for the Melanesian Mission is recorded in Chapter LXVII., p. 452 [12].

(For *Statistical Summary* see p. 466.)

CHAPTER LXX.

FII.

THE Fiji Archipelago occupies an intermediate position between Melanesia and Polynesia proper, and comprises from 200 to 250 islands, islets, and rocks, of which about 80 are inhabited, the principal being Viti Levu (4,112 square miles), Vanua Levu (2,432 square miles), Taviuni (217 square miles), Kadavu (124 square miles), Koro (58 square miles), Gau (45 square miles), and Ovalau (43 square miles). The islands were discovered by Tasman in 1643, and visited by Captain Cook in 1769. Missionaries failed to effect a landing there in 1797; but traders coming about 1806 were successful in their object—the collection of *bêche-de-mer* for Chinese epicures, and sandal wood to burn in Chinese temples. Early in the present century also, convicts, escaped from New South Wales, found an asylum and a grave in the Fijis—some of them exercising almost kingly sway until devoured by their subjects. To the Wesleyan Missionaries who settled in Fiji in 1835, and their successors, is due the giving up of cannibalism. The aborigines belong to the darker of the two chief Polynesian races. Their principal Chief in 1859, viz. Thakombau, offered the islands to Great Britain, but the offer was declined in 1862. About this period Europeans began to settle in Fiji for the purpose of cultivating cotton; and in 1871 some Englishmen set up a native Government with Thakombau as king. Distracted by troubles from his Parliament and the settlers, Thakombau sought rest by renewing his offer; and this led to the cession of the sovereignty of the islands to England by himself and the other leading Chiefs on October 10, 1874. Soon after this the Fijis were erected into a separate colony.

Rotumah, which with three adjacent islets are now included in the colony, were acquired in 1881 after the manner of Fiji. Rotumah (area, 14 square miles) was discovered by H.M.S. *Pandora* in 1793 while seeking the mutineers of the *Bounty*. [See p. 462.]

IN 1870 some Churchmen in Melbourne formed a Committee with the object of providing for the spiritual wants of the members of the Church of England who constituted the majority of the settlers (then numbering 2,500) in Fiji. About the same time a Committee was organised in Fiji for the same purpose, "and in conformity with their wishes" the Rev. WILLIAM FLOYD (a member of the Melbourne Committee) offered his services, and with the sanction of the Bishops of Melbourne, Sydney, and Melanesia—neither of whom however possessed jurisdiction there—went to Fiji (as the first Anglican clergyman) in 1870 [1].

Mr. Floyd established himself at Levuka, the then capital of the islands, and he proved so acceptable to the Church members that in 1872 they "applied to the New Zealand Bishops to consecrate" him. The application was met by a request for further information and a suggestion (which proved impracticable) that the Bishop of Melanesia should undertake the episcopal oversight of the Colony [2].

The Wesleyans were at first unfriendly. Previously to the appointment of the Fiji Committee some of the white settlers had asked the Wesleyan Missionaries "to give them a service occasionally in the English language," but the Missionaries declined to do so, "on the ground that their services were for the Fijians, not for the whites; that the whites came to Fiji on their own responsibility, they must therefore abide the consequence." When however the Wesleyans heard that a clergyman had been appointed, they "immediately built a stone church at Levuka" and started Methodist services in the English language. Some time after Mr. Floyd's arrival they "introduced the Morning Service of the Church of England, or a portion of it, regularly on Sundays, observing also the Festival of Christmas." In endeavouring to obtain a grant of land for a new cemetery in 1871, "a portion . . . to be set apart exclusively for Church of England purposes," as in the case of other religious bodies, Mr. Floyd met with "determined opposition from the Wesleyan Methodist body," but he carried his point, and mutual relations have from that time been of "a thoroughly friendly character." From the first his policy was "not to interfere with their work or proselytize one of their number," but at the same time he has been "most willing to receive all who came to the Church of their own free will." During "the last few years" (preceding 1892) the Wesleyans have reverted to "a plain Methodist service," and observed Christmas "by attending the Church of England on that day."

In secular affairs also Mr. Floyd showed a wise discretion. On the formation of "a *de facto* Government" in 1871, when "summoned" to lend his "countenance to the matter by being present on the dais with the King at his proclamation," he declined to do so, though desirous of upholding law and order according to his ability. About this time a secret society called the "Clu Clux" was formed, composed for the most part of lawless adventurers, who posed as law-abiding British subjects, but whose real object was to oppose any form of government that might curtail their "unbridled licence." The "most sweeping propositions" were adopted by them, and more than once the colony was "on the eve of bloodshed." Mr. Floyd had to show that he had "no sympathy with such lawlessness," notwithstanding his "attitude towards the existing Government." On one occasion he was "the means of preventing bloodshed." Declining "to omit the name of Queen Victoria, or to insert that of King Cacabau [Thakombau], or alter the State Prayers in any way," he was "accused" of "High Treason" by the then Premier, who however declined Mr. Floyd's request to be brought to trial. An attempt was made "to get hold of the Deeds of the Church land," and when this failed Mr. Floyd's opponents withdrew support from him, subscribed to build another church and invited another clergyman. "Flattery" and "inducements" also failed to move Mr. Floyd, "but," he adds:—

"Few know what I had to suffer during this period. I felt however amply compensated when in 1874, the year of annexation to Great Britain, the Church, intact, was able to take her true position in Fiji with nothing to alter, nothing to retract."

Invaluable service was now rendered by Mr. Floyd during an epidemic of measles introduced by the ex-King and his sons, who had been visiting Sydney. Precautionary measures were urged

by Mr. Floyd at the outbreak, but not taken, and "the plague spread with awful rapidity . . . nearly one third of the aborigines" being "swept away." The sick Melanesians were cared for at an early stage—Mr. Floyd converting his house into an hospital for the purpose. The Fijians he considered had "their natural protectors in the Wesleyan and Roman Catholic Missions," but they were so neglected that he intervened, and moved the Government to isolate the sick in each town, and to appoint a white man in charge and to supply medicines and food gratis. Full powers were given to Mr. Floyd in regard to supplies, and not one person under his immediate care died [3].

On the annexation of the Fiji Islands by Great Britain (1874) the Society signified its readiness "to send clergymen there or perhaps even a Bishop" if the circumstances required; but though funds were set apart in 1876 some years elapsed before a clergyman could be obtained [4]. In 1879 Sir Arthur Gordon [now Lord Stanmore], ex-Governor of the Colony, drew the Society's attention to the "field open for Missionaries of the Church of England in Fiji" among the English settlers, the half-castes, the imported Polynesian labourers, and the Indian coolies. Of the first there were "about 2,000, many if not most of whom" (said Sir Arthur) "have been members of the Church of England, and would gladly avail themselves of her ministrations; although in their absence they have either joined the Wesleyans, or altogether abandoned attendance at public worship." Mr. Floyd had at Levuka "a tolerable wooden church and a good congregation." The half-caste population, though not then numerous, were, it was feared, increasing, and the Wesleyan Missions had "not the same hold on them as on the Fijians." The Polynesians had been "almost wholly neglected by the Wesleyans," and coming mostly from islands on which the Melanesian Mission had stations, they were "generally regarded as legitimately belonging to the Church of England." The importation of Indian coolies had "only just commenced," but the Governor was anxious that a Mission to them should be started "without delay" [4a].

Later in 1879 the Society sent from England Mr. A. POOLE, who, having been ordained in Fiji by Bishop J. R. Selwyn of Melanesia, was stationed at Rewa and Suva in 1880. The visit of Bishop Selwyn (1880) encouraged the whole Church community, but he was unable to undertake the Episcopal supervision of the colony, which needed a resident Bishop. A large number of candidates were waiting for confirmation, prepared by Mr. Floyd, of whom the Bishop reported he "deserves great credit for the work which he has done in Levuka. He has struggled almost single handed through many difficulties and some of them serious ones of a political character during the transition stage of the Colony and now has a church (which was enlarged on my arrival) almost free from debt with an income of between £500 and £600 a year all told. The services were bright and hearty with a surpliced choir." Nearly 50 persons were confirmed, and at a gathering of 150 Melanesians many volunteers (including the Chief Justice of the Colony, a Presbyterian) were enlisted to teach them. Seeing that the Wesleyan Mission has "done a very great work in these islands," that "their organisation has spread over the whole group," and that "in fact as regards Christianising the natives the

work is done as far as it can be done," Bishop Selwyn felt it would "therefore be unjust and . . . unwise if our Church were to assume anything of a proselytizing character towards them." With a view to avoiding "all possible chances of clashing," he held a conference with the local head of the Wesleyan Mission, Mr. Langdon, and Mr. Webb and Mr. Floyd. It was stated by the Bishop that the object of the Church Mission was not to obstruct or confuse the work of the Wesleyans, but rather to help it, as the presence of an uncared-for white population would be productive of much harm to their converts. "But while no attempt directly or indirectly ought to be made to proselytize their members yet in the natural course of things it was impossible but that a small leakage should take place and could not be guarded against." The Wesleyans replied that they could offer no objection to the plan proposed of making Fiji a diocese for that purpose, and though unauthorised to answer for their colleagues in Fiji or their Board in Sydney, yet they believed there would not be any objection on their part, "it being clearly understood that no efforts be made to establish a Mission amongst the Fijians or to proselytize from their Church." While hoping the S.P.G. would approve of the line he had taken, and would see its way to following it out, Bishop Selwyn stated that he had explained to the conference that he "had no power to bind the authorities at home in any way" [5].

By the transfer of the seat of Government to Suva in 1882 Levuka became deserted by those who were in a position to maintain the Church and its services, and this was followed by a period of great commercial depression throughout the colony. A collapse of the work at Levuka was averted by the Society coming to Mr. Floyd's assistance, and, after enabling him to recruit his health in England in 1884, to return as its Missionary in the following year [6]. Another result of the depression has been the postponement of the realisation of an offer made in 1884 by the Hon. J. Campbell [see p. 400] to provide (from his estates in Fiji) an endowment for a Bishopric [7].

In 1886 the Bishop of Nelson, at the request of the General Synod of New Zealand, visited Fiji and other islands in the Pacific, and consecrated (and confirmed in) a church at Suva which had been erected by the exertions of the Rev. J. F. JONES, who succeeded Mr. Poole in 1886 [8].

In 1889 a proposal was made through the Bishop of Dunedin, with the concurrence of the Bishop of London, to "commit the Ecclesiastical charge of . . . Fiji to the Primate of New Zealand, or to some Bishop appointed by him" [9] but the Church residents in Fiji have decided that their interest "will be best served by the colony remaining ecclesiastically a dependency of the Diocese of London," and by provision being made "for the delegation of the duties to the . . . Bishops of Melanesia" [10].

1892-1900.

Other Bishops have visited Fiji from time to time—the Bishop of Tasmania in 1893, the Bishop of Salisbury in 1896, and the Bishop of Honolulu in 1899, as well as the Bishop and clergy of Melanesia [11]. During this period, while the Colony has not recovered its prosperity,

and the aboriginal population has been steadily dying out and the white settlers removing, the Mission among the Melanesians has remained the one bright spot amid the surrounding gloom. The Melanesians are "more than anxious to embrace Christianity," and they learn more readily from the Bible and Prayer-book than anything else, and when free from their indentures they prefer taking service in the town within reach of the school to going to the plantations [12]. The Bishop of Tasmania, who found the two Missionaries (Messrs. Floyd and Jones) bravely carrying on their work among the English settlers and Melanesians, with small encouragement from the Church in Australasia, did not think he was ever more impressed by any service than by the confirmation of seventy-three of the Solomon islanders at Suva, in 1893. "All honour to the Society" (he added), "which has patiently done a noble work, though the eyes of many are drawn away only too often to younger Societies" [13]. With a view to connecting the Christian Melanesians in Fiji with the diocese of Melanesia, Bishop Montgomery's visit was, at his suggestion, followed by that of Dr. Codrington, the veteran Missionary of Melanesia, who reported that—

"to see a congregation of one hundred devout, sincere worshippers one evening, sixty-seven devout, sincere communicants the next morning, is indeed remarkable, to a Melanesian like myself most gratifying; but to hear the Psalms, lessons, and prayers in English, and to hear the English they speak, is to get the idea that they have gone very fast. Mr. Jones would gladly give up his English work for his Melanesians. To me, and I hope to you, it is gratifying to find that the two S.P.G. men in Fiji have throughout done what they could for the Melanesians carried into that country. The Church has done her duty there in a way that Queensland people are now just beginning to follow, after years of gross neglect of tens of thousands."

The contrast between the Solomon Islander in his native savagery, going about with deadly and poisoned arrows, and the same man voluntarily "going to school" after his day's work to learn from a Christian teacher and in time worshipping in church and kneeling at the altar, is just the contrast which it is the happy lot of the Missionary to bring about. One of the results of Dr. Codrington's visit was that in 1894 six of the Melanesian converts left to be Missionaries to their own islands [14].

It was Mr. Jones' desire to be relieved of his European work, which had been by no means neglected, in order to devote his whole time to the various coolie races, but illness drove him to England in 1896, and he was not permitted to return, and it was not until 1899 that a successor (the Rev. H. Packe) could be found [15].

In the meantime Mr. Floyd continued his work among both Europeans and Melanesians, the Society assisting in rebuilding the Melanesian churches which had been destroyed by hurricanes [16]. In the celebration of Her Majesty's Jubilee in 1897, "Levuka, owing to its geographical position (178°51 E. Greenwich), enjoyed (he said) the peculiar distinction of commencing this 'Wave of Song,' which, taking its rise with us, passed on through Suva, New Zealand, Australia, India, Africa, England, and America with the sun, until it encircled the globe" [17].

Mr. Floyd's labours were extended to the Chinese at Levuka in 1888 [18], but as yet the East Indian and Japanese coolies remain untouched—not through any failing of the Missionaries, but from lack of time and teachers. The Indian coolies have increased from 7,000 to 13,000 in the last ten years. They are chiefly Urdu- and Hindi-speaking people, but the Missions in North India have failed to furnish the needed teachers. As one of the Missionaries in Fiji wrote: "To see the crowds of Indian children growing up without any effort being made to Christianise them is indeed deplorable" [19].

The work at Suva (under Mr. Packe) is making good progress in its various departments and is being extended [20].

(For Statistical Summary see p. 466.)

CHAPTER LXXI.

THE HAWAIIAN ISLANDS.

THE HAWAIIAN (OR SANDWICH) ISLANDS, situated in the North Pacific Ocean, are mainly of volcanic origin, and contain the largest active volcano in the world. There are thirteen islands, eight being inhabited, the total area being 6,587 square miles. One of the group was discovered by Gaetano in 1542; but little was known of the islands until their re-discovery in 1778 by Captain Cook, who named them after his patron, the Earl of Sandwich. Cook was at first treated as a god by the natives, but he died by their hand in February 1779. The favourable reception of two London ships in 1786 led to the opening of a continuous trade with England and America. During a series of outrages between some traders and natives in 1790 two American sailors—Isaac Davis and John Young—were seized and detained. Being kindly treated and placed in high positions they rendered great service in teaching the Hawaiians the arts of civilised life and the absurdity of worshipping idols. In 1792-4 Vancouver (a companion of Cook in 1778) revisited the islands, introduced cows and sheep, and in every way showed such kindness that the King, Kamehameha I., in 1794, conceded the island of Owhyhee to England,* and begged for Christian teachers. The request was made known to the English Government, but disregarded. The religion of the Hawaiians permitted their chiefs and priests to pronounce anything they pleased to be *tabu* or forbidden, and sometimes for days the people had to remain indoors without fire or light, refraining from work and speech—silence being enforced even on animals by tying their mouths up. Though almost unendurable, the system could not be broken through for fear of death. But on the decease of the old King in 1819 his successor was persuaded by the two dowager Queens and the High Priest to dare the vengeance of the gods and to break the *tabu*. This he did at a public feast, and when the people saw that no harm happened to him they shouted with joy, "The *tabu* is broken," and imitated his example. Then the idols were destroyed. In the next year some American Congregational Missionaries arrived; but so strong was the desire for Missionaries of the Church of England that it was only on the assurance of John Young that they would teach the same Gospel that the Congregationalists were allowed to land. French priests who followed in 1827 were "banished" in 1831-2; but by coercion the Roman Catholics obtained a permanent footing in 1839. For nearly seventy years (1792-1860) the islands remained neglected

* In 1843 the whole of the Hawaiian Islands were conditionally ceded to Great Britain, but restored within a few months. Their annexation by the United States of America in 1898 is recorded on page 463a.

by the Church of England, notwithstanding the several appeals made during this period by the native Kings and the English residents. Kamehameha II. and his Queen advocated the cause in person, but died in London during their visit in 1824.

No representation on the subject of an English Mission appears to have been made to the Society until January 1858, when the Rev. F. D. MAURICE drew attention to the religious condition and wants of the Sandwich Islands, and the desirableness of sending a Missionary there specially to minister to the "many English families in Honolulu," who were dependent for the baptism of their children &c. on the chaplains of the British warships which occasionally touched there [1]. No action then resulted from the consideration of the matter; but in 1861, on being informed that its President had, in compliance with the request of the King, consented to consecrate a Bishop for the superintendence of a Church Mission in the Islands, the Society at once granted £300 a year towards the support of three clergymen, "one main object" being "to secure an adequate provision for the spiritual wants of British residents and sailors" [2].

The Hawaiian Mission was the outcome of a direct appeal from Kamehameha IV. to Queen Victoria, and its establishment was undertaken by a separate Committee formed in England. The Society, which was not consulted as to the arrangements for the foundation of the see, was to be regarded "in the light of a subscriber to the support of the Mission" [3].

In company with Bishop STALEY (consecrated in Lambeth Palace Chapel 1861) the Revs. G. MASON and E. IBBETSON, the first two Missionaries of the Society, left England on August 17, 1862. When they arrived at Honolulu, the capital, on October 11, they found the natives mourning the death of the young Prince of Hawaii, the intended charge of the Bishop. No clergyman of the Church of England being at hand the child was baptized during his illness by a Congregationalist. In a temporary church, formerly a Methodist chapel, provided by the King, the English Service was commenced on Sunday, October 12. The natives "crowded in and out upon the foreign residents." Some of the latter had "not been in a place of worship for years"; others, including a number of English Church people, had attended the ministrations of the Rev. S. C. Damon, one of the American Missionaries. The statistics of 1860 showed that out of a population of 68,000 Hawaiians there were about 20,000 professing Protestants, the same number of Roman Catholics, and 3,000 Mormons, leaving "25,000 unconnected with any creed." The "religious status" of the Hawaiians was characterised by a local newspaper as "one of religious indifference—a swaying to and fro in gentle vibration between the two principal forms that succeeded the iron grip of the heathen worship." The first person to receive baptism from the English Missionaries was the Queen. This took place in a large room in the Palace on October 21, 1862, and subsequently the King "was engaged the whole afternoon in explaining to his courtiers the expressions in the Service, and proving its truth by Holy Scripture." Already he had nearly completed a translation of the Morning and Evening Prayer into Hawaiian. This version was brought into use on November 9, and on the 28th both the King and Queen were confirmed. The other chief events of the year were the incorporation of a Diocesan Synod of "the Hawaiian Reformed Catholic Church"; the

preparation for ordination of "one of the highest chiefs in the kingdom," Major William Hoapili Kauwoai; the beginning of a Mission at Lahaina (Maui) on December 14, and the securing of the observance of Christmas Day as a public holiday for the first time.

So far the Mission had progressed "beyond" the "most sanguine expectations" [4]. But the natives were "in a fearfully degraded state" [5].

"Five-sixths of the children born" disappeared "by neglect and foul means" [6].

By September 1863 the Bishop could report 300 baptisms, the confirmation of some 50 natives, and the establishment in Honolulu of societies of lay helpers (chiefly native, male and female), and of a school for poor outcast Hawaiian boys, a grammar school, and a female Industrial Boarding School built by the King. Every Sunday three Hawaiian and three English services were held, and of the 100 communicants fully one half were natives.

Before the Ladies' Visiting Society was formed the people had been wholly neglected when sick, but now the Hospital had become well-nigh filled and European treatment took the place of native incantations. This moved the Roman Catholics to send to England for Sisters of Charity [7].

The death of the King on November 30 was a heavy loss to the Mission as well as to the people generally. No one loved the Church services "more devotedly or attended them more regularly" than he did. He often acted as interpreter between the Bishop and the people, and on one occasion preached with the latter's sanction—"the first king perhaps since Charlemagne who has performed such an office."

It had been his intention to visit England, "as a member of the Anglican Church," to seek aid in saving his "poor people" [8]. This Mission was undertaken by his widow, Queen Emma,* in 1865.

The new King, Kamehameha V., gave the Mission his support, himself contributing nearly £400 a year, the Dowager Queen £100, and the foreign residents (in 1865) about £350 per annum.

In the original plan of the Mission it was designed that the American Church, the eldest daughter of the Church of England, should join for the first time with the mother Church in a Missionary enterprise. Co-operation was delayed by the Civil War in America, but no sooner was peace restored than Bishop Staley was invited to visit the United States. He attended the General Convention in 1865, joined in the consecration of two Missionary Bishops, and secured grants towards the stipends of two clergymen (Revs. G. B. WHIPPLE and T. WARREN) and a pledge from the House of Bishops "to aid the work of planting the Church in the Sandwich Islands by every means in their power" [9].

In 1867 a station was opened near Kealekekua Bay (Hawaii), the spot where Captain Cook perished in 1779. A wooden church was erected by the Rev. C. G. Williamson, and congregations gathered from the foreign settlers as well as the natives, but his labours were at first greatly interrupted by earthquakes [10].

On returning in 1869 from the first Lambeth Conference Bishop Staley (acting under a commission from the Bishop of London and at the request of the Society, which guaranteed his expenses) held confir-

* Granddaughter of John Young.

mations among the chaplaincies on the East and West Coasts of South America. During his absence his diocese had become disorganised, and following the example of several of his clergy he retired in 1870 [11].

In January 1871 Kamehameha VI. appealed to the Archbishop of Canterbury to consecrate a Bishop to fill the vacant see, saying: "I should regard the withdrawal of the Mission as a misfortune to my people, recognising as I do the valuable service which has been rendered them by its establishment among us" [12].

A new Bishop (the Rev. A. WILLIS) was consecrated in England in 1872, but within six months of his arrival in his diocese the King died, and the Royal grant of £400 per annum to the Mission was not renewed.* In England also the novelty of the Mission had worn off, the special organisation was no longer able to carry on the work which it undertook, and but for the General Fund of the Society—which from 1876 has supplied the entire Episcopal stipend—the Hawaiian Mission must have collapsed [13].

Reporting on the work in 1881 Bishop Willis said that "judged merely by statistics the Anglican Church cannot yet claim to have an equal hold upon the nation with the Congregationalists and Roman Catholics." Still "it has had an influence which has been felt far beyond the circle of its professed adherents, notably in its educational work, in causing the middle wall of partition between the white and coloured races to disappear," and especially in "securing a general recognition of Christmas Day and Good Friday, which passed unnoticed up to 1862" [14].

While the Hawaiian race has been dying out, there has been within the last few years a "great influx of a heathen population from China and Japan," which now forms three-tenths (27,000) of the entire population of the islands. Heathen temples are again springing up in the midst of a remnant of a people who only seventy-two years ago cast away their idols. The presence of the Chinese in large numbers, not only as labourers on the sugar plantations but engaging in every kind of business, is an urgent call on the Anglican Church. The Society has made special provision with a view to their evangelisation, and a hopeful beginning was made among them by the Rev. H. H. GOWEN in Honolulu in 1887. In 1889 his congregation included thirty-one communicants, and although poor, besides contributing half the salary of a Chinese reader, they have subscribed £200 for the erection of a church for their own use, and in 1892 one of their number (Woo Yee Bew) was ordained Deacon by Bishop WILLIS [16].

Among the Japanese a small congregation was gathered by the Rev. W. H. BARNES at Lahaina in 1887, but their dispersion in the next two years has led to the suspension of the Mission for the present [17].

1892-1900.

The Chinese Mission has made such progress that in 1900 there were two Chinese churches†—one in Honolulu and one in Kohala—with "two bodies of earnest, faithful Christians," each under the care of a Chinese clergyman, and zealous for the conversion of their

* The Dowager Queen Emma continued to support the Mission up to her death in 1885 [15].

† Erected by the aid of the Chinese, who, though poor, gave £200 towards the building of the church in Honolulu.

countrymen. The second of these clergymen (Kong Yin Tet), ordained in 1895, had acquired English and Greek sufficiently to read such books as "Pearson on the Creed," and to pass a very creditable examination in the original of St. Mark's Gospel [18].

On the day of Mr. Tet's admission to the priesthood—Trinity Sunday 1899—three congregations, speaking different languages—Chinese, Hawaiian, and English—worshipped in the Cathedral, Honolulu, according to the Anglican rite, and at each of those services the hymn, "Holy, holy, holy," was sung in these several languages to the tune in "Hymns Ancient and Modern."

The baptism of a Chinaman on his deathbed in 1897 made a stir among the heathen Chinese in Honolulu. That any society should admit to membership one at the point of death was regarded by them with astonishment. Hitherto they had regarded the Christian body as "a society," so far similar to the numerous societies among themselves, in that its privileges and duties must necessarily cease at death. But here there was an object lesson set before them that the Christian Society was essentially different from any other society, for, if it would admit a dying man, there was only one conclusion to be drawn, that this society extended into the unseen world [19].

In summarising the results of his episcopate in the twenty-five years 1872-96 (viz. the formation of a Synod, the erection of a portion of a stone Cathedral and a few churches, the establishment of a boarding school for girls, and of a Chinese Mission, and the beginning of local endowments), the Bishop said that, small as this record may seem in comparison with the expectations that were formed in 1862, foundations are being laid on which the Anglican Church in Hawaii may be built up, if slowly, yet surely [20].

During the last seven years the work of the Church, previously not free from internal troubles,* has been further hindered by the political disturbances and changes which, beginning with the deposition of the Queen† and the appointment of a provisional Government on January 17, 1893, was followed by the withdrawal of State aid to schools, and culminated in the annexation of the islands by the United States on August 12, 1898.

This step necessarily involved the withdrawal of the Society from the islands, in accordance with the precedent set in 1785, when it withdrew from the "United States" [page 80], and, arrangements having been made by His Grace the President of the Society for the transfer of the English Mission to the American Church, the Society's aid to the islands ceased on June 30, 1900‡ [21].

(For Statistical Summary see p. 466.)

* Happily the matters in dispute were beyond the Society's province, but they were none the less deplored.

† Queen Liliuokalani, who was hypothetically baptized, and then confirmed by Bishop Willis in Honolulu Cathedral, on May 18, 1896. The late Queen Dowager Kapiolani was greatly attached to the Anglican Church.

‡ The transfer has been delayed by the Bishop, who regarded the Society's action as premature, but in justice to the Society it must be recorded that thirteen months' notice of its intention to withdraw was received by the Bishop. [See the Standing Committee's Memorandum of October 4, 1900, on the subject] [21a].

SAMOA.

About the year 1877 the Bishop of London gave a commission to Bishop Willis to visit parts of the Pacific Ocean that were not included in any other existing diocese. It was not convenient for the Bishop to avail himself of this commission until 1897, when he visited Apia, on the island of Samoa. On Easter Eve, the day of his arrival, he confirmed eleven candidates who had been carefully prepared by the British Consul (Mr. T. B. Cusack Smith)—all but two being half-castes of English descent—and on Easter Day he celebrated the Holy Communion, the services taking place in a disused store. In the evening he held service by invitation in "the foreign church" belonging to the London Missionary Society.

A site for an Anglican church has since been given by the community with a promise of £50 per annum towards the support of a resident clergyman, and the Society, while declining to supplement this, showed a disposition (in 1897) to provide for the expense of Bishop Willis visiting Samoa regularly in the event of the New Zealand Church sending a clergyman there.

Samoa had been previously visited by a New Zealand Bishop [22], and it remains to be seen how the transfer of the British interests to Germany in 1899 will affect the need for an Anglican clergyman.

CHAPTER LXXII.

NEW GUINEA.

NEW GUINEA (area, 234,768 square miles) is the most easterly of the East Indian group, and next to Australia the largest island in the world (if Africa be excepted). Of the Portuguese and Spanish navigators who visited it in the 16th century, Antonio de Abrea, in 1511, was the earliest; but the first European settlement was formed by the Dutch (in the 18th century), who have acquired the western portion of the island up to 141st E. longitude. The East India Company formally annexed New Guinea in 1793, but their occupation was confined to a small port at Geelong Bay and was soon abandoned. In 1883 the Government of Queensland annexed all but the Dutch portion of the island. This step, though disallowed by the Imperial Government, was followed by the establishment of a British Protectorate over the south-eastern division and adjacent islands on November 6, 1884, and the formal annexation of the territory by Great Britain on September 4, 1888. The remaining portion of the island, that is the north-eastern, is in possession of the Germans. The British colony (area, about 90,000 square miles) includes the Trobriand, Woodlark, D'Entrecasteaux, and Louisiade groups, and all other islands lying between 8° and 12° S. lat. and between 141° and 155° E. long. (and not forming part of Queensland), and all those in the Gulf of Papua to the north of 8° S. lat. The aborigines of New Guinea are Papuans, and for the most part derive the means of existence from the soil. They have clear ideas as to proprietary rights, and the British Administrator (Sir W. Macgregor) has laid it down that "to rob them would be an act of infamy." . . . "The country will eventually be a great timber reserve for Australia"; and it is his "ardent desire to lay the foundation of an administration that will never be a reproach to Australia." Intermixture with Polynesians and Malayans has produced an improved type at various places on the coast, but laudable precautions have been taken to secure the natives under British rule from that demoralisation

which generally accompanies "civilization." The importation of firearms, explosives, and spirituous liquors is not allowed, neither is the settlement or acquisition of land occupied by natives, and trading and exploring can only be conducted under special "permits."

WHEN the Australasian Board of Missions was formed in 1850 New Guinea was included in the islands to which it was hoped the efforts of the Board would be extended [1]. That hope has at last been realised, but not until the field had been occupied by the London Missionary Society, the Roman Catholics, and the Wesleyans [2].

In response to appeals from the Bishops of Brisbane, North Queensland, and Sydney, the Society in 1884 offered £800 (which was not utilised), and in 1887 set aside £1,000 and opened a special fund to assist the Australian Church in planting a Mission in New Guinea [3].

In his appeal Bishop Barry (Sydney) said :—

"The protectorate was assumed largely in deference to the wishes of the Australian colonies, in view not only of a probable extension of commerce, but in still greater degree of political considerations of security and consolidation of power. It has therefore been felt that on Australian Christianity chiefly rests the duty of spreading the light of the Gospel in those dark regions, and so Christianising the influence which the English-speaking race must soon acquire over this vast territory. It is well known that noble and successful work has already been done in New Guinea under the auspices of the London Missionary Society, and substantial progress . . . has also been made by a Roman Catholic Mission. But, without the slightest interference with these good works, which touch only a few points on a coast-line of more than a thousand miles, there is ample room for a new Mission; and the Church of England is undoubtedly called to take her right place in the extension of the kingdom of our Lord to those heathen tribes. The Australian Church has recognised this sacred duty, and has resolved to start a Mission, under the general direction of the Bishop of North Queensland but with the support of all the dioceses represented in the General Synod. . . . It will be necessary to create a small missionary community, including workmen and mechanics, to erect some wooden houses, to provide boats (and hereafter a missionary schooner, like the *Southern Cross* of the Melanesian Mission); . . . this cannot be properly done without an annual outlay of about £2,500. Of this the Australian Church proposes to provide at least £1,500" [4].

The first Missionary of the Anglican Church to New Guinea was the Rev. A. A. MACLAREN, one who, having already done good service in Australia, offered himself for the work [5].

On arriving at New Guinea in February 1890 Mr. Maclaren found that the Louisiade Islands had been appropriated by the Wesleyan Missionary Society on the invitation of Sir W. Macgregor, who had been ignorant of the intentions of the Church to occupy them.

It was then arranged by Mr. Maclaren and the local agents of the London Missionary Society that the field to be occupied by the Church Mission should be "on the coast from Cape Ducie to Mitre Rock," a position which is thought to be a more interesting one than the islands would have been. "It is quite new country, and the only part of the coast of British New Guinea unexplored to any extent." The L.M.S. Missionaries were "exceedingly kind and helpful" to Mr. Maclaren, and he could not "speak too highly" of their reception of him.

Having selected a field Mr. Maclaren returned to Australia to arrange with the Board of Missions for the establishment of the Mission [6], for the working of which it was now estimated that at least £3,000 a year would be required. Two ladies in Sydney gave him 1,000 guineas towards his proposed Mission vessel. Tasmania contributed a large whaleboat, Melbourne the greater part of the cost of

the first Mission buildings and the stipend of a lay Missionary for three years; and altogether during a period of about fifteen months (in 1890-91), £4,615 were raised in Australia for the Mission. Having secured a colleague in the Rev. Copeland King, Mr. Maclaren returned to New Guinea in August 1891. Baunia, in Bartle Bay, was selected as the headquarters of the Mission, and was considered to be "a perfect site." Pending the erection of a suitable house the Mission party, however, had to occupy a native house, which was wet and unhealthy, and the hardship and exposure attending the formation of the settlement brought on fever. In November Mr. King returned to Sydney temporarily disabled, and about Christmas Day Mr. Maclaren was taken away by Mr. S. Griffith in the *Merrie England*, but too late—he died on board on December 27, and was buried at Cooktown, North Queensland [7]. Mr. King now became the superintendent, and the entire support (as well as direction) of the work devolved on the Church in Australia, the Society declining to relieve that Church of what appeared to be its duty and privilege [8].

NOTE, 1900.—Though no longer connected with the Mission, the Society still feels warmly interested in its progress, a few particulars of which are here given. Wild, savage, and suspicious though the natives are, and bound by superstitions which attribute any misfortune (no matter how it comes) to an evil spirit ("Paroma") or to witchcraft, they grew to understand the Missionaries and to love them. The children, who used to run away screaming in terror from the Missionaries, soon plucked up courage and came to school, submitting to discipline after a time without running away to their homes, and remaining at the boarding school erected at Dogura, the headquarters of the Mission. In 1893 the Australian Church provided a Mission boat, the "Albert Maclaren," in memory of the first Missionary; and by the next year the natives had built churches at several stations, and Easter Day, 1896 (April 5, witnessed the ingathering of the first two converts—Samuela Aigeri, a man of twenty-four, and Pilipo Agadabi, a schoolboy—who were baptized in a stream near Dogura. The good effect of the school was seen in 1898, when three girls and two infants, who had been rescued by a schoolboy from being buried alive with their dead mother according to native custom, were baptized, one of whom six years before had taken part in a cannibal feast.

Meanwhile the first two converts had materially assisted in the translation of St. Luke's Gospel into the language of Wedau, and seven South Sea Islanders had joined the Mission as teachers. The adoption of this system of native teachers trained and directed by white men—termed by Bishop Selwyn, "black nets with white corks"—met with great success. The teachers were regarded as "the parsons of the villages," and with their coming fights and cannibal feasts disappeared. Hitherto the Mission had dealt with only forty miles of coast, but with the advent of a Bishop (Canon Stone-Wigg, consecrated in Sydney Cathedral, on St. Paul's Day, 1898) arrangements were made for an immediate extension to 120 miles. The Mission comprises an industrial department, and the Bishop rises at half-past five every morning with all his native teachers to work in the plantations, and every member of the community is required to show that being a Christian does not mean being idle [9].

(For Statistical Summary see p 466)

466 TABLE ILLUSTRATING THE WORK OF THE SOCIETY IN

(1) The Field and Period	(2) Races and Tribes ministered to	(3) Languages used by the Missionaries	(4) No. of Ordained Ministers employed	
			European & Colonial	Native
NEW SOUTH WALES .. 1793-1900	Colonists (Christian and non-Christian) ..	English	123	—
VICTORIA 1838-81	Colonists (Christian) Chinese (Heathen and Christian)	English Chinese	115	—
QUEENSLAND 1840-1900	Colonists (Christian) Chinese (Heathen and Christian) South Sea Islanders (Heathen and Christian) Aborigines (Heathen)	English Chinese Mota	77	—
SOUTH AUSTRALIA, 1836-65 (including the "Northern Territory" of Australia, 1874-5, 1886-8)	Colonists (Christian) Aborigines (Heathen and Christian) .. Chinese (Heathen and Christian) ..	English English (chiefly) Upper Murray Spencer's Gulf and Adelaide dialects English and Chinese	34	—
WESTERN AUSTRALIA 1841-64, 1876-1900	Colonists (Christian) Aborigines (Heathen and Christian) .. Chinese (Heathen and Christian) Japanese (Heathen and Christian) Malays (Heathen and Christian)	English English Chinese English English	64	—
TASMANIA 1835-59	Colonists (Christian and non-Christian) ..	English	17	—
NEW ZEALAND 1840-80	Colonists (Christian) Maories (Heathen and Christian) Chatham Islanders (Heathen and Christian) Melanesians (Heathen and Christian) ..	English Maori Mota, &c.	65	2
MELANESIA 1849-85	Melanesians (Heathen and Christian) { Colonists (Christian) Polynesians (Heathen and Christian) ..	Mota and many other dialects English Mau	10	1
PITCAIRN ISLAND 1853-6	Pitcairn Islanders (Christian) (mixed race)	English		
NORFOLK ISLAND 1796-1824, 1841-3, 1856-1900				
FIJI 1880-1900	Colonists (Christian) Melanesians (Heathen and Christian) .. Half-Castes (Heathen and Christian) ..	English English English	4	—
HAWAIIAN ISLANDS .. 1862-1900	Hawaiians (Heathen and Christian) .. Half-Castes (Heathen and Christian) .. Polynesians (Heathen and Christian) .. Colonists: British (Christian) Germans (Christian) Portuguese, &c. (Christian) Chinese (Heathen and Christian) Japanese (Heathen and Christian)	Hawaiian English Chinese Japanese	29	3
NEW GUINEA, 1890-2 ..	Papuans (Heathen)		2	—
TOTAL §	Colonists, 10 Native races, besides mixed coloured races	Over 12	530	6

§ After allowing for repetitions and transfers.

(5) No. of Central Stations	(6) Society's Expenditure	(7) Comparative Statement of the Anglican Church generally									
		1701				1900					
		Church Members	Clergy	Dio-ceses	Local Mis-sionary effort	Church Members	Clergy	Dio-ceses	Local Missionary effort		
106	£253,538	—	—	—		522,980	343 (12 S.P.G.)	6	Domestic Missions to Colonists and to Aboriginal races, and Missions to Me'anesia and New Guinea, and contributions to S.P.G. and C.M.S.		
84		—	—	—		401,054	254	2			
60		—	—	—		187,000	112 (8 S.P.G.)	5			
27		—	—	—		90,000	90				
48		—	—	—		80,000	56 (26 S.P.G.)			1	
17		—	—	—		91,000	64	1			
50		—	—	—		300,000	300	6			
8		£116,899	—	—	—		10,000	24		1	Domestic Missions
			—	—	—		—	—		—	
			—	—	—		500	1 (S.P.G.)		—	
3	—		—	—		3,400	2 (S.P.G.)	—	Domestic Mis-sions to Coolies, Me'anesians.		
6	—		—	—		1,820	9 (8 S.P.G.)	1	Domestic Missions to Hawaiians and Chinese, and contributions to S.P.G.		
1	—		—	—		60	4	1			
410	£370,497	—	—	—	1,668,364	1,269 (57 S.P.G.)	24†				

† See pp. 765-8.

CHAPTER LXXIII.

ASIA AND THE EAST—(INTRODUCTION).

ALTHOUGH the Society did not itself engage in Missions in Asia until 1818, its example served to “provoke” others to undertake work there at a very early period.

“As soon as it was published in Europe that Wm. 3rd . . . had form'd the design of erecting the . . . Society . . . the admiration of all and the pious emulation of some was so far excited thereby, that they were also desirous of doing something in so holy a work. . . . It fell out . . . about that time that the protestant Body of the Roman Empire were upon Reforming the Old Calendar upon which occasion when the . . . King of Prussia had resolved to establish a Society of Philosophical Knowledge certain pious gentlemen, stir'd up by your Example, advised his Maj^{ty} to make it also an Evangelical Society, and to joyn the apostolical to the Philosophical Mission.”

So wrote Dr. D. E. Jablonski (“Vice-President of the Royal Society of Prussia and Director of the Oriental Class which sends out the Missionarys”) from Berlin to the S.P.G. on January 20, 1711. In the original Letters Patent of 11 July 1700 the King willed and required that under his “Protection and encouragement the sincere worship of God may be extended and propagated among those most remote nations that are still in the deepest and darkest ignorance”; and in his general Instructions it was provided that the Prussian Society:

“may also be a College for the propagation of the Xtian faith, worship and virtue. That upon occasion of their Philosophical Observations which they shall make in the northern part of Asia, they shall likewise diligently endeavour, that among the Barbarous people of those Tracts of land as far as China, the light of the Xtian faith and the purer Gospel may be kindled, and even that China itself may be assisted by those protestants who travel thither by land, or sail to that country thro' the Northern Sea.”

These provisions were reiterated and confirmed by new statutes in 1710, the said Society being then divided into four classes—one for Natural Philosophy, one for Mathematicks, one for History, and a fourth called the Oriental, out of which the King “ord^d Missions for Propagating the Gospel to be sent.” But “this admirable design . . . met with so many impediments that it was not perfected” till January 19, 1711, the anniversary of the King's Coronation, “in which the Society was erected by the Royal Authority in a very solemn manner.” The “favour,” “assistance and council” of the S.P.G. were now solicited for the new Society, which, said Dr. Jablonski,

“is either your younger sister or your elder daughter, which if it shall produce any good it must be owing to you; which being erected after your platform shall be directed by your methods. Do you run before in this holy race; and we will follow, treading in your footsteps, tho' we shall not pretend to keep pace with you. To you the Divine Providence has opened the West. . . . The East and the North lye open to us.”

It should be added that Dr. Jablonski and other members of the Prussian Society had already been elected members of the S.P.G. [See **A MSS.**, V. 6, No. 53; R. 1711, pp. 46-7.]

The Danish Mission to India in 1705 [see pp. 471-2] was another instance of Missionary work due to the example of the S.P.G. How, in the following century, the Society in its operations in Asia was called on to enter into the labours of Danish and German Missionaries is told elsewhere [Chap. LXXXVI., pp. 501-3, and p. 496]. Here it will be enough to state that the Society undertook work in India in 1818, the first Missionaries arriving early in 1821 (with Burmah in 1859); in CEYLON in 1840; in BORNEO in 1848; in THE STRAITS SETTLEMENTS in 1856; in CHINA in 1863; in JAPAN in 1873; in COREA in 1889; in MANCHURIA in 1892; in WESTERN ASIA (*temporarily*) in 1842.

CHAPTER LXXIV.

INDIA—(INTRODUCTION).

INDIA consists of that triangular portion of Asia which stretches southwards from the Himalaya mountains into the sea, a territory equal in area (1,560,160 square miles) to the whole of Europe, excluding Russia, and containing a wondrous variety of scenery, climate, and people. The aboriginal inhabitants are believed to have been formed by successive immigrations of Thibeto-Burmans, Kolarians, and Dravidians. Following them at some long period before Christ (possibly 1500 B.C.) came a new race, which, entering India from the North-West, gradually spread over the country, conquering and absorbing the primitive peoples, or driving into the highlands those who were not to be subdued. The invaders were a branch of the greatest of the human families, viz. the Aryan (which comprehends the Persians, Greeks, Slavs, and Teutons), and from them and the peoples whom they absorbed, sprung the mass of the population of India now known as the Hindus. The Greeks, under Alexander the Great, about 326 B.C. made temporary conquests in North-Western India, but the Mahomedans, after a struggle carried on for over 300 years, succeeded A.D. 1000-1 (under Mahmud the Sultan of the Afghan Kingdom of Ghazni) in gaining a permanent footing in the Punjab, their sway, which was extended into Bengal and the Deccan and Guzerat, lasting until the establishment of the famous Tartar rule—commonly called the Moghul dynasty—in 1526.

The Moghuls, who for three centuries had disturbed India, now, on effecting a permanent conquest of the North-West, themselves adopted Mahomedanism, though not in the orthodox form. Their splendid dynasty began to decline about 1707, eventually became subject to the British Government, and entirely ceased in 1857 after the suppression of the Sepoy mutiny. The discovery of the route to India *via* the Cape of Good Hope by Vasco di Gama in 1498, led to the occupation of Goa by the Portuguese, who for a century enjoyed a monopoly of the East Indian trade. They were followed in the 17th century by the Dutch, the English, the Danes, and the French. The famous East India Company, originally constituted on December 31, 1600, established the first English factory on the Indian mainland—at Surat, about 1611; in 1639 it founded Madras, in 1686 it acquired the island of Bombay, and in 1686 it founded Calcutta.

A struggle for supremacy between the English and French in the next century "turned the East India Company from simple traders into territorial sovereigns," and the defeat of the Nawab of Bengal by Clive at the battle of Plassey, June 13, 1757, which is regarded as the commencement of the British Empire in India, was followed in 1761 by the practical extinction of French influence. Under the East India Company British rule in India was greatly extended, but as a consequence of the Mutiny of 1857 the Company was dissolved in 1858 and the administration of the country assumed by the Crown. About one third of India has been allowed to remain under hereditary native rulers, acting in "subordinate dependence" to the British Government. The remainder—the unreservedly British possessions—are divided into 12 provinces, viz. Madras, Bombay, Lower Bengal, Behar, Orissa, Chota Nagpur, Assam, North-Western Provinces, Oudh, Punjab, Central Provinces, and Burma, each having a separate government but the whole being subject to the Supreme Government—the Governor-General of India in Council.

The population of India, which numbered 287,223,431* in 1891, may be thus classified:—

I. According to the principal **LANGUAGES**.

(a) **Aryo-Indic group (195,463,807)**. NOTE.—*Sanscrit*, the language of Brahman literature, and the nearest approach to the original Aryan, is practically a dead language, being spoken by only 308 persons.

<i>Hindî</i> and <i>Urdu</i> (or } spoken mostly in N.W. Provinces, Bengal, <i>Hindustani</i>)	and Oudh.....	by 89,844,763
<i>Bengali</i>	" " " Bengal	" 41,843,672
<i>Marathi</i>	" " " Bombay and Deccan...	" 18,892,875
<i>Punjabi</i>	" " " Punjab.....	" 17,724,610
<i>Gujerati</i>	" " " Bombay and States, and Baroda	" 10,619,789
<i>Urîya</i>	" " " Bengal and States	" 9,010,957

Pahari, by 2,700,744; *Kashmeri*, by 29,276; *Chitrali* (Arniya), by 11; *Shina*, &c., by 6 (mostly in Northern India); *Sindhi*, by 2,592,341 (mostly in Sindh); *Mârwardî*, by 1,147,480 (Punjab, Ajmere, &c.); *Kachhi*, by 439,697; *Goanese* and *Portuguese*, by 87,788 (mostly in Western India); *Assamese*, by 1,435,820 (mostly in Assam), *Halabi*, by 143,720 (in Madras, Berar and Bengal).

(b) **Dravidian group (52,964,620)**:—

<i>Telugu</i>	spoken mostly in Madras	by 19,885,137
<i>Tamil</i>	" " " "	" 15,229,759
<i>Canurese</i>	" " " Mysore, Bombay and Hyderabad	" 9,751,885
<i>Malayalam</i>	" " " Malabar coast	" 5,428,250

Gônd, spoken by 1,879,580 (Central Provinces, &c.); *Kandh* (*Khond*), by 320,071 (Madras, &c.); *Oraon*, by 968,222; *Mal-Pahâdia*, by 90,838 (Bengal, &c.); *Brahui*, by 28,990 (Sindh); *Kharwâr*, &c., by 7,651 (Central Provinces, &c.); *Kôdagu* (*Coorg*), by 37,218 (Coorg, &c.); *Tûlu*, by 491,728; *Mâhli*, by 8,167; *Tôda* and *Kôta*, by 1,987; *Sinhalese*, by 187 (mostly in Southern India).

ARYAN AND DRAVIDIAN GYPSY dialects, spoken by 401,125 (mostly in Madras, Berar, Bombay, and Central Provinces).

(c) **Kolarian group (2,959,006)** the languages, mostly unwritten, of hill tribes:—

Santhâlî, spoken by 1,709,680; *Mûnda* or *Kôl*, by 654,507; *Kharrîa*, by 67,772; *Baiga* (*Bhingwa* &c.), by 48,883; *Juâng* and *Malér*, by 11,965 (mostly in Bengal); *Korwa* or *Kur*, by 185,775 (mostly in Central Provinces, and Bengal and Berar); *Bhil*, by 148,596 (mostly in Bombay and Central Provinces); *Sâwara*, by 102,039; *Gadaba*, by 29,789 (mostly in Madras).

(d) **Khasi**, spoken by 178,637 (by 178,630 in Assam).

(e) **T-beto-Burman group (7,293,928)**:—

Burmese, spoken by 5,560,461; *Arakanese*, by 866,408; *Khyin* dialects, by 126,915; *Kakhyin* (*Sing-pho*, &c.), by 5,669 (mostly in Burma); *Nikobari*, by 1, in the Andaman Islands; *Kachari*, by 198,705; *Garo*, by 145,425; *Naga* dialects, by 102,908; *Mech*, by 90,796; *Mikir*, by 90,286; *Kathé* or *Manipuri*, by 86,911; *Lushai* (*Zhò*), by 41,926; *Lâlung*, by 40,204; *Abor-Miri*, by 35,703; *Kuki*, by 18,826; *Râbha*, *Hajong*, &c., by 4,314; *Aka*, *Mishmî*, &c., by 1,282 (mostly in Assam); *Nipâlî* dialects: *Gurkhalî*, &c., by 195,866; *Tipperah*, by 121,864; *Koch*, by 8,107 (mostly in Bengal and Assam); *Lepcha*, by 10,125; *Bhutânî*, by 9,470 (mostly in Bengal); *Thibetan* (*Bhôtî*), by 20,544; *Kanawari*, by 9,265 (mostly in Punjab).

(f) **Môn-Annâm group (229,342)**:—*Mon* or *Talaing*, spoken by 226,495; *Palauing*, by 2,847 (mostly in Burma). (g) **Shân or Taic group (178,447)**:—*Shân*, spoken by 174,871; *Lao* or *Siamese*, by 4 (Burma); *Aitôn*, by 2; *Khâmî*, by 2,945; *Phakiâl*, by 625 (mostly in Assam). (h) **Malayan group (4,084)**:—*Malay*, spoken by 2,487; *Salô*, by 1,628 (mostly in Burma); *Javanese*, by 19 (Bombay, &c.). (j) **Sinitic group (713,350)**:—*Karén*, spoken by 674,846; *Chinese*, by 38,504 (mostly in Burma). (k) **Japanese**:—Spoken by 93 (Burma, Bombay, &c.). (l) **Aryo-Eranic group (1,329,428)**:—*Persian*, spoken by 23,189 (mostly in Bengal, Punjab, and Bombay); *Armenian*, by 893 (mostly in Bengal and Burma); *Pasutu*, by 1,080,981 (mostly in Punjab); *Balôch*, by 219,475 (mostly in Sindh). (m) **Semitic group (55,534)**:—*Hebrew* (Israeli), spoken by 2,171 (mostly in Bombay, Bengal, Madras, and Burma); *Arabic*, by 58,351 (24,055 in Aden, and rest mostly in Madras, Bombay, and Bengal); *Syriac*, by 12 (Madras, Bombay, &c.). (n) **Turânic (659)**:—*Turki*, spoken by 607 (Punjab, Bombay, &c.); *Magyar*, by 42 (Bombay, &c.); *Finn*, by 10 (Bengal and Burma). (o) **Aryo-European group (245,745)**:—*English*, spoken by 238,499; *German*, by 2,215; *French*, by 2,171; the remainder (2,860) distributed among 20 European languages.

NOTE.—*Basque* is spoken by 1 (in Madras), and *Negro dialects* by 9,612 (mostly in Aden).

* 25,175,991 of these were not enumerated by language in the Census of 1891, and in the case of 20,022 others returns were not made or were unrecognisable.

Particulars of the Census of 1901 are not yet available, but the total population, according to the preliminary returns, has increased to 294,266,701.

II. According to RELIGION.

Hindus—"Brahman," 207,645,721 (distributed over India generally), "Arya," 39,952; "Brahmo or Arya Somaj," 3,061; *Mahomedans*, 57,821,164 (mostly in Northern India); *Animistic (Aboriginals)*, 9,280,467 (hilly districts of Central India); *Buddhists*, 7,131,361 (Burma); *Christians*, 2,284,172 (1,642,030 in South India—Tinnevely, Travancore, &c.); *Sikhs*, 1,907,888 (Punjab); *Jains*, 1,416,638 (Bombay district); *Zoroastrians (Parsees, &c.)*, 89,904; *Jews*, 17,194; minor and unspecified, 42,971.

Distribution of the CHRISTIAN population:—

(a) According to RACES.

Natives, 2,086,449; *Europeans*, 167,981; *Eurasians*, 79,742. (Total, 2,284,172.)

(b) According to DENOMINATION.

Roman Catholics, 1,815,263 (1,243,529 natives); *Church of England*, 340,613 (207,546 natives); *Syrians (Jacobite Section)*, 200,467 (all but 18 natives); *Lutherans*, 69,405 (67,925 natives); *Baptists*, 202,746 (197,487 natives); *Wesleyans, Methodists, and Bible Christians*, 92,123 (24,412 natives); *Congregationalists, Independents, &c.*, 50,936 (47,225 natives); *Church of Scotland*, 46,351 (33,276 natives); *Greek, Armenian, and Abyssinian Churches*, 1,258 (257 natives); *other Protestants*, 15,658 (7,452 natives); *unspecified*, 9,352 (6,891 natives).

The number of native Christians not including Roman Catholics was, in 1850, 91,092; in 1861, 138,731; in 1871, 224,258; in 1881, at least 593,100; in 1891, 792,920. Including Roman Catholics the number for 1891 was 2,086,449.*

The most ancient Christian community in India, known as the Syrian Christians, hold the tradition that their Church originated from the preaching of the Apostle St. Thomas, who after labouring with great success on the south-east, or Coromandel, coast, suffered martyrdom. Driven thence by persecution, his disciples found refuge in the hills of Travancore &c. on the south-west coast. Whatever truth there may be in this, certain it is that the Portuguese on their arrival found a flourishing Christian Church in existence, claiming a succession of Bishops from the Patriarchs of Babylon and Antioch, and though infected by Nestorianism, yet ignorant of the peculiar teaching of the Church of Rome. The Roman Catholic Missionaries who followed in the 16th century made many nominal converts—Francis Xavier alone being credited with over a million baptisms during his brief stay (1541-4)—and by force and fraud brought the Syrian Church in 1599 to accept the yoke of Rome. In 1653 the Syrian Church regained its independence, though a large body from it has remained in subjection to Rome more or less to this day.

The English traders and settlers in India were long neglectful of religion. Over seventy years passed before they began† to build a church, and the first Governor of Bengal degenerated into an avowed Pagan. Between 1667 and 1700 eighteen chaplains were provided by the East India Company, the first being for Madras in 1667-8. About 1677 the Hon. Robert Boyle, a member of the East India Committee, reprinted the Malayian Gospels for distribution; and in 1695 Dean Prideaux of Norwich proposed the erection of churches and schools in the English settlements in India and the sending of a Bishop, and by his exertions, seconded by Archbishop Tenison, provision was made in the new Charter of the East India Company in 1698 for the maintenance of ministers and schoolmasters in their garrisons and principal factories in the East Indies, the clergymen being required to learn Portuguese and the vernacular of the district, to enable them to instruct the native servants or slaves of the Company in "the Protestant religion." But these obligations were greatly neglected by the Company.

ALTHOUGH the Society was preceded in India by other Missionary agencies,‡ "One of the Fruits and Effects" of its "opening the Way . . . to . . . a Propagation of the Gospel in the . . . *Western Indies*" (or America) was the "laudable zeal" shown "in the Kingdom of Denmark, for sending . . . Missionaries to the coasts of *Coromandel* in the *East Indies*" [1]. The first two Danish Missionaries—Bartholomew Ziegenbalgh and Henry Plutschow—arrived at Tranquebar in July 1706, and in 1709 the Rev. A. W. Boehm, formerly Chaplain to Prince George of Denmark, translated their letters (or reports) of 1706-7 into English from the High Dutch and

* For the Indian Ecclesiastical Establishment, see p. 659.

† At Madras in 1680, by Governor Master, who bore the whole cost of building.

‡ The Danish Lutherans, 1706; the English Baptists, 1793; the London Missionary Society, 1798; the C.M.S., 1813; the American Congregationalists, 1813; the American Baptists (Burma) 1818; and the Wesleyans, 1817.

having published the same dedicated them to the Society, by whom 500 copies were purchased and distributed.

The dedication contains the following passage :—

“ And as by the Means of your generous Enterprize, some Beams thereof have been cast even upon the WESTERN World : so a small Ray of Visitation begins to return, it seems, to the EASTERN Tract again, after so dark, long, and dismal an Hour of divine Judgments pour'd out upon those nations.”

A second account of the Mission (“ Part II.”), published in 1710, was “ *humbly recommended to the Consideration* ” of the Society ; and in Part III., published by the direction of the S.P.C.K. in 1718, it is stated that the first collection of letters was dedicated to the S.P.G., “ *and proved a Motive to many charitable Benefactions contributed by well-disposed persons for advancing this Mission.* ” [2].

In a letter “ *To a friend at London* ” (January 17, 1710 : Part II. of above, pp. 44–5), Ziegenbalgh acknowledged a box of books and a sum of £20 sent from England for the Mission in 1709. These contributions have been represented as a direct gift from the Society [3], but in the absence of any record of the same in the S.P.G. Journals and accounts it would probably be more correct to regard them as private offerings elicited by the Society from its members and friends. In support of this view, Hough's statement may be added, that though the management of the English contributions was undertaken by the S.P.C.K. in 1710, “ it remained very much in the same hands, Archbishop Tenison and Mr. John Chamberlayne, the President and Secretary of the Gospel-Propagation Society,” who “ are described by La Croze as ‘ the very soul of these collections ’ ” [4]. (The work of the Danish Lutheran Mission is noticed in Chapter LXXVI [pp. 501, &c.].

In 1721 a contribution of five guineas from the Dean of Ely was applied by the Society for books for Charity Schools at Forts St. George and St. David [5].

The claims of India on England from a Missionary point of view were advocated in the Society's Anniversary Sermons continuously from 1806 to 1810, and emphasis was laid on the “ languishing state of religious Knowledge, or, to speak more truly, the almost entire Extinction of it in our Asiatic Settlements,” and on the fact that while the Syrian Church in Malaya numbered from 150,000 to 200,000 members, and the Roman Catholic establishment at Goa had 200 Missionaries, there were “ not more than eleven ” Protestant Missionaries employed on the part of England among the heathen in India.

One of the courses recommended was the introduction of an English Bishop [6], an object which, mainly through the representations of the S.P.C.K. to Government and the influence of Mr. Wilberforce, was accomplished in 1814 when the See of Calcutta (then comprising the whole of the British East Indies) was founded, and the Rev. T. F. Middleton was consecrated its first Bishop in the Chapel of Lambeth Palace on May 8.

Yet such was the jealousy and alarm with which this measure was regarded that it was thought advisable to perform the Consecration Service in private and to suppress the sermon preached on the occasion [7]. Four years later (1818) the S.P.G., acting on the advice of its President, undertook work in India, and commencing with

BENGAL in 1820 [see p. 473], its operations were extended to MADRAS PRESIDENCY in 1825 [see p. 501]; BOMBAY, 1830 [p. 568]; THE NORTH-WESTERN PROVINCES, 1833 [p. 590]; THE "CENTRAL PROVINCES," 1846 [p. 604]; ASSAM, 1851 [p. 606]; THE PUNJAB, 1854 [p. 612]; BURMA, 1859 [p. 629]; CASHMERE, 1866-7, 1892, &c. [p. 656]; and AJMERE and RAJPOOTANA, 1881 [p. 657].

1892-1900.

During this period two new Indian Bishoprics have been founded with the Society's aid (viz., Lucknow in 1893, and Tinnevely and Madura in 1896), and four of the old Sees have received new Bishops. One result of these changes is that there are now six* Indian Bishops who were formerly Missionaries in India—a state of things without a parallel in the history of the Indian Church and a striking proof of the estimation in which Missionaries are held by the civil authorities [8].

The present Metropolitan, Bishop Weldon, on his appointment, laid down the proposition:—

"that, whatever it is that we as a nation destroy in India, we are morally bound to set up some equivalent in its place. We have destroyed the ancient governments of India, and we have given India a far better Government than it ever possessed before. We are sapping the old civilisation of India, we are undermining some of its historic institutions, and we are giving to India a civilisation under which the powers and energies of her peoples may develop as they never could develop before. We are, whether we like it or not, killing the ancient religions of India. I do not say that the work of killing them will be soon accomplished, but it is inevitable, and because it is inevitable it is the duty, as it is the privilege, of this country to give India her own religion. If not, if India is not made Christian, then India will be left at the last as a country without God. And because it is terrible to contemplate the fact of a country so mighty as India left by our action without God, I say that it is a primary obligation lying upon the people of this country to spread the Gospel of Jesus Christ in India."

In his address on his enthronement in St. Paul's Cathedral, Calcutta, the Bishop stated that his first efforts would be to lift up among the Europeans a loftier Christian standard and to raise the existing moral tone, "which does not always inspire respect for our religion" [10]. The subject found a place in a noble letter addressed by the Indian Bishops in Synod in 1900 to all persons resident in India [10a].

While the duty of providing ministrations to Europeans in India does not fall upon the Society, which only occasionally assists in this work in that country [see p. 658], its evangelistic work from 1825 down to the present time has been greatly promoted by the faithful European laity who have taken an active part in the administration of its affairs in India.

The late Sir William Hunter stated that he knew of "no class of Englishmen who have done so much to render the name of England respected in India as Missionaries," and he thought that "few Indian administrators have passed through high office, and had to deal with

* Two of these were connected with the C.M.S., viz. Dr. Clifford and Dr. Hodges; and four with the S.P.G., viz. Dr. Strachan (of South India, from 1861-82); Dr. Whitley (of Delhi and Chhota Nagpur, from 1862-90); Dr. Lefroy (of Delhi, from 1879-99); and Dr. Whitehead (of Calcutta, from 1884-99). For full list of the Bishops see p. 767.

the ultimate problems of British government in that country, without feeling the value of the work done by Missionaries" [11].

Especially has this been the case during the periods of famine—one of the most serious of the problems which the Government have to deal with. Once in every five years scarcity more or less severe may be expected in some portion of India, and at least once in every twenty years such scarcity will deepen into famine.

In the famine of 1896-7 two and a half millions of people died of starvation—a number exceeding half the population of Ireland. The famine of 1900 affected a much larger area, and at one time over five and a half millions of people were in receipt of famine relief. On both occasions the Society opened a special fund,* which, as in the case of 1877-8, was administered by its Missionaries for the relief of sufferers without respect to race, caste, or creed, and altogether on these three occasions over 100,000 sufferers were thus relieved and provision was made for the maintenance of hundreds of orphans.

Experience has again and again shown that on the part of petty Hindu officials there is a distinct tendency to pass over outcasts in distributing famine relief, and that on some of the relief works the *bunnias*, who sell food at the stalls, cheat and rob the sufferers. It is here that the agency of the Missionaries is so valuable. No more striking proof could be given of the depth of love inspired by the life of Jesus than clear evidence that the Christian in his acts of sympathy has learnt to disregard the barriers of race and creed [12].

Sir Charles A. Elliott, when Lieutenant-Governor of Bengal, also testified (in 1894) that "no officer of Government can fail to recognise in the noble body of Missionaries an auxiliary force of the greatest value," and occupying a portion of the field which it is vital to success to hold, but which the Government from its very limitations are unable to occupy. He regarded the self-sacrificing and devoted lives of the Missionaries "as a standard, an example which all of us would wish to follow" [13].

In 1896 he bore similar testimony, and showed that, while the population of India had risen only about 16 or 17 per cent. in the period 1871-91, Christianity had "increased four times as fast as the Hindu and Mohammedan populations generally," the increase being "far more among the non-Roman Missions than among the Roman Catholics" [14].

A committee appointed by the Joint Boards of Missions of the Provinces of Canterbury and York to ascertain the law bearing on legal disabilities of native Christians in India reported on the general subject in 1897:—

"We have come to the conclusion that in British India, although native Christian converts labour under difficulties which, in the circumstances, are unavoidable, and although in some particulars the law applicable to them may be obscure or defective, they do not labour under any serious disabilities for which a remedy must be sought by legislation, except, perhaps, in a matter affecting the marriage law.

* The amounts raised by the Society's special famine relief funds were: in 1877-8, £17,747; in 1897-8, £5,000; in 1900, £7,078.

'But as regards Christians who are the subjects of certain native States under the suzerainty of the Crown of England, complaints, apparently well-founded, are made that a change of faith entails deprivation of rights, both of property and person, and earnest hopes have been expressed that the Government of India will use its influence to secure to converts in these States the same justice and protection that are accorded to subjects of the Crown in British India. We entirely share these hopes, and trust that the action which, it is understood, has already been taken by one of the local Governments in this matter may achieve the object contemplated" [15].*

CHAPTER LXXV.

BENGAL.

BENGAL, the largest and most populous of the twelve Governments of British India, comprises the lower valleys and deltas of the Ganges and Brahmaputra, including the four provinces, (1) Bengal Proper, (2) Behar, (3) Orissa, and (4) Chota Nagpur. The East India Company established its earliest settlements in Bengal in the first half of the 17th century, and founded Calcutta in 1686. The next seventy years were signalised by a struggle between the English and the Moguls and Mahrattas, which, culminating with the outrage of the "Black Hole" of Calcutta in 1756, and the battle of Plassey in the next year, led to the Treaty of 1765, by which the Provinces of Bengal, Behar, and Orissa became British possessions. *Area*, 151,543 sq. miles. *Population*, 74,643,366. Of these 47,821,468 are Hindus, 23,437,591 Mahommedans, 2,294,506 Animistic (Aboriginals), and 192,471 Christians; and 38,390,772 speak Bengali, 26,652,547 Hindi, and 6,009,412 Uriya.

THE operations of the Society in the Presidency have been carried on in the districts of (I.) CALCUTTA, 1820-1900; (II.) TOLLYGUNGE, 1823-1900; and (III.) THE SOONDERBUNS (BARRIPORE, &c.), 1829-1900; (IV.) BHAGALPUR and RAJ MAHAL, 1824-7; (V.) CHINSURAH, 1825-36; (VI.) MIDNAPORE, 1836; (VII.) TAMLOOK (MEERPUR &c.), 1838-92; (VIII.) PATNA, 1860-71; (IX.) DINAPORE, 1876-8, 1884-92; (X.) BURISAL, 1869-80, 1895-1900; (XI.) CHOTA NAGPUR, 1869-1900.

A local "Diocesan Committee" of the Society, formed at Calcutta under Bishop Heber in 1825, rendered invaluable assistance to the cause until 1885, when it was superseded by a Board of Missions, one of the branches of a Diocesan Council formed by Bishop Johnson for the then Diocese of Calcutta.

(1885-1900.)

The work of this Board consisted mainly in administering the affairs of the Missions supported by S.P.G. funds, exclusive of Bishop's College, Calcutta, the C.M.S. declining to come under the Board. The arrangement (which was sanctioned by the Society as a temporary measure) not having proved satisfactory, steps were taken in 1900 with a view to reverting to the old system of a Diocesan Committee [1].

* It may be of service to record here the following extract from the Royal Proclamation of 1858:—"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our Royal will and pleasure that none be in anywise favoured, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

(1.) **CALCUTTA** District, 1820-92.—(a) Bishop's College, (b) Howrah, (c) Cossipore, (d) Mariners' Church, (e) St. Saviour's Mission, (f) Cathedral Mission.

(I.a) **Bishop's College** (1820-92).—On February 20, 1818, Archbishop Sutton, the President of the Society, stated

"that time having been now allowed for the due settlement of the Episcopal authority in India, it did appear to him that the moment was at length arrived, when the operations of the Society might be safely and usefully extended in that quarter of the world, and that with the security derived from proper Diocesan control, it now became the Society to step forward with some offer of co-operation with the Lord Bishop of Calcutta, in such plans, as with the concurrence of the constituted authorities for the Government of India, his Lordship might be inclined to recommend" [1].

In the following month the Society placed £5,000 at the disposal of the Bishop [2], who [L., Nov. 18] thereupon recommended the establishment of a Mission College in the immediate vicinity of Calcutta as the object best adapted to meet the wishes of the Society [3].

In the meantime steps had been taken to raise a Special Fund for India, and by means of a Royal Letter in 1819, which produced £45,747, and contributions of £5,000 each from the S.P.C.K. and the C.M.S., £55,747 was provided for the erection of the College, in addition to the Society's first grant of £5,000 [4]. The East India Company having given the Society a site at Howrah (on the right bank of the Hooghly, some four miles below Calcutta), which was improved by an additional piece of ground from C. T. Metcalfe, Esq., the foundation-stone of the College was laid by the Bishop on Friday, December 15, 1820 [5 and 5a]. In order to obtain Professors for the College it was found necessary to send delegates to the two chief Universities, the result being that on June 24, 1820, the Rev. W. H. MILL, Fellow of Trinity College, and Mr. J. H. ALT, B.A., of Pembroke Hall, Cambridge, were appointed respectively Principal and third Professor of the College [6]. Sailing from England in August 1820 they landed at Madras on January 4, 1821, where they remained eight days, and in February they arrived at Calcutta [7].

Already the Bible Society had appropriated £5,000 to the College to promote the translation of the Scriptures, and in 1821-2 the C.M.S. and the S.P.C.K. co-operated with the S.P.G. in founding scholarships. [See p. 789.] The S.P.C.K. endowment was designated "Middleton Scholarships," as a memorial of the Bishop, whose assiduity in visiting the infant institution and watching over its welfare* "occasioned principally, if not entirely," his death, which took place on July 8, 1822. As a further tribute to the memory of the Bishop a monument was erected in St. Paul's Cathedral, London, by the S.P.C.K. and the S.P.G. In the meantime statutes drawn up by him had (with slight modifications) been adopted by the Society (January 18, 1822), and their subsequent circulation among the civil and ecclesiastical authorities of the British East Indies, in which the local Governments took part, elicited additional support for the College.

In 1826 a Hindu gentleman (Baboo Muthoomanth Mullick), after

* In addition to a donation of £400 for the College Chapel, the Bishop bequeathed £500 to the Society and 500 volumes to the Library, and his widow added a service of Communion plate for the chapel [8a].

a visit to the College, desired to be allowed to become an annual subscriber of Rs.400 [8].

The first builder (Mr. Jones) having died in 1822, the services of Captain Hutchinson (of the Engineers) were appropriated by Government to carry on the work.

Under the auspices of Dr. Middleton's successor, Bishop Heber, who arrived in October 1823, the Principal took up residence in the College in January 1824, and on March 6 the first two students were admitted [9].

In accordance with the wishes of the founder an attempt was made to introduce students also from the Clergy Orphan School, England; and in 1822-3 three were, with the consent of their guardians, dedicated to this Missionary service. Only one, however, appears to have actually entered the College (T. C. Simpson, in 1825), and the connection between the two institutions was not continued [10].

As a special mark of respect to the memory of Bishop Heber, who died at Trichinopoly on April 3, 1826, the Society (adopting a suggestion of his) authorised the admission as Foundation Scholars of two students in Divinity being members of foreign Episcopal Churches not in subordination to the Church of Rome, and the S.P.C.K. founded two Heber Scholarships for this purpose in 1827 [11].

In the course of time other scholarships were founded. [See list on page 789.]

The College was designed by Bishop Middleton

“ to be subservient to the several purposes :—

“ 1. Of instructing Native and other Christian youth (‘ from almost every part of the continent and islands of Asia subject to British authority ’) in the doctrines and discipline of the Church, in order to their becoming preachers, catechists, and schoolmasters.

“ 2. For teaching the elements of youthful knowledge and the English language to Mussulmans or Hindoos, having no object in such attainments beyond secular advantage.

“ 3. For translating the Scriptures, the liturgy, and moral and religious tracts.

“ 4. For the reception of English Missionaries to be sent out by the Society, on their first arrival in India ” (in order that they may be prepared for the better discharge of their duties) [12].

From the first the College became the centre of active Missionary operations in Bengal. In 1829 the admission of lay or non-foundation students was sanctioned, the building being enlarged for the purpose; and during the first twenty years (at least) the College course embraced instruction in Hebrew, Greek, Latin, Sanscrit, Bengali, Hindustani (Urdu), Persian, Arabic, Tamil, Singhalese, and Armenian [13]. In 1837 the Bishop of Calcutta said that “ the amount of good already effected by the College was really surprising ”; and in the next year he wrote of the native students :—

“ It was delightful to see these lads, only fourteen months at College, vying with those of European extraction, who had been two or three years. These young Hindoos have not only cast off all idolatrous usages and habits, but are steadily acquiring Christian knowledge. They are quick in their apprehension of truth, with tenacious memories and great piety. They translate Homer, Xenophon, Cicero, and Ovid in a manner perfectly surprising, and with a justness of English

pronunciation which increases the pleasure. Conceive only, if it be possible, in an adequate manner, of a Hindoo Baboo explaining Paley, Barrow, Graves, Bishop Sumner, and others of our English writers: then their knowledge of the Old Testament, which was probed to the bottom by the Venerable Archdeacon Dealtry; and of the Lord's Prayer, in which I examined them myself; it would have charmed any of the members of the . . . Society" [14].

In 1840 it was reported that in the Barripore and Tollygunge Missions there were 1,800 Christians, most of them tried and approved, and that these encouraging results were the fruit of Bishop's College [15].

During the first twenty-five years translations or compilations in Arabic, Persian, Bengali, and Sanscrit, besides several works in English, were issued from the College press [pp. 805, 810]; but in 1871 this branch of work was suspended, and the press and material, excepting the rare Oriental type, were sold [16].

As time went on the leading object of the College—the training of Mission agents—began to be neglected, and in 1871 the Society, finding that the efforts of the tutors had for some years been directed to preparing Christian students for the Calcutta University, took steps for restoring the purely missionary character of the institution [17]. But the results attained were not satisfactory, and it becoming evident to all connected with the College that its large and handsome buildings were rather a hindrance than a help to the training of Mission agents, the Society in 1878, at the urgent request of Bishop Johnson, sanctioned the sale of the buildings to Government and the removal of the college into the city of Calcutta, which was effected in 1880* [18]. There, under the Rev. H. WHITEHEAD, its usefulness was revived [19].

(1892-1900.) By 1895 the College had become "the centre of the Society's work in the whole Diocese of Calcutta." The senior student of the College, who entered at Oxford University in 1893, was "believed to be the first Indian Christian who . . . ever studied at Oxford." Provision was made for the development of University classes of a secular department in 1893, and for additional accommodation in 1893-95; and in 1897 a Vernacular Divinity Class was started for the training of Schoolmasters and Readers for the village Missions. In the earthquake of 1897 the Principal's house was cracked on both sides from top to bottom, the crack closing and opening as the building rocked; and in the Mohammedan riots in Calcutta in the same year the Vice-Principal (Rev. W. L. Nanson) was wounded while driving [20]. Mr. Nanson (1900) succeeded to the Principalship on the appointment of Mr. Whitehead to the Bishopric of Madras in 1899 [21].

The confidence and the support of the Society enabled Mr. Whitehead to look back upon his long connection with the Society in Calcutta "with much gratitude and affection," and on his departure he gave a private donation to Bishop's College Chapel, in memory of his father. A new chapel was dedicated on January 19, 1900 [22].

It has been proposed to further utilise the College: for (1) the training of an order of native teachers for native schools, and (2) a teaching order for educational work among Europeans and Eurasians [23].

* The price obtained was three lacs of rupees, and the permanent reservation of the chapel and the cemetery for their sacred purposes was guaranteed.

(I. *b*) **Howrah** (sometimes called "the Wapping" of Calcutta) (1820-92).—The establishment of Bishop's College in this neighbourhood (the first work of the Society in India, begun in 1820 [see p. 474]) led to its professors gratuitously undertaking, in 1825 or 1826, the service of the East India Company's chapel at Howrah, which by the departure of Archdeacon Hawtayne was left without a clergyman, and to which the Government were then unable to assign a resident chaplain. This timely act saved "a respectable and highly interesting congregation" from being "scattered among different sectaries"; and after a short intermission (1828) the duty was re-committed to the clergy of the College in 1829. This arrangement proved "highly acceptable" to the congregation; and the parish church of St. Thomas, which was afterwards erected, owed its existence mainly to the exertions of the Rev. Professor Holmes [1]. About 1825 also a circle of native schools in the district was transferred to the Society by the S.P.C.K. [see p. 478], and placed under the superintendence, first of the Rev. W. TWEDDLE, and, in 1826, of the Rev. M. R. DE MELLO. The schools, six in number, were situated at Batore, Seebpore, Chukerparry, Howrah, Sulkea, and Ballee; and by 1830 the number of scholars had risen from 440 to 652. In that year a central native English school was established at Howrah; and in 1837 a building which served as a chapel also was erected at Boishkotty [2]. The discontinuance of the system of giving pice as rewards to the scholars almost emptied the central school in 1832 [3]; but the work of education generally revived, and the Howrah Schools have continued to be the most hopeful feature of a Mission whose progress in other respects has been somewhat discouraging [4]. In 1832 five men and a woman were baptized in the district, and during 1833-4 thirty-eight others were admitted to baptism. Twenty-six of the latter consisted of emigrants who had been driven from Beebeegunge (near Diamond Harbour) by the inundation of 1833. Before their baptism, which took place in Bishop's College Chapel, they were twice examined by the Bishop, and at first their conduct appeared "quite satisfactory"; but it was soon discovered that they had previously resided at Serampore [a Baptist centre], and "upon the withdrawal of the pecuniary provision continued to them with too little consideration by Mr. de Mello after their first necessities had been supplied," many of them "retired from the neighbourhood"; and the Rev. J. BOWYER, who succeeded to the charge of the Mission in 1835, added in 1836 that one family asserted "that they were baptized with the hope of receiving support; and that unless" they were "paid" they would "not attend service" [5]. Mr. Bowyer himself received several offers from people wishing to become Christians from worldly motives, and might (he wrote in 1841) have had "whole villages" if he had "encouraged them." In the villages around Boishkotty the reception of Christianity was hindered by "violent persecution and opposition;" but after two years of trial (1836-8) the cause gained ground; and in 1845 these congregations numbered sixty-one persons, composed entirely of the Poda and Teore castes [6]. The fact that the majority of the people in the Howrah Mission are of the peasant class and at work the whole day has made it a matter of great difficulty to instruct them, and the Missionaries have had to

resort to house-to-house visits and to the formation of classes and the holding of meetings in huts [7].

In 1870 the Rev. B. C. CHROUDHURY, a native in charge of the Mission, described his professed converts as demoralised and as claiming from the Church : work, free schools, gratuities of clothing and money, pensions for their widows, and feasts at the great Church season. In his opinion too much had been done for them in this respect in the past through mistaken kindness [8]; and probably this partly accounts for the backwardness of the converts in contributing to the support of their own Missions and schools [9].

(1892-1900.) The work of the Mission may now be summed up as consisting of ministering to a body of about three hundred Bengali-speaking Christians and evangelistic efforts.

The inner life of the Christian community as a whole was (in 1897-98), however, "calculated to exert little influence for good upon the surrounding mass of heathenism," not a few of them regarding the Missionary as "the dispenser of temporal benefits," and having "little relish for spiritual things unless they are covered with at least a thin coating of silver." Against this a firm stand has been made [10].

The transfer of the Mission to the C.M.S. was suggested in 1900, but the Society (S.P.G.) has preferred to retain and strengthen it [11].

(I.c) **Cossipore (1823-32).**—In July 1822, the S.P.C.K. having reported that the Bishop of Calcutta had applied for two English Clergymen, principally for the superintendence of certain [S.P.C.K.] schools in Bengal, and that it considered "such appointments were in the exclusive province" of the S.P.G., the latter Society decided to supply the want [1], and in October 1823 the Rev. T. CHRISTIAN and the Rev. W. MORTON arrived at Calcutta. After instruction from the teachers of Bishop's College, Mr. Christian took charge of the Cossipore circle at the northern extremity of Calcutta, and Mr. Morton of the Tollygunge at the southern, the S.P.C.K. continuing to support the schools. In taking over the management of these schools, and of a third circle at Howrah in 1826, the newly-formed local Committee of the S.P.G. stated that they regarded "the native schools as the most powerful engine that could be employed for the subversion of idolatry." The Cossipore circle consisted of four schools—at Tallah, Burnagore, Chitpore, and Ooturparah—containing an average of 300 boys belonging to "almost every caste among the Hindoos—from the Brahman to the most inferior Sudra"—and including also many Mahommedans. Mr. Christian was transferred to Rajmahal in 1824, after which the schools, which had been "advanced to a most excellent sphere of usefulness," were temporarily superintended successively by a layman, the Rev. T. MORTON, and the Rev. T. REICHARDT (the latter voluntarily) until 1832, when, as the local Committee could make no permanent provision for them, they were discontinued [2]. Bishop Wilson of Calcutta soon after his arrival sought to revive them, but apparently failed to do so [3].

(I.d) **Mariners' Church, Calcutta (1829-31).**—The erection of a church in Calcutta for British sailors was promoted by the local Committee of the Society in 1829-30; and on May 16, 1830, the "Mariners' Chapel" was opened and placed under the Rev. — MACQUEEN, but as it did not properly come within the Society's objects in India it ceased to engage the Committee's attention about 1831 [1].

(I.e) **St. Saviour's Mission, Calcutta (1847-92).**—About 1832 an Hindustani Mission was set on foot in Calcutta by Archdeacon Corrie, who brought with him a few native converts from the Upper Provinces. In 1834-5 the C.M.S. organised the Mission under the Rev. J. C. Thompson. After his departure in 1842 the Mission was left five years without a head, and when in 1847 it was transferred to the S.P.G. it was in a state of collapse. The Rev. S. SLATER, who then took charge,

"found a congregation assembling twice every Sunday, at a little house in Wellesley Street. The service was performed by a Portuguese Catechist, who read the prayers in Hindustani, but so badly that . . . many respectable people were deterred from going to church. The number of attendants was from twelve to fifteen, all of them very poor and ignorant—maid-servants, table-servants, and sweepers."

During Mr. Slater's ministry the church (begun in 1841) was completed and consecrated in 1848 under the name of St. Saviour's. A congregation was soon gathered, a school opened [1], and when in 1850 he resigned "no inconsiderable progress had been made by him in the very difficult work of dealing with Mahometan minds" [2]. Under the Rev. W. O'BRIEN SMITH (who was sometimes assisted by another Missionary, the work proceeded steadily—not without many discouragements, but still with some appearance of success, souls being gathered in by "ones and twos." Preaching to the Mahomedans and heathen at several stations, distribution of tracts in various languages, discussion with the more learned Mussulmans in the public Persian journals, and religious conversations with inquirers, among whom were some Arabian Jews, were the chief agencies employed. Mr. Smith reported in 1856 that he was seeking to reclaim also the poorer class of Portuguese in Calcutta, who were living "uncared for, in the lanes and gullies . . . unacquainted with even the elements of the faith they profess." Many of them spoke chiefly Hindustani. Regular services were being held also in Bengali [3].

In 1863, having received applications for baptism from Barrackpore and an invitation from a native Sergeant-Major—a Christian—he visited the station, and was surprised to find over forty persons assembled in that officer's quarters, who "earnestly begged" to have a weekly service in Urdu for the special benefit of their families, who did not

understand English, though the soldiers themselves did. With the consent of the Chaplain Mr. Smith agreed to meet their wishes [4].

Since Mr. Smith's retirement in 1871 the St. Saviour's Mission has been subjected to frequent changes of Superintendents [5]. In 1883 it was brought into closer connection with Bishop's College, and in the next year work among the Tamils, which had been begun in 1860, was revived by Mr. Cornelius, a student of the College, and this branch was then represented to be the most encouraging feature of the Mission [6].

(1892-1900.) The trilingual work (in Hindustani, Bengali, and Tamil) has been carried on steadily on the whole in spite of internal dissensions which at times (1896-97) have caused much anxiety [7].

(I.f) **Cathedral Mission (1856-87).**—In 1835 the Society became possessed of a donation of Rs.50,000, left by the Begum Sumroo to such Religious Society or Societies in India as the Archbishop of Canterbury might direct. The money was invested and the interest used for general Mission purposes in India [1] until 1841, when, the Bishop of Calcutta having meanwhile appealed for assistance in endowing a Dean and four native Canons in connection with the new Cathedral of St. Paul* then being erected in that city, the Society devoted the fund to founding a Canonry to be held by a native priest, who, besides taking a part in the services of the Cathedral, would be employed as a Missionary to the heathen living around it [2]. Writing in 1842, the Bishop said :—

“The confidence of the Venerable Society, ever since I come out, is amongst the warmest encouragements, under God, that have been granted to my labouring heart. Nor is there anything I more aim at, than to merit the continuance of such confidence in every way in my power” [3].

In 1844 the Bishop visited England for the recovery of his health. His residence in India had exceeded that of his four predecessors put together, and this, the first occasion when an Anglican Bishop had returned from the labours and dangers of an Indian Episcopate, was marked by the presentation of an address of congratulation and welcome from the Society on July 23, 1845. In his reply the Bishop said :—

“I consider the Society more than ever a mighty instrument, based on the footing of our National Church, for the glory of the Lord Christ—liable of course to occasional fluctuations in the measure of its zeal, wisdom and success, as all great and wide-spread institutions in this dark and miserable world of sin and imperfection are—but having in it the elements of unlimited spiritual good, and placed now, by the mercy of Christ, in a most momentous and hopeful position for the diffusion of Christianity in our destitute Colonies, and for the conversion of the heathen world.

“And I may venture to assure this Society that the progress of religious principle in India during the thirty-one or thirty-two years since the erection of the See, is

* The old Cathedral was the Church of St. John.

almost incredible. The character of the Clergy has been raised; a mild Episcopal Church discipline has been effectually established; the disposition of our Indian rulers towards Christianity has been rendered more favourable; the moral and religious conduct of the servants of the Honourable Company has become purer; the institution of holy matrimony far more honoured; the Lord's-day better sanctified; the number of Chaplains and Missionaries increased ten-fold; churches multiplied, perhaps, twenty-fold; the general esteem for the pious and consistent Ministers and Missionaries of Christ is higher; the attendance on public worship more numerous and punctual; and the reverence for the old-established and scriptural Liturgy, offices, and usages of our Protestant Church, as laid down by our first Reformers, more enlightened and influential. . . . I may be expected to dwell for an instant on the Cathedral of St. Paul's, Calcutta. . . . If nothing else had been done in India, I should bless God for this; and to Him would ascribe the entire praise. I need not repeat my gratitude for the magnitude of the Society's grant. It is chiefly designed for a Cathedral Missionary Establishment for six or more canons, to be supported by its own endowments, and to stand, if it please God, as 'a pillar on the border of the land,' when the English shall have quitted, if ever they should quit, India. . . . The safety of our beloved country may also be assured by the decided and wise course of this great Society in the present emergency. God looks on nations collectively. If governors themselves are backward in their duties to the cause of Christ, it is possible that the efforts of such institutions as this, with our honoured Archbishops and Bishops at its head, may in some measure repair the defect" [4].

The new Cathedral was consecrated on October 8, 1847, the anniversary of the day on which the first stone was laid in 1839. "The ultimate and leading design" in its erection and endowment was "the establishment of a body of Missionary Clergy, who might devote themselves to the enlightenment of the Heathen and Mahomedans" in Calcutta and its neighbourhood, "and gradually . . . gather out from among them a native Christian flock." In accordance with this design the "Cathedral Mission" was begun in April 1850 [5]; and in 1856 Mr. H. H. Sandel, a native who had been for some time labouring as a catechist, was ordained and placed on the Endowment Fund in connection with the Society [6].

In this position he remained for 31 years, occupying his time in ministering to a Bengali congregation in the Cathedral, in preaching to, and holding discussions with, the heathen and other non-Christians in Calcutta and the suburbs, both in public and in private, in establishing and superintending native schools, and generally in extending the influence of the Church. On Dr. Milman becoming Bishop in 1867, the objectionable custom of assigning one of the transepts, instead of the body of the Cathedral, to the Bengali congregation was abolished, and their gratification at the removal of the distinction between them and English Christians was shared by educated Hindoos [7].

Among the latter class also, the majority of whom were inclined to if not actually identified with the Brahma Somaj, some progress was made, though their readiness to discard their hereditary superstitious belief scarcely carried them beyond Deism. As a body they are "not far from infidelity" (Mr. Sandel wrote in 1872); "they shew no signs of practical personal religion." But as "the present is an age of transition among the Hindoos . . . there is all the more urgent need of impressing this upon them." This is undoubtedly one of the most important and interesting fields of Missionary labour in the present day. Some of the Brahma Somaj admired Jesus and regarded Him as the greatest Reformer of the World [8].

Though the native Christians were slow to learn the duty of regularly contributing to the support of their religion, their offerings in 1871 not only defrayed local expenses, but admitted of a "first donation" of Rs.30 for Missionary work elsewhere—a sum which was increased four-fold in 1874 [9].

In 1878 a member of the congregation set apart a room in his house to be used as a chapel for his family and the Christians in the neighbourhood, and defrayed all expenses connected with its maintenance [10].

During the latter part of his ministry Mr. Sandel, with the aid of friends, both European and Bengali, secured the erection of a church in Bhowanipore, a suburb where most of his congregation resided; and at his death in 1887 he left Rs.12,000 which had been collected by him as an endowment for the church—a feature unique in the history of the missions in Lower Bengal [11].

By an arrangement made by the Trustees of the Cathedral Mission Endowment (the Bishop and Archdeacon of Calcutta), the Cathedral Mission ceased in 1887 to be directly connected with the Society [12].

(II.) TOLLYGUNGE, 1823-92.

In 1822 the Society undertook to provide clergymen to superintend some schools in Lower Bengal which had been established by the S.P.C.K., and towards the end of 1823 the Rev. W. MORTON was appointed to the charge of the Tollygunge circle [1]. A house was purchased at Tollygunge from Mr. Hill, a dissenting Missionary, who had built it in 1822 for the purpose of establishing a Mission, but had relinquished the station, and Mr. Morton continued in the superintendence of the schools, seven in number (viz. Tollygunge, Ballygunge, Bhowanipore, Callyghaut (or Kali Ghat), Pootoory, Gorla, and Birrel), and containing an average of 600 native boys, until his removal to Chinsurah about 1825 [2]. The work was taken up by the Rev. W. TWEDDLE, whose happy temper and good nature greatly contributed to his success. In 1829 Mr. D. JONES, of Bishop's College, was appointed catechist, and an English school was added to the central one at Kali Ghat [3]. This place was then one of the great strongholds of superstition in Bengal, the temple of the goddess Kali there being frequented by Brahmans and other worshippers from the most distant parts of India, and a daily service of offerings and sacrifices was carried on, at a cost estimated to amount to £600

monthly. Mahomedans had been known to take a part in them, and rich gifts being presented from time to time by wealthy Hindoos, the proprietors of the temple (embracing thirty families) were rapidly enriched [4].

In 1830 two young men from Sulkeah, a village 20 miles south of Tollygunge, called to make inquiries about Christianity, and after probation were baptized. Others, encouraged by a visit of Mr. Tweddle to Sulkeah, came forward desiring baptism, some bringing and delivering up their images. (On the appointment of the Rev. J. BOWYER to Barripore in 1833 (see p. 486) Sulkeah was transferred to his care.) From Janjera (8 miles south of Tollygunge) a man attended for instruction, and returning to his village announced to his family his intention of giving up caste and embracing Christianity. They excluded him from their circle, but at his request the Missionaries visited Janjera and a school was opened at his house. The villagers then cast out of their communion his whole family, who eventually embraced Christianity. As the numbers began to increase, a cottage in the village was appropriated for service and a school was opened. In all twenty-five persons were baptized in 1830, six from Sulkeah in April and nineteen from Janjera and Devipore in October and December. They were mostly of the poad and teer castes, and renounced caste and idolatry for some time previous to baptism [5].

The work so increased that during the next two years the Rev. J. BOWYER was sent to assist in instructing the converts, but in December 1832 Mr. TWEDDLE died of jungle fever caught at Janjera while attending to the building of a new chapel. The Rev. M. R. DE MELLO superintended the Mission until June 1833, when Mr. JONES was ordained and placed in full charge. In January of that year the Bishop of Calcutta, attended by the Principal of Bishop's College and the Secretary of the local Committee at Calcutta, visited Janjera, examined several of the converts, and encouraged them to persevere. It was his first visit to a Christian body in a heathen village, and the scene was witnessed by all with feelings of no ordinary interest. "Never was I more charmed" (he wrote) "than with examining for myself the native converts, and addressing to them an episcopal exhortation." He also visited some of the native houses. The people were a rude and mostly "an unlettered population," constantly engaged in manual labour, and subsisting principally by agriculture and fishing. Of the baptized, then numbering seventy-nine, fifty-three were confirmed in Calcutta Cathedral in the following April [6]. In 1834 the Bishop again visited the Mission and himself baptized five natives. The general conduct of the Christians was good. At the request of many of them a granary was erected near their chapel, to which those that had land contributed the firstfruits of their harvest for the relief of such of their brethren as were in distress.

Though no perceptible fruit in the way of actual conversion had yet resulted from the Mission Schools in Calcutta neighbourhood, not even in Tollygunge, where the Society's efforts had been most successful, this agency was still regarded as highly serviceable in preparing the way for the reception of the Gospel. But the expense of their maintenance was great, and in the state of the country at that time their management was (in the words of the Calcutta Committee

“ of necessity in a great measure entrusted to heathen teachers . . . a serious drawback upon their utility ” [7].

Notwithstanding this and other disadvantages the Mission steadily progressed. The Bishop of Calcutta wrote in 1836 :—

“ There is no second example at present of the rapid and solid spread of our healing faith, to be compared with that under Mr. Jones. The scenes of his success are small, lone, agricultural villages, where there are no Brahmins, no heathen temples, no Zemindars—none of those obstacles to the voice and call of truth in the conscience, which most other places present; where caste, moreover, is little regarded, and where in a very short time the numbers will be on the side of Christianity. The magistrate also is a friend to the Religion whose name he bears, and will not allow the Christian to be oppressed because of his conversion to that doctrine. I speak with caution, and ever remembering that the work is in far higher hands than ours, and also bearing in mind how rapidly things may fall back. But I have been narrowly watching the case for three years—I have been over to the villages repeatedly—I admonish the Missionaries whenever I meet them—I examine and catechise them with all the scrutiny I can master, and I am persuaded the work is genuine ” [8].

In 1837 a temple of Shiva was presented to the Society by the two chief converts of the village of Sojenaberrea, and being converted into a chapel “ those walls which formerly rung with the licentious songs of Krishna ” soon resounded with Christian hymns. In 1840 there were many baptisms, and Mr. Jones described his charge as a Church consisting of nearly 1,000 members (scattered over forty different villages), 500 being baptized and 100 being communicants, and the remainder under instruction. The conduct of the baptized generally was satisfactory, but among the catechumens were numbers who came forward “ with motives not strictly pure and with mistaken notions of Christianity.” Thus at Rajarampore nearly the whole of the inhabitants placed themselves under Christian instruction in 1835, but failing to gain worldly advantages they openly relapsed, and in 1837 again sought admission as catechumens—not, it was believed, from pure motives.

In case of “ notorious and flagrant crimes ” it was Mr. Jones’ custom “ to make the delinquents stand in a conspicuous place during the whole of the service, partly to put them to open shame, and partly to deter others from the contagion.” Attached to the Mission were chapels at Tollygunge, Janjera, Ragapore, and Sojenaberrea, also buildings used for instruction and service in four other villages [9].

Mr. Jones continued without intermission to labour faithfully and patiently for another thirteen years. At his death in 1853 he left behind him “ a goodly band of 470 communicants, 1,031 baptized converts, and 609 catechumens,” where on taking charge twenty years before there were only 66 baptized converts [10].

The work was carried on with equal zeal and energy by the Rev. C. E. DRIBERG, from 1854 to his death in 1871 [11], but the history of the Mission during the last thirty years has been one of stagnation and retrogression rather than of continued progress. At no time has the staff been adequate to cope with the task before them, and vigorous evangelistic work has been almost out of the question in view of the requirements of the existing converts, who in their state of miserable ignorance [12] have had to be guarded, not only from relapsing into

heathenism, but also from the aggressions, at one time, as in 1853, of Mormons, and subsequently of Romanists and others [13]. Between 1864 and 1867 the Mission suffered also from storms, every bungalow, church, and school being destroyed in the former year [14]. In 1866 special efforts were made with the view of obtaining a supply of native pastors to work under the European Missionary—a long-felt want [15]; but although the object has since 1874 been partly achieved [16], the Mission cannot yet be regarded as satisfactory [17].

(1892–1900.) The converts held that since their caste was destroyed the Mission was bound to do everything for them, and that by becoming Christians they had been “formed into a separate caste,” like, but inferior to, “the castes of the Hindus.” Some would secede if they did not get pecuniary help when expected. Famine relief in 1897 produced a better impression on the Hindus and Mohammedans than on many of the Christians. After the famine came the plague, and (more fearful still to the ignorant) plague regulations, which were falsely reported; *e.g.*, the doctors were out cutting people’s bodies open and pouring in poison, and the European soldiers were cutting the throats of the people. At these rumours whole villages were emptied, till the panic-stricken folk were met and reassured by the Mission agents. The formation of a “Parish Union” has (1896–1900) been productive of much good [18].

(III.) SUNDERBUNS District (Barripore, Mograhat, &c.), 1829–92.

The village of Barripore is situated sixteen miles south of Calcutta. At one time it was a civil station, and numbered among its residents a collector, salt agent, and medical man; but about 1830 these officers were removed and the place resumed its village-like aspect [1]. The district lies amidst a most unwholesome and swampy country, shut out from European society, and for one half of the year the various villages can only be reached in *saltees*, or hollowed trunks of trees, punted across the flooded fields, and under the heat of a tropical sun. Some parts are infested with tigers. The land is so impregnated with salt that the people in the hot season are forced to procure water from a distance [2], and even the crops of rice will not grow well upon it.

In 1820 Mr. Plowden, the salt agent, opened the first school at Barripore, which he superintended and supported until his removal from the place, when it was transferred to the care of the Society’s local Committee at Calcutta and placed under the superintendence of the Missionary at Tollygunge, twelve miles from Barripore. This may be considered to have been the commencement of Missionary operations in the Barripore district. But it was not until 1829 that any *direct* measures were taken. In that year two or three families from Sulkeah applied to the Serampore [Baptist] Missionaries for Christian instruction, but finding that distance precluded the hope of any regular pastoral visit, they requested the Society’s Missionary at Tollygunge (twenty miles from Sulkeah) to take charge of them, having been introduced to him through the master of the Gurra school. The applicants, who in proof of their sincerity brought with them some of their idols, were favourably received; two of them were

baptized in 1830 by the Rev. W. TWEDDLE, and he or his catechist, Mr. D. JONES, for a time regularly visited Sulkeah, generally *viâ* Barripore, where, in examining the school, opportunities were afforded for explaining to the heathen listeners the first principles of Christian religion. Each visit occupied two or three days, and a deserted cutchery afforded shelter to the Missionary. Joynagar and Mograhat were also visited by Mr. Tweddle in July 1830, when many expressed a desire to hear and receive the Word, and delivered up specimens of their gods. As the work grew in the immediate neighbourhood of Tollygunge, the visits to Barripore district became less frequent, and the Sulkeah Christians were obliged to go eight miles to Andermanic for service, where, in consequence of an accession of several families, Mr. Tweddle had built a chapel. In June 1833 Barripore was made the centre of a separate Mission, having Andermanic and Sulkeah attached, and the Rev. J. BOWYER was placed in charge; but in January 1834 he was driven from his post by illness, and Barripore was re-united to Tollygunge under the care of the Rev. D. E. JONES and Catechist C. E. DRIBERG. They, however, could devote little time to Barripore district, and all that could be done for the Sulkeah Christians was to place a native catechist there. Moreover a storm in 1833, followed by an inundation of the sea, had flooded the whole country south of Calcutta. The huts of the natives and their rice crops shared a common ruin; and they were preserved from starvation and from begging in the streets of Calcutta, like hundreds of their heathen neighbours, by the kindness of Mr. R. S. Homfray. During the distress, this gentleman came to reside at Barripore as assistant to the salt agent; and collecting many of the Christians together he gave them work in his own grounds, and when the inundation had partially passed away he furnished them with paddy seed and sent them back to their villages. Ever ready to promote the Mission, Mr. Homfray put the Morning Prayers of the Church into Bengali in Roman characters, and in the absence of the Missionaries he used to assemble the Christians in his study for prayers.

In 1835 Mr. C. E. DRIBERG was ordained and placed at Barripore. On arriving he found a dissenting Missionary there; but this gentleman having obtained a secular appointment under Government, soon left. With the assistance of Mr. A. H. Moore (appointed Catechist in 1836 and ordained in 1839) daily service was begun at Barripore in a small room formerly used as the salt office; a chapel was built at Sulkeah on ground given by a native convert; schools were established in several villages (one at Kalipore being built at the entire expense of a native Christian in 1837); and the work was so organised and developed that at the end of 1845 the Mission comprised eight circles, extending forty miles in a direct line from Altaberria in the north and to Kharrri in the south, and containing fifty-four villages, occupied by 1,443 converts and catechumens, two puckha churches, and many thatched places of worship. At all the principal villages native readers were stationed to teach the Christians and assemble them for prayers.

The Missionaries had had their "full share" of "difficulties, discouragements, and opposition."

On one occasion Mr. Moore and Mr. Driberg were hemmed in the chapel at Andermanic by a gang of heathen armed with clubs, led on

by an apostate Christian, and had to stand a siege of over two hours, terminated happily by the arrival of the police. At another time, when a Brahmin of high caste had been converted, the Mission-house was beset for two days by large parties of heathen, instigated by the Zemindar; and at night the huts of several Christians were reduced to ashes—an attempt to burn the school having proved abortive.

But these ebullitions (added Mr. Driberg) were only exhibited when any circumstance of great excitement occurred, and even then the storms of passion soon subsided and were followed by a strong and favourable reaction; for in general the feeling towards the Missionary was anything but hostile, specially among the ryots, who for the most part appeared to feel his presence as some sort of protection and security against their Zemindars, who in turn were fearful of exposure. Moreover the Brahmins and others of the better class, though they looked with an eye of ill-will and envy at the fruit of his labours, and would have been among the first to join in any operations against him, were alive enough to their own interests in seeking the benefits of English education at his hands.

On taking charge, Mr. Driberg sought to obtain a piece of ground for a Christian burial-place. For some time nobody would give him any for love or money, and when at last he found a man anxious to dispose of a plot to meet a financial difficulty, double the full value was exacted.

In 1836-7 Mr. Homfray purchased a small estate a few miles to the south-east of Barripore, and devoted a portion of it to the formation of a village to serve as an asylum for native Christians fleeing from the oppression of their Zemindars. In the course of a few years it became "a very pleasing Christian colony," living in a happy way, free from apprehension of oppression, and ministered to in a chapel built at the expense of Mr. Homfray, who also gave the Mission 13 biggahs of land. After Mr. Homfray's death this village, known as "Mogra (Homfray's)," or "Bon Mogra," was sold to the heathen Zemindar, and some of the Christians removed.

During 1837-8 the whole of the families residing at Béreallé in Mogra-hât renounced caste and sought Christian instruction. But "a fierce persecution" was raised against them by the adjoining Mahomedan Zemindar, and to prevent their ejection the Society purchased the hamlet for Rs.95, and thus was secured the foundation of the Mission-station of Mograhat.

In February 1842 the first confirmation at Barripore was held in the temporary church, when 193 candidates were confirmed. During the next four years substantial and beautiful permanent churches were erected at these two stations—that of St. Peter's, Barripore (opened May 6, 1845), being consecrated on November 30, 1846, and St. Andrew's, Mograhat, on the following day—both by the Bishop of Madras, who also confirmed eighty candidates, and was much impressed by the reality of the work of the Mission.

The church at Mograhat was designed by the Rev. J. G. DRIBERG, and much of the building was the work of his own hands. Every ounce of lime, and sand, and paint, and every inch of timber, had to be transported from Calcutta, thirty miles distant. A tower was added in order to afford a residence for the Catechist. How necessary was

The provision of suitable churches, decently furnished, will be gathered from a statement made by the Rev. C. E. DRIBERG in 1841. Of the building used as a church at Barripore, he said: "There is no font," and added: "but this is a general evil; there is not one in the whole extent of the . . . Society's Missions in Bengal." A large proportion of the cost of erecting the new churches was raised in India.

Besides the labours of the resident Missionaries, the Rev. A. STREET, the Society's Secretary at Calcutta, had done much to bring the two Mission stations into a "flourishing condition." Since the Rev. C. E. DRIBERG had been Missionary, there had been only one case of apostasy. At Mograhat, when some years before a hurricane had swept away the village and left its inhabitants destitute, the native landowners, who were pressing them for payment of rent, offered to remit a year's rent if they would abjure Christianity. But the people preferred to risk utter destitution rather than yield; and the Sulkeah Christians, hearing of this, collected Rs.60 for their relief. The brethren at Sulkeah were distinguished for their steadfastness and charity, and it was recorded of them in 1841 that, as they were the first to embrace the Christian religion, so are they "always foremost in every good work."

During the Bishop's tour he visited the temple of Jugganath, the most sacred and interesting spot in the world to the Hindu, after Benares. The temple, said to be 800 years old, consists of one very lofty dome of a singular form, surrounded by other buildings of different shape and height. All access to the interior is forbidden to Christians. At the festival of the Ruth or Car, held in June, the number of visitors varied from 80,000 to 100,000, seventy-five per cent. being women. It was still the custom at the period of the Bishop's visit for the car to be dragged forth, but no compulsion was used, except that of religious fanaticism, to induce the votaries to draw it; and the former practice of persons casting themselves down to be crushed to death under the huge wheels had long been unknown. The hideous wooden idol, shut up in the temple, was renewed from time to time, on which occasions the substance imagined to contain the Deity was removed by a Brahman from the old and placed within the breast of the new idol; and it was a legendary belief that the Brahman thus employed always died within the year. The number of deaths among the pilgrims during the festival of the Ruth was 700 in 1843. The Pilgrim Tax introduced in the seventeenth century had been continued by the British Government from 1803 to 1840, when it was abolished, but the Government still contributed annually to the maintenance of the temple [3].

In 1846 the Mission was divided into three circles, the most populous and northern part remaining under the Rev. C. E. DRIBERG; the central, "Mograhat," being assigned to the Rev. J. G. DRIBERG; "Barripore South" to the Rev. A. H. MOORE [4]. But this arrangement was subject to interruption, and the growing wants of the Christian congregations demanded so much attention as to leave little time for preaching to the heathen [5]. At the celebration of the Society's Jubilee in 1852 nearly 900 native converts met at Barripore, the Missionaries and chief men among them walking in procession to church, singing as they went. It has been often noticed that the face

of the Hindu becomes brighter and more intelligent after his conversion; and on this occasion the quiet and cheerful behaviour of the Christians was in strong contrast to the clamour and wrangling common to native assemblages. The Europeans present were gratified and edified by what they had heard and seen. In the words of the Report of 1852 :—

“ Many, after this spectacle, must have felt that the work of Missions was a more real and hopeful thing than they could have conceived from reports, and must have been encouraged by what they had seen of its results to assist, with not perhaps greater faith, but with greater cordiality, in its promotion.

“ The sight of so many hundreds rescued from heathenism might well raise in us serious misgivings as to our means of keeping them in the right way ” [6].

In the next year some Mormonites visited the district and succeeded in deluding some to adopt their abominable system. The Christians generally, and even the well-disposed heathen, were however disgusted with the sinful practices of the new teachers [7].

Failure also attended an attempt made in 1854 to introduce caste prejudices among the Christians [8], but in 1867 fresh difficulties arose on this head [9], and in 1869 several of the Mograhat Christians “ joined the Baptists, avowedly in the hope of getting money ” [10].

In the past 20 years (1870–92) the Mission has suffered serious reverses, arising chiefly from a lack of proper supervision. The European Missionaries have been numerically weak, and their power for good has been much lessened by the confessed inefficiency of the native catechists and readers employed. Thus the people have remained in a state of deplorable ignorance and partial neglect, and many have been drawn away by the Roman Catholics and other bodies. To superintend Christians scattered in 75 villages over a large extent of country is beyond the power of any one man; and the Rev. W. DREW, who did his best to grapple with the task, reported in 1875–6 that the Mission was “ perceptibly melting away,” an active Jesuit Missionary having some time before formed a settlement at Kharri, and his influence had so extended that there was now “ a recognised community, with a staff of officers, in almost every one of the stations.” In some places two-thirds of the converts had gone over, in others, one-half. The plan adopted by the intruder was to lavish money freely for the relief of all immediate wants, and next to purchase landed property, on which people would be induced to settle by the offer of protection and easier terms than those offered by the Zemindars.

The Society has made strenuous and prolonged efforts to revive, build up, and extend the weak and struggling Church in the Barripore district; and after a long period of disappointment and despair there are at last increasing signs of hope and encouragement.

Local Church Councils, instituted in 1882, have helped to awaken interest and zeal; and from a movement set on foot at the meeting of the District Church Council in 1891 there is now a prospect that the native converts will eventually contribute according to their means to the support of their religion—a duty hitherto much neglected.

Owing to the lack of means it was necessary in 1888 to endeavour

to secure the administration of the Mission by a native clergyman; but this plan has "proved a failure," and it is evident that if any permanent improvement is to be effected, not only must the native staff be strengthened, but the management of the whole must again be entrusted to resident European Missionaries. To obtain men qualified for this arduous task is not an easy matter; and meanwhile (1890-92) invaluable assistance in the superintendence of the work is being rendered by the Rev. H. WHITEHEAD, Principal of Bishop's College, Calcutta, and by members of the Oxford Mission, Calcutta [11].

(1892-1900.) There has not been "much visible progress," but the people are "unlearning the idea that it is the duty of the Missionary to provide for all their wants without any corresponding sacrifice on their part." They are "simple, truthful, and obedient, not litigious, and they are Church-goers; drunkenness is absolutely unknown among them." But they are very poor and ignorant, and their indifference to sanitary requirements adds to the natural unhealthiness of the district. "There is scarcely a man, a woman, or a child in the district who has not to suffer, from some kind of malady or other, at the least ninety days in a year" * [12].

At one of Bishop Welldon's first confirmations, held at Jaydergote, a member of the congregation presented the Bishop with a small portion of land adjoining the church compound [12*a*].

* A medical examination in two places showed that "99 per cent. of the children have enlarged spleen."

(IV.) BHAGALPORE and RAJ MAHAL, 1824-7.

In 1824 the Rev. T. CHRISTIAN, a Missionary of the Society at Cossipore (see p. 478), was transferred by the Bishop of Calcutta to Bhagalpore, in Behar, in order to open a Mission among the tribes inhabiting the mountains north and west of Raj Mahal. The Paharees, as these tribes are called, are an aboriginal race, untrammelled by caste and Hindu idolatry, and though extremely ignorant and superstitious, were liberal in their opinions of those who differed from them. At Mr. Christian's first visit they feared he was a sorcerer, and that his object was to carry off their children; but one chief suggested that it was unlikely that he would leave the society of people like himself to come among the Paharees in order to prevail on them to embrace a falsehood, and gave it as his opinion that "God in pity to them had sent" him "to instruct them." This had great weight with the yillagers. Some children were entrusted to the Missionary for education, two the sons of a chief, and in 1825 two children were baptized. One of the customs of the Paharees called "tamasha," consisted in the sacrifice of animals to their god, accompanied by drinking, dancing and music, every one, without exception of age or sex, becoming more or less drunk; but Mr. Christian was assured that "as soon as the true way of God was perfectly known among them they would all walk in it . . . they could not give up their present customs until they had learned better." Though able to reside among them only from December to March (owing to the unhealthiness of the hills), and with no better accommodation than a hut, Mr. Christian so won their esteem and confidence as to be received "with every mark of the utmost cordiality and listened to with the greatest attention." During

the remainder of the year he was occupied in officiating at Bhagalpore, and (once a month) at Monghir, an invalid station 40 miles distant; also in reducing the Paharee language to writing, compiling a vocabulary, and endeavouring to translate portions of the Scripture. By the Bishop of Calcutta the Mission was regarded "as the nucleus of future possible good, on a more extended scale than any other district in India," but with the death of Mr. Christian, "who fell a sacrifice to the climate of the hills" on December 16, 1827, this hopeful prospect vanished.

"To the College and its Missions the loss is I fear irreparable" (wrote the Principal of Bishop's College). "He possessed, far beyond others of superior talents to himself, the art of winning and securing the regard and esteem of the natives of every class; the simple inhabitants of the hills considered him in the light of a superior being, and gave a proof of their attachment and confidence which, to all experienced in such intercourse, will appear extraordinary and almost unparalleled; that of confiding their children, at a distance from themselves, entirely and absolutely to his care. Of few can it be said, as of him, that the savage of the hills, the prejudiced and blinded Hindoo, and the polished and intelligent European unite in admiring and regretting him."

The Society was unable to renew the Mission.

(V.) CHINSURAH, 1825-36.

Chinsurah was formerly a Dutch settlement on the Hooghly, some 30 miles above Calcutta. On its cession to England about 1825 the church, a handsome building, was fitted up by Government, and the Rev. W. MORTON was stationed there by the Society to open a Mission. The Anglican Ministry and Liturgy were introduced, the Rev. Dr. MILL, Principal of Bishop's College, preaching on the occasion [1].

Besides ministering to a Netherlandish and English flock and superintending two schools, Mr. Morton undertook the compilation of a Bengali and English dictionary, and a Bengali translation of the Liturgy. During the greater part of 1830 he was absent on sick leave and again in 1832-3 at the Seychelles (p. 369). On both occasions after his return he was provisionally engaged as Assistant Chaplain to the East India Company at Chinsurah; but while holding this position he continued his work of translation, and in 1834 undertook the care of six native schools which had been transferred to the Society by the Board of Public Instruction. The schools were situated at Haleeshor, Balee, Noyhattee, Khenkshyalee, Gaurapara, Mankoonda, and another was added at Mooktapoor. On the transfer the Bishop explained to the teachers and pupils that Christian teaching would be introduced, but the change was followed by a considerably increased attendance.

Shortly before his final departure, in 1836, Mr. Morton reported that for 20 years or more Christian Missionaries had been employed in "tilling and sowing with the seed of eternal life this ungenial soil of moral blindness and degeneracy," but that "not *one* convert has been as yet gained to the Church of the Redeemer." The Schools, how-

ever, were flourishing, and preparing the way for the reception of Christianity.

For want of funds the Society was unable to continue the maintenance of the Schools after 1836, and they were given up [2].

(VI.) MIDNAPORE, 1836.

Midnapore is an extensive district in the Province of Orissa, the wilder regions of which are inhabited by Santals. It was one of the first parts of Bengal occupied by the British, having been ceded by the Nawab of Bengal in 1760. The Rev. W. MORTON was placed at the town of Midnapore to open a Mission in 1836, but he had only just commenced residence when illness obliged him to leave. There was then no one to replace him [1], and the question of re-occupying the station was not entertained until 1855, when, on the proposal of certain residents for the settlement of a Missionary who should also to a certain extent act as Chaplain, the Society granted £50 a year to supplement Government and local contributions [2]. The arrangement, however, does not appear to have been carried out so far as the Society is concerned.

(VII.) TAMLOOK District (Meerpur), 1838-92.

The Rev. M. R. DE MELLO, being in 1828 in charge of the Howrah Mission, was applied to for employment in a menial capacity by some people calling themselves Christians, and saying that they formed part of a congregation residing in a hamlet called Meerpore, near Geonkaly, at the mouth of the Roopnarain. They ascribed their origin as a Christian community to the labours of some Roman Catholic priests, and particularly to Padre Simon of Calcutta, by whom most of the then existing community had been baptized. But they had long been neglected. Nothing could then be done directly for their benefit, but subsequently such children as they were willing to send for education were received into the Howrah Mission School. In November 1833 six families, in all 26 persons, came from those parts to settle at Howrah, where they sought instruction from Mr. de Mello, and were baptized in Bishop's College Chapel on March 3, 1834, after having been twice examined by the Bishop of Calcutta. Learning from these and others that there were Christians at Meerpur deserted by their priest, and urged by Mr. Homfray, the Rev. J. BOWYER of Howrah, accompanied by Mr. Homfray, visited the place in December 1838, "and found a village of nominal Christians, numbering . . . 97, with scarcely any sign of Christianity except a few images of the Virgin Mary and

Saints, no public worship, no prayer, no Scriptures, no Sacraments." They gladly consented to receive instruction, and shortly afterwards two native Christian teachers were sent to them, 20 of the children were baptized, and Mr. Bowyer visited them occasionally.

At the end of 1839 Mr. DE MELLO was appointed to the charge of the Mission. A house was rented for him at Tamlook, a chapel erected at Geonkaly in 1840, and at Meerpore (12 miles from Tamlook) a chapel was built (opened May 16, 1841), with a small apartment attached (made of mats and thatch) in which he made it his practice to reside away from all society and civilised life a great part of the year. His congregation at this place (made up of the descendants of Romish converts) were "more difficult to be disciplined than the heathen themselves"; indeed, owing to their long neglect, their habits and morals when he took charge were "as bad as, if not in some cases worse than, those of heathens around them." Living among them as he did, Mr. de Mello was enabled by precept and example to lead them to higher things. Thirty-four were confirmed at Bishop's College in 1847, and seven years later the Rev. C. E. DRIBERG reported that the stability and progress of the Mission were mainly due to Mr. de Mello's labours. The people welcomed the visits of the clergyman; they were orderly, devout, and attentive at service; and "nearly all the grown-up women" were "able to read." The pastoral care of Meerpore was now managed almost entirely by native agency (visits being paid occasionally by clergymen) [1]; and on June 29, 1862, BROJONATH PAL, who had been nine years in charge as catechist, was ordained. On this occasion "the whole ordination service was performed for the first time in the Bengali language." In Meerpore there were then 132 Christians, almost all peasants and dependent on agriculture [2].

During a hurricane in 1864 many sought protection at Mr. Pal's house, but a huge tree falling on it they fled to the church. While they were there a storm-wave swept the roof, walls, and doors and windows into a confused mass. Mr. Pal got his family and others on a thatched roof floating by—40 souls in all. The roof of another house fell on them and killed several; the rest were carried towards the river, which threatened to swallow them up, but the raft striking against a tree they were enabled to fasten it, and there remained till the waters receded. In all 16 of the 40 were lost [3].

The subsequent history of the Mission at Meerpore has been one of quiet progress [4].

NOTE.—From 1840 to 1844 the villages of Bosor and Diggepara were included in the Tamlook Mission. They were formerly stations of the C.M.S., and in 1840 Mr. de Mello found a chapel at each place, and in all 94 professing Christians, only 23 of whom had been baptized. During the next three years 46 were baptized at Diggepara, and in 1844, in consequence of the difficulty of visiting from Tamlook, 45 miles distant, both stations were transferred to the Barripore Mission [5].

(VIII.) **PATNA**, 1860-71. In 1859 the Rev. M. J. J. VARNIER, then known as Father Felix, Roman Catholic Chaplain at Allahabad, left the Church of Rome, and after spending six months at Bishop's College, Calcutta, was accepted as a Missionary by the Society and sent to Patna, the capital of Behar, a city seven miles long, and three-fourths of whose population were Hindus and the rest Mahommedans. The latter included the most fanatical of that religion, the Wahabe sect, whose head-quarters were at Patna. Besides the permanent population, from March to May in each year the opium trade brought a large influx of country people, who were very willing to hear and learn the truth. Mr. Varnier, who arrived on February 20, 1860, received great assistance from the Rev. W. C. Bromehead, Chaplain of Dinapore, and began work by establishing schools, preaching in the bazaar, and carrying on religious conversations in private circles of native society [1]. In 1860 a second Missionary was appointed to Patna, the Rev. F. PETTINATO, but he did not remain long [2]. During Mr. Varnier's absence in England on sick leave, 1863-6, the Mission—entrusted to the Rev. R. L. BONNAUD, the Rev. W. M. LETHBRIDGE, and the Rev. R. MOOR—declined [3]; but Mr. Varnier was gladly welcomed on his return by the heathen, who listened with attention to his preaching, and at one time scarcely a day passed without inquiries from the young Bengalee Brahmos, some of whom accompanied him when he went preaching to the Hindus. In 1866 he exchanged visits with Keshub Chunder Sen, whom he regarded as an instrument of God for paving the way to the reception of Christianity [4]. The Mission, however, became a source of great anxiety to the Society, and in 1872 it was deemed advisable to suspend it [5].

From the proceeds of the Mission buildings purchased in 1862 and sold in 1875, there is now a Special Fund of Rs. 19,500 available for the renewal of work in Patna [6].

(IX.) **DINAPORE** (10 miles from Patna), 1876-8, 1884-92.

About 1863 a Mission School of the Society at Patna was transferred to Dinapore [1], and in 1867 the Rev. M. J. J. VARNIER and Rev. W. M. LETHBRIDGE of Patna visited and held services at Dinapore. They represented the need of a resident Missionary [2], and later on the Rev. F. Orton, the Chaplain of Dinapore, secured ELAHI BAKSH, first as a Scripture Reader, and afterwards as Curate, for the Hindustani-speaking native Christians there. When leaving on furlough, Mr. Orton, desirous of rendering the arrangement permanent, proposed to place

Mr. Baksh in connection with the Society, the greater part of his salary being provided by the European and native congregations. This was agreed to in 1876, but within two years Mr. Baksh died. The Society promised to continue its aid if a successor could be found [3], but its connection with Dinapore does not appear to have been resumed until 1884. Since then the native work has been carried on by lay agency, generally under the superintendence of the Chaplain [4].

(X.) **BURISAL**, 1869-80. In 1869 the Society's local Committee in Calcutta (under whose notice the subject had been brought eight years before) made a small grant towards the support of a Mission at Burisal, which, having been originally founded by the Baptists and afterwards abandoned, was being maintained by the personal efforts and liberality of a resident layman, Mr. Bareiro. About 1871 Mr. Bareiro was ordained by Bishop Milman of Calcutta, and for three years (1873-5) his name was retained on the list of the Society, whose aid to the Mission was discontinued on his death in February 1880. For a portion of the year 1874 the Rev. D. G. DUNNE was stationed at Burisal, but beyond these facts and that quiet progress was made little is recorded of the Mission [1].

(1895-1900.) Practically the Mission was abandoned until 1895, when, on the urgent petition of Christians in the district, the Bishop of Calcutta thought it right to revive it, and the Society formally adopted it and provided the means for its maintenance. Previously to this action the Rev. H. Whitehead had visited the villages with the Rev. B. Bhuttacharji, and had questioned a large number of the people, who satisfied him that they formerly belonged to the Church of England, and that their desire for the Sacraments of the Church was "genuine and based on intellectual grounds." In December 1895 Mr. Bhuttacharji baptized 140 of the people, received 400 into the Communion of the Church, and made temporary arrangements for carrying on the work. Since 1896 the Mission has been worked by "the Oxford Mission," the Society providing the funds. As revived the Mission was described, in 1897-98, as comprising the north-west corner of the Burisal or Backergunge district, the south-east portion of the Faridpur district, and an outlying station in the Khulna district on the edge of the Sunderbuns. These three are the central districts of the Ganges delta, and are together considerably larger than Yorkshire, the population being about 6,000,000. Of these about 8,000 to 10,000 were Christians, the majority belonging to the Baptist Mission. There are also small Roman Catholic and Presbyterian Missions. In 1898 there were in the Society's Mission about 1,200 adherents and 400 communicants, and in the schools 700 children, of whom 226 were Christians, and the rest Hindus and Mussulmans; these people are scattered in thirty-two different villages, which are very difficult of access for a great part of the year, when the ground is

too dry for a boat and too wet for walking. The houses are built on artificial islands in the middle of the paddy-fields. The Missionaries devote the early part of the year to pastoral visitation and evangelistic work, and the rainy season to a thorough examination and inspection of the schools. It is, of course, impossible for them efficiently to preach the Gospel to such a large tract of country, containing 8,600 villages, but efforts are directed to making each village, where there are Christians, an evangelistic centre with a school; in these schools it generally happens that round a small nucleus of Christian children a large number of Hindus and Mussulmans gather. The parents have comparatively little of the prejudice against Christianity which is found in large towns, and it is among them that the evangelistic work seems to be most hopeful.

As this district cannot with advantage be worked from Calcutta, 200 miles away, the Missionaries hope to build a house and settle at Palordi [2].

(XI.) CHHOTA (or CHOTA) NAGPUR (S.P.G. Period 1869-92).

Chhota Nagpur is a tract of hilly country in the Province of Bengal. It lies two hundred miles west by north of Calcutta, and is equal in extent to England. Its central portion is a plateau over 2,000 feet above sea level, in area about 7,000 square miles. The whole division, as the territory under the British Commissioner is called, is divided into five districts. The Ranchi district upon the table-land, the Hazaribagh district to the north of Ranchi, and the Singbhum on the plains to the south and east of Ranchi, are included in the Society's field. In the two remaining districts—Manbhum and Palamow—there are a few isolated Christians, but no resident Missionary. Besides the strictly British territory Chhota Nagpur contains seven States in which native Rajahs are permitted to exercise some power. In these, with the exception of one catechist, there are no Missionaries belonging to the Anglican Church.

The country is a pleasant one, and its elevation gives it a climate which in some parts (as in Ranchi and Hazaribagh) is not tropical in the ordinary sense, though Chaibasa, on the other hand, is one of the hottest places in India.

The chief tribes amongst whom the Society works are Oráons, Mundás, Hos, and Santáls. In the Ranchi district Oráons and Mundás predominate, Hos in Singbhum, and Santáls in the eastern portions of the Hazaribagh district. The Santáls, Mundás, and Hos are all akin. The Oráons have traditions of their own arrival on the scene after being driven out of Behar, at a time when the Mundás were sole occupants. But they have always lived in amity, and have many customs and most beliefs in common with the Mundás. These tribes have been termed Kolarian and Dravidian (any distinction between these terms is now given up by ethnologists), and they are supposed to be clans of some great race, which worked its way up into India from the South untold ages ago, possibly from Africa, coming along the chain of islands which used to connect India with the ancient land of Cush. The Hindus group them all together contemptuously as Kóls, or pig-eaters. There is, indeed, a distinct tribe which calls itself Kol in Singbhum. *Kól* in their case is said to mean a man; so does *Ho*. *Oráon* probably means a man also, as the Malay *Orang*. The Mundás call their language *Horo kaji*, or man's speech. These Dravidian tribes, together with others of a Mongoloid origin, formed the original population of pre-historic Bengal.

Besides the aforementioned tribes there are many others, some extremely wild. There are the cowherds, weavers, musicians, fishers, and mat and basket-making classes. There are many tribes in process of becoming Hinduised, and numbers of low-caste Mohan-medaus. In short, Chhota Nagpur, like any other part of India, is inhabited by a medley of incongruous peoples, whom the more one studies the more diverse they appear. The "Kóls" (generally) were described by a former Governor-General of India (Lord Northbrook) as being "some of the most lively and cheery people in the world."

The population of Chhota Nagpur proper, according to the census of 1891, was 4,628,792, the majority being aborigines, and the chief tribes: Santáls (1,470,825), Hos and Kols (893,000), Oraóns (482,153), Mundás (362,687), Bhuiyas (500,000), and Kharwars (218,000). The bulk of the people inhabit the thousands of little mud-built villages scattered over the country, and hidden amid groves of mango, tamarind, and sal trees, only four per cent. living in towns. The religion of these people may be called Demonolatry, having for its object the propitiation of malignant spirits, who are supposed to abound everywhere and to be bloodthirsty. The Demons, or Bhúts, are propitiated with sacrifices of buffaloes, goats, pigs, fowls, &c. The Mundás burn their dead, and place the charred bones under large flat stones. All the heathen Kóls believe in witchcraft, and alleged witches are often ill-treated and driven from their homes, many in former times being murdered.

The frequent demands for sacrifices to propitiate the demons often make men weary of the whole system of heathenism, and thus, while fear of the malignity of the Bhúts sometimes deters men from embracing a religion which forbids sacrificing to demons, it often leads men to seek for protection from their malice by adopting Christianity. In some parts it is a general belief that Bhúts have not power over the followers of Christ.

Marriage is a matter of bargain. One wife is the rule, though polygamy is frequent when a first wife is childless. Infant marriage is not practised, but girls are married about the age of fourteen, except the Hos, among whom, between the ages of fifteen and forty, half the women and more than half the men are unmarried! To this—which does not appear to be paralleled in India—the Hos probably owe their fine physique and virility.

In some respects the aborigines compare favourably with other inhabitants of India—*e.g.* more or less in truthfulness and honesty, to a much greater degree in cheerfulness. Dancing is a national institution. The dances being connected with heathen festivals take place at night, and some of the songs are indecent, so they have always been forbidden to Christian converts. Drunkenness* is almost universal on some occasions, but it would be incorrect to describe the people as habitual drunkards. As a natural consequence of such conditions sexual immorality among those of the same tribe is common and easily condoned.

Before the arrival of the Missionaries the people were quite illiterate, not even having a written language. Yet they possess an average intellectual capacity, and arrive at a fairly high standard when their education is commenced when they are young.

Generally speaking, they are not handsome. The mass of them are very poor, but their wants are so few that there is but little real distress, except when the crops have failed. Many of them suffer annoyance and oppression from the more acute Hindus and Mussulmans, who own or lease their villages, which, excepting those of the Hos, are generally very dirty.

The statement that the aborigines of India do not recognise caste distinctions is too general, as some of them will not eat or drink or intermarry with persons of another tribe, or of some subdivision of their own tribe. This may be the result of contact with Hindus, whose claim to superiority and purity seems to have a great attraction for their less civilised neighbours.

Agriculture, on which most of the people of Chhota Nagpur depend, procures but a scanty subsistence, and the surplus population goes off to Calcutta, Assam, and other places to work as labourers in gardens, tea plantations, railways, &c. It was in this way that the Kols attracted the attention of four German Missionaries in Lutheran Orders (*viz.* Pastors E. Schatz, F. Batsch, A. Brandt, and H. Janké), who, having been sent to India in 1844 by Pastor Gossner† of Berlin, were lingering in Calcutta for a while, seeking some field of labour. Finding that Missionaries had never laboured in Chhota Nagpur, the Germans established themselves at Ranchi, the civil station of the province, in March 1845. But the people they came to convert, though free from caste and from Manonmedan fanaticism, were steeped in vice, and were almost destitute of any

* Rice beer was for a long while the chief drink in Chhota Nagpur. Of late years a spirit distilled from the Malawa flower has become more popular. It is a curious fact that, though strong drink was forbidden his followers by "the Prophet," nearly all of the public-houses were reported in 1893 to be in the hands of Mussulmans.

† John Evangelist Gossner, a Bavarian, born in 1773, ordained priest in the Roman Catholic Church in 1796. His leanings to the reformed faith led to his excommunication and to his joining the Lutherans.

religion. There was no word in their language for God, their general belief being confined to evil spirits and to witchcraft. As they had no written language, but were acquainted with Hindi, portions of the New Testament in Hindi were distributed among them. But frequently the Missionaries were stoned out of the villages, and at the end of five years they had not made a single convert, though a few orphans had been entrusted to them by the magistrate of the district. At last, in March 1850, some men of the sect of Saigurus began to come to the Missionaries at Ranchi asking to see Jesus. In April four of them "heard gladly the Gospel" from the Rev. F. Batsch, "but at the end they came again with their urgent wish to see Jesus." Mr. Batsch took them into his room, made them kneel down, and prayed with and for them. In consequence of his doing this "they for a time remained away"; but in May there came three others, named Gura, Kesu, and Doman, and watched the English service, and observing that the "sahibs" worshipped Jesus without seeing Him they "went away silently," and, after a consultation with others of their sect, were, with a son-in-law of Kesu, instructed, and eventually baptized "in June 1850." These were "*the first adults baptized in the Mission.*" A number of orphan children had been already baptized—in June, 1846. During the next seven years over 700 converts were gathered. These were scattered by the Mutiny in 1857, but their very scattering tended to the spread of Christianity among those who sheltered them, and by 1860 their number had doubled. At the close of the Mutiny, Pastor Gossner proposed to transfer the Mission and his funds to the C.M.S. The offer was not accepted, but it led to a grant of £1,000 from the C.M.S. in 1858, and at the death of Gossner in that year a Committee was formed in Berlin to carry on the work. In April 1864 Bishop Cotton of Calcutta witnessed the baptism of 143 persons at Ranchi. He described the service as "sublime," and learning that the Mission was in pecuniary straits he suggested to the Berlin Committee that if they could not supply the necessary funds the work should be carried on by the C.M.S. In the same year an Auxiliary Committee was formed in Calcutta, and soon the larger portion of the funds required was raised among the Europeans in India. Previously to 1861 two of the four original Missionaries had died, one had returned home in broken health in 1860, and Mr. F. Batsch alone remained. Others had however been sent out by Gossner. In 1868 the Committee at Berlin proposed entirely to alter the constitution and organisation of the Mission, a measure which was distasteful to the elder Missionaries and to the English residents. Charges made against the integrity of the elder Missionaries were proved to be groundless; nevertheless their connection with the Berlin Committee was severed and they were obliged to quit the church and buildings, which had been the work of their own hands. Since 1860 over 11,000 Kols had been baptized, and the number actually living in Chota Nagpur in 1868 was about 9,000. The greater part of these, supported by the English residents, petitioned the Bishop of Calcutta to receive them and their pastors into the Church of England; and Bishop Milman, who had long held aloof in the hope of a reconciliation being effected, was unable, after full inquiry, to resist their entreaties. Finding that there was no prospect of the C.M.S. adopting the Mission he turned to the S.P.G., and supported by its readiness to do so* he formally received 7,000 Kol Christians at Ranchi by admitting their communicants (624) to confirmation on April 17, 1869, and their three Pastors—Messrs. F. BATSCH, H. BATSCH, and F. BOHN to full Orders on the following day, Sunday. On the same occasion DAUD SINGH (or W. LUTHER), a native Catechist (by caste a Rajput), was ordained deacon, and 650 persons communicated [1].

The Chota Nagpur Mission being now definitely associated with the Society, the Rev. J. C. WHITLEY was transferred there from Delhi to comfort and sustain the German clergy. He arrived at Ranchi on Sunday, June 21, 1869, and after three months' close intercourse with his associates he wrote:—

"I feel that they are men with whom it is a pleasure and a privilege to work.

"The temporary church is a large shed, with a roof of red tiles, and floor of mud. . . . It was a very delightful sight to me to see several hundred Kol Christians sitting on the floor, waiting to join in Divine worship. The responses were hearty, and the singing very good. The church is always well attended, especially on the Sundays when Holy Communion is celebrated. . . . The number of communicants has ranged from 212 to 254, which is rather below the average, as this is the rainy season. . . . Every morning and evening the children of the schools, and the people who live near, meet for prayer, and for hearing the Holy Scriptures explained. On Sunday there are

* In 1840, that is five years before the German Missionaries arrived, the Society expressed to the Bishop of Calcutta its willingness to undertake a Mission to the "Coles," who had been brought under his notice by Major Ownby [12].

two services in Hindi, and an early service in English for the residents of the station and the officers of the Native regiment at Dorundah. People from distant villages often come into Ranchi for Sundays, and for their shelter long sheds are constructed on the Mission premises, where they live during their stay. On Monday mornings those who have any troubles to tell, or any advice to ask, meet together in the schoolroom, and after their matters are discussed they are dismissed with prayer" [2].

The Christians living in Ranchi formed a very small part of the whole, the bulk of them being scattered in over 300 villages, some at a distance of forty miles. In October 1869 the district was divided into thirty-five circles, in each of which a reader or teacher was stationed. During the next few months thirty-two chapels and several readers' houses were erected, the people in nearly every instance giving some assistance. In some villages there was but a single family, or a single person, Christian; in others nearly all the people had renounced heathenism. Of one place it was remarked that every stranger that came there soon became a Christian. The spread of Christianity alarmed many of the heathen headmen, who were generally Hindus and did all they could to hinder it; and in some cases they succeeded in driving the Christians from their lands and villages. Between April 1869 and March 31, 1870, 781 persons (533 being converts) were baptized, and there was a two-fold increase in the congregations, the school children, and the teachers.

"This progress" (wrote the Missionaries) "would afford us no satisfaction if it were accompanied by loss of charity; but . . . we do not perceive among our people any enmity or want of love towards their brother Christians of the German congregation. We use our utmost endeavours to promote this love, and have not been disappointed."

Much was done also to soften the animosity of the Lutheran Missionaries, whose accessions in the same period were still larger, and who accepted and added to proposals made by the English Mission in August 1870 for the prevention of unnecessary collision [3].

The other chief events of the year 1870 were the confirmation of 268 persons, the reorganisation of the Central School under Mr. R. DUTT, a Bengali student from Bishop's College, Calcutta; the commencement of a new Central Church; also the formation of a theological class, the revision of a great portion of the Prayer Book in Hindi, and the acquisition of Mundari by Mr. Whitley* [4].

The paucity of the Missionaries obliged them to devote much time to itineration, and such reports as these, made in 1872, showed how rapidly the work was growing:—

"At Murkee [Murhu] the chapel was crammed; and 123 partook of Holy Communion." "At Birkee [Birhu], above 200 came together for morning service, of whom 103 joined in the Holy Communion." "At Katchabari the little chapel would not hold all the worshippers, and I had again to remind the headman that it must be enlarged. He promised to set to work to make it larger." "At Itki there were 69; and at Ramtolia 82." "At Kajra we have a large number of Christians; their observance of the Sabbath, their prayer-meetings, are noteworthy. It always gives pleasure to see a village like this, once a cradle of demon worship, now fast becoming one entirely devoted to Christ, kneeling at His feet for mercy, and fighting under His banner against him whose sway they formerly had owned" [6].

* Hindi is understood by the educated natives in Chota Nagpur, but not by the villagers, among whom different dialects are found, embracing languages of the Dravidian family as well as of the Kohliarian, examples of both being sometimes used in the same village [5].

In this year the Rev. F. R. VALLINGS, the Society's Diocesan Secretary at Calcutta, joined the Mission [6a]; and in 1873 the new church at Ranchi, to which the Bengal Government had contributed Rs. 3,500, was consecrated, and the staff was further strengthened by the ordination of five native deacons—three Mundaris and two Uraons. During their training by Mr. Whitley their wives received instruction from Mrs. Whitley. From the very commencement the native pastorate was established on the basis of local support, no part of the salaries of the Kol Clergy being paid from the Society's funds [7].

In 1875 these five Kols were admitted to the Priesthood and three others to the Diaconate. The native pastors were "an immense help," but the staff had been weakened by the absence of the Messrs. BATSCHE on sick leave, so that no regular aggressive work against heathenism could be attempted. The number of converts had now reached 8,334, and during the year 1,389 had been baptized and 1,548 had been confirmed [8].

The Mission experienced another serious loss by the departure in 1875 of Colonel Dalton, its foremost supporter. In addition to many large donations he had contributed regularly £120 a year to its support, and on his return to England he made munificent provision for the continuance of the work [9].

As an instance of the effects of that work the Rev. F. KRUGER wrote in 1876:—

"In Sosopiri there are at present eleven Christian families. It was in the year 1872 that I first paid a visit to this village; at that time there were no Christians there. I found the people in a very bad condition; they used to live like hogs in small and miserable cottages, they did no work but begging, and from the paddy which they used to collect by begging they prepared their rice-beer, and were drunken almost the whole day. Moreover they made the people in the neighbourhood much afraid by telling them that they had the power to transform themselves into tigers and other beasts of prey, and to devour their enemies, and they also said that they could by witchcraft take away the lives of men and beasts. Such were the people of Sosopiri before they embraced Christianity. I am glad to say that by the grace of God Almighty they are quite different now."

Not only had they given up their claims to the knowledge of witchcraft, but they had also ceased to live by begging, and some of them were successful farmers. While the heathen Kols are generally much addicted to drunkenness, the vast majority of the Christians are total abstainers [10].

A few years later a Christian Pundit from the North-West Provinces, who spent some weeks in Ranchi, was greatly struck by the way in which Christianity had raised the Kols. "He thought it most wonderful to see the uncivilised tribes, whom they had been accustomed to regard as little better than brutes, now rising up, while the Hindoos, through their pride, are sinking down" [11].

In 1886 two Uraons trained at Ranchi were accepted for work as catechists in the Mission which was being started by the C.M.S. among the Gonds of the Central Provinces. The idea of using the Christian Uraons of Chota Nagpur in this way originated with the Rev. H. P. Parker of Mundla, afterwards Bishop of Eastern Equatorial Africa; and it is one that, given the means of training the men, might eventually be extended to the aboriginal tribes of India generally, even if

not to the Hindus and Mussulmans—which one Missionary at least does not regard as wholly visionary [12].

The progress of the Chota Nagpur Mission since its adoption by the Society has continued to be remarkable, especially if the weakness of the staff be considered. While there seems to have been little difficulty in maintaining a supply of native pastors, the lack of European Missionaries up to 1891 was lamentable. The German pastors ordained in 1869, and others who since joined the Mission, have all been driven from their posts by failure of health, and of the original band of clergy, Mr. Whitley alone remains [13].

The last but one of the Germans to retire was the Rev. F. BATSCH, in 1886. There are few records of service in the Mission field at once so long and devoted as well as so fruitful in results as his. He found Chota Nagpur without a single Kol Christian, and left it with more than 42,000 (including Lutherans). As a tribute to his and Mrs.* Batsch's services his fellow-workers presented them with an address, and undertook to build a memorial church at Sapāram.† At this out-station when the English Church commenced her labours in 1869 there were but two or three baptized Christians; Mr. Batsch left it with a congregation of 500 souls and 120 regular communicants. In the same year (1886) Mrs. WHITLEY died in England after twenty-two years of missionary labour, often carried on in the face of severe suffering. No one has been more ready than Mr. Whitley to recognise the services rendered by his predecessors and fellow-workers, but since the connection of the Mission with the Society the chief burden of the work has rested on him [14]. In 1889 he obeyed the call to preside as Bishop over the Church which he had done so much to build up. The Bishop of Calcutta had always taken the warmest interest in it, but it had become evident that a resident Bishop was essential for the due consolidation and expansion of the Church [15].

In 1885 the Missionaries petitioned the Bishop of Calcutta on the subject; the Society exerted its whole influence in the cause, and presented a memorial to the Secretary of State for India in 1886, and the legal difficulties which beset the extension of the Indian Episcopate were at length overcome by Bishop Johnson [16].

In consultation with the Chota Nagpur Church his Lordship arranged in March 1889 for the formation of a Bishopric on the basis of consensual compact and canonical obedience [17]. The Society was instrumental in raising an Episcopal Endowment Fund [18], and on March 23, 1890, Mr. WHITLEY (who had previously declined the office) was consecrated Bishop of Chota Nagpur at Ranchi [19].

The Society not only provided a portion (£2,500) of the endowment (which was supplemented by the S.P.C.K. and the Colonial Bishops Council), but also supplied funds for extending the Mission [20].

1890–1900.

The Diocese of Chhota Nagpur differs from other Indian dioceses in that it contains no European troops, comparatively few Europeans, and no Government chaplain, so that almost the whole work is of a

* Mrs. Batsch was for 30 years in sole charge of the Girls' Boarding School, "a work" (says Mr. Logsdail) "which it would have required 2 or 3 sisters for."

† The Church will probably be completed in 1901.

distinctly missionary character, and the European residents are ministered to by Missionaries.

The Christian population connected with the Anglican Church (about 15,000 scattered in 500 villages) is grouped into eighteen pastorates, in sixteen of which a native clergyman is stationed. About half of the money collected in the many village chapels and churches in the diocese is put into the "Native Pastorate Fund," which also has some house property and a small endowment. The salaries of these pastors is fixed at such a sum that the Christian flock, when sufficiently numerous, ought to be able and willing to contribute the whole. Generally speaking the people are very poor.

Every pastor's district is subdivided into portions, in each of which a reader or schoolmaster is placed.

The Mission schools were pronounced by Lord Northbrook, a former Viceroy of India, to be "most excellent."* The schools are now of all grades, from lower primary schools to upper primary and middle English schools (in Ranchi and Chaibasa), and a high school and a College class (at Hazaribagh) [21].

The first Synod of the diocese was held in March 1893, the Bishop's charge being delivered in Hindi. One of the practical results of the Synod was the formation of a Diocesan Church Extension Association.

In the same year the Rev. E. H. Whitley passed an examination both in Hindi and in "Ganwari," and Ganwari being the ordinary language of the village people it was determined that in future all the Missionaries should acquire it as well as Hindi [22].

To commemorate the Jubilee of the Lutheran Mission in 1895, the German Missionaries erected a monument surmounted by a cross, which was unveiled on November 9, 1895. The Metropolitan of India (Bishop Johnson) and the Bishop of Chhota Nagpur were present, and the former spoke some words of sympathy.

It will be remembered that the pioneers of the Gospel in Chhota Nagpur (whose names are engraven on the monument) had not a single convert to show as the fruit of their work after five years. One of the very first *enquirers*, named Nirdosh Chatur, was baptized in October 1850, and when he died on December 26, 1895, there were over 120,000 Christians in Chhota Nagpur, where, fifty years before, the people were all devil worshippers [23].

Of these Christians the Roman Catholic Mission claims about one-half, the Lutheran about one-third, and the Anglican about one-eighth. There is also a Scotch Presbyterian Mission on the borders of the diocese.

On the subject of the Anglican Mission the Rev. E. H. Whitley has supplied much valuable information, as will be seen from the following notes condensed principally from his contributions:—

The average attendance at Holy Communion is high, because people have from the first been clearly taught the importance of this chief act of worship. The churches are not provided with seats, but mats only. The men sit on the one side and women on the other. In prayer all kneel and prostrate themselves with foreheads to the ground. Services are held in Hindi except where the population is Mundari-speaking, and there Mundari is used.

Women bring their babies to church, as they have no one to leave with them at home.

* From a speech delivered in 1892. His visit to Ranchi took place in 1874.

Before the "invitation" in the Communion Service the priest always calls upon all unbaptized and excommunicated persons to leave the church. Sometimes a group of cultivators come forward to ask the prayers of the congregation before they sow their fields.* They kneel at the chancel steps at the time of offertory, and special prayer is made for them. At the Harvest Festival nearly all offerings are in kind, the women and children bearing baskets of rice-grain, men sometimes bringing a bangy-load of rice, poorer folk bringing theirs in a fold of their garments, and some bearing sheaves.

Voluntary lay help is not yet a strong feature of Church life. There is a Church Committee ("pan chayat") to assist each pastor and reader; but as yet their functions are not very clearly defined, nor are they active. In each village, from early days of the Mission, the leading layman of the place has been styled a Prachin, or Elder. These men have sometimes considerable influence, and in many cases are of great use to the Clergy. No great progress can ever be made by an illiterate people, and it must be remembered that, on the whole, the people of Chhota Nagpur are illiterate. The aboriginal tongues never having been written, the Missionaries have had to transliterate them into English or Hindi letters.

In spite of schools, *very* few of the Christians cultivate a habit of reading. There is still much work to be done to supply good Hindi books for their perusal. Apart from the Bible there are hymns, a picture-book for instructing the unlearned, tracts, and family prayers. All these are Diocesan productions in Hindi. There are also Hindi Responsories containing extracts from the Prayer-book and selected Psalms, a form of Children's Service, and a Hindi version of the Bishop of Corea's Manual "Lumen," and a monthly Hindi paper. Besides translations into Hindi, parts of the Book of Common Prayer have been printed in Mundari and a Ho translation of the Prayer-book was completed in 1900.†

It is hard to estimate how far the spectacle of a divided Christianity in Chhota Nagpur has affected the spread of the Gospel. With regard to their Lutheran neighbours, the Anglican Missionaries "have ever endeavoured to bury painful memories of the past, and to labour side by side in enlarging the bounds of Christ's Kingdom." Anglican teaching has indeed very much in common with Lutheran, except with regard to the necessity of maintaining primitive Church government under the Episcopate. So long as rivalry is strictly confined to the building-up of converts and work amongst the heathen, there seems every likelihood of more rapid Christianising of the country. There has been no territorial division of the country between these Missions. From the nature of the case the same village often contains members of Anglican and Lutheran Churches. The Roman Catholics, who are the latest comers, "cannot be absolved from the charge of having preyed upon both." Much as one admires their energy and devotion, one cannot but deplore the methods by which many of the Roman Missionaries have augmented their flocks. Much harm has been done to Christians in general by the lax attitude they have adopted with regard to the drink question. As a result up to 1898 drinking had "increased throughout the whole Christian community," and prevailed "to a great extent among the adult adherents of the Roman Mission." "Innumerable instances" of proselytism on the part of the Roman Mission have also occurred. But one weak point in their organisation is that the work everywhere depends directly upon European supervision. They have no native priests, and in the nature of things the time is far distant, if it ever comes, when a native celibate priesthood will be possible. The Angloan Missionaries have no particular relations with, and know little of, their Roman neighbours, because of course the latter do not recognise their position as a true Church at all. But with the Lutherans the Anglican relations are decidedly friendly, and will probably continue to be so, since it is more and more the policy of the Anglicans "to discourage the gadabouts who desire to make capital out of the presence of diverse Churches." ‡

* This is an instance of the manner in which the native superstitions, such as offering bribes to evil spirits, are being displaced by Christian customs.

† The German Mission has produced a Mundari New Testament.

‡ During the first decade of the Anglican Mission (1869-79) the number of Christians was doubled (=10,879). In the second decade (1880-90), when the number reached 12,519, and some advance was made in educational work, nearly 1,000 adherents were lost in three years, owing to defections caused by land agitators and by the Roman Catholic Mission, which "became very active." During the next decade (1890-1900) the number of Christians rose to 14,972.

There were many people living in 1898 who in turn had been Lutheran, Angloian, and Roman, and had become Pagan. One cause of strength and security for the Anglican Missions is the fact that everyone understands that the English Church does not offer worldly advantage to the converts.

All outward manifestations of Church life are confined to public worship. There are no such things as guilds, bands of hope, concerts, teas, and so forth, amidst a simple and scattered agricultural community like this. But there is a sort of counterpart to the concert, in the singing of "bhajans." The "bhajan" is a native song sung to entirely native tune and method, accompanied often by tom-toms, and sometimes stringed instruments. Some of the tunes used are from up-country, but most are indigenous. The heathen song-tunes, used at dances, and for marriage and various agricultural seasons, have been adopted and set to sacred words, often paraphrases of Bible-texts, in Mundari or the village dialect of Hindi. The people are very fond of gathering together on an evening and singing these songs far into the night. They have been of no small use in familiarising people with common truths of religion, and have also been found to influence the heathen. It is a rule of the diocese that Christian weddings shall not take place in Lent. One of the great defects in the character of native Christians is their backwardness in supporting their religion. The lesson of self-support has yet to be learnt, though the people do help to support their clergy [24].

Among the hindrances to the spread of the Gospel in Chhota Nagpur must be placed first of all "the total absence of all sense of spiritual needs and aspirations" on the part of the heathen. Then the love of drinking intoxicating liquor and the frequenting of the dancing places in the villages or at fairs prejudice the heathen strongly against Christianity, for Christians are expected to abstain from these things. The Missionaries constantly advocate total abstinence from intoxicants, although they cannot make it a condition of baptism [25].

Another serious hindrance has been what is known as the land agitation. The aborigines, who owned the whole of the country, in course of time put themselves under the leadership of Rajas, with the result that gradually the major part of the land fell into the hands of alien landlords introduced by the Rajas. In some cases rent was exacted, in others the peasants retained their lands rent free, giving only various acts of service to the titular landlord. The early Lutheran Missionaries supported the desires of the people to win back the alienated lands, and many of the earlier converts became Christians with secret hopes of gaining land and bettering their position.

"When it became evident that the Missionaries could not bring back a golden age for the aborigines there was some revulsion of feeling. People took the matter into their own hands. Renegade Christians became leaders of a desultory agitation, whose chief aim has been to thwart the work of Missionaries and collect subscriptions from the peasantry. This collection of money has been a snare. The agitators have become fraudulent impostors, whatever they originally were. Much harm has, however, been done to the Church. Large numbers have been enticed into forsaking Divine service, and resuming dances and other heathen customs. The majority of these, there is ground to fear, have lapsed into paganism."

The struggle (which dates from after the Indian Mutiny), hopeless though it be, was revived in 1895 by one Birsa (a Munda) formerly belonging to the German Mission. His adherents called him Bhagván and professed to regard him as an incarnation of the Deity. He figured as a miracle-worker and a prophet in 1895, but was arrested before causing serious trouble.

On Christmas Eve, 1899, in many parts of the Munda country, barbed arrows were shot at night by unknown persons into chapels full of people assembled for service, and at individuals on the road, the object being to intimidate those Christians who had refused to join the agitators. Few persons were, however, killed. In January 1900 a police station was attacked and a constable killed, and 300 of Birsa's followers entrenched themselves on a hill twenty miles south of Ranchi. Troops soon dispersed the rebels, and many of them were arrested, including the false prophet, who died of cholera before his trial was over [26]. At the present time (1900) the diocese is somewhat troubled at what is described as "a Shaker movement" among the Christians in the south-west part of the Ranchi district [26a].

The divisions of Christendom, made manifest by the Missionaries of different denominations working in the same district, are often stated to be a hindrance, but Bishop Whitley does not think the aboriginal tribes find in these any serious stumbling-block, though they involve a great waste of power and money. Among the conditions favourable to the evangelisation of the aborigines are the great want felt by them of some sure protector, and that absence of prejudice against Christianity which in the case of Hindus and Mussulmans often leads to the persecution of converts. Among the causes which dispose men to seek admission into the Christian Church Bishop Whitley mentions sickness or other affliction, which is ascribed to the malignity of Bhûts by the heathen, but from which deliverance is sought from God by Christians:—

"The expense involved in sacrifices, accusations of witchcraft, and complaints of mischief caused by Bhûts connected with persons who are not suspected of malice, also induce people to sever their connection with heathenism. Those also who suffer oppression from the landlords, or who are involved in quarrels or law-suits, not unfrequently seek a closer connection with a European Missionary, or with the Christian clergy or teachers, whose independent position enables them to stand up against oppression, and who may assist their less intelligent brethren by their advice or influence. Others are led to seek admission into the Christian Church because it seems more reasonable to worship the beneficent Creator and Preserver of mankind than to rest content with the often obviously futile endeavour to propitiate evil spirits by sacrifices. Some such motives predispose men to seek for instruction in the Faith; they come with minds prepared to believe what may be taught, and find eventually more than they either sought or desired. . . . My experience goes to show that the aborigines who become Christians usually gain in social position; instead of being despised they are looked up to, and by availing themselves of the opportunities for education they become the more intelligent and independent members of the village community. A neater and cleaner dress and a brighter and more intelligent expression of countenance is often sufficient to enable a stranger to distinguish a Christian from a heathen.

"Cases seeming to require the exercise of Church discipline—and these are not infrequent—are in the first place investigated by the Clergy in consultation with the leading members of the congregation; if they are found to involve exclusion from Holy Communion the Bishop's sanction is required. This also is required before readmission to Christian fellowship. Cases of this kind are most frequently connected with sins of impurity, or with complicity in sacrificing under fear of the malignant demons. The indissolubility of Christian marriage, which is of course strictly maintained by us, involves conditions which are sometimes felt to be very hard to submit to by those who, in their heathen state, had very lax notions on the subject" [27].

Lord Northbrook (in 1892) described the Chhota Nagpur Mission as being "one of the most successful works done by the Society."

Of the general character of the native Christians in Chhota Nagpur the Rev. E. H. Whitley said, in 1898, it is difficult to speak.

“What sweeping assertion will include truthfully nearly fourteen thousand people? They are much as the Church has ever been, full of good and evil, from the days of St. Paul and St. John to the present. In spite of all drawbacks, Christianity and its handmaid Education have done much for the aborigines. They have been enabled to shake off the degrading effects of demon-worship and the extravagant drinking habits which accompany it. Becoming more sober, the intellectual side of their nature has a chance to develop. Education has enlarged their ideas and quickened their wits. Knowing how to read and write, understanding more about government and law, they are no longer at the mercy of the landlord’s underlings or the money-lender, no longer deceived by fraudulent receipts and so forth. They acquire a spirit of independence. They have begun to learn handicrafts, such as carpentering, and enter into more lucrative employments in many cases than field-work. Doubtless Christian ideas and examples have had some salutary effect upon the heathen at large, and there are very many simple, genuine, and pious Christians, who really act as light-bearers amid surrounding darkness. But the spirit of evangelisation is sadly lacking. A vast field for work yet remains untouched. All the independent native States around are practically untouched.”

One of the strongest evidences to the Hindus and Mohammedans in favour of Christianity is the change which takes place in the aboriginal people upon their conversion. It is acknowledged that Hinduism has never been able to raise them as Christianity does [28].

Sir John Woodburn, Lieut.-Governor of Bengal, after a visit* to Chhota Nagpur in 1898, characterised India as the “land of surprises.” And “the last surprise” he had witnessed was that among the savage tribes in Chhota Nagpur, which “we are accustomed to hear of, and to speak of,” as “almost irreclaimable from the naked barbarism of their nomad life,” he found in the schools of the Missionaries “scores of Kôl boys rapidly attaining University standards in education” :—

“It seems incredible” (he added), “but it is the fact, that these Kôl lads are walking straight into the lists of competition on equal terms with the high-bred youth of Bengal. This is a circumstance so strange even to me, so striking, so full of significance for the future, that I could not refrain from telling you of the last surprise of this wonderful land we live in” [29].

The principal stations will now be specially noticed.

RANCHI.

At this the oldest and chief centre a large proportion of workers are stationed. During the cold weather the Bishop visits the few scattered European communities and all the native pastorates, most of his travelling being done on foot, in push-push, or on horseback. Then there is an itinerating Missionary. His work needs more men to make it thoroughly effective, because, though good men in their way, the native lay agents inherit the weak character and indolent temperament of the East, and require constant supervision, direction, and sympathy in their work.

* N.B.—The *Englishman*, the leading Calcutta paper, while giving a most minute account of the secular side of the Lieut.-Governor’s tour, studiously ignored any reference to Mission work, and yet it was the very Mission work among the Kôls that made the greatest impression on his Honour during his tour.

The work of itinerant Missionary was admirably carried on for many years by the Rev. D. J. Flynn.* The example of his life influenced even people who are not always friendly to Missionaries.

Another Missionary acts as tutor to the Theological Class. The raising up of native pastors who shall retain their original simple manner of living has been done to perfection in Chhota Nagpur.

The Theological Class for the training of a native ministry, which had been last suspended in 1884 (there being then as many pastors as could be supported), was reopened in 1893, under the Rev. E. H. Whitley, the Bishop's son, and closed again in 1897. Funds have not permitted of a permanent Divinity School, though that would be a most useful institution. The native pastors have not been Europeanised, neither have they abandoned the dress of their fellow countrymen.

All essential subjects are imparted in Hindi, and enough English is taught to enable them to use simple books and commentaries for themselves. In this way they derive more benefit than could result from the small acquaintance with Latin and Greek that could be possible for them. Each in his pastorate does the ordinary work of a clergyman with his band of lay-helpers, the readers, posted in various villages around him. While they have not the energy and method that characterise so many European parish priests, the native Clergy are, as described by Mr. Whitley in 1898, "on the whole an earnest," "excellent," "God-fearing set of men, and have laboured faithfully amidst many difficulties and hardships to keep the charge committed to them: much good result that may be manifest is due to their work." Up to the year 1900 the number ordained was 22, and for the humble stipends (£14 for a deacon and £18 for a priest), with which they are satisfied, none of them have been dependent on the funds of the Society, although the whole amount has not been provided by the native Church. The native lay teachers keep diaries of work, and go to the pastor of their district once a week for report and to receive instruction. Once a year they go in to Ranchi for some weeks' instruction by the European Missionaries.

Some teachers sent to work among the Gonds have been a valuable help to the C.M.S. Clergy† labouring in the Central Provinces. Others (including some ordained) have done good work in ministering to their fellow countrymen in Assam. But as yet the Nagpuris have not shown any marked enthusiasm in themselves for preaching the Gospel in their own country, though a remarkable instance is recorded under Assam [p. 611]. Since the tea industry was

* Often he could be seen surrounded all day long by natives, each with his or her tale to be attended to, and when he died (May 29, 1899) his funeral at Ranchi was attended by nearly all the Europeans, by crowds of native Christians, and even the leading heathen, and a brass tablet in the Cathedral testifies the affection and esteem in which he was held by the residents of Ranchi and Dorunda [30].

† A pleasant and profitable intercourse has been initiated between the Chhota Nagpur Clergy and those connected with the C.M.S. in the country of the Santals and Gonds. At the request of the Bishop of Calcutta Bishop Whitley has visited the Missions in Santalia for Confirmation and Ordination, and on some occasions Santal candidates for Holy Orders have been sent to Ranchi. Some leading men from the Gonds and Santals have also visited Chhota Nagpur, and met with a hearty reception from their brethren [31a].

started in Assam (about 1847-57) there has been a constant flow of population from Chhota Nagpur to the tea districts. Many Christian families have joined the emigrants and settled in Assam, and the Church has tried to follow them up, to provide them with the means of grace and prevent their lapse into heathenism. One drawback to this emigration is that it provides facilities for the desertion of husbands or wives, but matters are improving in this respect [31].

Another important branch of the work in Ranchi is that of the boarding schools, the Principal of which also acts as chaplain to the European residents, and has general charge of the Cathedral* and its services. These schools (one for boys and one for girls) are of the utmost importance to the welfare of the Mission and the Church in Chhota Nagpur. They are primarily for the instruction of Christian youth. Only Christians are boarders, but heathen are allowed to attend as day scholars, and not unfrequently they become Christians in consequence. These schools are a kind of artery to the Christian life of the native Church. After some years of training (including manual labour) the majority of the pupils go back to their homes and to their work to be centres of Christian influence—the girls to domestic life, the lads to the plough. A few obtain employment under Government or in the Mission. The education given is sound but not advanced. Those who desire to read for the entrance to Calcutta University can attend classes at the Government school, or go to the Dublin University High School in Hazaribagh. Religious education is systematically and thoroughly given. Daily services are attended by all the children. The Chhota Nagpur aborigines have a natural gift for singing, which is cultivated, and a native choir sings at the English services.

The girls' school has always had the advantage of the influence and care of an European lady—the wife of one of the Missionaries. The girls get a good elementary education, and learn the lessons of cleanliness and neatness, which in turn they teach the girlhood of their villages by example. As yet the number of female boarders has been few compared with the boys, the Mundás in particular being most backward about teaching their girls. "Why," say they, "take all that trouble about a girl? She will only blow another man's fire" [32].

In 1895 the Rev. W. O'Connor was appointed to aggressive work among the heathen in the district of Ranchi. A cherished plan of Mrs. O'Connor, whose medical skill has proved of great service in the district, was to try to teach nursing from house to house to some of the more capable native women—young widows without children. As yet (1900) there is only a small Mission hospital in Ranchi. This is in charge of lady workers, who also carry on Zenana work in the town [33].

Among the blind in Chhota Nagpur, of whom there are some thousands, a class was started at Ranchi about 1893 with the object of assisting first the Christians and next the heathen to do something towards supporting themselves and to read for their own edification. A class of blind mendicants was formed, who were taught orally once

* St. Paul's—a fine brick building, with stone pillars, lofty pointed roof, and Gothic arches—was consecrated on March 8, 1873.

a week, and out of this grew a small daily school, founded by Mrs. O'Connor. The pupils, mostly adults, have made good progress in religious knowledge, in reading and writing the "Braille" type, in reading "Moon" type, and in the art of making bamboo chairs, and in 1898 the female pupils began to learn knitting. The work was carried on by Miss Whitley in the Rev. W. O'Connor's house until the increase in numbers made it necessary to erect a separate building, which was opened on July 26, 1899. The institution, which has proved a great blessing, has received encouraging support from the European residents [34].

In Ranchi, and several other places in the district, a beautiful old Moravian custom prevails on Easter morning.

"Before dawn the people, preceded by school children with torches, go in procession to the cemeteries, and sing hymns of the Resurrection amongst the graves, whilst people are enabled to visit the resting-places of their several dead, and to draw comfort from thoughts of the great final Resurrection" [35].

At Murhu, a large and important pastorate in Ranchi district, pastoral evangelistic work is carried on under an European Missionary [35a]. It is proposed to establish a community Mission in the Ranchi district [see p. 500n].

SINGBHUM (Chaibasa).

The word "Singbhum" is said to be derived from "Singbonga," the Kol name for their chief spirit. The district is situated on the plains, and contains 4,500 square miles and a population of 600,000. Among these are fifty-one castes of low-caste Hindus and twenty-four of semi-Hinduised aborigines. But the most important and numerous people are the pure aborigines—250,000 in fourteen distinct tribes—the principal being the Hos or Larka Kols and Santáls. The Hos are the finest race physically and mentally, and generally they are truthful and honest. Their territory the Kolhán has been saved by Government from encroachment by aliens. Chaibasa, the chief town—eighty-five miles south of Ranchi—and the headquarters of the Society's Mission, is also one of the hottest places in Bengal.

Mission work was originally commenced by the German Lutherans (in 1864). Mr. F. Kruger, who was stationed there in 1867, joined the English Church in 1869, and was afterwards ordained by Bishop Milman of Calcutta, and continued to work in Singbhum until 1887. He was assisted at various times by native clergy, especially by the Rev. W. L. Daud Singh, and the result was the foundation of a congregation of 800 among a people of whom the Deputy Commissioner had said, "if you can make this kind of creature into men you can do wonders."

Under the energetic management of the Rev. A. Logsdail (1891–1900) the work has largely increased, especially the educational branch, which exercises a real missionary influence. The Government inspector reported in 1892 that the Mission schools were "doing immense good." Out of six successful candidates for the whole district in the Government examination in 1897, three were Christian boys educated in the Mission school, and one headed the whole list. Industrial training has been introduced to enable orphans to earn their own livelihood. Some of the orphans are the result of epidemics and famine. Four little waifs, whose father had died of cholera, were obliged to "roll their father's corpse into a grave the villagers had dug, but into which they would not place the corpse."

In 1899 special provision was made for the training of native Mission agents, and to enable the chief men in the district (Hos and Mundás) to have their sons educated at the English school while living in a hostel connected with it.

On Ascension Day 1898 a hospital ("All Saints") was opened in the Mission compound, the "dresser" being the first Christian Kol of Singbhum who had read up to the Calcutta University Entrance Examination.

In 1895-6 Mr. Logsdail compiled a book of household devotions with the object of increasing and quickening family worship among his flock. "Gharbari Aradhua," which is the title of this Hindi book of family prayers, was quickly adopted for use in other dioceses also.

"Owing to their living in a Government reservation the Hos are more homogeneous than their kinsmen the Mundás, more of a nation. They are extremely strict about the purity of their nationality, which is for them equivalent to caste. It is forfeited by eating or drinking with any other people than Hos. A Ho would be outcasted if he even drank from the same well as a tanti or weaver."

In one case reported by Mr. Logsdail a man had lived in a state of great affection with his wife for twenty years, without in all that time having eaten food prepared by her or even sharing a meal with her, because she was of a lower caste.

With regard to this spirit of caste, as modified by Christianity, Mr. Logsdail says:—

"The Christian Church is not a subjective thing. She is objective, for every member is admitted into her by an outward and visible rite; and here comes the way in which, I think, the past value of caste, and the character it has formed, should be preserved in the Church. It should be elevated into, and distinctly shown as the discipline and tone of the Church, making moral and spiritual transgressions, and not the old ones of eating and drinking, to be the sources of corruption and the real offences against the integrity of the body."

Partly owing to caste restrictions there are as yet fewer* converts in Singbhum than in Ranchi, but every branch of the work is progressing, and it is remarkable that out of six of the most worthy persons in the former district selected by Government to act as honorary native magistrates three proved to be Christians.

Mr. Logsdail also ministers at Chakradharpur, a great railway centre. Several weeks are also spent in camp. The Mission outposts are scattered far and wide, and one is in the native State of Morbhunj, outside the limits of Chhota Nagpur Diocese. Chaibasa, in short, "is a *multum in parvo*, and should have an important future before it, if only means be forthcoming; but the work is far too varied and onerous for a single European Missionary" [36].

HAZARIBAGH (1891-1900).

With the aid provided by the Society for the extension of the Missions on the formation of the Bishopric of Chhota Nagpur Bishop Whitley hoped to support a small community, and he appealed to the Mother Church to help him, but no response was made. Meanwhile there arose a movement within the walls of Trinity College, Dublin, and in October 1890 the Society received an offer (the coincidence of which

* 116 converts were baptized by Mr. Logsdail on Christmas Day, 1900.

seemed providential) from some well-qualified graduates of that University to labour in any part of the world that the Society might fix, the only stipulations being that they should be regarded as one brotherhood working together in a particular field assigned to them, and that they should keep up their connection with their *alma mater*. The offer was cordially accepted, and it was arranged that all the members of the Mission should be graduates of Dublin University, that they should take no life-long pledges or vows, but should lead a community life; further, that the Mission should be supported by a common fund, the Society contributing Rs. 1,200 and the University Committee £40, a year, for each man. Out of this fund the expenses of maintenance are defrayed. The members receive no salary, but each of them is allowed to draw £25 a year for personal expenses out of the fund.*

In October 1891 the Dublin University Committee formed a Ladies' Auxiliary. The Lady Associates of the Mission are offered similar terms, viz., maintenance, and a personal allowance, which, however, some of the workers do not draw. The Ladies' Auxiliary Committee provide all the funds for the support of this branch. The first Lady Associate (Miss Hassard) sailed for India in December 1891 with the first five members of "the Dublin University Mission to Chhota Nagpur, working under the S.P.G.," viz., the Revs. Eyre Chatterton, B.D., K. W. S. Kennedy, M.A., M.D., C. W. Darling, M.A., G. F. Hamilton, B.A., J. A. Murray, B.A. [37].

The whole of the northern part of the Diocese of Chhota Nagpur, comprising the town and civil district of Hazaribagh (over 7,000 square miles), was assigned to the Dublin University Mission as its separate sphere of work. Its population (1,200,000) is of various races, chiefly Hindus and semi-Hinduised aborigines, and some 110,000 Mohammedans, 56,000 Santáls, and a few Kols, and other aborigines. There are also about 60 or 70 European and Eurasian residents in the town of Hazaribagh, which is healthily situated 2,000 feet above sea-level, and a similar number at Giridih (70 miles distant), mostly connected with the East India Railway's collieries.

There are only four towns in the district—Hazaribagh (population 16,000), Chatra (12,000), Ichaak (6,000), and Giridih, with a considerable population brought together by the coal mines. The bulk of the population are scattered through a multitude of villages. A church was built at Hazaribagh by Government in 1842.† The Rev. H. Batsch had laboured in the Hazaribagh district from 1853 till 1875 (excepting for an interval of five years caused by the Mutiny and by lack of Missionaries at Ranchi), but, with the exception of a few Santhal converts, no impression had been made on the bulk of the population. When Mr. Batsch returned in 1875, owing to ill health, no European Missionary of the Anglican Communion resided there till the arrival of the D.U.M. Every two months, however, one of the Anglican

* Subscribers are pledged not to allow their contributions to the Chhota Nagpur Mission to interfere with their subscriptions to the general fund of the Society. (As a matter of fact, the Mission, which has received the commendation of the General Synod of the Church of Ireland, has led to increased support of the Society in Ireland.)

† Hazaribagh was the military headquarters of Chhota Nagpur from 1780 for many years after.



BISHOP WHITLEY AND THE CLERGY OF CHOTA NAGPUR DIOCESE IN SYNOD, 1900.

Missionaries from Ranchi went to Hazaribagh and held services for the English residents there and for the native Christian converts at Sitagarha and Dumar. The D.U.M. community was settled at Hazaribagh by the Bishop in order to give every scope for the opening up of new work, and because it is an important strategic point as a Government centre with a fair number of European residents.

Large buildings, most of them formerly belonging to the military, including one used as a military hospital, were acquired from Government at a nominal rental of Rs. 3 a year, and adapted for the purposes of the Mission [38].

On their arrival at Chhota Nagpur the first members of the Brotherhood were met, three miles from Ranchi, by all the school-children belonging to that Mission, who of their own accord had come out with their teachers to welcome them. A more touching and impressive scene had never been witnessed by the brethren than that produced by this band of native Christian children marching before them as they entered Ranchi, singing in a strange language old familiar hymn tunes, especially the Old Hundredth.

Far different were the surroundings at Hazaribagh, where the Brethren arrived on March 8, 1892, to take up the work of bringing home the Message of Salvation to over a million people of widely different races and natures, the majority being on the lowest rung of the Hindu-caste ladder, tied and bound by Hindu-caste prejudice, ignorant of and indifferent to moral truth, and without any strong desire to learn anything [39].

The temporary connection of a young Brahman convert from Trinidad with the Mission in 1897 proved of mutual benefit to the brotherhood and himself * [39a]

The work of the Mission, which has been steadily developing since 1892, is so varied that it can only be briefly summarised here, due acknowledgment being made of the splendid services rendered by the band of Lady Associates in the scholastic, Zenana, and medical departments [40].

SUMMARY.—I. HAZARIBAGH.

(1) *Languages acquired*.—Hindi and “Ganwari” by all the Missionaries (the latter since 1894, *see* p. 500), and Santali by one of the Missionaries. The first Missionaries made rapid progress in Hindi, conducting services in it in 1892, and all of them passing their examination in 1893 [40a].

(2) *Pastoral work*.—This includes ministrations to the English as well as the natives. Regular Sunday and daily services were started in the church on the arrival of the Missionaries. Previously to this the English residents had been only occasionally ministered to. Some of them now (1892) began studying Hindi in order to be able to assist in the Mission work. The choir at the English services is largely composed of natives. Of the daily Hindi services it was

* Edward Ramprasad Dube, the son of a Hindu priest who went to Trinidad and who disowned his son on his becoming a Christian. After being educated at Warminster Theological College Edward went to India with the Bishop of Chhota Nagpur, who was returning from the Lambeth Conference of 1897. For two years he resided with the Brotherhood, taking part in various kinds of work, especially preaching and school work. On his return to Trinidad he was ordained.

reported in 1899 that no one present at them can help feeling that there are real evidences of Christ's Kingdom among the natives in Hazaribagh [40b].

(3) *Evangelistic work*, which is regarded by the Brotherhood as "the true Missionary's first duty," has been regularly and systematically carried on both in Hazaribagh and in the district.

Though there is not at present any apparent "movement" amongst the Hindus or Mussulmans towards Christianity, their feeling towards the Mission, doubtless largely owing to medical and educational work, is decidedly friendly.

The first convert of the Mission—"Ganpati," baptized in the name of Gabriel on March 15, 1896—had been a patient in the Mission hospital. In addition to the preaching* in the bazaar and at the dispensary, lectures were begun in 1893 in the Keshub Hall for the English-speaking Babus of the town—mostly Bengalis—at the suggestion of Bishop Whitley, who addressed nearly all the leading Babus in the Mission Chapel in 1894. Copies of a Bengali "Life of Christ," † written by a Hindu pandit of Benares, have been distributed among them.

(4) *Medical work* was begun in 1892 by the establishment of a dispensary and hospital at Hazaribagh. Within a year this department had made the people for a great distance around regard the Missionaries as their friends, and had gained the latter a ready entrance to many a village where they could not otherwise have been welcomed. Two of the staff are fully-qualified medical men with Dublin University medical degrees, and there are two native assistant doctors who have qualified at the Government Medical College at Patna, and four of the Lady Associates are qualified nurses. The D.U.M. doctors have a medical class, by means of which they are training young men as compounders and hospital assistants. The hospital is constantly full with both medical and surgical cases, and the work has elicited gratitude from the patients.

A separate hospital for native women has been built. Branch dispensaries have been established at Petarbar and Ichaak and a woman's hospital at Chitarpur. As an illustration of the amount of prejudice to be overcome before the natives can trust the Missionaries the word "Mimiai" was quoted in 1896 from a Hindi book with its explanation, viz., "It is made by Christians from blood dropped from children's heads held topsy-turvy over boiling oil, and used by Christians for ointment and for food, the children being previously fattened for the purpose." The "more excellent way" of Christians was clearly shown in the next year, when young and old were both the objects of mercy and love unknown among the heathen. Though the famine in Chhota Nagpur was only scarcity as compared with other parts of India, yet "some of the babies' arms and legs were like jointed crochet-hooks, and their wrinkled ape-like faces

* Pictures have proved of great aid to preaching, both in the hospital and elsewhere [40c].

† This book was written as the fulfilment of a promise made by this heathen pandit to a Bengali clergyman, the Rev. Pyari Mohan Rudra. After Mr. Rudra's death the pandit, who was deeply attached to him, bethought him of the promise he had once made his Christian friend of writing a short "Life of Christ," taken entirely from the four Gospels, in a linguistic style which would be more acceptable to his fellow-countrymen than what is called Mission Bengali or Hindi. The "Isa Charita" was the result of his labours [40c].

only expressed apathetic despair." No words could describe the old women who had been turned adrift. No relatives came for them, and so they remained in the hospital till they died [40d].

Educational work.—A school started for the daughters of the English residents at Hazaribagh in 1894 was discontinued after three years, the number of pupils being too small to justify its existence, but the following have become permanent institutions: Primary schools for (a) native boys (free); (b) Hindu and Mussulman girls in the bazaar; and (c) Bengali girls; and a High school for native boys.* The object of the High school, which was opened in 1895, is first to give a sound education, free from the contamination which infects a heathen school, to the sons of native Christians, and to make these same Christian boys true lights for Christ in the midst of heathen darkness; and, secondly, to attract heathen boys and to give them religious instruction and lead them to the Saviour.

Most of the boarders (who are Christians) come from Ranchi. In 1898 the Christian masters and medical students formed themselves into a voluntary preaching association, and during the cold and hot weather they visited the neighbouring villages and preached. The movement was entirely spontaneous. In 1899 a "First Arts College" department, affiliated with Calcutta University, was started, the Rajah of Padna promising help for Scholarships. Sir John Woodburn, Lieutenant-Governor of Bengal, who inspected the Mission in that year, recorded of the school that he was "particularly struck by the prevailing brightness and intelligence of the boys." The "success of the Missionaries in developing the intellects of the Kol lads" was "remarkable," and to him "a new experience." Out of five pupils who matriculated at Calcutta University three were aborigines. The school and college class have made excellent progress and promise to be of great value to Chhota Nagpur generally. The pupils are of six distinct nations and languages. English occupies the place that Latin would in an English school. Sanskrit, Persian, or Bengali forms the second language, most of the boys preferring Sanskrit. Nearly all the masters are Christians [40e].

A catechists' training class was started in 1897 [40f].

Orphanages for boys and girls have been established, some of the orphans being famine waifs from Banda N.W.P. [40g].

Zenana work is carried on by the Lady Associates, who also visit the women in Hazaribagh, and, so far as possible, in neighbouring villages.

II.—OUTSTATIONS AND ITINERATING WORK.

Itinerating work has been begun in all directions, and extended tours are made from time to time in the surrounding district [41].

SITAGARH (four miles from Hazaribagh) and DUMAR (eleven miles from Hazaribagh).—Since 1892 two small congregations of native Christians—Mundás at Sitagarh and Santals at Dumar—the descendants of converts made by the pioneer Missionaries in Chhota Nagpur, have been ministered to. A ceremony noted in 1899 at a native Christian wedding feast at Sitagarh consisted of the mother of the bride going around and washing the feet of all the men, beginning with the Missionaries present [42].

* Attendance about 150, including 50 boarders.

GIRIDIH (70 miles from Hazaribagh).—Since 1894 the European residents at Giridih, one of the largest coalfields in India, have been regularly visited and ministered to by the D.U. Mission.

The Europeans and Indo-Europeans at Barhi and Koderma have also been occasionally ministered to, and some work done among the opium cultivators who visit Barhi and other centres [43].

ICHAAK (9 miles from Hazaribagh).—Work was begun here in 1894, and a dispensary established in 1896 [44].

SURJ KUND.—Every year, in January, a great *mela* (fair)* takes place at the boiling sulphur springs of Surj Kund, some thirty miles from Hazaribagh. Since 1895 the D.U. Missionaries have attended this *mela*. In the midst of all the surrounding idolatry and superstition stands the little Mission tent in which they dispense medicine for the bodies and offer "the priceless medicine for the souls." The people seem now to regard the Mission tent and lantern addresses as among the essential features of the gathering [45].

PETARBAR.—It was hoped that the German Lutheran Church would consent to leave their few followers in Hazaribagh district to the care of the D.U. Missionaries, but hearing that they intended opening a Santal Mission at Singhani, about two miles from Hazaribagh, the D.U.M. in 1896, in order to avoid clashing with them, started medical work at a new centre among the Santals fifty miles from Hazaribagh, viz., at Petarbar [46].

At Chitarpur (40 miles from Hazaribagh), where work, both medical and evangelistic, has been carried on at intervals for some years, a second centre of the Brotherhood is about to be established [47].

Arrangements are also being made for the establishment of a branch of the Brotherhood at Ranchi [47a].

To the regret of all, the Rev. Eyre Chatterton, the gifted head of the Dublin University Mission from its establishment, resigned in 1900. As a parting gift to the Diocese, for which he has done so much, he has left a history of the Chhota Nagpur Mission, which has received the commendation of the highest authority.† His successor is the Rev. J. G. F. Hearn [48].

LIST OF THE DUBLIN UNIVERSITY MISSION STAFF (1890–1900).

	Joined		Joined
Chatterton, Rev. Eyre, M.A., B.D., first head of the Mission (resigned 1900) .. .	1891	Murray, Rev. J. A., M.A., B.D.	1891
Darling, Rev. C. W. D., M.A. (resigned on marriage, 1896) .. .	1891	Hearn, Rev. J. G. F., M.A., M.D. (ordained 1898), head of the Mission, 1900 .. .	1893
Hamilton, Rev. G. F., B.A.	1891	Walsh, Rev. H. P., M.A.	1896
Kennedy, Rev. K. W. S., B.A., M.B.	1891	White, Rev. O. F., M.A.	1896
		Martin, Rev. F., B.A.	1897

LADY ASSOCIATES. (Supported by the Ladies' Auxiliary of the D.U.M.)

	Joined		Joined
Miss Frances Hassard .. .	1891	Miss H. A. Beale .. .	1894
" Sidney Richardson .. .	1892	" M. Collins (resigned 1900, on marriage) .. .	1896
" F. F. White .. .	1893	" Annie F. Roe .. .	1898
" Dyer (resigned 1896) .. .	1893	" Alice Roe .. .	1898
" Wickham (resigned 1896) .. .	1893	" Mabel Martin .. .	1899
" Barklie (resigned 1895) .. .	1893		

* The pilgrims are attracted by the reputation of the waters for medicinal purposes, but more so by the fact that the cunning of the Brahmans has converted them into an oracle, by means of which the important question of child-birth is infallibly decided. Naturally, therefore, the greater number of the pilgrims are women.

† "The Story of Fifty Years' Missionary Work in Chhota Nagpur," S.P.C.K., 4s.

CHAPTER LXXVI.

MADRAS PRESIDENCY, &c.

THE PRESIDENCY forms the southern portion of the Peninsula of India. It was here, on the eastern or Coromandel coast, formerly called the Carnatic, that the first English factories in India (after Surat) were established, that the city of Madras was founded by the East India Company in 1639, and that the final struggle between the French and English in India took place, which resulted in 1761 in the permanent expulsion of the former, excepting for their present small possessions of Pondicherry &c. *Area* of the Presidency of Madras, 150,798 sq. miles (including native states, 9,809 sq. miles). The *Population* (native states 20,181,266, total 55,811,706) is almost entirely of Dravidian origin; 49,711,809 are Hindus, 4,087,849 Mahomedans, and 1,642,030 Christians (including Presidency 865,528, native states 714,651, Mysore 38,135, Hyderabad 20,429); and 19,494,613 speak Telugu, 15,114,487 Tamil, 5,412,072 Malayalam, 6,569,167 Canarese, 1,292,916 Uriya, and 2,267,943 Urdu.

To understand the Society's connection with this Presidency reference is necessary to the Mission sent to the Danish settlement at Tranquebar in 1705 by Frederick IV. King of Denmark. It has been shown that this, the first non-Roman Mission to India (at least since the Reformation), originated from the example of the S.P.G. in America, and that its object was promoted by the Society. [See pp. 471-2.] The pioneers of the Royal Danish (Lutheran) Mission—Ziegenbalgh and Plutschö—on landing at Tranquebar on July 6, 1706, were received with ridicule and opposition by the Europeans, and it was with difficulty that they obtained a shelter. Their object was pronounced visionary and impracticable; but undismayed they set to work, and in 1707 preached in Tamil and Portuguese to a crowd of Christians, Hindus, and Mahomedans, in a church towards the building of which they themselves had contributed more than a year's salary. European opposition, however, continued, and in 1708, while they were reduced to actual want by the failure of supplies, Ziegenbalgh was unlawfully arrested and imprisoned by the Danish Governor. He sought no redress, but in 1709 reinforcements arrived and persecution was checked by the King of Denmark. In 1714 Ziegenbalgh was welcomed and encouraged in England by Church and Crown, and after his return (1716) he addressed a letter to George I. (in 1717) reporting progress and setting forth the duty and expediency of diffusing the Gospel in the British territories in India. On February 23, 1719, he died at Cuddalore in the 36th year of his age. Under his successors the cause so prospered that in 1740 the Danish Mission numbered 3,700 Christians; and by 1787 nearly 18,000 natives and Eurasians had been gathered into the fold [1]. The operations of the Mission, however, became so enfeebled that it was thought advisable to transfer a portion of the flock to the care of the S.P.C.K. [2]. Since 1710 that Society had materially contributed to the maintenance of the Danish work, independently of which it began a Mission of its own in Madras in 1728. This, with the adopted Missions and others subsequently opened by the S.P.C.K. in Southern India, were carried on for nearly

100 years by German Lutheran agents [3], the most eminent of whom are mentioned under their respective districts.

The employment of Lutheran instead of Anglican Missionaries (to the glory of the former and the shame of the latter be it recorded!) was a matter of necessity, not of choice; and in the establishment of the Episcopate in India [p. 472], the S.P.C.K. hailed the prospect of putting an end to the anomaly.* From Dr. Heber, the second Bishop of Calcutta (1823-6) [of which diocese South India formed a part until 1835], the S.P.C.K. received a representation of the need of substituting "episcopally ordained clergymen" of the English Church. With the individual Missionaries of the Lutheran Church he was far from being dissatisfied.

"Still" (said he) "there is a difference between them and us, in matters of discipline and external forms, which often meets the eye of the natives, and produces an unfavourable effect upon them. They are perplexed what character to assign to ministers of the Gospel, whom we support and send forth to them, while we do not admit them into our Churches. And so much of influence and authority, which the Church of England is gradually acquiring with the Christians of different oriental stocks (the Greeks, Armenians, and Syrians) arises from our recognition of, and adherence to, the apostolic institution of episcopacy, that it is greatly to be desired that all who are brought forward under our auspices in these countries, should, in this respect, agree with us. A strong perception of these inconveniences has induced three of the Lutheran Missionaries employed in Bengal by the Church Missionary Society to apply to me for re-ordination according to the rites of the Church of England, and I had much satisfaction in admitting them to Deacon's Orders" [5].

Considering now (as it had in the case of America in 1701 [see p. 6]) that the charge of foreign Missions was more immediately within the province of the S.P.G., the S.P.C.K. on June 7, 1825,

"Resolved that this Society do continue to maintain the Missionaries now employed by it in the South of India during the remainder of their lives and that the management and superintendence of the Missions be transferred to the Society for the Propagation of the Gospel."

The charge was readily undertaken by the S.P.G. [6], the S.P.C.K. also continuing to aid liberally in the work of education [6a].

The nucleus of a Christian Church that had been formed in South India at the close of the 18th century would from natural increase, if properly tended and strengthened, have soon expanded into a goodly and large community. But order and vigour were lacking in the system pursued, which was no more than a series of desultory efforts made by a few zealous men, and as they died the sound of the Gospel became fainter. Thus the successes of Schwartz and the earlier Missionaries were well-nigh rendered nugatory by the apathy and neglect of the succeeding age [7]. Nevertheless, it was remarked in 1829,

"that in whatever part of Southern India inquiry has been made as to the existence of native Protestant Christians, some, however few, of the converts of a Schwartz or Gericke have been discovered; thus evidencing the beneficial influence of the early Missionaries of the Society for Promoting Christian Knowledge in almost every part of the Peninsula."

* The Rev. A. T. Clarke, B.A., of Trin. Coll., Cambridge, was sent to Calcutta by the S.P.C.K. in 1789 as the first English Missionary to the heathen of the East, but in the next year he forsook the work for a Government chaplaincy. In 1822 a German Missionary (Fulcke) was ordained by the Bishop of London and sent to S. India by the S.P.C.K. [4]. [See also next page and its foot-note.]

The following passage is from the same source (viz. a summary view of the rise and progress of the Missions to the time of their transfer, printed in the S.P.G. Report for 1829):—

"Nothing more is required than good missionaries to render the institutions so long existing a most important blessing to the land in which they have been founded. The circumstances under which the English Mission was first formed, and for more than a century continued, naturally occasioned the appointment of divines from Germany and the North of Europe; but those circumstances have ceased to exist. The discipline of the Lutheran Church, to which most of the early missionaries belong, is inconsistent with the system which must regulate a body of clergy, acting under a Bishop of the Church of England. The Missions have been transferred from the Society for Promoting Christian Knowledge to that for the Propagation of the Gospel, which being a chartered Society, under the presidency of the Primate, its Missionaries are in fact the Missionaries of the Church of England, not of any voluntary association, and a degree of national countenance is thus afforded them which they never could obtain under the former system; but it is essential to the efficiency of the new system, that Clergy in the Orders of the Church of England should be sent to the Indian stations"* [8].

The Missions at the time of the transfer embraced 8,352 Christians, under the care of six Missionaries assisted by 141 native lay teachers. The schools contained 1,232 pupils [9 and 9a].

The six Missionaries were thus distributed:

Tanjore—Rev. J. C. KOHLHOFF (far advanced in years) and Rev. L. P. HAUBROE.

Madras—Rev. Dr. ROTTLER (over 80 years old) and Rev. J. L. IRION.

Cuddalore—Rev. D. ROSEN.

Trichinopoly—Rev. H. D. SCHREYVOGEL, from Tranquebar.

Tinnevely, Negapatam, "the transferred congregations" (see p. 511), Vellore, and the four other chief stations, were each without a Missionary [10]. The amount contributed for religious purposes by native Christians—except for church building—seemed to have been deemed too insignificant to be noticed, and the class of catechumens, if it then existed, was not recorded [11].

The state of the Missions during the next ten years was feeble and unsatisfactory, and as such it was lamented in the Reports of the period. Great deadness seems to have been generally prevalent, the labourers were few, and the usual results of want of superintendence were conspicuous. Between 1828–31 five Missionaries were sent out, and five vacancies occurred by death or otherwise [12].

In 1826 the Society, moved by the premature death of the first two overburdened Bishops of Calcutta, memorialised Government and the East India Company for the establishment of a bishopric for Madras Presidency, an object which was accomplished after only ten years' delay, when Archdeacon Corrie became the first Bishop [13].

This gave the first great impulse to the Society's Missions, which were strengthened, subdivided, and more effectually superintended. The progress already commenced (the Christians in 1836 numbered 11,748) has ever since continued. It has been more rapid at some times than others, but there has been "no real falling off: there has always been an ascent and progress in the main."

The first most striking results were apparent during the episcopate of Bishop Spencer, who succeeded Dr. Corrie in 1837 [14]. Addressing his clergy in 1843, when a great revival was taking place in Tinnevely, he expressed his gratitude to the Society, "without whose

*[From the first it had been the invariable practice of the S.P.G. to employ, as Missionaries, only "episcopally ordained clergymen." See pp. 61 and 837, also 496, 601, 609.]

aid" (he said) "a Bishop in Madras could do but little for the advancement of Christianity on the sound principles of the Church of England among the natives" [15].

It may be added here that in 1835 the Society accepted from the Rev. Dr. Niemeyer, of Halle, in Saxony, a fund (at his disposal for the benefit of the Christian churches and schools in Southern India) amounting to £100 a year, to be applied towards the support of such churches and schools in the Society's Missions as the Missionaries, with the consent of the Bishop of the Diocese, might select; such Missionaries rendering an account of the expenditure to the Society or its representatives in India, and transmitting copies thereof, together with reports of the Missions and schools, to Dr. Niemeyer and his successors at Halle. The trust had been offered ten years before, and in now (on its renewal) accepting it, the Society assured Dr. Niemeyer that if, as he believed, persons properly qualified for the office of Missionaries to India, and willing to apply for ordination to the Bishops of the Church of England, could be found in the Universities of Germany, it would readily entertain their applications for employment in its service [16].

The first native-born Englishman employed by the Society in South India was the Rev. J. Heavyside in 1829 [see p. 506] [17].

In 1838 the Society accepted (from Sir R. Inglis and others) the trust of about £10,000 3 per Cents. then available under the will (August 1820) of the Hon. Edward Monckton, of Somerford, Staffordshire. In accordance with the terms of the bequest (as defined by the Court of Chancery, 1838 and 1840) the dividends arising therefrom were made applicable to the maintenance and instruction of "not less (at any one time) than sixteen" poor native inhabitants of the Presidency of Madras in the Christian religion, and also, if desired, to the maintenance of not more (at any one time) than three catechists [18].

For some years previous to 1825 the principal concerns of the Missions of the S.P.C.K. had been managed by a gentleman in Madras city, Mr. Richard Clarke, a member of the Civil Service, but the year after the transfer to the S.P.G. they were entrusted to a Committee formed there on May 15, 1826, and now known as the Madras Diocesan Committee [19].

This body, acting under the presidency of the Bishop of the diocese, has rendered invaluable assistance in advancing the designs of the Society in the diocese. Bishop Spencer was succeeded in 1849 by Bishop Dealtry, and the latter in 1861 by Bishop Gell, whose episcopate proved longer and more fruitful than that of any other Anglican Bishop in Asia. In 1879 the districts of "Travancore and Cochin," and in 1896 those of "Tinnevely and Madura," were formed into separate Bishoprics, the experiment of two Assistant-Bishops for Tinnevely (one for the C.M.S. and one for the S.P.G.) having meanwhile (1877-91) been tried and found wanting.

The progress of the Native Church in South India under Bishop Gell's administration was "marvellous."* Churches and congrega-

* Statistics of the C.M.S. and S.P.G. Missions in the diocese:—

European Missionaries	1861	43	. . . . .	1898	44
Native Clergy	"	27	. . . . .	"	154
Baptized Christians	"	39,938	. . . . .	"	122,371
School-children	"	15,368	. . . . .	"	41,863

tions increased so rapidly that the number of native Clergy alone rose from 27 to 154. In social and educational matters also the advance was phenomenal. Of his episcopate of nearly thirty-eight years, only three and a half years were spent in furlough. Thrice he was called upon to act as Metropolitan during the vacancy of the See of Calcutta. In South India there was hardly a station where the clergyman had not been cheered by his presence and aided by his bounty. So general was the high estimation in which he was held that Orthodox Hindus bore witness to his worth "as eloquently as the most enthusiastic of his followers." In the words of the native Christians of Madras: "The memory of such a noble, Christ-like life will live for generations to come in the Indian Church as an incentive to holier living" [20].

His successor, Bishop Whitehead (consecrated in 1899), was for many years Principal of Bishop's College, Calcutta [21].

The Society's system of work in South India covers the whole ground of missionary enterprise. While some Missions are all for education and others say that this is a secular weapon and ought to be left to the Government, and while the Danish Lutherans confine themselves almost exclusively to evangelistic work among the heathen, and the Roman Catholics are not to be seen preaching in the streets and villages, the Society embraces all kinds of work—educational, pastoral, evangelistic, and medical.

Its Schools and Colleges afford a splendid opportunity for influencing the young and prove of much value in the spread of Christian knowledge and influence. Thus, through the combined agencies employed, the Church in Southern India (it was stated in 1894) "can point to men and women who would be a credit to Christianity in any country"; and "to priests who themselves are the descendants of devil-worshippers, but who, through the power of Christ, would be an honour to any Church in Christendom."*

With regard to the native ministry, attention having been drawn in 1896 to evils resulting from the ordination of some unqualified natives in the past, the Society decided that all candidates for ordination in future should pass through its Theological College in Madras.

It is remarkable that, while in recent years there has been a great dearth of English Missionaries in the Society's South Indian field, no difficulty has been experienced in securing the services of capable native agents. The number of the native Clergy† could be largely increased if means for their support were available.

At present each native congregation is required to pay one-third of the salary of its native clergyman, and this proportion is felt by the native Christians to be a very serious tax upon their slender means [22].

The subject of caste practices in the Church in South India having led to a heated controversy and agitation in Tinnevely, Bishop Gell in 1894 addressed a pastoral letter to the native Clergy and congregations in his diocese on the general subject, in which he said:—

"My attention has been directed to the prevalence amongst native members of

* This is a sufficient answer to the attacks that have been made from time to time especially during the last decade, 1890-1900, on the native Christian community Clergy, and laity [23].

† The question of a permanent diaconate was in 1899 referred to the Bishop of Madras

the Church of Christ in this diocese of prejudices, habits and customs in regard to social intercourse and class distinctions, which are felt by many to be so much akin to those prevailing in the Hindu community under the caste system as to be altogether inconsistent with the fundamental principles of Christian brotherhood and fellowship in Christ."

The Bishop was "glad to find that the idea of any such religious basis" as the Hindu "underlying the distinctions as observed amongst Christians is generally repudiated."* But he issued the following "order and instruction" concerning the practice of mentioning titles in the publication of banns of marriage, and the *thali* attached to the marriage necklace (the Indian substitute for the wedding ring):—

"I hereby authorise and direct all the Clergy in this diocese, whether they have been in the habit of doing so or not, to abstain, when publishing banns of marriage, from adding to the name or names of the parties or of their parents any social or religious title.

"Also I authorise and direct them to instruct the people that, when a *thali* is used in a marriage, the *thali* should be plain and of uniform size and design, containing no distinctive class symbol, nor other ornament except (if desired) a cross; and in each case to obtain, if possible, compliance with this instruction" [23].

In 1893 a Society for the Suppression of Caste was founded at Tuticorin, but up to 1898 only three Missionaries had joined it [25].

Advocates of the root and branch theory of extermination of Indian social customs designated caste, as apart from purely heathen observances, received a rude shock at a Conference held at Madras in 1900, which was attended by 150 Missionaries of various denominations, and which adopted this resolution:—

"The Conference finds that the views expressed by experienced men as to the best way of dealing with caste are so varied that it can suggest no hard and fast rules. It can only express its regret that in some parts of the Mission-field it seems still strong in the Christian Church, and recommends that it be treated as a great evil to be repressed and discouraged. It is further of opinion that in no case should any person who breaks the law of Christ by observing caste hold any office in connection with the Church, and it earnestly appeals to all Indian Christians to use all lawful means to cast out so un-Christian a system" [26].

In the Nazareth Mission caste feelings have to a great extent disappeared (*see* the instance of Christian fraternity on page 553*b*).

In 1898 a general Missionary Conference, held at Madras, drew the attention of "the Christian Churches of Great Britain, Australasia, and America" to the evils resulting from appeals for funds for Mission work made to those countries by unauthorised native Christians in South India and Ceylon. To guard against any such abuses in its own Missions the Society resolved that—

"All Missionaries and agents of the Society are reminded that no moneys should be collected by them either abroad or in England for missionary purposes, except for purposes definitely approved by the Society or a Diocesan Committee; and all sums collected by the Missionaries and agents of the Society should be accounted for to the Society or to the local Diocesan Committee" [27].

During the last decade (1892-1900) the means at the Society's

* The above, of course, refers to the Anglican Church Mission. "The Romanists accommodate themselves to heathen practices, accepting caste distinctions (even allowing Brahmins to retain their sacred thread and caste marks after conversion), having car processions in close imitation of those of the heathen, and being lax as to the institution of Christian marriage." They are also "always glad to receive malcontents" [24].

disposal have been sadly inadequate for the due fulfilment of its work. Year by year promising fields of labour, especially in our Telugu Districts, on which the Society was unprepared to enter, have been occupied by other workers, until it seemed almost as if the Society were "to be excluded from regions rich with the promise of future blessing." In the whole of the great central division of Missions, embracing such important centres as Madras, Bangalore, Coimbatore, Salem, Bellary and Secunderabad, the Society had not in 1899 a single European worker, while its great Tinnevely field was left in 1900 with only one English Missionary [28].

The Missions of the Society will now be noticed in turn. In the following list those taken over from the S.P.C.K. in 1825 [see page 502] are printed in ordinary type, and those to which the Society's operations have been since extended are in italics:—

- (I.) MADRAS City and District.
- (II.) TANJORE and District (including VEDIARPURAM, NEGAPATAM, COMBACONUM, NANGOOR, CANANDAGOODY, *Aneycadu*, and *Tranquebar*).
- (III.) The Missions in the Arcot Districts and Neighbourhood, viz.:—*CUDDALORE*, *Pondicherry*, *VELLORE*, and *CHITTORE*.
- (IV.) TRICHINOPOLY and District (including *Erungalore*).
- (V.) TINNEVELLY.
- (VI.) MADURA and District, viz.:—*MADURA*, *DINDIGUL*, and *RAMNAD*.
- (VII.) *Mysore* (Native State District), viz.:—*Bangalore* (with *Sheemoga* and *Hosur*).
- (VIII.) *Hyderabad* (Native State District), viz.:—*Secunderabad* and *Hyderabad City*.
- (IX.) *Telugu* Country.
- (X.) *Coimbatore* District, viz.:—*Salem* and *Coimbatore*.

(I.) **MADRAS** (City and District). After sixty years' neglect of religion by the British settlers at Madras, the foundations of St. Mary's Church were in 1680 laid in Fort St. George by the Governor, Streyneham Masters, to whom is due the praise of having raised the first English Church in India [1]. In 1721 a gift of books was made through the Society to some charity schools at Fort St. George which had been founded by the Chaplain, the Rev. W. Stevenson, in 1716 [2 and 2a]; and in 1728 the first English Mission in India was established at Blacktown in Madras by the S.P.C.K., at the instance and by the agency of the Rev. Benjamin Schultz of Tranquebar, who had for his early associates J. A. Sartorius and J. E. Geisler, and for his successor Philip Fabricius—all, like himself, in Lutheran Orders. In the first eighteen years over 800 persons were admitted to Christianity. During the French occupation, in 1746, the Mission House was destroyed and the Church converted into a powder magazine, and Fabricius withdrew to Pulicat. Returning after the war he was in 1750 compensated by being put in possession of a church and other property at Vepery, confiscated from the Jesuits, whose intrigues had led to their expulsion. Similarly, in the war of 1756 the Mission premises were ravaged and the converts robbed in the church; and Fabricius returned to Pulicat for two months; but the French being finally expelled, a printing press found at Pondicherry was, by order of Government, removed to Vepery and placed under the superintendence of the Missionaries. Fabricius was followed by Gericke (1789-1809), and Paezold (1804-17), and about 1818 the Mission, which mismanagement had rendered unsatisfactory, was placed in charge of the Rev. Dr. Rottler, formerly of the Danish Mission, Tranquebar. Some native Christians (converts from Poperly, chiefly of the boatmen caste), to whom Dr. Rottler had been ministering in a chapel at Blacktown (for which service Government allowed a stipend), were now removed to Vepery (two miles distant), which became in 1819 the chief station of the S.P.C.K. in India, its support being partly derived from a legacy left by Gericke.

About 1812 Pæzold established an English Service at the request of English residents, but discontinued it on receiving disagreeable proofs that he was not personally acceptable. The loss was keenly felt, but no attempt was made by Dr. Rottler to meet the want until Mr. Loveless, of the London Missionary Society, had endeavoured to do so by establishing an English Service in a schoolroom at Pureswakum [8].

S.P.G. Period (1825–1892).—Following the transfer of the S.P.C.K. Mission to the S.P.G. in 1825 [see p. 502], a new church named St. Matthias' was opened at Vepery on June 18, 1826. The cost of the erection was provided by the S.P.C.K. and the Government—the latter (the East India Company) stipulating that the building should be “appropriated to the performance of Divine Worship according to the practice of the Church of England, and served by *regularly* ordained clergymen of that Church.” The first proviso had always been observed, though the officiating ministers were (with one exception, Mr. Falcke) Lutherans. And it is still more remarkable that the Church Liturgy had, by agreement, been adopted in the services held for the English in the L.M.S. Chapel until 1823, when, on Mr. Loveless' departure, the rule began to be infringed, the result being a decreased attendance. On the opening of St. Matthias' Church it was arranged that the English duty should be taken by the chaplains of the Cathedral [4 and 4a].

The Mission was now (1826) described by Bishop Heber of Calcutta as having the “finest Gothic Church and the best establishment of native schools both male and female” which he had “seen in India,” and he had “seen nothing that gave him so much pleasure or that appeared to him so full of hope” [5].

The more immediate superintendence of the Mission now devolved upon the local S.P.G. Committee formed for South India under the direction of the Archdeacon of Madras [see p. 504] [6].

The services of ROTTLER and IRION continued to be utilised, much of their time being devoted to the Mission press, from which issued (among other works) a Tamil translation of the Bible and of the Prayer Book. The latter was reported in 1830 to be “eagerly sought by the Wesleyan congregations within the Presidency” and to be “in general use” in parts of Ceylon. A large portion of the profits of the Press was devoted to the support of schools in the vicinity [7].

In 1828 the Rev. PETER WESSING (a Dane), and in 1829–30 the Rev. JOHN HEAVYSIDE [see p. 504] (both in Anglican orders), were added to the staff [8].

About this time 21 native schools (11 being for girls) were established, and altogether over 1,000 scholars were receiving education in the Mission [9].

The opening of an institution in 1830 (known as “Bishop Heber's Seminary”) for the training of Christian teachers, was met by such a manifestation of caste feeling as led to the dismissal of two of the first four students [10]. Ten years later it was raised to a flourishing condition, but the death of its new Principal (Rev. C. CALTHORP) left it in a state of collapse from which it never wholly recovered [11].

A “Diocesan Institution for general education in Christian principles,” which succeeded it about 1841, also failed after an existence of little more than a year [12]; but in 1848, under the Rev. A. R. SYMONDS, a new seminary was established which has achieved great

distinction, and to which the Church in South India is largely indebted for her native clergy [13]. Indeed of late years the success of the Institution (now known as the S.P.G. Theological College, Madras) has been such that in the Society's Missions in the Madras Presidency the difficulty now is, not that of obtaining a supply of duly qualified native clergy, but the finding of means for their support. In 1891 it was proposed to close the College for a while. To this the Society could not consent. To say nothing of the needs of the Telugu and Tamil Missions in India, the fact that it has provided Missionaries for foreign lands is, in itself, a splendid and ample justification for its existence [14]. (Further particulars of the Institution are given on p. 792, where also will be found a notice of the Vepery College and High School.)

Turning to the pastoral and evangelistic branch of the Mission, we find the congregations in Madras in 1830-1 consisting of "270 Protestant native Christian families, 46 Portuguese families, and 57 families of native Christians residing at St. Thomas's Mount"—the communicants numbering 436 [15].

In 1838 two out-stations of the C.M.S. were transferred to the S.P.G.—viz. Poonamallee, 9 miles, and Trippasore, 31 miles west of Vepery—and included in the Vepery district [16]; and the Christians living to the south of Madras were collected into a distinct congregation at St. Thomé (formerly "Midnapore"), a frequent resort of invalids in the hot season. This congregation was reported in 1848 to be "very satisfactory," and the contributions of the English members enabled some good schools (for Portuguese and Eurasian children) to be carried on without aid from the Society [17]. About this time a servant who had accompanied his master to England and been baptized in London was instrumental on his return in bringing more than 20 of his relatives into the Christian fold [17a].

On the other hand, the state of the Vepery Mission proper had been "very unsatisfactory, the people being of a worldly character, and a body so unworthy, that a Vepery Christian was a byword"; they were "chiefly nominal Christians, being such by descent rather than by conversion." There were two distinct congregations, one consisting of descendants of Portuguese* (who were being absorbed into the Eurasian population) and the other of Tamils of the Pariah and Sudra castes. The number of Christians in 1845 was 1,687, but in 1846 from 600 to 700 Sudras seceded because the Missionary "refused to act upon their views of caste." Things were now (1848) improving, and the people were raising an endowment for a native deacon [18].

A similar course was being pursued at Chintadrepetta, with which a temporary connection had been formed by the Society.

Another "very unsatisfactory" station in 1848 was Vullaveram, a Telugu Mission which had been transferred to the Society. It had been commenced on a system of "profuse benevolence," which tended to make the people "idle and dependent." At Poonamallee and Trippasore, which were connected with this Mission, the work consisted chiefly of providing ministrations for the native wives of the European pensioners—a "dissolute" class.

* The service in the Portuguese language was discontinued in 1851 [18a].

Between 1838 and 1848 the Blacktown Station was transferred to the C.M.S., and the support and superintendence of that at St. Thomas' Mount was undertaken by the Government Chaplain [19].

Under a system long in force in India previously to 1850 a Hindu on the change of his religion forfeited all his civil rights, and in many cases it happened that he was deprived of his property and of his wife and children. The civil disabilities attached to the forfeiture of caste were removed by the "Lex Loci Act" passed in 1850, and the blessings of the enactment were soon witnessed in the case of a Brahmin of high caste, Streenavasa, who had been baptized by the Rev. A. R. SYMONDS. Being a person of great distinction his conversion created a sensation among the Hindus, by whom he was subjected to bitter persecution. His wife, Lutchmee Ummall, was seized by her father on the plea that her husband by the change of his religion was legally dead, and that all his property had become hers. The case was argued in the Supreme Court amidst much excitement of the natives and false sympathy of Europeans for native prejudices, and in deciding in Streenavasa's favour, Sir W. Burton, after describing the old law as a "monstrous outrage," said:—

"The population of this country is composed of various classes of people, holding different forms of religion; and it is declared by the highest authority, that no change of faith shall now forfeit a man's rights. This Act [Lex Loci] has been passed, not to encourage a change from one religion to another, but to *secure liberty of conscience, and equal rights to all*. Some of the people of this country may be insensible of the benefit now conferred upon them; some of them may be furious against it; but let me tell them . . . that this Act of 1850 is the Great Charter of Religious Freedom . . . an Act for which all should render thanks to the Great Disposer of events; and it is a wonder that any should be found to object to so merciful a provision."

Lutchmee Ummall was therefore delivered over to the care of her husband, and amidst the screams and cries of the Hindu bystanders conveyed by him to Mr. Symonds' house. The poor girl (for she was little more than a child), influenced by her parents, manifested a repugnance to accompany Streenavasa, which excited public sympathy. She was, however, treated by Mr. Symonds with the greatest kindness and consideration; her caste prejudices were respected, and no attempts were made to induce her to renounce Hinduism. Her affection for her husband revived, and she expressed her intention to remain with him. Hundreds of Brahmins, however, thronged the house, and a last attempt was made to obtain possession of her by a writ of *habeas corpus* on the ground of an affidavit "that she was detained at Mr. Symonds' house against her will." But Lutchmee Ummall declared that she was determined to continue with her husband, and that she was residing with him by her own desire. She declined to be sworn as a heathen, and gave as her reason for being sworn on the Bible that she felt she "*must speak truth in this way*." Not long after this she was baptized, and the two were known as consistent and established Christians [20].

The local jubilee celebration of the Society in 1852 was one of the most satisfactory demonstrations ever witnessed in Madras, and afforded the best proofs that could be desired of the place which the

Society's agents occupied in general estimation [21]. Previously to this the officiating Chaplain at St. Matthias' Church,* Vepery, had adopted an unfriendly attitude towards the Society, and this, with the clashing of the English and native services, having caused a dispute in 1844, and continued joint occupancy being considered undesirable, it was arranged that the church should be transferred to Government, and that the Society should receive in compensation a sum equal to the entire cost and a site for a new church. Formal transfer took place in 1852, and on February 9, 1855, the foundation stone of the new church was laid by Governor Lord Harris. The beautiful Gothic building, named St. Paul's, was opened on September 19, 1858, and consecrated on November 18, its erection giving great satisfaction to the congregation, especially on their being assured that it was intended expressly for the natives. This encouraged them to greater exertions, and in 1861 all the native agents were being supported by the Gericke endowment and an Auxiliary Association (founded in 1846 with a view to meeting the spiritual and temporal wants of the Mission and congregation) [22].

In 1858 a special attempt was made to bring Christian influence to bear upon the higher and more educated Hindus of the city, by the appointment of a Missionary (the Rev. W. A. PLUMPTRE) for this particular work, with which was associated in 1860 the charge of St. John's district [23]. After his removal from ill health in 1862 [23*a*], no successor was appointed [24]; but in 1864 a superior Anglo-Vernacular school was opened at Vepery, in which "hundreds of Brahmins and other high-caste youths, the flower of the native population, who could be reached in no other way," were daily brought under "Christian instruction and influence." Such educational work was regarded as "one of the most efficient instruments" in the ultimate evangelisation of the Hindus, although "sudden and decisive effects" were not to be expected [25].

The Society's work generally in the city of Madras has benefited largely from the services of the Missionary Secretaries maintained there, three of whom have had charge also of the Theological College, the most important branch of the Mission [26].

The appointment of the Rev. S. G. YESUDIAN, an energetic Tinnevely evangelist, to Vepery in 1883 led to a much-needed development of evangelistic work in Madras district [27].

In 1884 Parakala Ramanuja Yakanji—one of the very small but sacred class of Hindu preaching-priests, who are the teachers and expounders of the Vedas, and have the power of ordaining others and are held in high esteem—came to the Rev. S. THEOPHILUS, native clergyman at St. Thomé, and desired him to let him know the principles of the Christian religion, stating that during his careful study of the Vedas he found many fallacies in them, and that he had no confidence in them. After a long period of study and inquiry he was baptized on Trinity Sunday, 1885, and was then instructed with a view to his becoming a Christian teacher [28].

Each of the three present divisions of the Madras Mission—St. Paul's, Vepery; St. John's, Egmore; and St. Thomé, Mylapore—has a resident native clergyman and its own Church Council [29].

* Though opened in 1826 St. Matthias' Church was not consecrated till February 1842 [22*a*].

St. John's Church, situated at the corner of two roads close to a heathen temple, was built by a native Christian, and many of the fittings were gifts from native Christians. The Rev. Dr. KENNET, one of the ablest theologians India has produced, ministered at St. John's for 16 years [1868-84] [29*a*].

Connected with this group is a station at Pulicat. [Pulicat stands on an island at the south extremity of the salt-water lake of that name, 25 miles north of Madras.]

The temporary retirement of the S.P.C.K. Madras Missionaries to Pulicat on the capture of the former place by the French in 1746 has been referred to on p. 505. Pulicat was then a Dutch settlement, and the congregation gathered there under Fabricius included some descendants of Europeans, to whom service was performed by a reader brought up in the Madras Mission [30]. Gericke afterwards frequently visited Pulicat, and baptized there many natives, who remained connected with the Vepery Mission up to about 1818. In 1838 (14 years after the transfer of the S.P.C.K. Missions to the S.P.G.) the unprovided native Christians at Pulicat, over 100 in number, were gathered into a congregation by the Rev. J. F. GOLDSTEIN, who also established eight promising schools, his labours being very successful and acceptable [31].

(1892-1900.) The Society's Theological College, Madras, under the Rev. A. Westcott, has continued to maintain its high standard of efficiency, holding its own most successfully in the Oxford and Cambridge "Preliminary Universities Examination," in friendly competition with the Colleges in England, and not only supplying South India with trained spiritual teachers, but also sending missionaries to foreign countries. Owing, however, to the inability of the native Church in the Tamil Missions in South India to support more clergy,* too large a proportion of the students have had to be employed as teachers or catechists on leaving the College [32]. [See p. 792.]

The College buildings have been enlarged—including a new chapel — and a new church† has been erected in the College compound, to serve as the parish church of San Thomé. This district was, in 1893, placed under the superintendence of the Principal, and serves as the practising field of the students. San Thomé and the Missions of Egmore and Vepery have had zealous and reliable native pastors. One of these—the Rev. Joseph Gnanaolivu—who had done much to reform the congregation of St. Paul's Church, Vepery, and was "highly honoured and universally beloved," suffered a martyr's death in 1897. When returning from Royapettah, on April 4, at 8.30 p.m., he was assaulted, and a "stone from an unknown hand caused his death," which took place on April 29 [33].

In the same year (1897) a hostel for girls was opened in Vepery [33*a*], and a history of the Vepery Mission—1716-1896—by the Rev. A. Westcott, was published under the title of "Our Oldest Indian Mission" [34].

* A portion of the salary of each native "pastor" has to be provided locally before the Society grants a title to Holy Orders.

† The new building—"the Church of the Good Shepherd"—is "unique in the whole of India." Its style is chiefly Gothic, and there is no wood in the roof, which is a vault of fan-tracery arches. The dedication by Bishop Gell, on January 25, 1899, was the Bishop's last public episcopal act.

(II.) **TANJORE.** The district of Tanjore (area, 3,654 sq. miles) lies north of Madura on the east coast of India. Its capital, also named Tanjore, one of the largest and most celebrated cities in South India, is about 200 miles south of Madras. Many of its inhabitants are Mahrattas, the descendants of a horde of freebooters who overran the Carnatic more than 200 years ago. The Fort, one of the strongest and most perfect Hindu remains, contains a densely populated town, also the palace of the Rajahs, and a temple and stone bull (Siva's bull), which rank among the celebrated sights of India. Within the shade of the temple stands a Christian Church built by Schwartz.

Though the first attempt (by Ziegenbalgh in 1709) on the part of the Danish Mission at Tranquebar to enter the dominions of the Rajah of Tanjore failed, the agents of that Mission visited the kingdom as early as 1732. Converts were not wanting during the next ten years, and under Schwartz the Mission became firmly established. Schwartz visited Tanjore in 1763, and at the request of the Rajah he settled there in 1777-8. Between 1773-6 the building used for service in Tanjore appears to have been destroyed by the Nabob of the Carnatic. It was replaced by a mud-wall church, which, erected at the expense of Major Stevens, was superseded in 1780 by Christ Church, built with the assistance of Schwartz. Schwartz gained the confidence and regard of all who witnessed his good and wise conduct. "The knowledge and the integrity of this irreproachable missionary have retrieved the character of Europeans from imputations of general depravity," was the report of the commander (Col. Fullerton) of the British Army in Southern India in 1785. The ferocious Hyder Ali refused to receive any other Ambassador from the English Government; "let them send me the *Christian*," he said, "*he* will not deceive me"; and the general reverence for "the Christian" enabled him to pursue his peaceful occupation in the midst of war. The Rajah of Tanjore, who aided the Mission and regarded Schwartz as "his Padre," on his deathbed committed his adopted son to the care of Schwartz, who declined the sole guardianship; but under his training Serfojee became an honourable man and an upright ruler, favouring the Mission though not himself a Christian. On Schwartz's death at Tanjore, on February 13, 1798, aged 72, the young Rajah departed from the custom of his country by viewing the body and attending the burial (in St. Peter's Church); and he erected a monument in Christ Church to "that great and good man," the "friend, the protector and guardian" of his youth. When by treaty of 1799 the Fort was evacuated by the British, and the English service discontinued, the Rajah permitted the continuance of the Tamil service, and promised to protect the missionaries—a promise which was kept.

From 1773 to about 1823 the Missions at Combaconum, Negapatam, Madura, and Dindigul, as also Tinnevely, and periodically Trichinopoly, were all the outposts of the mother Mission at Tanjore, not to mention all the villages. From time to time these Missions were formed into separate ones, and thus Tanjore became comparatively small. Bishop Middleton of Calcutta, who visited the district in 1816, said of Trichinopoly and Tanjore that they "form together in a Christian view the noblest memorial perhaps of British connection with India." With the Bishop's approval the Danish Missions in the Tanjore country were added to the S.P.C.K. Mission in 1820. These congregations, which for more than thirty years were simply designated "the transferred congregations" (see p. 508), were situated principally in the country between Combaconum and Tranquebar [1].

S.P.G. Period (1825-92).—When in 1825 the Tanjore Mission was transferred to the S.P.G. it possessed extensive funds (Rs.85,600) with which it was endowed by Schwartz* and considerable property in land, besides which it enjoyed allowances from the British Government and the Rajah. The income from these sources was sufficient for the ordinary expenses of the Mission, but as the buildings were falling into decay the S.P.C.K. (in 1825) granted £2,000 for building a new church [2].

Connected with the Mission at this period (1826) were about 2,000

* Though "the possession of wealth was forced upon him by the favour of Princes that wealth was entirely devoted to the support and extension of the Missions, and never . . . changed the simplicity of his habits and his entire self-devotion to his great work . . . even when virtually Prime Minister of Tanjore." [L. Archdeacon Robinson, 18 Dec. 1844 [2a].]

persons in the congregations and 700 children in the schools, under the care of two Missionaries—the Rev. L. P. HAUBROE and the Rev. J. C. KOHLHOFF, and some sixty lay teachers. During the next ten years there was a threefold increase of Missionaries and the adherents rose to nearly 4,300 [3]. The accessions included the greater part of the inhabitants of thirteen villages, who through the labours of Mr. Haubroe left the Church of Rome and were formed into “the Rasagherry circle,” situated between Tanjore and Combaconum [4]. The death of Mr. HAUBROE in 1831 left the field to Mr. KOHLHOFF, who, though age and infirmities had already rendered him incapable of much work, laboured on for another 13 years. Dying on March 27, 1844, the last of the band of Missionary brothers of the previous century, he was buried by the side of Schwartz, his master and friend [5]. Meanwhile the Rev. A. C. THOMPSON (appointed in 1831) and other English clergymen had been sent to his assistance [6], the Europeans and Eurasians in Tanjore itself were ministered to as well as a native congregation of 700 to 800, and in 1843 the parochial system (as established in Tinnevely) was introduced, and the country stations, hitherto only occasionally visited, were organised into three Missions under resident Missionaries (Canandagoody, Boodaloor, and Coleroon or Erungalore) [7].

The country stations were regarded as a promising field, which diligent cultivation would render fruitful [8], but in Tanjore itself, which Bishop HEBER had associated with Tinnevely as forming “the strength of the Christian cause in India” [9], the bitter fruits of that toleration of caste which had been allowed by the Lutheran Missionaries, were seen in schisms and rebellions [10].

During a visitation in 1845 the Bishop of Madras wrote :—

“Tanjore has long been esteemed the stronghold of caste ; so much so, indeed, that a ‘Tanjore Christian’ is almost become proverbial to signify a man whose Christianity is of a very questionable character. . . . My visit here has in a great degree removed this painful impression from my mind. That there is much at Tanjore which I could wish otherwise, it would be as wrong to conceal from our Society as it is impossible to conceal it from myself. But, as is too commonly the case, the Tanjore Christians have been condemned without due allowance being made for the very peculiar circumstances in which they are placed. I hesitate not to say, after a very careful inspection of the Mission, that we have more cause for thankfulness that the Christianity of Tanjore is what it is, than for complaint that it has not attained a higher standard. There are many obstacles to the advancement of the Gospel, common, indeed, everywhere in India, but of peculiar strength at Tanjore.

“First.—The influence of a resident heathen prince. In a population of 25,000 heathen, all living, more or less, in direct dependence on the Rajah, the small body of Christians feel themselves more than commonly despised and rejected by their countrymen, by whom they are held as the vilest of the vile, the Pariah esteeming himself to be infinitely superior to the Christian. There is certainly no indication of any favourable association in his mind of the Christian cause with the memory of his father, and his father’s apostolical friend, who, at this very place, alike commanded the reverence of the Christian, the Mahomedan, and Hindoo. Not the slightest encouragement is shown by the Rajah to the Christians ; on the contrary, I am persuaded that Christianity is considered at Tanjore as a visitation of the gods.

“The second great hindrance is to be found among the Christians themselves ; a hindrance which every Indian Prelate has hitherto laboured in vain to remove. I allude to the curse of caste—a fearful commentary on those awful words of our Lord, ‘It is easier for a camel to go through the eye of a needle, than for a rich

man to enter into the kingdom of God.' The wealth most prized by the Hindoo is his birthright of caste; and nothing but the Holy Spirit taking full possession of the heart of a native Christian, can win him to give it up. The Pariah clings to it as closely as does the Soodra; and it is a great mistake to suppose that the former is easily brought to renounce it. It has been imagined by many, that the drinking out of the same cup at the Lord's table necessarily involves the absolute forfeiture of caste, on the part of the superior; but this is erroneous, although they would very gladly leave us in error on this point. Nevertheless, the Soodra has a very great repugnance to it; and at Tanjore very many of the rich and independent caste-men have habitually refused to communicate at the same time with the Pariahs. There is not a doubt that the *prejudices* of caste, although not its sinfulness, were winked at by the first Missionaries, in the hope that, by bearing patiently with it for awhile, it would gradually be dispelled by the strong light of the Gospel shining upon their hearts. The result, however, has sadly proved the erroneousness of this notion. Generation after generation has sprung up, content, indeed, to be Christian on its own terms, but ever ready to resist when those terms were interfered with by the Missionary. Indeed, some of the caste-Christians would almost lead you to imagine, from their conduct, that they fancied they were conferring a great favour on Christianity, by condescending to be called after the name of Christ.* I may add, also, the misfortune of the church at Tanjore being established in the heart of a great town, instead of in a rural district. Missionary labour never thrives so well in a town as in the country" [11].

Another hindrance arose from a feeling that the natives were "to be paid for being Christians." On this subject the Rev. A. R. SYMONDS wrote in 1848:—

"The idea too generally prevails, that the Society in Madras is a certain rich body, with abundance, which it simply holds to supply the wants, both spiritual and bodily, of the native Christians as abundantly as may be required. . . Some of the older congregations in Tanjore . . . are disposed to claim as a right what should be regarded as a favour, and to question the justice of their demands being declined."

This feeling it appears had grown out of the system pursued by the Lutheran Missionaries in administering the endowments of the Mission. On the appointment of its first Missionary to Tanjore the Society took steps to guard against "the misapplication of the Missionary funds," and a Life Insurance Association instituted in 1833 for providing for widows and orphans of Mission agents was warmly welcomed there [12].

It should be borne in mind that the unfavourable change in the attitude of the native rulers of Tanjore towards Christianity was attributed to the policy of the Madras Government. When every countenance was given to idolatry, and native Christians were beaten for refusing to draw the chariots of idols on festival days, it is not surprising that almost the last words of Bishop HEBER should have been expressive of reproach and condemnation:—

"Will it be believed, that while the Rajah kept his dominions, Christians were eligible to all the different offices of State; while now there is an order of Government† against their being admitted to any employment. Surely we are in matters of religion the most lukewarm and cowardly people on the face of the earth" [13].

* The Archdeacon of Madras reported in 1848 that the correction of the evils which grew up in the old Missions under the lax system of discipline, especially as regards caste, was found more difficult than the extension of the Gospel in new districts under the new system [11a]. (See also pp. 514, &c.)

† A regulation of the Madras Government in 1816 forbade the appointment of any person as district Moonsiff (native judge) unless he were of the Hindu or Mahomedan persuasion. This law was not repealed until 1836 [13a].

While on his visit in 1845 Bishop SPENCER (who had been "unwilling to press their consecration during the lifetime of Mr. KOHLHOFF, who had not received holy orders in the Church of England") consecrated the two churches, Christ Church and St. Peter's. In the latter, which is situated about a mile from the Great Temple, he also confirmed 145 natives and ordained Mr. BOWER priest. The native Christians attached to the Mission in Tanjore, 867 in number, were, the Bishop said, a "very difficult congregation to manage," being "proud and headstrong," having "had their own way too long" [14]. By this episcopal visitation the Missionaries were "strengthened, the native flocks encouraged and comforted," and caste was reported to be "dismayed" [15]. Among its advocates was the Tanjore Poet, referred to under Tinnevely, who, however, had proved his attachment to Christianity by refusing, as poet of the Rajah, to write a poem in honour of a heathen god, and in consequence had been dismissed from his lucrative post. The Hindus love poetry, and he rendered good service to the cause of Christ by supplying them with "wholesome and profitable" songs in place of those "of a silly and too often of a filthy character" which they had been accustomed to use. Thus for the water-drawers he composed a poem of a hundred stanzas, containing some of the leading facts recorded in Scripture [16].

In the next fifteen years strenuous efforts were made to root out what the Bishop of Madras described in 1856 as "the pernicious system of caste, which for years has been eating as a cankerworm, and destroying the good work going on" [17]. By some native Christians it was (in 1852) maintained "more rigidly and offensively than by the surrounding heathen" [17*a*], and in 1860 "all the Missions of the Tanjore circle" were suffering "more or less of diminution in consequence of the measures taken to suppress" the evil. Numbers of the unstable seceded to the Lutheran Missionaries of Tranquebar, by whom caste was "tolerated and fostered," though some of the best of the Tranquebar agents had in consequence separated from their Mission* [18]. On the whole, however, much good was effected during the latter part of this period, when the Mission was in charge of the Rev. Dr. G. U. POPE, whose labours in Tanjore (as well as in Tinnevely) were "eminently successful." During his superintendence (1851-8) many reforms were introduced: indeed, the Mission generally may be said to have been reconstituted by him on a sounder basis; and though its condition left much to be desired, Tanjore was pronounced in 1858 to be, "to all appearance, the most satisfactory Mission in the whole circle" embracing the districts of Arcot, Tanjore, Trichinopoly, and Madura [19].

The ordination of four native pastors at Tanjore in January 1860 enabled the European Missionaries to devote more time to work among the heathen [19*a*], and in 1862-'3 the co-operation of the native Christians was enlisted by the formation of Native Gospel Societies [20];

* The Bishop of Calcutta in 1833-4 took the lead in the first great attempt made to abolish caste as a religious observance in the Native Church in South India, and in this "arduous work" he was encouraged by the support of the Society and its President [18*a*]. References to subsequent efforts are given under the next number ([18*b*], p. 516), but it may be stated here that from Negapatam it was reported as recently as 1887 that "it would seem in some cases that little progress" [towards the eradication of caste,] "has been made since the Visitation of Bishop Wilson in 1834-5" [18*c*].

but though "much sound, valuable and cheering work was going on" [21], Mr. CAEMMERER, another Missionary of great experience in Tinnevely, had "not the least encouragement in evangelistic work," being unable in 1860 to "get a hearing by any chance in any quarter," and in that and the next year only two adults were converted from heathenism [22].

In the next ten years the educational agency seems to have been the most successful—especially the High School [see p. 794], which maintained "the lead among all the [Government] aided schools in the district" [23], and the pupils of which were so far drawn to God as to found a "Veda Samaj" in 1866. In the meetings of this body caste was not recognised, and their prayers (from the Theist's Prayer Book) were such "that a Christian might use many of them, provided he added 'through Christ'"—being offered "to one Lord," recognised "as their common Father, their Creator and Preserver" [24].

In 1875 the Bishop of Madras testified that he had not witnessed in India "an examination either in secular or religious subjects . . . more creditable both to teacher and learners" than that of the High School at which he had just been present [25]. In 1873 three large middle-class schools were taken over by the Society from their heathen proprietor and transformed into Christian schools. By this step "the whole of the middle and higher education of Tanjore" was "placed in the hands of the Society" [26]. The High School was in 1864 raised to the rank of a College—St. Peter's [see p. 794]—and is still exercising a useful influence [27].

For the training of Mission agents a seminary was established in Tanjore about 1828 and removed to VEDIARPURAM in 1844 where it was continued until 1879, when it was closed [28].

In 1871 Lord Napier, then Governor of Madras, visited Tanjore, and received a congratulatory address from twelve Missionaries of the Society. His reply concluded as follows:—

"I must express my deep sense of the importance of Missions as a general civilising agency in the South of India. Imagine all these establishments suddenly removed! How great would be the vacancy! Would not the Government lose valuable auxiliaries? Would not the poor lose wise and powerful friends? The weakness of European agency in this country is a frequent matter of wonder and complaint. But how much weaker would this element of good appear if the Mission was obliterated from the scene! It is not easy to overrate the value in this vast Empire of a class of Englishmen of pious lives and disinterested labours, living and moving in the most forsaken places, walking between the Government and the people, with devotion to both, the friends of right, the adversaries of wrong, impartial spectators of good and evil" [29].

After passing through "a succession of difficulties and trials" and becoming "greatly enfeebled" the Tanjore circle of Missions was in 1873 placed under the charge of the Rev. J. F. KEARNS, one of the most indefatigable of the Tinnevely Missionaries. The result showed that the Mission "is capable of revival" and that it "may yet again occupy a high place among those of South India." At "Amisappan" [Amiappen], which once had a resident Missionary, Christianity was now represented by "four old widows" more or less dependent on the Mission. At the neighbouring village of Coota Nerdoor were people who boasted of being "Christians of sixty years' standing." They

might as well have been of yesterday" (added Mr. Kearns), "for of Christian truth they knew nothing." At another place, Vellum, eight miles from Tanjore, where there had been a large congregation in Schwartz's time, "the graves of the Christians were all that remained of a once flourishing Church." Some of the people "had apostatized, more had gone to other parts of the country, others joined the Romanists, and a few were nothing." A congregation of 50 was however soon gathered here, and at Sengapathy Mr. Kearns was sought out by three men who said, "We were once Christians, we are all baptized, but our children are not. We wish to return to our mother, so take us back." Within six months seven villages, each containing a Christian congregation, were added to the Mission, and in 1874 the Revs. W. H. KAY and W. H. BLAKE, who had been moved to offer themselves by the Day of Intercession, were sent to assist Mr. Kearns [30].

The evils of the "eleemosynary" system adopted by the founders of the Mission were still apparent, the "invariable reply" of the people addressed in the villages being that if the Missionary got them employment, lent them money, or paid their debts they would become Christians. Some improvement however had been effected in this respect [31], and Mr. Kearns' efforts to reorganise the Mission were not without encouragement [32], but in 1877 he died; Mr. Kay, who also did good work, resigned in 1881, and in 1883 there were only two clergymen (Mr. Blake and a native) where five years before there had been nine [33].

The depressing effect of limited means has not however damped the energies of Mr. Blake, who has made the most of such resources as he could command, and with his native assistants has carried on the work of the Mission with the faith and devotion of an Apostle [34]. In 1884 six natives were ordained for the Tanjore and Trichinopoly Missions; one of them—Mr. N. GNANAPRAGASAM—was the first native graduate of Madras admitted to Holy Orders. Born in heathenism, he was converted to Christianity while a student in the Society's Seminary [35].

1892-1900.

On the silver jubilee of his baptism—February 22, 1897—Mr. Gnanapragasam made a fresh dedication of himself to God and His service, and Bishop Gell, in whose presence he had been baptized, blessed him and his family [35*a*].

St. Peter's College, Tanjore—"the oldest educational institution in the Presidency, having been developed from the Provincial School for the teaching of English opened by Schwartz"—has continued to do an excellent work, providing in one or other of its departments for the education of representatives from almost all parts of the Presidency of Madras. From the Marriott Bequest the Society endowed it in 1897 to the extent of £50 a year [36].

Mission work in the district, apart from the educational branch, has not made satisfactory progress* either as regards self-extension,

* See Bishop Gell's letter on his retirement from the diocese. It should be remembered that stagnation was complained of by his Lordship in his *first* charge, and that Dr. Pope's reports revealed the same state in *his* time—fifty years ago.

self-support, or self-government. The people still have an idea "that the local Mission has enormous funds left by Schwartz, and that any help from the people is not really wanted." The fact that some of the Christians "are, with regard to caste and some other observances, just where Schwartz left them," is attributed to the influence of "the Tanjore Poet" and his descendants. The latter call themselves the "Levites" of the people, who (it was reported in 1894) "have to support them" "by regular fees" on the occasion of baptism, publication of banns, marriages and funerals, and "by special subscriptions during Lent and Christmas." There is now (1900), however, a better spirit in the poet's family: the opposition to the Mission is a thing of the past, and the younger generation of the family is seeking regular employment in the Mission. One is a candidate for holy orders. An improvement has also taken place as regards caste feeling [37]. Great difficulty has been experienced in preventing the alienation of Mission property by native Christians, but since the poet's family have given a document (in 1899) for the site on which their house stands there is better prospect of a settlement of the matter [38].

Sunday, February 13, 1898, being the 100th anniversary of the death of the Rev. Christian Frederic Swartz,* the Centenary was observed with special services and rejoicings at Tanjore, the principal seat of his labours and his last resting-place. The proceedings began with an early celebration of the Holy Communion in St. Peter's Church. Originally, St. Peter's was a small chapel built by Swartz in the compound of the bungalow which he occupied when he removed from his house in the Fort.

In accordance with the wishes of Bishop Heber of Calcutta (expressed in 1826), it was replaced in 1829 by the present building, which includes at the east end the site of the old chapel and the grave of Swartz. The native Christians were in 1898 all living around St. Peter's, forming quite a Christian parish, but the older church, in the Fort, was regarded as being the more suitable for the special Centenary service. This building (Christ Church), built by Swartz himself in 1780, and the principal church in his time, is now only used for a service once a year on January 1, there being no Christians at present living in the Fort. It contains the beautiful monument by Flaxman, erected to the memory of Swartz by the Rajah Serfojee.

Special dignity and interest was added to the procession from St. Peter's to Christ Church (a mile distant), by the Ranees' loan of elephants, camels, and horses, and the sepoy's from the palace, to take part in it. These, gorgeous in their housings and trappings, and with emblems of royal state, headed the procession. About 1,200 persons crowded into the church. The sermon was preached by the Rev. N. Gnanapragasam, for many years the pastor of the town congregation, and himself a convert from the neighbourhood. Immediately after the Benediction, in accordance with a custom observed on the New Year's Day service at the Fort church, the son of the old Tanjore poet and his family started singing one of the old poet's lyrics, accompanied by

* This is the spelling (of his name) adopted by him from the time he became a missionary of the S.P.C.K. at Trichinopoly

explanations. This being ended, the congregation dispersed, and were conducted back home by the palace guard of honour, &c. The evening service (in English) was held in St. Peter's Church. The following day was observed as a special holiday and festival, and in the evening a dramatic performance from *Julius Cæsar* was given by students of the College Christian hostel.

The Centenary was further marked by the enlargement of St. Peter's Church, the dedication of which took place in 1900 [39].

The Rev. W. H. Blake, who has cheerfully continued to bear the principal burden of the College and Mission, was in 1897 appointed a Fellow of the Madras University, an honour he has well merited by his long service in the cause of education. Owing to financial difficulties Mr. Blake has only two native priests to assist him in the town and the four Mission districts. Bishop Whitehead on his visit in 1900 was impressed by the earnest and devoted work of the Clergy and by the urgent need of strengthening the staff [40].

(II.a) **VEDIARPURAM** (1825-92).—The history of this station—a branch of that of Tanjore, from which it is distant about five miles—calls for no special notice previously to 1844, in which year it came into prominence by the transfer to it of the Tanjore Seminary [1]. This institution, organised under the Rev. Dr. BOWER, after rendering good service, was closed in 1873 [2].

In February 1845 the BISHOP OF MADRAS confirmed 99 natives there, and after the service a number of recent converts from a neighbouring village came forward in the congregation and presented a brass image of the goddess “Kali Ammen,” which had long been the presiding deity of their now desecrated temple. A catechist explained the idol’s history, and in doing so quoted the 115th Psalm, “Their idols are the work of men’s hands,” &c. “The Tanjore Poet” [see p. 533] (who had “almost as many followers as a Grecian philosopher”) then requested and was allowed to chant some of his religious poetry, which, the Bishop says, “was pretty, and not monotonous . . . and the thoughts, very good” [3].

In 1846 there were 708 professing Christians in the Mission, and during the next six years, amid much opposition from the Brahmins, the Gospel was preached far and wide, Mr. BOWER’S visits reaching even into the West Combaconum district.

Christianity was still further extended in 1855 by a famine which drove many of the Christians to Mauritius, Ceylon, &c. [4]; but the Mission itself was weakened by this and by a secession resulting from the enforcement of the caste test in 1857. The seceders were “received with open arms” by the Lutheran Missionaries of Tranquebar, notwithstanding Mr. BOWER’S expostulations [5].

In 1863 a Native Gospel Society was established in the district [6].

The subsequent history of the Mission calls for no special remark.

1892-1900.

The converts in the district are scattered over eight places. In the eastern circle, with Neduntheru as its headquarters, the Christians, “though belonging to the lower orders of society, are far above their unfortunate non-Christian brethren in point of civilisation and morality.” The western circle, with VEDIARPURAM as the centre, is not so satisfactory—since the abolition of the seminary in 1873 “it has lost all charm and attraction” [7].

(II. b) **NEGAPATAM**, a seaport* town, 20 miles south of Tranquebar, was visited by Ziegenbalgh in 1708, and by other agents of the Danish Mission at Tranquebar in 1754 and 1772—on the second occasion at the request of a German officer in the service of the Rajah of Tanjore. In 1782, when Negapatam was taken by the English, or between that year and 1785, Gericke, of the S.P.C.K., established a Mission there, and with the consent of the British Government took charge of a church—"a noble edifice" built by the Dutch Government in 1774—and of a small chapel for the Tamil congregation. A large building, originally a leper hospital, and a piece of land granted by the Dutch Government, were appropriated to the reception and support of the poor. For the same object Schwartz obtained a monthly allowance of £16 from the Madras Government in 1794, and Gericke, besides contributions in his lifetime, bequeathed (by will, 1802) Rs.63,700 for the Vepery and Negapatam Missions [1].

S.P.G. Period (1825–92).—In the absence of a resident Missionary, Negapatam was dependent on occasional visits from other Missions, and this arrangement appears to have continued after its transfer to the Society (1825) till 1833, when the Rev. A. C. THOMPSON of Tanjore was stationed there. At that time the Mission comprised a congregation—presumably of natives—numbering 285, a second composed of 205 Portuguese and Dutch descendants, and some 60 school children [2].

In 1836 it was made a distinct Mission under the Rev. T. C. SIMPSON, who was succeeded in 1838 by the Rev. J. THOMSON [3]. Bishop SPENCER, who held confirmations there in English and Portuguese in the next year, formed a favourable opinion of the Mission Schools in Negapatam [4], but in 1845 he reported that those at certain villages in the neighbourhood were "worse than profitless." On this occasion he confirmed nearly 56 soldiers and 17 natives. The European congregation, though small, was developing "an attachment to the Church" under difficult and adverse circumstances; but the native ones were small and their growth was restrained by caste influences which the Bishop failed to remove [5].

The condition of the Mission, which had been extended to a distance of forty miles from north to south and thirty from east to west [6], was "anything but pleasing" in 1846, and the Jesuits, who allowed their converts to retain caste, had made Negapatam their headquarters [7].

In 1887 caste was holding a stronger sway there than even at Tanjore, the caste Christians refusing to communicate with the non-caste brethren [7a].

In 1849 it was separated from the Combaconum Mission, with which it had become connected, and in 1854 reorganised under the Rev. J. A. REGEL with some success [8], though in 1857 several of his flock seceded to the Wesleyans [9].

The subsequent history of the Mission calls for no special notice.

1892–1900.

An entire absence of reports on the work of the Mission is but one indication of an unsatisfactory period, which has been recently terminated by a long-needed change in the staff [10].

* The port owes much of its importance to the coolie traffic between it and Penang and Rangoon [1a].

(II.c) **COMBACONUM** (1825-92).—Combaconum is "one of the most idolatrous and wealthiest of South Indian cities" [1].

A branch of the Tanjore Mission which was begun there by Schwartz in 1793 was continued as such after its transfer to the Society (1825) [see p. 502] until 1837, when it was organised as a distinct Mission under the Rev. V. D. COOMBES, all the "transferred congregations" [see p. 511] with some formerly in Rasagherry circle being included in it [2].

Mr. Coombes' faithful labours had effected much good when, soon after his death, the BISHOP OF MADRAS in 1845 confirmed 60 natives there in the church built by Schwartz. The communicants were "very numerous," and at the administration the Europeans, though first invited to approach, "held themselves back" and communicated together with and after the natives—an example regarded by the Bishop with "delight" as being "most valuable in India." One of the Europeans, in whose employ were several native Christians, testified that "they were among the best and most useful men there" [3].

Though not regarded as "a promising field for a Missionary," it was important to maintain the station both on account of the Christians there and as a link in the chain of Missions from Madras to Trichinopoly [4].

At the heathen festival of the "Kartigai" in 1854 the Rev. S. A. GODFREY wrote:—

"All Combacconum is on the stir. The spectacle of thousands hastening to the Cauvery, with votive offerings of flowers and fruits, is . . . overwhelming. So dense is the crowd that it is almost, I should say, utterly impossible—especially from the frantic spirit of superstition and delusion so strong in them—to venture among them for the purpose of distributing tracts, &c." [5].

In the Mission buildings it was easier to gather an attentive audience of heathens [6], but progress in 1858-60 was hindered by caste influence—several Christians seceding to the Lutherans [7]—and later on (in 1866) by the influence of European sceptical writers on the Hindus, who had abandoned their own faith. Scepticism appeared to be accompanied by an increase of intoxication [8]. The majority of the Christian converts in the city were reported in 1858 to be furnished by the Brahmans and other high castes, and those in the villages by low castes, and the former would not communicate with the latter. The Girls' Boarding School then formed the brightest spot in the Mission, and it had been founded and was almost entirely supported by the resident Europeans [9].

The subsequent history of the Mission calls for no special remark.

1892-1900.

There is nothing to record excepting a decrease in the number of Christians and scholars [10].

(II. *d*) **NANGOOR** (1825-92).—Nangoor was separated from the Combaconum Mission in 1849. Its inhabitants included "the Merasdars . . . a degraded class given to idolatry in its worst form"; but a few years of active exertion made it "a goodly Mission." In 1854, when the Rev. A. JOHNSON was in charge, the native Christians numbered 850, nearly one-half being communicants [1].

Subsequently the evangelisation of the heathen in the district was undertaken by the Native Gospel Society of Tranquebar [2] [see p 524], with which Mission it is still associated [3]; and in 1865 the Rev. J. SELLER reported of the scattered Christian population:—

"Many of them show by their conduct that they are, in proportion to the light that has been vouchsafed to them, earnest disciples of Christ. We can show you among them the old and tottering man rejoicing in his Bible, his hymns, and his catechisms, as he reads them to his family. We can show you the middle-aged man who, though miles from a church, never fails to keep holy the Sabbath day by attending divine service, although he has to do it at the hazard of his life by swimming dangerous rivers. I thought it very touching to hear that poor unlettered solitary Christian say, 'Sir, it is now five years since I became a Christian, and during that period I have endured very much persecution from my heathen neighbours, but (help me, sir, against them, would be not an unusual cry) my soul has in that time received much spiritual comfort, therefore I constantly exhort them to embrace the way of truth even as I have done.' I am thankful to say his exhortations have resulted in the accession of a large number of his fellow villagers to Christianity. We can show you the young men and women of Nangoor (fruits of the labours of the late hard-working missionary, the Rev. A. Johnson), full of intelligence and life, trained in the love of God and of His word. We have thought, when seeing on Sundays men with their wives and children trudging ten miles to church, and joining with earnest and devout manner in the service that immediately followed, that there was zeal and energy in them that it had not been our lot to witness elsewhere. And when, on visiting villages some thirty miles from here, after fording barefooted miry water-courses and inundated paddy fields, we have arrived at the little oases in the wilderness, and being received with expressions of love and gratitude have crept into a native hut converted into a schoolroom, and crowded with worshippers" [4].

The Mission is further noticed under Tranquebar [p. 524].

(II. *e*) **CANANDAGOODY** (or **KANANDAGUDI**) is situated about half way between Aneycadu and Tanjore. The Mission had a remarkable origin. A certain Tondiman of the village, afterwards named Pakkiyanathan, having discovered some idols took them home in hope of their becoming propitious household deities. Finding them however "devils of ill luck" to his family—his brother having gone mad and the "childlessness" of his wife being confirmed—the owner renounced devil-worship, sought "the only living and true God," and was baptized by Schwartz at Tanjore in 1795. Subsequently his relatives also obtained baptism there, and the germ of Christianity thus planted was carefully tended by Kohlhoff and other Tanjore Missionaries. In memory of Schwartz the Rajah of Tanjore established in 1807 a charitable institution at Kanandagudi for the maintenance and education of 50 poor Christian children. Thirty poor Christians were also maintained and clothed by the institution [1].

S.P.G. Period (1825-92).—After the transfer of the S.P.C.K. Missions to the S.P.G. [see p. 502] Canandagoody remained connected with Tanjore until 1842, when it was separated, and in 1843 it was placed under the Rev. T. BROTHERTON. At that time "there existed nothing but a poor thatched prayer house, used likewise for a

Tamul School, and the usual miserable staff of uneducated native assistants," but at the end of nine years there was "a thoroughly organised Mission, with well-qualified teachers, five English and Tamul Schools, and the order, life, and energy of an European settlement" [2].

In 1845 the BISHOP OF MADRAS consecrated a "church worthy of the name" which had been built by Mr. Brotherton. "It was thronged with native Christians, all of whom" were "under strict pastoral superintendence." "As with the voice of one man, they sang the praises of Him Who had brought them out of darkness into His marvellous light, and never did Bishop meet with a more hearty welcome from a Christian flock." The Mission district, extending 80 miles from north to south and 40 from east to west, was traversed at stated periods by Mr. Brotherton "in the true Missionary spirit," and the number of baptized was 765 and of school children 500. Most of the Canandagoody congregation belonged to "the Kaller or Thief caste," but they now lived honestly and were held in much respect by their countrymen. There were also two congregations of Shanars, two of Pallers (agricultural labourers), two of Pariahs, and one so-called Portuguese [3].

In consequence of the interest taken by Bishop Spencer in the formation of a Shanar village at Amiappen, the place was named "Spencer-Pooram" [4].

It was in this Mission that the conflict with the caste prejudices of the converts was so successfully maintained. Previous to the appointment of the Rev. C. HUBBARD, "caste was not so resolutely discountenanced and repressed as it should have been." To overcome it is one of the main difficulties of the Missionary, and good men have differed considerably as to the best way of doing so, some being disposed to tolerate it for the time, looking to the force of Christian truth eventually to subdue it, while others, and the great majority, consider it necessary to adopt stringent regulations against it.

It being the custom in native congregations for men and women to sit apart in the church, each sex by themselves, in communicating at the Lord's Supper the males first received and then the females. Before Mr. Hubbard's time the order of proceeding had been to allow the caste men to go up first, then the caste women; after that the pariah men, and then the pariah females. This toleration of caste distinctions Mr. Hubbard resolved at once to check, and at his first celebration (in 1847), as soon as the caste men had come up, he also beckoned to the pariah men to approach. The caste women, regarding this as a great indignity, rose up and left the church; and among their husbands some murmuring was heard. After the service, the caste people held a meeting, and determined not to communicate at all until Mr. Hubbard agreed to revert to the old practice of giving to them before the pariahs. But Mr. Hubbard quietly made known his determination to exclude from all temporal and spiritual benefits such as should hold back from the Communion on these grounds. Some of the caste women braved the displeasure of the rest, and presented themselves at the ensuing Communion. This greatly exasperated a portion of the caste people; and in the evening of that Sunday one of these women, who had preferred duty to caste, was set upon by them and so severely

beaten that her life was endangered. Great commotion prevailed in the village; but Mr. Hubbard applied to the civil authorities for redress, and the guilty parties were severely punished. The result was that the Missionary completely gained his point. The same trials however had to be endured in the schools, which for some months were almost broken up, but Mr. Hubbard succeeded in leading his people to the conviction that all are made one in Christ Jesus without respect or distinction of persons; and with the exception of one family all soon submitted [5].

In 1847 a branch Native Gospel Association was established [6], and though caste continued to be a great obstacle to conversions [7], and in none of the Tanjore Missions was there up to 1865 any "pressing into the kingdom," the "incessant" "evangelistic, educational, and congregational" work was surely though slowly effecting an improvement. To "attempt to hasten on the extension of a Church by indiscriminate and ill-prepared receptions" would in Mr. Hubbard's opinion only bring "scandals and impediments" hereafter [8].

In the next year (1866) he and his flock suffered much from famine and pestilence, from which he learnt more of the real state of their hearts than throughout the whole 36 years of his ministry; the manifestations of Christian submission under the trial were very cheering [9].

The subsequent history of the Mission calls for no special remark.

1892-1900.

There is nothing to record beyond a slight increase in the number of Christians, and a decrease in the number of scholars [10].

(II. f) **ANEYCADU** (1827-92).—This Mission is about 30 miles south-east of Tanjore, near the town of Puthucottah. Though visited by the "venerable Kohlhoff" as early as 1807, when a family was brought over to Christianity, a regular congregation does not appear to have been formed until 1827 (that is, two years after its transfer to the Society [see p. 502]). From that time it remained as an out-station of Tanjore or of Canandagoody till 1845, when it was erected into a distinct Mission and made the headquarters of a circle of villages. Five years later it was regarded as "one of the most pleasing and promising of our Missions." Christianity appeared to have "taken real root" there, "a considerable number" professed Christianity, and as a congregation they were "orderly, attentive, well disposed, and willing to contribute." The patriarch of the village, Adeikalum (who was disposed to exercise severity towards the unsteady and inconsistent, having himself endured persecution—such as having his house burnt down and imprisonment—for the truth's sake), had with a few others presented a site for a church, which was being built in 1847, and his son-in-law, the Catechist, gave "a considerable piece of ground" for the Mission compound. Mr. W. L. COOMBS, who had

been labouring at Aneycadu, now (1849) became the resident ordained Missionary. A remarkable circumstance connected with the locality was that hitherto it had "never been visited with cholera" [1].

Another was that though the national name of the people signified "a thief" they were reported of in 1855 as honest—highway and other robbers "never presuming to approach this village." Toddy-drinking also had been abandoned, and generally Mr. COOMBES could report well of his flock [2].

A branch Native Gospel Association was established in 1863-4 [3], and though a resident ordained Missionary has not been continuously maintained in the Mission [4], the progress has been encouraging.

(1892-1900.) The Christians at Adanoor (or Avanon) have been favourably reported of recently, but at Aneycadu many of the Mission agents have been subjected to persecution [5].

(II.g) **TRANQUEBAR** has already been noticed as the scene of the earliest labours of the first Danish (Lutheran) Missionaries in India, dating from 1706, and whose Mission originated from the example of and was promoted by the S.P.G. [pp. 471, 501]. It was frequently visited by Schwartz; Kohlhoff was born and ordained there, and Ziegenbalgh (1719) and Grundler (1720) were buried in the Mission Church. In 1815 Bishop Middleton of Calcutta found the Mission in great distress in consequence of the restoration of the settlement to the Danish Government by the British, who had supported the Mission while they held Tranquebar. Timely assistance from S.P.C.K. funds afforded temporary relief, but the glory of this first Protestant Mission was evidently departing. It had fulfilled its course, and after having been for more than a century a light to them that sat in darkness, and the source from which the English Church Missions in Southern India derived their origin, it was in the progress of events and years eclipsed and superseded by their brighter and more extended rays [1].

S.P.G. Period (1845-92).—The languishing state of the Mission was noticed by the Society in 1818 as an opportunity for affording help at a time when it was preparing to enter on work in India. No assistance was however then rendered [2], and not being one of the S.P.C.K. stations (though it was assisted by that Society) it was not (as their Missions were in 1825 [see p. 502]) adopted by the S.P.G. until 1845, when by purchase it became a British possession. Its value to Denmark at that time was "very small, its trade being almost annihilated." Where formerly there had been seven Lutheran Missionaries there was now only one—the Rev. Mr. Cordes, of Hanover, whose native flock in the town and district numbered 1,700. The European congregations were also ministered to by him "alternately in English and in German"; there was no Danish service, the Danish Chaplain having returned to Denmark. The two churches were "both good"—the Mission Church being "a large and venerable looking building." There were also three schools, which, though supported "by the Government," had "but few scholars." The Mission library, which Bishop Middleton had once desired to purchase, was "in a miserable state, and food for worms." The sea, which had destroyed Ziegenbalgh's first church, was still encroaching on the settlement. These particulars were furnished to the Society by the BISHOP OF MADRAS, who was welcomed by the Governor and received visits from Mr. Cordes and a Roman Catholic priest—a native of Goa, "full of

smiles," who professed to speak English but could not make himself understood. A place "so strongly commended to our affection by so many holy associations" had a claim to a permanent minister of the Church of England, and on the transfer arrangements were at once made for its being visited by the Society's Missionary at Negapatam [3]. Later on Tranquebar became connected with Nangoor [see p. 520], and a Native Gospel Association, established with the object of evangelising the heathen within the limits of that district, had in 1865 attained satisfactory results [4]. In 1868 a native endowment was begun [5].

(1892-1900.) "Neglect written large over the Mission" was the condition of the Nangur-Tranquebar District (as it is now called) in 1897. The people are pariahs and practically all slaves of the soil, but in spite of their desperate poverty the Christians in one village raised Rs.50 for the repair of their church. At Tranquebar, the old Danish Government Church ("Zion," now belonging to the British Government and served by the Society), contains some interesting old communion plate. The Lutheran Mission hold the old Mission Church ("Jerusalem") and the mass of the converts [6].

(III.a) **CUDDALORE**, or Fort St. David as it was once called, is situated in South Arcot, on the east coast of India, about 100 miles south of Madras. In 1716-17 a school or schools were established at Cuddalore under the auspices of the Rev. W. Stevenson, the English Chaplain at Madras, by Ziegenbalgh, who visited it occasionally and died there in February 1719. By two other Lutheran Missionaries (Giesler and Sartorius) was founded in 1737 a Mission of the S.P.C.K., which during the next eighteen years gathered nearly 1,000 converts. In 1749 the British Government put the Mission in possession of a Roman Catholic Church built by the French, who recovered it and sequestered other property in 1758, compelling the Missionaries and most of the inhabitants to withdraw. On the recapture of the settlement by the British in 1760 the Mission was revived, and till 1808 it remained in close connection with the S.P.C.K. Mission at Vepery [p. 505]. Meanwhile its endowments in lands had increased considerably, and a church had been built in 1767 (chiefly by the aid of the East India Company) and rebuilt in 1800 at the cost of the Missionary Gericke. Between 1805 and 1822 the efficiency and prosperity of the Mission became "impaired in every department by the want of vigilant supervision" and the title-deeds of some of the property had been mortgaged to defray the charges of the work [1 and 1a].

S.P.G. Period (1825-92).—At the time of its transfer to the Society there were in connection with the Mission a congregation of 231 souls, 94 school children, a Catechist, and two school-teachers. Twelve years later (1836) the congregation numbered 311, the school contained nearly 500 children, and the staff consisted of a Missionary and twelve lay agents [2].

The Rev. D. ROSEN had reported satisfactorily of the work in 1830 [3], but he was soon afterwards removed, and at the expiration of fifteen years, during which the supply of Missionaries had not been continuous [4], the Mission was in an unsatisfactory and unpromising state. Education was so secular that the Bishop of Madras found it necessary to break up the existing schools and to replace them by two Christian schools, and caste had been so much tolerated that eight of the native agents, "all professedly Christians," though "obliged to confess that the Bible was directly opposed to caste," declared unanimously to the Bishop that "they would never give it up." "How can we expect" (said he) "that the Gospel will be really taught by such men as these?" Added to this was the fact that Cuddalore was the abode of numbers of pensioned European soldiers, and the majority of those

belonging to the English Church were of an indifferent character. They had come to India "at a time when no one cared for their souls," and had "lived so many years in a heathen land" that they were "become semi-heathen themselves." During his visit the Bishop consecrated the church and confirmed 125 persons—Europeans, East Indians, and natives. Too frequently the attention of the Missionary was diverted from the natives to the English congregation, to which, in the absence of the chaplain, he was "expected to minister," and more than one of the Society's Missions were "injured in this way" [5].

The Society's straitened means prevented much good being done at Cuddalore, and the Mission long continued in a "languishing state" [6]. Signs of revival were seen in 1863, when a Native Gospel Association was formed [7], and in 1875 the Rev. J. D. MARTYN, who was devoting much time to evangelistic work, stated that in the town and adjacent villages there could scarcely be a man to whom the Gospel had not been preached by him [8]. Nine years later the interests of the Mission were promoted by a Native Church Council and an Industrial Association for the poorer Christians then formed [9].

(1892-1900.) Owing to past neglect the Mission had (in 1894*) "almost died out," many of the Christians were unsatisfactory, and in all directions the Church had been forestalled by other Missionary bodies. Evangelistic preaching not infrequently resulted in the agents being stoned. Among the Brahmins and more educated classes "nothing can be done except by means of higher education." They are growing up atheists, and immoral to an appalling extent. "This is the result of the Government policy of education." Even the Government testifies that it is the Missionary body that has given the greatest amount of help to the downtrodden outcasts* [10].

(III.b) PONDICHERRY. Naturally Pondicherry would form a part of South Arcot, but it is the capital of the French settlements in India. It lies north of Cuddalore and eighty-six miles S.S.W. of Madras.

S.P.G. Period (1830-92).—From 1830, when the Rev. D. Rosen was reported to be ministering there [1], Pondicherry appears to have been visited by the Society's Missionaries at Cuddalore, of which it is considered an out-station. In 1845 six Europeans and eight natives were confirmed by the Bishop of Madras, who then anticipated that there would be "no further difficulty about our chapel at Pondicherry, as the present Governor, whose attentions to me . . . were most kind and courteous, is well disposed to grant it." In the Bishop's opinion a Missionary able to officiate in the French language would "draw a considerable congregation." The Society's connection with Pondicherry has however been limited to ministering to the native members of the Church of England there [2].

(1892-1900.) There is nothing of importance to record beyond the improvement of the primary Mission School [3].

(III.c) VELLORE AND CHITTOOR. Vellore, a large town eighty-five miles west of Madras, was the scene of the massacre of English soldiers by mutinous native troops early in the nineteenth century. Chittoor is the civil station of the district, twenty-

* See Report of Rev. J. A. Sharrock, then in charge.

two miles north of Vellore. In connection with the S.P.C.K. Mission at Vepery the nucleus of a Mission was formed at Vellore about 1769-70, consisting of the native wives (baptized by Gericke) of English soldiers, and a few Christians from Trichinopoly, under a Catechist. There were also some Roman Catholics, who afterwards joined the Mission. An empty house was appropriated for Divine Service in 1771. Gericke frequently visited the Mission, but after his death, which occurred there in 1803, it remained neglected, if not, as Archdeacon Robinson says, unvisited by a missionary until 1822, when the Rev. L. P. Haubroe (S.P.C.K.) found the chapel in ruins, and only thirty Christians left, some having removed, others having joined the Church of Romo. Several Portuguese, however, were anxious for ministrations, and he officiated in a barrack in the fort to a considerable congregation, organised a school with the support of the English officers, and a Catechist was again stationed there.

After the death of Hyder Ali in Chittoor in 1782 the S.P.C.K. opened a Mission there in acknowledgment of the mercy of God in crushing the power of the tyrant and raising the English standard. In 1807 Judge Daere, an Independent, converted many people, and at his own expense appointed two Catechists over them. This Mission was superintended by the Vellore Catechist, but Archdeacon Harper was once prevented by the Judge from officiating to the native congregation. After the Judge's death in 1827 some of them joined the Church [1].

S.P.G. Period (1825-85).—After the transfer of the Missions to the Society [see p. 502] they continued to be superintended by the Vepery Missionaries, but progress at Vellore was hindered by the need of church and school accommodation. The Commandant had appropriated a large room in the fort for the purpose, but the natives so strongly objected to the place that the Rev. P. WESSING relinquished it in 1830 and held service in his own house, his congregation numbering 80. Some land had been given to the Mission, but at that time it had not been utilised [2].

In 1838 it was considered desirable to station the Rev. E. KOHL at Vellore [3], but by the advice of the Bishop of Madras the resident Missionary was transferred in 1845 to Chittoor [4], to which the Society had in 1842 voted Rs.5,000 for the purchase of a chapel and school. Vellore was left under a Catechist [5], superintendence being provided from Chittoor, with the occasional assistance of the resident Chaplain [6]. This arrangement continued until 1855, in which year the Madras Diocesan Committee, being in financial difficulties, sold to Dr. Scudder, of the "American Dutch Reformed Protestant Church" Mission (for Rs.2,500), the Society's buildings at Vellore and Chittoor, excepting the Chittoor Church and compound, which Government purchased for Rs.1,142 in 1857. The native Christians at Vellore being left without a pastor and vernacular services, some joined the Dissenters, the rest remained faithful to the Church and were ministered to by the Chaplains as far as they were able to do so. This provision, proposed previous to the sale of the buildings, continued until 1862, when a new chaplain, Dr. Sayers, "refused to minister" to the native Church Christians, and "tried to force" them "to join Dr. Scudder's congregation," on the ground (as he and Dr. Scudder held) that they had been handed over to the American Mission in 1855. Dr. Sayers' successors supported the native flock in their refusal to join the Dissenters, and the Rev. J. B. TREND (about 1874) engaged a Catechist to minister to them in their own tongue. In 1880, their number being then 116 souls, all baptized members of the Church of England, and 50 regular communicants, they petitioned the Society for a native Priest, and provision was made for one to visit them monthly, also for a competent Catechist and a chapel. This action was opposed by the American Mission, who contended that the people as well as

the buildings had been sold to them [7]. The Society considered that the action of its Committee in Madras in 1855 (which, by the way, was never formally sanctioned by it) could only by a misapprehension be understood to do more than deal with the buildings, and that "the Society did not and could not assume to transfer the congregations previously assembling in such buildings to another communion." Indeed its policy had been to abstain from making covenants or territorial arrangements with Dissenters, and it had never transferred congregations to them. Nevertheless in this case, as the American Mission did not object to the Church taking possession, but only to the particular agency of the Church—that is, the S.P.G.—and moreover as the Bishop of the Diocese urged that the Society should refrain in the interest of peace, and promised that in such case he would make the spiritual needs of the congregation his own care* the Society decided in 1883-84 to withdraw from Vellore, and effect was given to its decision in 1885. This course, so far from involving a sacrifice of principle (as some of its friends in India thought at the time), was in reality a great gain: the Society, true to its principles, submitted itself to Episcopal guidance, and the small native congregation was trained to regard itself, not as the appendage of a particular Society, but as a portion of the whole Church [8 and 8a]. To remove any possible misapprehensions as to the future, however, the Society in 1886 recorded that if at any time hereafter the Bishop of Madras desires that the Church of England should again be represented at Vellore through its agency, the fullest consideration would be given to such request, and the Society did "not see that any objection could justly be taken to such resumption of work at Vellore from the circumstance that the Mission premises were sold in 1855" [9]. Since 1886 the managers of the Mission have had the assistance of a succession of native clergymen "lent" by the Society [10].

(1892-1900.) The ministrations thus provided for the Tamil Church members at Vellore and Chittoor were received with thankfulness, and some of the poor non-Christians also "heard the Gospel message gladly." This arrangement has continued, a proposal of Bishop Gell that the Society should take over the work at Vellore "as a pastorate" having meanwhile been declined by the Madras Committee [11].

(IV.) **TRICHINOPOLY.** The district of Trichinopoly is about the size of the county of Norfolk. The town, which with its suburbs has a population of 90,000, is famous for its jewellery, cigars, and silk cloths. During the struggle between the English and French for supremacy in India, when the district was the great battlefield of the South, Schwartz visited the town from Tranquebar in 1762 or 1763. His colleague in the Danish Lutheran Mission, Rev. J. B. Kohlhoff, had preached there in 1757, and Schwartz now began work among the English and the Hindus. With the assistance of the garrison a large church was built, and opened on Whitsunday 1766 under the name of Christ Church. The S.P.C.K. now came forward and established the Mission, and Schwartz conducted it until his removal to Tanjore (1778), when his assistant Pohle took charge and carried on the work for over forty years. Schwartz had divided half his allowance as garrison chaplain between the native congregations and himself. Pohle built and presented a house to the Mission, to which also gifts of a house and land at Warriore were made by Judge Anstey and General Gowdie, and a report from the Chaplain in 1819

* See [8a] in the "references."

showed that there was then "a charitable fund" at Trichinopoly, "managed by the Vestry," "for the maintenance and apprenticing of poor Christian children." In the meantime (1816) Bishop Middleton of Calcutta had visited the Mission, consecrated the church, licensed Pohle, confirmed, and delivered a charge. After the death of Pohle the Mission was dependent for some years on occasional visits from the Tanjore Missionaries [1].

S.P.G. Period (1825-92).—In the year following its transfer to the Society [see pp. 502-3] the Trichinopoly Mission became the scene of Bishop HEBER's last labours. He arrived on April 1, 1826, and on April 3, after holding a confirmation for the natives, inspecting the schools, and addressing the people, he died in his bath, and was buried in St. John's Church on the spot where twelve hours before he had blessed the congregation [2].

In reporting on the Mission in March 1827 the Society's local Committee at Madras referred to the "lamentable state of decay" in which the Bishop "found this important and long-established Mission," and which had "filled his mind with anxiety and concern."

"The congregation" (they said) "are estimated at 2,000 persons, reduced to 490, and these, instead of enjoying as formerly the instruction of an European Missionary and . . . the regular administration of the Sacraments, committed to the care of a native Catechist and visited once or twice a year by a Missionary from Tanjore. The funds of the Mission unequal to maintain even the proper number of Catechists and Schoolmasters and the church built by the pious Schwartz rapidly falling into ruins."

With a view to reviving the Mission the Madras Committee engaged the services of the Rev. D. SCHREYVOGEL (a Danish Missionary of the Lutheran Church who had been employed twenty years in the Tranquebar Mission) for two years from January 1827 [3]; but he remained in charge till 1839, having for two years (1834-6) the assistance of only one other clergyman, the Rev. T. C. SIMPSON [4].

One of the first objects accomplished under Mr. Schreyvogel was the formation of native schools in the villages of Warriore and Putor (1827-30). These schools (in which services were established in 1832) and that at Trichinopoly were attended by "Romish boys," some of whom were withdrawn in 1832 [5].

The Roman Catholics had entered the field nearly two centuries and a half before, and Trichinopoly is their "stronghold" in Southern India [6].

Some of their congregations in the district were received into the English Church in 1830 [see p. 530] [7], and others joined from time to time; but too much importance must not be attached to such accessions seeing that in 1860 the Rev. G. HEYNE stated that several natives appeared to have been in the habit for some years of repeatedly shifting between the English and Romish Churches [8]. It is significant however that, as reported by the Bishop of Madras in 1845, the heathen were "in the habit of calling the Roman churches *Mary*-churches, and our churches *God*-churches"; and that some of the Roman Catholic converts "did not know so much as one word of the Lord's Prayer" [9].

Owing to the contiguity of the great temple of Seringam, Trichinopoly is also "one of the strongholds of heathenism," and in the town itself the progress of the Gospel was checked by "the influence

of vicious example set before the natives in a large military cantonment [10].

At his visitation of Trichinopoly in 1845 the Bishop of Madras, finding that "much unruliness had unhappily sprung up in the native flock," felt "obliged to reprove and rebuke the people, as well as to exhort them. The chief cause of all the mischief, a discarded Catechist, was put out from among the congregation."

On February 17 the Bishop consecrated Christ Church and confirmed 65 natives, having on the previous Sunday held a confirmation and ordination in St. John's Church, on which occasion five clergymen were present—a number which not many years before "would have comprised the whole body of the peninsular Clergy." St. John's was the Garrison Church, and Christ Church was used by the European pensioners and East Indians as well as the natives. The latter (Schwartz's church) is a noble building with a deep chancel, having the Commandments inscribed over the holy table in English, Tamil, and Hindustani [11].

During the next thirty-five years the work of the Mission was mainly pastoral and educational: the one or two missionaries employed had little or no time for evangelistic work—for instance, in 1861 there was but one baptism and one adult catechumen [12]—and though the native Christians at that period appear to have been satisfactory, and "good work" was going on in 1864 [13], yet when the Rev. J. L. WYATT took charge in 1880 there was "nothing except the Church and the College" with its branch schools [14].

As the College receives a separate notice [p. 794], it will suffice to say here that during an existence of 20 years (1873-93), and in spite of recent strong opposition from the Jesuits, it has achieved considerable success in secular knowledge, and at the same time, especially under the Rev. T. H. DONSON, it has exercised an influence in favour of Christianity among the high-caste Hindus, which it is believed will ultimately prove to have been very great. In 1889 there was "scarcely a single native holding any official position in Trichinopoly" who was not "an old student" and who did not "owe his position to the College" [15].

Elementary education among the rural population, however, appeared very backward, and the Mission part in it lamentably insignificant [16], and to quote Mr. Wyatt's words:—

"As I looked down on the crowded houses and the seething multitudes that filled the streets of the Town, and then on the surrounding country including that beautiful Island of Srirangam with its enormous Vishnu Temple nestled among the forest of trees with which the Island abounds, and visited yearly by hundreds of thousands of Pilgrims my heart seemed to sink at the magnitude of the work which lay before me. Even the thought of Gideon's dream of the 'cake of barley bread' was hardly sufficient to encourage me" [16a].

Taking up a position near the native portion of the town, Mr. and Mrs. WYATT began by opening schools for the higher classes of the Hindu girls, for whom hitherto nothing had been done. No suitable teachers being obtainable in the district, many of Mr. Wyatt's old pupils volunteered, and on October 1, 1881, a training institution for female teachers (the first connected with the Society in the Presidency) was opened, which has provided other districts besides

Trichinopoly with teachers. A Boarding School for Boys, Girls' Day Schools in the town and country, and Middle-class Schools were next started, and Bible-women were attached to each of the Trichinopoly town schools, who teach the women in the neighbourhood and continue in the homes of the girls their instruction after leaving the schools. In the opinion of an experienced clergyman in Tinnevely (1891) the female education in Trichinopoly is "in itself a grand work, even if there were nothing else being done" [17]; but direct evangelistic efforts are also made among the masses with the aid of native agency [18].

(1892-1900.) Though the Trichinopoly Mission was begun so early as 1762, it has seldom had more than one European missionary working in the whole collectorate, besides the Principal of the College. Consequently, in 1894, the Church had adherents in only thirty-two of the three thousand villages and hamlets in the district. Of the six pastorates in the district the Fort pastorate, the oldest part of the Mission, and which ought to be a sort of metropolis for the rest of the district, causes more anxiety than any other circle. Of the district generally Bishop Gell, on his resignation of the Bishopric of Madras in 1899, expressed regret that greater progress had not been made towards self-extension, self-support, or self-government. There is much stagnation among the older Christians, many of whom were received in former times from the Roman Catholics. Apart from the College the general educational work, which had been considerably extended since 1880—embracing industrial as well as other training for both sexes—was checked in 1897-98, partly by the organized opposition of the Brahmins, who opened rival schools [19].

The Rev. J. A. Sharrock (1895-1900) has carried on evangelistic work with much vigour. Feeling that "a Church which does not evangelize must soon die," he supplemented the efforts of the ordinary staff by a specially organized staff for this work, with the result that in one year six hundred villages were visited, four thousand patients were medically treated, and the Gospel was preached to eighty thousand non-Christians. Often the evangelistic band are stoned and otherwise ill-treated. Sometimes they have to sleep all night in the open air, and to go without food for many hours. Sometimes they are attacked by robbers, and always they are travelling over rough roads, and lead altogether a rough life. They see little or no fruit from their labours, but they have faith enough to wait [20].

Among the adults baptized at Puthur in 1892 was* one of the two Burmese princes (nephews of the late King Theebaw) who had been entrusted to the care of the missionary [20a].

The Society's College at Trichinopoly has continued its excellent work, enabling the Church to get an opening for a number of Christian teachers among some 1,500 heathen boys and young men—mostly Brahmins—all of them knowing and determined to know nothing of the direct agency in the pastoral Mission. Apart from its great successes in secular education, its moral and religious influence is incalculable. Numbers of heathen students, attracted by the high-class secular

* Baptized by the name of Joseph John Tait-Sin-Doke.

teaching, are being brought by it under Christian influences, and the attitude toward Christianity of the educated classes of Hindus is undergoing a fundamental change full of hope for the future.

Leading native gentlemen outside the Christian Church have often testified to the intellectual, moral, and spiritual benefits they have received within these walls, from which most of the officials and other educated classes of this district have been sent forth, and many of them have given of their money to increase its accommodation, and towards various details of its work.

Indeed, it was at the earnest request, not of any one connected with the Mission, but of the Brahman students from Srirangam, the heathen stronghold which the College is bombarding, that the institution was removed from the cantonment to the Fort in 1863-64, the Fort being the centre of the native quarter.

The island of Srirangam—"the Benares of the south," is the second sacred place with Hindus to its namesake in the north, and the river Cauvery, in which it is situated, ranks next to the Ganges in sanctity. Srirangam contains the great temple of the Vaishnavites, whose walls (four miles in circumference) shelter 20,000 Brahman inhabitants. More than one of the trustees of the temple has been a student of the College, and continues among its benefactors to the present time.

Under the Rev. T. H. Dodson the College attained the position of being the largest of the Anglican Missionary institutions in India, and the largest educational institution connected with the Society throughout the world, giving an education ranging from the infant standard up to the B.A. of Madras University. Visitors are amazed at the various machinery at work—the College with regular Christian instruction and secular lectures on a sound basis; the reading room and library; its debating and literary societies; its hostels; its relations to other institutions in the town; its touch with the old students who occupy leading positions in the town; the private conversation with inquirers; the distribution of Christian books to aid them; the Bible-class* that meets Sunday after Sunday to study God's word; and the Lectures on the Life of our Lord, delivered at stated times in the Fort Church, to which non-Christian friends are invited; all these, and many other silent works, permeate the minds of the present generation, and do the Church's work among them.

Bishop Barry, who visited Trichinopoly in 1892, described the work of the College as splendid; it had already told powerfully, and he was especially asked more than once to lay before the Society "the expression of grateful thanks for incalculable benefits." The audiences which the Bishop had for two quasi-evidential lectures illustrated the benefits very strikingly, and drew from a Hindu the

* The Bible-class was started in 1889 by the Rev. Jacob Gnanaolivu in his own house, and is attended by men of all ranks in life. On his resignation of the Vice-Principalship of the College he was appointed an Evangelist at Trichinopoly with a preachingship in the Fort Church and light work at the College. The Lectures alluded to were begun by him in 1894. The Fort Church (Christ Church), which stands near the College, is generally regarded as the next oldest Church in the diocese to St. Mary's, Fort St. George, Madras. It was built by Swartz, and in his prayer of dedication (May 18, 1766) he said:—"When strangers, who do not know Thy name, hear of all the glorious doctrines and methods of worshipping Thee preached in this House, incline, O mercifully incline, their hearts to renounce their abominable idolatry, and to worship Thee, O God, in the name of Christ" [22a].

remark that a result of Christian effort exactly parallel would probably not be seen elsewhere in India [21]. Some of the Brahman students, having lost all faith in their ancestral religion, are content with the practice of Christian morality; others are trying to purify their own religious institutions; and one, the wealthiest landowner in Srirangam, who invited Bishop Barry to his house, has actually suppressed in his temple the time-honoured custom of dancing girls accompanying the idol at processions. At the time of Bishop Barry's visit the College buildings were miserably inadequate, and the staff had for two years been resigning over Rs. 100 a month from their salaries towards improving the buildings sufficiently to avert the withdrawal of Government aid. With the Society's help the existing buildings were entirely remodelled and the accommodation more than doubled, the additions including a permanent chapel (dedicated in 1896), and a boarding house for native Christian students from Tinnevely—named the "Caldwell* Hostel"; also a similar hostel for non-Christian boarders from distant places (opened in 1896). In 1897 an endowment of £50 a year was provided for the College from the Marriott bequest.

Though most of the students enter as non-Christians, yet intelligent Christians from the town and district have always found encouragement there, and the provision for the University education of native Christians is now very adequate [22].

The Rev. T. H. Dodson, who was obliged on medical grounds to resign the Principalship of the College after seven years of fruitful work, was succeeded by the Rev. G. H. Smith, formerly of Madagascar, who was greatly impressed, on taking charge in 1897, with "the almost boundless opportunities the position offers, and the terrible strength of the power opposed to us" [23].

(IV.a) **ERUNGALORE or COLEROON.** This Mission is situated to the north of the Coleroon branch of the River Cavary, which separates it from the districts of Tanjore and Trichinopoly. Erungalore itself is 12 miles north of Trichinopoly. Christianity was introduced into the country in the 18th century by the Jesuits of Madura, who made many nominal converts, and through their influence with the Nabob of Arcot prevented Schwartz gaining a footing in the district. On the dissolution of the Order of the Jesuits their Missions, left dependent on the priests at Goa, became almost entirely neglected. Some of the congregations "never received the slightest instruction," "the Holy Scriptures were prohibited them," schools were unknown among them, and in a professed version of the Ten Commandments painted on a festival car used by the priests, the second Commandment was omitted [1].

S.P.G. Period (1830-92).—The manly and intelligent disposition of the people (who belonged to the Hunter caste), and their enjoyment of civil freedom, prepared them for the reception of truth in its purest form, and after conversations with neighbouring Christians and the distribution of tracts by the Rev. H. D. SCHREYVOGEL of Trichinopoly, sixteen congregations, comprising 850 souls, placed themselves in 1830 under the care of the Rev. L. P. HAUBROE of Tanjore and Mr SCHREYVOGEL. At the period of their reception they were visited by Archdeacon Robinson of Madras, and in 1835 the BISHOP OF CALCUTTA ministered to numbers who, headed by their Catechist and singing a hymn, gathered to greet him at the Coleroon river.

* Opened in 1894, after the closing of the College at Tuticorin which bore Bishop Caldwell's name. Provided with scholarships by the S.P.C.K.

Their little church being unable to contain them, 500 crowded into the Bishop's large tent (others having to remain outside) for service, which was read by the Rev. A. F. CAEMMERER, the Bishop preaching. Nearly 250 partook of the Holy Communion, which had not been administered for over twelve months. For more than thirteen years they remained under the superintendence of the Missionaries at Tanjore and Trichinopoly, and though the religious instruction afforded them was necessarily scanty, they resisted the persecutions and oppressions of their Romish brethren and with few exceptions remained steadfast.

In 1843 the Rev. C. S. KOHLHOFF was appointed their Missionary, with the result that Erungalore became one of the most satisfactory Missions of the Church [1a].

In 1845 the Bishop of Madras confirmed 134 "simple country folk" at the station of Poodacotta, and laid the foundation stone of a new church which was erected at Erungalore to the memory of the Rev. J. C. KOHLHOFF, the pupil and colleague of Schwartz [2].

His son, the Rev. C. S. KOHLHOFF, laboured with untiring zeal in the Mission until 1881, when he died from the effects of one of his long journeys [3].

The enforcement of the caste test in 1856-7 led to the secession of many of the Christians, who were welcomed by the Lutheran Missionaries at Tranquebar [4].

With this exception the conduct of the people appears to have been encouraging. In 1864 a Vellalar of Mootoor, who had migrated to Ceylon and there been converted, returned and placed in Mr. Kohlhoff's hands £100 for the purpose of building a church in his native district [5].

Ten years later the people generally in the Mission were reported to be contributing largely to Church purposes, and excellent work was being done.

The opening of a dispensary at Erungalore at this time proved of great use in attracting numbers of heathen and Mahomedans, who were thus brought under Christian teaching [6].

This and other good works have been continued.

(1892-1900.) A hospital was added to the Erungalore Mission dispensary in 1899, and a Mission Dispensary was opened at Alam-baukam in 1895 [7]. The Rev. H. G. Downes, who was appointed to the district in 1894, found it hard at first to preserve discipline among his flock, owing to the presence of other Missions, and consequent proselytising, especially on the part of the Romans, who "will take over anybody," and the Lutherans, who formerly "received large numbers on the caste question." To check this on either side he came to an "understanding" with the Lutherans and Wesleyans. Most of his flock were descendants of Christians, and conversions were now few. But at Sengaraiyur a remarkable movement was taking place. The village is inhabited chiefly by Kallars (Thief caste). Until 1882 none of this class in the whole of the Collectorate of Trichinopoly had embraced Christianity. In that year the first Kalla convert, a matriculate of Madras University, was baptized.

While reading in a Mission school at Madura he had come to know about Christ by means of a handbill and by the Scriptures taught in his class; and on his return to his village, and after ten years' indecision, he placed himself under Christian instruction. Four years later a brother of his, well versed in Hindu literature, who went all the way to Trichinopoly to persecute him when he was about to be baptized there, followed his example. Two years after they were reinforced by two of their cousins, who joined amidst much persecution. Then they erected for themselves a small thatched prayer house, where services were held, besides regular religious controversies which attracted many Hindus to the place in their leisure hours, and enabled them to compare their own religion and religious principles with those of Christianity. In 1893 the building was burnt down by an incendiary. They at once arranged for a new and permanent church (St. Bartholomew's), the foundation-stone of which was laid on August 12, 1894, the converts' offering being Rs. 500 to the building and three acres of land by way of endowment. Their lives and teaching made a great impression on their neighbours [8].

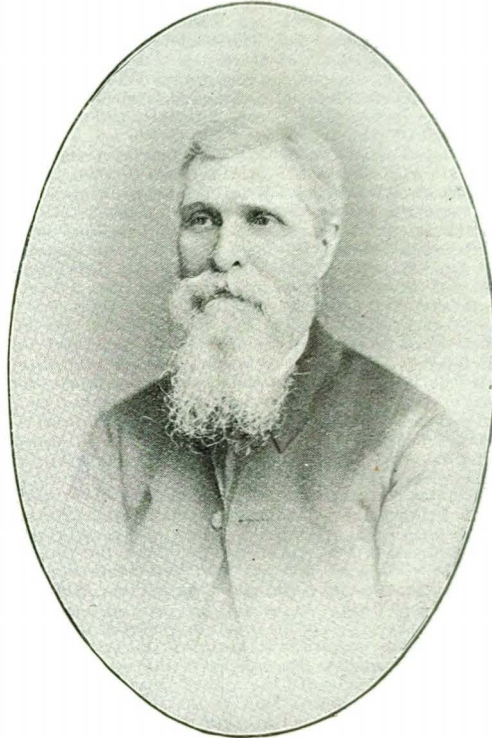
At another village two young converts had remained firm under prolonged opposition and persecution. At the suggestion of the relatives of one of the converts, who was said to be ignorant of the arguments for the Hindu religion, a discussion took place in Tanjore between Hindus and Christians. Crowds of natives assembled, and messengers were posted along the road between Tanjore and the village—a distance of fourteen miles. When the news that the Hindus had been worsted reached the converts' relatives, "a cry went up from them all as though a death had taken place" [8*a*].

The Rev. J. A. Sharrock, who succeeded to the charge of Erungalore in 1895, has inaugurated a scheme of Mission agricultural settlements, with a view to helping those pariahs and other similarly oppressed classes in the district, who sincerely desire to become Christians. For centuries they have practically been the slaves of the landowners, and are quite incapable of raising themselves from their position of serfdom. If offered material advantages they would flock to the Mission in crowds, but would be nominal converts only. If left to themselves, they cannot move hand or foot, because to become a Christian is to offend the Hindu landlord, and to proclaim themselves freeborn. Hence this scheme of enabling them to work under a Christian landlord.

The chief difficulty is in obtaining land, but a start was made at Alambaukam in 1898 on the Mission compound—and the settlements there and at Erungalore are self-supporting—and in 1899 the Indian Government gave 270 acres of disafforested land at Jeiyankondacolapuram [9].*

The baptism of a young man from the Reddi caste—"the first-fruits of this large class"—took place in 1898 [10].

* This is the village of the Victorious Chola, brother of Kulottunga Chola, king of the Chola dynasty, who reigned at Uraiyur (Worriore), Trichinopoly, probably about the 11th century A.D.



THE RIGHT REV. ROBERT CALDWELL.

S.F.G. Missionary 1841-91, and Assistant-Bishop for Tinnevelly 1877-91.

(V.) TINNEVELLY. The province of Tinnevelly (area 5,381 sq. miles) occupies the south-eastern extremity of the peninsula of India between the 8th and 10th degrees of north latitude. Previously to 1744 it formed a portion of the district of Madura. The intervention of the East India Company in the administration of affairs in 1781—at a time when the country was practically dominated by a set of turbulent chiefs known as the Poligars*—led to the subjection of the Poligars and to the cession of Tinnevelly to

* Organised under this title in the 16th century.

the English by the Nawab of the Carnatic in 1801. The fierce Poligars now became peaceful Zemindars, and the district, which hitherto had *never* known peace for more than six years together, has since enjoyed profound and uninterrupted peace. Race after race of native rulers had failed and passed away, but English rule has been accepted as the best government the country has ever had or is likely to have—in proof of which is the extraordinary spectacle of nearly two millions of people willingly submitting to be governed by about ten Englishmen [1].

The climate of Tinnevely is one of the most equable and one of the hottest and driest in India. The country is an arid plain, in some parts of which the palmyra palm and plantain luxuriate, and in others cotton or various kinds of dry grain are successfully cultivated [2]. The chief towns are Tuticorin, the seaport of the province, Palamcotta, the modern capital, and Tinnevely, the ancient capital [3]. The population of the province is composed of various classes, the most numerous being the Shanars, who occupy a middle position between the Vellalars and their Pariar slaves. The Shanars are chiefly palmyra-tree cultivators and farmers. Belonging to the Tamil aboriginal race, they have retained their distinct manners and customs and their ancient religion of devil-worship. The majority of the devils are supposed to have been originally human beings—mostly those who have met with violent or sudden deaths, especially if they have been objects of dread in their lifetime. Devils may be either male or female, of low or high caste, of Hindu or foreign lineage. The majority dwell in trees, but some wander to and fro, or take up their abode in the temples erected to their honour, or in houses, and often a person will become possessed. Every evil and misfortune is attributed to demons. Always malignant, never merciful—inflicting evils, not conferring benefits—their wrath must be appeased, not their favour supplicated. A heap of earth, adorned with whitewash and red ochre, near a large untrimmed tree, constitutes in most cases both the temple and the demon's image, and a smaller heap in front of the temple forms the altar. The tree is supposed to be the devil's ordinary dwelling-place, from which he snuffs up the odour of the sacrificial blood and descends unseen to join in the feast. The mode of worship has no particular order of priests. Anyone may be a "devil-dancer," as the officiating priest is styled, and who for the occasion is dressed in the vestments of the devil to be worshipped, on which are hideous representations of demons. Thus decorated, amidst the blaze of torches, and accompanied by frightful sounds, the devil-dancer begins his labour. The "music" is at first comparatively slow and the dancer seems impassive or sullen, but as it quickens and becomes louder his excitement rises. Sometimes, to work himself into frenzy, he uses medicated draughts, cuts, lacerates and burns his flesh, drinks the blood flowing from his own wounds, or from the sacrifice, then brandishing his staff of bells, dances with a quick and wild step. Suddenly the afflatus descends: he snorts, stares, and gyrates; the demon has now taken bodily possession of him, and though he retains the power of utterance and motion, both are under the demon's control. The bystanders signalise the event by a long shout, and a peculiar vibratory noise, caused by the hand and tongue, and all hasten to consult him as a present deity. As he acts the part of a maniac it is difficult to interpret his replies, but the wishes of the inquirers generally help them to the answers. The night is the time usually devoted to these orgies, and as the number of devils worshipped is in some districts equal to the number of the worshippers, and every act is accompanied with the din of drums and the bray of horns, the stillness of the hour is frequently broken by a dismal proar. Such is the substance of an account given by Dr. Caldwell in 1850, and although *devil-worship* was then "visibly declining" owing to the extension of Christianity—if a Missionary approached, the demon could not be prevailed upon to show himself—experience showed that in many cases the superstitious fear of the old demonolatry survived conversion to the new theology, so deeply rooted was the evil [4].

The first Christian Mission in Tinnevely was formed by the Roman Catholics among the Paravars along the coast in 1532, Xavier engaging in the work about two years—1542-4. The first Missionary effort in the province in connection with the Church of England dates from 1771, when Schwartz recorded that a native Christian named Savarimuttu "reads the Word of God to the resident Romish and heathen" at Palamcotta, and that the nucleus of a congregation had been there formed by the premature baptism of a young heathen accountant by an English sergeant. Each of these three persons appear to have been members of the Mission at Trichinopoly, where Schwartz, supported by the S.P.C.K., was then stationed, Tanjore becoming his headquarters in 1778. Palamcotta, situated in the interior of Southern Tinnevely, was at that time a fort belonging to the Nawab, but having an English garrison. Schwartz first visited it in 1778, and in 1780 the Mission took an organised shape by the formation of a congregation there, gathered from many castes and numbering forty souls. Of these the first Tinnevely convert was a Brahman widow who had been cohabiting with an English officer, by whom, with strange inconsistency, she was instructed in the principles of the Gospel. While the illicit connection continued Schwartz refused to baptize her, but after the officer's death she was baptized by the name of Clorinda. Mainly by her efforts a church was erected in the fort at Palamcotta. This building, dedicated by Schwartz in 1785, was the first

church connected with the Church of England ever erected in Tinnevely. Another member of the congregation was Devasalayam, a poet and the father of Vedunyakam, the celebrated Tanjore poet, who enriched Tamil Christian literature with a multitude of poetical compositions. [See p. 517.]

In 1700 an able Catechist—Satyanāthan*—who had established several new congregations, was ordained in Lutheran form by the Tanjore Missionaries, and in 1791 one of the latter, an European named Jaenické, was transferred to Palamcottā. In the opinion of Jaenické there was “every reason to hope that at a future period Christianity will prevail in the Tinnevely country.” The appointment of a Shanar Catechist, named David, in 1796, secured the introduction of Christianity among the Shanars, who now form the bulk of the Tinnevely Christians, and led to the establishment of the first Christian village in the Mission in 1799, under the name of Mudalur (or “First Town”). Illness interrupted Jaenické’s labours, and after his death in 1800 Tinnevely was only twice visited by European Missionaries of the S.P.C.K., viz. by Gericke of Madras in 1802 and J. C. Kohlhoff of Tanjore in 1803. On the former occasion over 5,000 persons were baptized, chiefly in the extreme south, in three months. From 1806 to 1809 the Mission was under the management of W. T. Ringeltaube, of the London Missionary Society. During a pestilence in 1811 great numbers of the new converts, in the absence of due supervision, relapsed into heathenism. Of the five years following this, the darkest period in the history of the Mission, little is known, but 1816 brought with it a hurried visit from Bishop Middleton to Palamcottā in March on his way from Madras to Bombay—the first Anglican Episcopal visit to Tinnevely—and in November of that year the Rev. James Hough was appointed Government Chaplain at Palamcottā—a post which he held until March 1821. His labours during that period were so useful that after Jaenické he must be regarded as “the second father of the Tinnevely Mission,” as he both revived the existing work of the S.P.C.K. and laid the foundations of the operations of the Church Missionary Society in the province. On his appeal to the C.M.S. for help, two of its Missionaries—the Rev. C. T. E. Rhenius and the Rev. B. Schmid, both in Lutheran Orders, were transferred from Madras in 1820. After Mr. Hough’s departure the superintendence of the old and the new Missions was undertaken by them [5].

S.P.G. Period (1825–92).—When in 1825 the S.P.C.K. Mission in Tinnevely was transferred to the S.P.G. [see p. 502] there were in connection with it 4,161 Christians, 210 school children, 22 native catechists, and 15 school teachers [6]. Nominally the Mission was under the Tanjore † Missionaries, but the only real superintendence continued to be supplied by the agents of the C.M.S. until 1829 [7], when the Rev. DAVID ROSEN, one of the old S.P.C.K. Missionaries, was transferred from Cuddalore to Tinnevely. At Tuticorin, his headquarters, where he preached in the Dutch Church in January 1830, he learned that at one time the Dutch were “so degenerated from the true Christian faith that they used to make vows to the Virgin at the Roman Church and even at heathen pagodas.”

Nazareth, which thirty years before was a “barren wilderness,” was now occupied by over 500 industrious inhabitants; and on Christmas Day 1829 the church was so crowded, “one nearly sitting upon the other;” that it was “necessary when Communion was to be celebrated to request the rest of the congregation to stand outside, that the communicants [96 in number] with more propriety might approach the Lord’s Table.” A new church was begun in January, and in February Archdeacon ROBINSON of Madras visited the station and addressed the native Catechists and teachers.

In September 1830 Rosen left Tinnevely to head a Danish colonising expedition to the Nicobar Islands [p. 654], on returning from which

* At his ordination he preached an extraordinary sermon, in printing which the S.P.C.K. expressed its wish for the appointment of Suffragan Bishops in India.

† The Christians of Tinnevely were sometimes (erroneously) designated “Tanjore Christians,” merely because the old Mission establishment of Tinnevely, like that of Tanjore, was supported from funds bequeathed by Schwartz and administered by the Tanjore Missionaries [7a].

to Tranquebar in 1834, the sole survivor of his party, he found his wife in mourning for him. On his departure the Tanjore Missionaries resumed (nominal) superintendence of the Mission. The care of it however really devolved on the native (Lutheran) priest Adaikalam, who opened the new church at Nazareth in 1830, and in 1831 suggested that, as the Mission was so weak, the whole of it should be taken over by the C.M.S. [8].

In 1832 the Local Committee, and in 1834 the Home Committee, of the C.M.S. formally proposed such a transfer in exchange for its Mission at Mayavaram, in the Tanjore district, on the ground that it would tend to (1) the concentration of Missionary labours on a given portion of heathen population; (2) a diminution of expenses; (3) the prevention of collision between the Missionaries of the two Societies, which it was said "will become the more probable in proportion as their operations are enlarged."

To the S.P.G. the first two considerations appeared to have little force; and as to the third it remarked:—

"Notwithstanding that no community of interest or of operations has hitherto existed between the two Societies whose labours are employed in the South of India, the greatest harmony has ever prevailed between the Missionaries themselves, who have always met as brethren. This good feeling towards each other has done much to keep out of view of the natives the non-co-operation of their superiors. The natives of India accustomed to unity of control would not readily comprehend why ordained clergymen of the Church of England, engaged in the same work of imparting the knowledge of true religion, should not proceed together under the direction of their common superior. Hitherto the separation of interests has not been prominently brought to their view and any measure that would have that tendency is surely to be avoided" [9].

While lamenting the inadequacy of the assistance which it had rendered, the S.P.G. stated it had "never abandoned and, it is to be hoped, never shall abandon, this province."

For the sake of economy and convenience, as well as for the removal of the cause of occasional differences* between the *Catechists* and adherents of the two Societies, it was however desirable that some arrangement should be come to as to the boundaries of the respective Missions. Notwithstanding the difficulties involved—such as exchanges of schools, congregations, and lay agents—a division of districts was effected between 1841–4 in a spirit worthy of the common cause. As a consequence of the long neglect of the earlier Mission the C.M.S. has obtained possession of the greater part of the Tinnevely field, the S.P.G. operations being confined to the south-east of the province [10].

The decision of the Society not to withdraw from Tinnevely met

* The following incident was communicated to Dr. Caldwell by Mr. Kohloff, junior: "During the time that Mr. Rhenius was kindly looking after our Missions in Tinnevely, complaints occasionally came up that his catechists sometimes took away people who had been instructed by the agents under our native priest, but Mr. Rhenius was not inclined to believe that they would do such a thing. However he was persuaded to visit one of the congregations which the native priest claimed as belonging to him—and after inquiry on the spot, he addressed a few words of advice to them and offered up a short prayer, which, as was the custom of the Missionaries of the C.M.S. at that time, was concluded without the Lord's Prayer. No sooner did he pronounce the Amen at the close of his prayer than the congregation to his great surprise went on lustily repeating the Lord's Prayer. This convinced Mr. Rhenius that these people must have received instruction from the native priest, and he scolded his Catechists for interfering with the native priest's work, and so this congregation was retained to the S.P.G." [10a].

with the "entire . . . approbation" of the "common superior," the Bishop of Calcutta, who added: "Our concern, surely, is not to cut off limbs of our Missionary design, but to infuse vigour and life into them all" [11].

To this end renewed efforts were now directed, and during the next seven years seven European Missionaries were appointed to Tinnevely, viz. :—

Rev. D. ROSEN (received on his return from the Nicobars and appointed to) Mudalur, 1835-8; Rev. J. L. IRION (one of the S.P.C.K. Lutheran Missionaries, who received episcopal ordination from the Bishop of Calcutta in January, 1835), Nazareth, 1836-8; Rev. CHARLES HUBBARD (the first English Missionary employed by S.P.G. in Tinnevely), Palamcotta, 1836-7; Rev. A. F. CAEMMERER, Nazareth, 1838-58; Rev. G. Y. HEYNE, Mudalur, 1839-45; Rev. C. S. KOHLHOFF, Mudalur, 1839-40; Rev. R. CALDWELL, Edeyengoody, 1841-83, Tuticorin, 1883-91 [12].

The appointment of Mr. CAEMMERER in 1838 (after Mr. Hubbard had been transferred to Madura and Messrs. Irion and Rosen had left on sick leave) [13] marked the beginning of a period of revived energy. Equalling his predecessors in zeal and excelling them in strength and natural energy, he impressed on the district of Nazareth an ineffaceable mark. Soon after his arrival two of the congregations were reported to have built churches for themselves unaided—an epoch in the history of the Mission. In July Pakyanathan, the last of the "country priests" in Lutheran orders employed in Tinnevely, returned to Tanjore.

"The line" (says Bishop CALDWELL) "commenced in Satyanathan, Schwartz's assistant, and had an honourable beginning, but none of his successors appear to have equalled him either in elevation of character or in success in his work. Some of them . . . especially during the later period, seem to have done more harm than good."

While Mr. KOHLHOFF was in charge of Mudalur (1839-40) several heathen families in a village near Odangudy were at their own request provided with Christian instruction.

Before they were regularly received into the Church he was transferred to Dindigul, but in remembrance of his efforts on their behalf they called the village Christianagaram, after his first name—"Christian" [14].

In January 1841 the Missions in Tinnevely received their first real Episcopal visit. Bishop MIDDLETON (in 1816) had merely passed through the province [see p. 533], and Bishop CORRIE of Madras had (in 1836) visited Palamcotta only, and that principally with a view to healing the schism in the C.M.S. Missions caused by Rhenius. Bishop SPENCER, however, visited many of the stations, confirmed in several of them, and ordained * two deacons and one priest on Sunday, January 17, in Palamcotta Church, where on the following day he held a visitation of the clergy and delivered a charge [15].

His Journal contains the following references to the two central stations of the S.P.G. :—

"Mudalur, *January 5, 1841.*—I cannot describe the effect produced upon the mind in this country by a visit to a Christian village. One almost feels at home

* The first Anglican ordination in Tinnevely was held by Bishop Corrie in 1836 when a native priest of the C.M.S. was ordained.

again. Every countenance speaks joy and welcome, and the native Christian greeting, 'God be praised' sounds most cheering. The poor simple people throng about my horse, calling down blessings on my head, and follow me to their little church, where I speak a few words of kindness to them. Such has been my reception in three of these villages, which are the property of one of our Church Societies, and are in fact little Christian colonies. Each has a resident catechist, and they are regularly and frequently visited by the Missionary of the district, who knows his sheep and is known of them. The men are almost all 'climbers' of the palmyra, which is to them almost what a cow is to a poor man in England: the women are generally employed in spinning thread for the coarse cloth of the country; and the catechist is in the habit of assembling them under the shade of the wide-spreading tamarind tree, where he explains some passage of Scripture as they work. The women consequently are better instructed than the men, who are necessarily occupied apart from each other by their daily labour; but great care is bestowed upon all, and the parochial system is in full activity. The churches are very simple buildings, and certainly have not the ecclesiastical character I could wish them to have; and this I am told is the case throughout Tinnevely. A noble church, however, will shortly be built at this place through the liberality of . . . the Society for Promoting Christian Knowledge. Mudalur is a large village entirely Christian, the population consisting of one thousand and eight souls, more than nine hundred of whom have been baptized. This . . . is not the case in all the Christian villages in Tinnevely, where many of the inhabitants have not yet been admitted to baptism, but are still in a state of catechetical preparation. . . . The drum—we have no bells—is beating for Church, where I am to hold a Confirmation. The Confirmation is over . . . there were two hundred and thirteen candidates. . . .

"Palamcotta, *January 9*.—We arrived here this morning after a night's journey from Nazareth. I had the pleasure of passing two days at that important station, where I confirmed four hundred and forty-one persons. The church at Nazareth is the largest and best and the most like a church, that I have seen in Tinnevely, and the congregation remarkably orderly. All that I heard and saw there was very satisfactory, and Mr. Caemmerer . . . reports well of his people and of the success which has blessed his labours. The situation of Nazareth is, for Tinnevely, pretty, but not to be compared with Palamcotta [16].

Hitherto the Bishop had had "no idea of the promising state of things in Tinnevely," and he now recommended the strengthening of the Society's Mission and a concentration of forces by "a plan of Missionary parishes."

The month following his visit five villages joined the Nazareth Mission, and in May Mr. CAEMMERER forwarded to the Society a basket of idols given to him by people who had renounced heathenism.

The accessions in this year (1841) roused persecution throughout the Province, and the Clergy were even obliged to guard their own houses; but not one of the baptized converts fell away. On November 28 the Rev. R. CALDWELL spent his first Sunday in Tinnevely at Nazareth, where he preached. The words of his text (from the Epistle for the day)—"The night is far spent, the day is at hand"—embodied the feelings that arose in his mind as he viewed the Christian stations of Palamcotta and Nazareth. He, as well as the Bishop of Madras, had never seen "so hopeful a field for Missionary labours as Tinnevely" [17].

The progress of the Gospel during the next three years was described by the Bishop of Calcutta as "so sudden and mighty" as to cause "wonder." At a visit in 1843 the Bishop found that there were about 35,000 inquirers and converts in the S.P.G. and C.M.S. Missions combined [18].

The accessions in the Sawyerpuram district in 1844 were reported

by the Rev. G. U. POPE to have produced "the general impression" that a more encouraging movement in favour of Christianity had "never yet taken place in India" [19].

About thirty years before, Mr. Sawyer, a trader or "East Indian writer" at Palamcottah, who acted occasionally for the Society in paying catechists and superintending schools, purchased some land in order to secure a refuge for the poor converts who were being persecuted in the district. The village thus formed was named after him—"Sawyerpuram"—and continued to form a rallying-point for the scattered members of the Church. But for his benefaction the light of the Gospel would doubtless have been extinguished during the long period when no European Missionaries visited the congregation. In May 1842, when Mr. Pope was appointed to the district, he found 512 persons in connection with the Mission, under five catechists, and one school, in which thirteen children were being instructed [20].

In March 1844 the BISHOP OF MADRAS reported that ninety-six villages in the district had "come forward, unsolicited, but by the preventing grace of God, and by the example of a purer life among their converted countrymen," had "utterly abolished their idols," and "begged" to be "placed under Christian teaching" [21].

Eleven hundred persons were immediately received as catechumens, and on April 25 a new church, built without any aid from the Society, was opened at Sawyerpuram, when "The presence of seven Missionaries, three European gentlemen, with a congregation of upwards of 500 converted natives, uniting in the service of God, formed a scene rarely witnessed in this part of India."

After the opening (on the same day) a Church Building Society was formed for the district. The peculiar and most important feature connected with this movement consisted in its including several of the higher castes of cultivators, people who had hitherto been inaccessible to Gospel truth. The Committee of the new Society consisted entirely of native Christians of several different castes—Pallars, Shanars, Vellalers, Retties, Pariahs, and Naiks. All being converted Hindus, they met as brethren to consult how they might "best aid the cause of Christianity, which once was the object of their detestation."

Another local association, called "the Native Gospel Society," was formed in January 1845, for the carrying-on of the general work of the Mission, which had been divided into four circles (Sawyerpuram, Puthukotei, Puthiamputhur [and Veypelodei]). In the seventy-seven villages included in these four divisions there were now 3,188 people under Christian instruction; and many devil-temples had either been destroyed or converted into Christian prayer-houses. The local societies proved of the greatest benefit to the people, who willingly contributed to them; and in 1845 Rs.50 were sent to England from their local offerings as a token of gratitude for the benefits derived from the parent Society. Great caution was shown in receiving converts, but the steadfastness of many failed under the persecution and the varieties of temptation to which they were exposed in 1845. In one village the converts were kept close prisoners some days, subsisting upon such food as they had in their houses. In Puthiamputhur itself the congregation was for the time broken up by the apostasy of two of the headmen [22].

"It is scarcely possible, I am persuaded" (wrote Mr. Pope in 1844) "for even those best acquainted with the habits of these people, to appreciate fully the difficulties which they must overcome before they can become consistent Christians. They bear most generally the name of some god, or demon; every event in their whole life is marked by some heathen ceremony; they are taught to see in every trouble, or calamity, the malign influence of some offended power; their friends and relatives, the members of their caste, with whom alone they can intermarry, are heathen; and on joining the Christian Church they are regarded as dead. They are naturally apathetic, timid, and averse to change; their minds are cramped by the defective education they have received, so that they are almost incapable of appreciating the grand doctrines of Christianity: they have been trained in a system, which teaches them to call evil good, and good evil; which habituates them to lying, dishonesty, fraud, licentiousness, and all abomination; they have been accustomed to a religion, which demands from them small sacrifice of time or attention, whose worship is pleasing in the highest degree to their depraved and vitiated tastes, and which gratifies their eyes with its gaudy shows, but demands neither discipline of the mind, nor restraint of the passions; they are frequently repelled by the inconsistency which they cannot fail to observe in the lives of professing Christians, and often, as in the case of these people, they have to contend with a powerful and systematic opposition from their heathen superiors. Viewing all these circumstances, we must regard the conversion of the heathen as a thing to man impossible—a thing which can be effected by no merely human agency.

"Bearing these things in mind, when we find individuals coming under Christian instruction, how should we bear with them, and instruct them, with all meekness and patience!" [23.]

The first church erected by the Sawyerpuram Church Building Society was opened on September 17, 1844, at Puthiamputhur, then one of the most populous and thriving villages in the district [24].

In this instance it appears that the Zennindar, who had imposed exorbitant taxation upon his ryots, became alarmed at the remarkable movement towards Christianity, and offered fairer and kinder treatment. On this the mass returned to their Hindu landlord, and to ensure their loyalty to him followed him to his temple and thence back to their idol-worship. A few remained faithful to Christianity, and the care of these in several scattered villages was entrusted to the charge of four catechists. This arrangement lasted till 1856, when the Rev. J. F. KEARNS became the first resident missionary. Under his management, which continued 17 years, the Mission became firmly established, the number of Christians multiplied threefold, and the new district of Nagalapuram was organised, the two together now including from 10 to 12 pastorates [25].

In four years from the commencement of the movement recorded by Mr. Pope in 1844 Puthukotei had become the head of a district embracing 17 villages, with 600 converts, under the Rev. M. Ross, the central church being opened on December 22, 1848 [26].

In the Sawyerpuram circle, which became in 1844 the centre of important educational work also [see pp. 544, 792], baptisms of adults were reported in 1846 to be taking place "every month or nearly so" [27], but about 10 years later progress was checked by "a considerable secession" caused by the native deacon [David, see p. 545] making use of an expression respecting the Shanars which they considered an indignity to their caste. Many of the seceders however (including all the baptized ones) returned during the next five years [28].

The movement which began in the Sawyerpuram Mission in 1844 was followed by similar ones in the two chief districts to the south.

In December 1844 Mr. CAEMMERER reported from NAZARETH that "nearly the whole of the Shanar population" scattered about from his station for a distance of four miles to the north, had "embraced the Gospel." Already the accessions exceeded 1,300. As a proof of their sincerity the people said, "Take our temples and dumb idols which have ruined us," and five important temples, one of which is said to have been built 230 years before, were given up to him, many of the idols were broken up, and others were carried to Nazareth and heaped up in the Mission compound.

Some of the heathen said :—

"We are not to blame—our forefathers left us as a legacy such a religion—the time will come when not only such temples but even the Trichendore Pagoda will come into the possession of the Missionaries. What is it to us? Where shall we be then?"

In the village of Mavadeputum much opposition had been encountered a few years before—the Christians having been expelled and their prayer-house demolished. The people who did this stated that they had never since prospered in their worldly undertakings, and they attributed it to their desecration of the place of worship of the Christians, whom now they joined to the number of 500. Some of the converts here, as in Sawyerpuram, relapsed, but on the whole they appear to have remained steadfast, and the increase in 1845 was nearly 1,000 [29].

During the next four years churches were built at Mukupury (1847), Kaydayenodei (1848), and Christianagaram (January 1849) [30].

EDĒYENGOODY is situated in the extreme south of Tinnevely, the district of that name (signifying "the Shepherd's dwelling") extending fifteen miles along the coast and two to six inland. The population in 1844 numbered 27,000, the majority being cultivators of the palmyra and poorer and more ignorant than the inhabitants of northern districts. There were few high-caste Hindus among them and not one Brahmin. It was here at the beginning of the present century that a movement commenced which might have issued in the eradication of idolatry and the establishment of Christianity. The inhabitants of many villages placed themselves under instruction, and great numbers were baptized by Gericke and Sattianadan, but from subsequent neglect most of them relapsed into heathenism during a visitation of fever. It was among the wreck of these once Christian congregations that the Rev. R. CALDWELL was sent by the Society to labour, to gather up the fragments that remained and to bring back that which was lost. When he took charge of Edeyengoody in December 1841 he found only one of the old converts in that district remaining steadfast. The chief difficulties which met the Missionary were : (1) "*The prevalence of superstitious fear.*"* The devils worshipped by the people were supposed to be ever "going to and fro in the earth and wandering up and down in it," seeking for opportunities of inflicting evil. As

* The experience of the next twenty years showed Dr. Caldwell that caste was a more serious evil than superstition. The latter diminished and disappeared as enlightenment and civilisation extended, but not caste. "Even Christian piety does not in all cases appear to succeed in eradicating it." His efforts to put it down by not yielding to it seem to have met with some success [31], and in 1856 caste distinctions had been freely abandoned by the Sawyerpuram congregation [32].

an instance, in one hamlet containing 9 houses as many as 18 devils were worshipped. (2) "*Indifference to education.*" (3) "*The number of apostates found in every village.*" In many places the entire population, at one time Christian, had become purely heathen. (4) "*The litigiousness of the people.*"

Faithfully, wisely and successfully did Mr. Caldwell fulfil the task committed to him. In less than three years he had formed 21 congregations and 9 schools; converts were to be found in 31 villages, and altogether there were 2,000 persons under Christian instruction. From 1844 to 1849 twenty adults on the average were baptized each year; and in 1850, though the same strict system of examination and discipline was maintained, 70 adults were baptized in one day [33].

A Church Building Society was formed at Edeyengoody in February 1844, and although the natives of all classes were "as reluctant to part with their rupees as with so many drops of their blood," so well was the duty of self-support impressed upon the congregations that in 1846 it was reported that the Edeyengoody Christians "could be hardly surpassed in Christian liberality by the inhabitants of any country in similar worldly circumstances" [34].

During the years 1845-7 eleven churches and 14 schools were built in the district [35], where as elsewhere in the province the Missions continued to progress [36].

The proportion of the inhabitants of Tinnevely which had embraced Christianity was now (1846-7), to quote from Mr. Caldwell's words, "larger than that of any other province in India." In many places "entire villages" had "renounced their idols," and the movement in favour of Christianity was extending "from village to village, and from caste to caste. In every district in the province churches, and schools, and Missionary houses, and model villages," were "rising apace" [37].

This description of course included the operations of the C.M.S., and in 1850 the natives in Tinnevely who "by means of" the S.P.G. and the C.M.S. had "embraced the Christian religion, in number about forty thousand persons," forwarded an address* in Tamil to the Queen, in which they said:—

"We desire to acknowledge, in your Majesty's presence, that we, your humble subjects, and all our fellow-countrymen placed by the providence of Almighty God under the just and merciful rule of the English Government, enjoy a happiness unknown to our forefathers, in the inestimable blessing of peace so essential to our country's welfare. Even the most simple and unlearned of our people, recognising this, declare the time to have at length arrived when 'the tiger and the fawn drink at the same stream.' . . .

"Incalculable are the benefits that have accrued to our country from the English rule; and in addition to the justice, security, and other blessings which all in common enjoy, we who are Christians are bound to be more especially grateful for having received, through the indefatigable exertions of English Missionary Societies, the privilege of ourselves learning the true religion and its sacred doctrines; and of securing for our sons and our daughters, born in these happier times, the advantages of education. Many among us once were unhappy people, trusting in dumb idols, worshipping before them, and trembling at ferocious demons; but now we all, knowing the true God, and learning His holy Word,

* The address, or "Memorial" as it was called, originated with a native clergyman and was entirely a native composition.

spend our time in peace, with the prospect of leaving this world in comfort, and with the hope of eternal life in the world to come. And we feel that we have not words to express to your gracious Majesty the debt of gratitude we owe to God for His bounteous grace. . . .

"Our countrymen who behold the magnificent bridges building by the English, the avenues of trees planting by them along all our roads, and the vast numbers of boys and girls, children of Christian, heathen, Mahomedan, and Roman* Catholic parents, learning gratuitously both in Tamil and English, at the expense of English Missions, repeat their ancient proverbs, and say, 'Instruction, is indeed, the opening of sightless eyeballs,' and 'The father who gives no education to his child, is guilty of a crime'; and especially when they behold among Christians, girls and aged men and women learning to read the Word of God, they exclaim, 'This truly is wonderful—this is charity indeed!' Surely then we who enjoy these inestimable blessings under a Christian Government, are above all our fellow subjects bound to acknowledge to your Gracious Majesty our obligations to be at all times unfeignedly thankful for them. And we would also entreat, with the confidence and humility of children, that your Majesty, agreeably to the words of Holy Writ—'Kings shall be thy nursing fathers, and queens thy nursing mothers'—will still graciously extend to us your care and protection. . . ." [38].

This address, which met with a gracious reception, shows that Mr. Caldwell had good grounds for affirming

"that wherever Christianity has been received by the natives it has improved their social condition in no inconsiderable degree. Even in cases where it has been only partially received, it is undeniable that it has proved a check upon the gross vice of Heathenism, and a stimulus to social advancement" [39].

The Bishop of Victoria (Hong Kong), who visited Tinnevely in 1853, perceived in Edeyengoody "a kind of model Christian settlement" and "the general signs of a native population rising above the surrounding level, and tasting the sweets of Christianity in the raising even of their temporal condition." As Missionary Mr. Caldwell had to "fulfil the various offices of pastor, doctor, magistrate and general counsellor" [40].

The chief stations had now become well organised on the parochial

* [While welcoming all that is good in the Roman Catholic system it may be well to recall what Dr. Caldwell wrote in 1850:—"Our hope of the elevation of these tribes must depend solely upon the extension and enlargement of our own Missions. . . . The entire caste of Paraver fishermen belong to the Romish Church. But the genius of Romanism is unfavourable to improvement. The work of introducing the elements of education amongst Xavier's converts has not yet been commenced, and not so much as one chapter of the New Testament has been translated into Tamil during the three hundred years that have elapsed since the Romish Missions were established. Consequently it may not only be asserted but proved, to the satisfaction of every candid inquirer, that in intellect, habits, and morals the Romanist Hindus do not differ from the heathens in the smallest degree" [38a].

That this to some extent was recognised by the heathen appears from a petition from 150 villagers to the Bishop of Madras in 1845, which begins thus:

"Inasmuch as there are in this country various religions, viz. the Popish religion, and the Mahomedan religion, and the Hindoo religion, and the Christian religion, it is the custom of the country that the followers of the several religions should adhere to their own religious usages, and that the teachers of the several religions should labour to perpetuate their own systems.

"Now the Mahomedans, the Hindoos, and the Papists to this day abide by their own religions, strictly according to custom, and never consent to force over persons of other religions into theirs, or allow their own people to enter upon wicked courses; but the Missionaries and others, who receive salaries to come out to this country, and teach Christianity to the people, fearing lest they should lose their salaries for want of converts, make congregations of wicked Shanars and thievish Maravars, and the Pullers, and Parikals who have always been our slaves, and shoemakers, basketmakers, and other low-caste persons, and teach them the Gospel, the Ten Commandments, and the other things." Other ornaments are then alleged, and the Bishop is asked to forbid interference with heathenism. [Bishop's Visitation Journal, 1845 [38b].]

system. Throughout the province the practice prevailed of having daily prayers in church, both before and after work [41], and (according to the Rev. T. BROTHERTON in 1858) "in no agricultural parish in England and Wales" were the people "so systematically, carefully and effectively instructed in the Christian doctrines" as were "the people in our Tinnevely Missions" [42].

Though the European Missionaries were now to a great extent engaged in pastoral work [43], Mr. BROTHERTON could say in 1865 that "every heathen" in the districts of Nazareth and Sawyerpuram has "had the Gospel brought to his own door."

Nazareth itself and ten of its villages were now "wholly Christian," and the Shanars, who had seemed to be averse to the reception of castes lower than themselves into the Church, had begun to strive to bring in Panikers, Pullers, Pariars, and other castes [44].

The idea of teaching every native congregation to consider itself as an association for the spread of the Gospel had taken possession of the Missionaries of both Societies in Tinnevely, and for some years past each had been zealously working it out in his own district [45]. As an instance, the Edeyengoody Society for the Propagation of the Gospel, organised August 4, 1858, for spreading the Gospel among the population west of the River Nattar, ceased to exist under that name at the end of eight years—or rather was set free to direct its contributions into another channel, having not only accomplished its object but also extended its operations into the eastern portion of the Rathapuram (or Radhapuram) district, where thirteen congregations (= 664 souls) were formed. The western part of the Radhapuram district, which had previously been occupied by the London Missionary Society, was in 1865 ceded to the S.P.G., and the Church was now "in the entire possession of the Tinnevely Province." The six transferred congregations were well pleased with the change, as it brought them into a closer connection with their brethren, who defrayed the entire cost of the transfer of the Mission property. They were of higher caste than those in the eastern [46] division, where the majority were Pariars, sunk in the deepest poverty.

Not unfrequently in Tinnevely it happened that numbers of the lower castes would come over to Christianity and secede several times in their lives before finally settling down in heathenism or Christianity [47].

The trials which many converts had to face were thus described by the Rev. J. L. KEARNS of Puthiamputhur in 1858:—

"When a man becomes a Christian, a party unite against him; they form a powerful combination, and on pain of fearful chastisements forbid the whole community giving the Christian convert fire and water, employment, or even to *sell him food*. Should he be a creditor, his debtors are forbidden to pay him. If wealthy, his cattle are carried away and killed, his field produce is stolen or fired; his house is entered forcibly at night, himself and family beaten, his property plundered; and last, though not least, a charge of murder or highway robbery is got up against him, witnesses are suborned, and he is arrested upon the false depositions of heathens. Even his lands are forcibly wrested from him. These things are common here. . . . But persecutions go even beyond this. I have known a Christian to have had his ears cut off on the very morning he was to be married, because he refused to perform, at the bidding of the heathen, a service remotely connected with idolatry.

"If this engine of persecution,* such as I have described it, were not at work here, I am bold to say that our converts would be reckoned by thousands" [48].

Indeed, in spite of all obstacles considerable progress was being made in the province [49].

"The sight of Tinnevely scatters to the winds almost all that has been written to disparage Mission work," said the BISHOP OF MADRAS to his Clergy in 1863 [50], and in the next year the BISHOP OF CALCUTTA'S

"expectations of seeing thorough Missionary success in the best sense of the term, were amply satisfied." "The state of Tinnevely" (he added) "furnishes a conclusive reply to all who are disposed to despond about the work of our Societies in India. We left the province after a fortnight of real enjoyment, and constant occupation in preaching, examining schools, answering addresses, and gaining experience, with feelings of devout thankfulness to God, who amidst much in this country which requires patient labour and quiet confidence, has not left Himself without witness in these southern deserts and palmyra forests" [51].

In the opinion of the BISHOP OF MADRAS (1863) it was now "hard to see how Missions could be better managed on the whole than are those in Tinnevely [52]. In the next year the progress of the work was emphasised in a joint address of the three Indian Bishops [52a].

Some points connected with the growth and organisation of the Church in Tinnevely call for special notice:—

(1) *Education*.—It has been shown that at the time (1825) of the transfer of the S.P.C.K. Missions in Tinnevely to the S.P.G. Christian education therein was represented by 210 school children and 15 teachers. [See p. 533.] How feeble the Mission schools were and how little their condition was improved during the next fifteen years will be seen from the state of Edeyengoody district in 1841 as described by Dr. CALDWELL:—

"Through the want of pastoral superintendence, scarcely even the rudiments of knowledge appear to have been introduced. I know only one man not a Catechist, above thirty years of age, who can read. To be able to answer a few simple questions respecting the principal facts of Christianity, and to repeat a few prayers without drawing the breath, was thought a respectable amount of Christian knowledge. For nearly forty years the people remained in this melancholy state, scarcely a perceptible degree raised above the heathens. By natural consequence they became disinclined to avail themselves of the benefits of education when at length brought within their reach. The aversion to education manifested by the heathens is greater still. I find some more easily induced to renounce heathenism than, after they have done so, to send their children regularly to school" [53].

The evangelistic movement of 1844 [pp. 536-40] was followed by a corresponding extension of education, and in one district (Sawyerpuram) every child of Christian parents was attending school in 1848 [54].

Ten years later the Government, which already had marked its appreciation by grants-in-aid, was content to leave all educational operations in Tinnevely in the hands of the two Missionary Societies of the Church of England (by whom the work had been carried on exclusively from the first), provided they could meet the wants of the people [55].

* [See also Bishop of Madras' Letter to the Tinnevely Clergy in 1842 on the persecution of their flocks [48a].]

How well this has been done is seen by the fact that the province has been covered with Primary Village Schools, that Middle Schools and High schools in various places invite the children to a higher grade of knowledge. while the Caldwell College at Tuticorin [p. 793] and the C.M.S. College in Tinnevely place higher education within the reach of all who seek it. Already the Christian community of the province can show its lawyers and doctors, its graduates and magistrates [56].

Much has been done also in the cause of female education. Previously to the introduction of Christianity (to quote Dr. Caldwell's words), "From the beginning of the world it had never been known" [in Tinnevely] "that a woman could read," and in 1837, out of the 269 children in the S.P.G. Schools in the Missions, only 6 were girls [57, 58].

An impetus to the cause was given by a boarding school established at Edeyengoody in 1844 by Mrs. Caldwell, who then also introduced lace-making amongst the women. Both ventures were highly successful, the latter becoming a permanent branch of industry which has provided suitable employment for hundreds of native women, especially widows [59].

The Edeyengoody Institution was followed by similar ones in other places, and now by means of village and boarding schools the female young are being instructed in all the elements of sound and useful knowledge, provision being made also for their higher education at Tuticorin, Nazareth (S.P.G.), and Palamcotta (C.M.S.) [60].

What the schools are doing for the children, Zenana ladies with their bands of Bible-women are seeking to accomplish for the heathen women in their houses [61].

Connected with the subject of Education is

(2) *The Training of Native Agents.*—The lack of a proper native agency—which had hitherto been the great want of the Missions—led to Dr. G. U. POPE establishing in 1842 a seminary at Sawyerpuram, which has been of the greatest benefit to the Church in Tinnevely. [See p. 793.] Most of the pupils on leaving were employed as catechists and schoolmasters; those of superior attainments being drafted to the College at Madras. [See p. 791.]

In 1863 the college department of the seminary was transferred to Tuticorin. [See Caldwell College, p. 794b.] To quote the words of the late Rev. A. R. SYMONDS (one of the best educationists that Southern India has seen), Dr. POPE "gave an impetus to education generally in Tinnevely, and imparted to the [Sawyerpuram] Seminary in particular a character and status which will ever cause his name to be held in honour in the province" [62].

When the Seminary was founded great difficulty was experienced in inducing the people to send their children to it. Boys coming from a distance were put under the escort of two or three men, who were charged not to let any of them escape. The boys were stocked with sweetmeats, and humoured before they left and on the way, as if they really were running a great venture in thus leaving their homes for (what was then thought) such a doubtful benefit as education! At Sawyerpuram strict watch was kept over them; and if a boy ran away

he was pursued, generally captured, and brought back. On returning from their holidays the same vigilance was necessary to get them to the seminary and keep them there. Every encouragement was given to them to remain at school. They were well fed and clothed; they paid no fees, but had a little pocket-money given them for their holidays, and were supplied with books and everything they wanted. But at the end of twenty-two years, when some 136 were in actual employment in Mission work, there were more applications for admission than could be received, and the pupils paid fees and purchased all their books and stationery [63].

The first native clergyman in connection with the Society in the Diocese of Madras was Catechist DAVID ARULAPPEN, who was ordained in 1854. He died in 1865, and the *Mission Field* for 1866 (pp. 101-5) contains a memoir of him by the Rev. J. F. Kearns [64].

Of the 106 native clergymen since added to the Society's list in South India, 61 have been employed in Tinnevely. In 1870 it was reported from Edeyengoody that the heathen and Mahomedans were contributing to the building of native Christian pastors' parsonages [65].

(3) *Self-support*.—In 1835 the Madras Diocesan Committee made their first definite move in this direction by resolving to supply two-thirds of the expense of erecting Mission chapels and houses provided the people paid one-third [66].

The formation of local Church Building Societies in 1844 marked a further advance [*see* pp. 537-8], and twelve years-later the BISHOP OF MADRAS wrote :—

“The benevolence manifested by those infant Churches is a special indication of their improvement. I was astonished beyond measure at the liberality shown to so many good objects by them; there is hardly a pious or charitable design amongst our own British Churches that does not find its counterpart amongst these poor people. Friend-in-Need Societies, Missionary Societies, Bible and Tract Societies, are established and supported amongst them with a liberality which, when their deep poverty is considered, I feel assured is beyond that which is exemplified in the Churches of Europe; and the appeal which has lately been made for a sustentation or self-supporting Mission Fund, has met with a hearty and ready response from the grateful converts, which has made glad the hearts of your Missionaries” [67].

Nazareth, in 1855, led the way in raising native Church endowments, as much as Rs.1,300 being collected there in one day [68].

In 1865 the Society set apart a sum of £1,000 for the purpose of encouraging by proportionate grants-in-aid the gifts of native Christians towards the endowment of native clergymen in South India. By this means the liberality of native Christians was stimulated, and in Tinnevely several native pastorates have been endowed [69]. Although the fund has been replenished from time to time, and since 1882 been applicable to the whole of India, no other diocese but Madras qualified for assistance until 1892 [70].

Another step towards a self-supporting ministry was taken in 1865 by the Society stipulating that the salaries of the natives to be ordained on its title should be in part provided by their congregations. Whereupon the Tinnevelly Local Committee recommended that, instead of all native Missionaries being employed as hitherto as assistants to European Missionaries in their general duties, there should in future be two classes of native ministers—

1st. Men of liberal education, who should be engaged in evangelistic work and the supervision of the small congregations and schools;

2nd. Men of the stamp of efficient catechists, not highly educated, and not acquainted with English.

In each instance one half of their salaries should be provided from local sources, and the same in the case of the native catechists and schoolmasters. The arrangement was welcomed as an "era in the history of the Tinnevelly Missions," and at first strictly adhered to [71].

Indeed in 1868 it was stated that the salaries of seven new native clergy would on their ordination be "entirely defrayed by their congregations" [72].

In the course of time a disposition was shown to relax or evade the rule as to the local moiety (in spite of the precautions taken by the Society), and at the present time (1892) the average proportion of the pastors' salaries required from the congregations by the Madras Diocesan Committee is only one third * [72a].

(4) *Church Organisation.*—In addition to "Church Building" and "Gospel" Societies (to which reference has been made), the S.P.G. Missionary Clergy of Tanjore and Tinnevelly, together with the Principals of the Seminary and the Head Masters of the High Schools, were formed into "Local Committees." The design of these was to bring the Clergy into more direct and formal co-operation with the Bishop and the Madras Diocesan Committee, as advisers on all matters relating to the progress and development of the Missions. These Local Committees met once a quarter, for the purpose of considering the various subjects referred to them by the Bishop and Committee, for consulting together on things affecting the interests of their respective districts, for the examination of the Catechists and Masters, and for the examination of the Seminaries and the regulation of their affairs. As the number of the native Clergy increased some change was necessary in the constitution of the Tinnevelly Local Committee, since it became too bulky for the purposes for which it was originally formed. The first attempt at modification was the division of this Committee into three Sub-Committees. Ultimately, however, it was deemed advisable, having regard to the growing intelligence of the Native Church, and with a view to the cultivation of a spirit of self-reliance and self-support, to incorporate a certain number of the Christian laity. Hence came to pass the formation in 1872 of what is now known as the Tinnevelly Provincial Church Council † of the S.P.G., which was not intended as a final arrangement, but only in view of and as preparatory to a more perfect ecclesiastical organisation, when the whole body of native Christians in Tinnevelly should become independent of

* In this respect Nazareth is much in advance of other Missions [see pp. 550-1] [72b].

† There are District Church Councils in connection with the Provincial one.

external aid, and should be duly constituted as a Church with a Bishop and Synod of its own [73]. Since 1856 the Society had been striving to secure a Bishop for Tinnevely [74], and an Episcopal Endowment was begun as early as 1858 [74a]. Legal difficulties, however, hindered the provision of a Bishop for the Province until 1877, and then it was found possible to have only Assistant Bishops, not, as was most desired, an independent Missionary Bishopric. While still aiming at the latter object the Society gladly co-operated in providing an income for a Suffragan Bishop [75]; and on March 11, 1877, Dr. R. Caldwell and Dr. Sargent, Missionaries respectively of the S.P.G. and the C.M.S., were consecrated (at Calcutta) Assistant Bishops, to the Bishop of Madras, for Tinnevely [76]. [See also pp. 551-2.]

(5) *Medical Missions*.—Medical work was introduced into the Sawyerpuram district by the Rev. H. C. Huxtable about 1854-5 [77]. The commencement of a regular Medical Mission by the Rev. Dr. Strachan at Nazareth in 1870, the relief afforded thereby, and the subsequent development of this agency, are noticed on page 517; but it may be added here that the medical work “greatly tended to disarm opposition, to remove prejudice, and to place the heart in a receptive position” [77a].

The same may be said generally of the various missionary agencies, which, under God, were leading to astonishing results [78].

Visiting Tinnevely in 1875,* the PRINCE OF WALES was met at Maniachi (a railway station near Tuticorin) on December 10, by nearly 10,000 native Christians of the Church of England, headed by Drs. CALDWELL and SARGENT, by whom an address was presented. In his reply His Royal Highness said:—

“It is a great satisfaction to me to find my countrymen engaged in offering to our Indian fellow-subjects those truths which form the foundation of our own social and political system, and which we ourselves esteem as our most valued possession.

“The freedom in all matters of opinion which our Government secures to all is an assurance to me that large numbers of our Indian fellow-subjects accept your teaching from conviction.

“Whilst this perfect liberty to teach and to learn is an essential characteristic of our rule, I feel every confidence that the moral benefits of union with England may be not less evident to the people of India than are the material results of the great railway which we are this day opening.

“My hope is that in all, whether moral or material aspects, the natives of this country may ever have reason to regard their closer connection with England as one of their greatest blessings” [79].

In the next year Dr. CALDWELL devoted himself to purely evangelistic work among the heathen, especially the higher castes, in the province [80].

Accessions had been going on since June 1875, especially in the Puttoor district, the women showing a desire to join [81]; and in February 1877 he wrote that the Tinnevely districts were “in a state of preparedness for any impulse they might receive from providential events, and for any movement that might set in” [82].

Towards the end of 1877 Southern India was visited by the most

* The Society presented an address to the Prince both on his departure for, and on his return from, India [79a].

terrible famine it had yet known, and during that and the following year 35,000 natives in Tinnevely and Ramnad abjured heathenism and voluntarily placed themselves under Christian teaching in the Missions of the Church of England—the accessions in the S.P.G. districts numbering 23,564 [83].

“The chief means” which led to these accessions were stated by the Madras Diocesan Committee to be :—

“1st. The very wide diffusion of education in Tinnevely which has enlightened the people. 2nd. The benign influence of European Missionaries who have for many years lived amongst the people—as the effect of these two agencies, demonolatry has for a long time been on the decline. 3rd. The evangelistic efforts of paid and unpaid agents. 4th. The impetus given to these by Bishop Caldwell’s evangelistic tours. 5th. The realised helplessness of their gods to assist in the famine. 6th. The liberality displayed by the Government and the British public. 7th. The special help sent by the Church of England through the S.P.G.” [84].

The Famine Fund raised by the Society, viz. £17,747, provided for the relief of 96,000 sufferers (without respect to race, caste, or creed) and for the maintenance of hundreds of orphans during the next eight years. A second appeal elicited (in 1878–9) a further sum of £9,845, which under the administration of Bishop CALDWELL and the Native Church Councils provided for the spiritual wants of the many thousands who had sought instruction* [85]. Of these, many of the more ignorant relapsed, but many more remained steadfast, and were joined by others long after famine relief had ceased [86].

On Wednesday, January 20, 1880, the BISHOP OF MADRAS, with his two ASSISTANT BISHOPS, ninety native clergymen, and crowds of laity, met at Palamcotta to celebrate “the centenary of the introduction of Christianity into Tinnevely.” One of the native clergymen dwelt on the fact “that the two great Societies carrying on Mission work in Tinnevely were one in the great object they had in view, and stated that he himself, brought up at Edeyengudi, and now labouring in the C.M.S., was an illustration of the mutual help the Societies were to each other.”

In an historical summary Bishop CALDWELL thus tabulated the visible results of the work :—

	No. of Villages occupied	No. of native Ministers	Baptized	Unbaptized [Catechumens]	Total of baptized and unbaptized	Communicants	Contributions from native Christians Rs.
C.M.S.	875	58	34,484	19,052	53,536	8,378	24,498 3 5
S.P.G.†	631	31	24,719	19,350	44,069	4,887	13,056 3 2
Total	1,506	89	59,203	38,402	97,605	13,265	37,555 0 7”

“Who could have predicted in 1780” (added the Bishop) “that such an assembly as this would take place here this day? There was then no Bishop of Madras, and if there had been, the only clergyman of the Church of England he would have had in his diocese would have been the one chaplain of Fort St. George. The only Missionaries in the country at that time were in Lutheran orders. He would have needed no assistants in Tinnevely, like Bishop Sargent and myself, to help him to superintend the one congregation then in existence in Tinnevely, comprising forty souls. There would have been no European missionaries of either of our two Societies present, for the C.M.S. had not then come into exist-

* On the exhaustion of the fund the Society (in 1882) voted £3,000 for the continuation of the work [85a].

† Includes Ramnad.

ence, and the S.P.G. had not then extended its operations to India. Its work in India was carried on by the Christian Knowledge Society. There would have been no native clergy present, and probably only one native agent. Who can predict what the state of things will be in Tinnevely in 1980? If in the first hundred years of the history of the Tinnevely Mission it has grown from 40 souls to 59,203—to give the number of the baptized alone—by the end of the second 100 years nearly the whole of Tinnevely should be converted to Christ" [87].

On July 6, 1880, another festival day was kept at Edeyengoody, when Bishop CALDWELL consecrated a stately church on which he had laboured with his own hands from time to time for thirty-three years. The native stonemasons having had no experience in building operations beyond their own simple houses, everything was moulded in full size by the Bishop in clay and copied by the workmen. Three thousand persons crowded into the church, and still more hung around the open doors and windows outside; and yet everything was done with perfect reverence, and 648 persons communicated. In the congregation thus gathered out of heathenism there were representatives of every caste, from the highest to the lowest, and this gave an additional significance to the words of the hymn, "The Church's One Foundation," which the Bishop had translated into Tamil. The work of instructing the new converts of 1877-8 had been faithfully carried on—the success varying much in proportion to their ability to read and to the amount of personal care which could be given to them. In many districts these people were practising self-help, and forming among themselves associations for influencing their heathen neighbours [88].

In 1883 Bishop CALDWELL removed his headquarters to Tuticorin,* the chief seaport and the second civil station in Tinnevely.

A large proportion of the population of the town consisted of high-caste Hindus, and most of the middle and working classes were also Hindus, but there was a growing (though small) congregation of native Christians and an English congregation. One of Bishop CALDWELL'S objects in removing to Tuticorin was "the strengthening and extension of Missionary work of the ordinary kind, both congregational and educational," and to promote this the College department of the Sawyerpuram Institution was transferred and received the name of "Caldwell College." As yet the Missionaries could be said to have only "reached the fringe" of the higher castes and classes in Tinnevely, but "excellent results" had been "gained in connection with the superior English† Schools . . . established in towns inhabited by Hindus of the higher classes"; and in villages where English education is unknown the Rev. S. G. YESADIAN had adopted with modifications a lyrical, musical style of preaching,‡ founded on precedents

* Tuticorin (= "the town where the wells get filled up") was occupied by the Portuguese in 1592, and from 1658 alternately by the Dutch and English until 1825, when it was finally ceded to England [89a].

† In 1889 it was reported that at Alvar Tirunagari "the conversions have all been amongst . . . the high castes" and "the direct result of the Mission School in the place" [89b].

‡ Providing himself with a trained choir of boys, the Missionary selects an open place in the village, and there after dark, and after the people have dined, he sets up a table with lights, and sings a series of Tamil and Sanskrit verses, accompanying himself on the violin, and ever and anon explaining the meaning of what he sings, and impressing it on the attention of the hearers. The singing abounds in choruses, which are sung by the boys and occasionally joined in by the people

derived from Indian antiquity—his efforts being attended with “remarkable results” (in the Nagalapuram district) [89].

Among the other chief events of 1883 were the confirmation of 588 natives at Tuticorin by Bishop CALDWELL in one day, and the dedication (on St. Andrew’s Day) of a new and beautiful church at Mudalur, which was filled by 2,000 persons and surrounded by a much larger number [90].

In 1885 Bishop SARGENT, and in 1887 Bishop CALDWELL, celebrated each the jubilee of his Missionary career, both occasions being “attended with much joy and congratulation on the part of the native Christian community” [91]. In the address presented to Bishop Caldwell it was stated that

“every department of mission work in Tinnevely has developed tenfold, and we may justly attribute this to a large extent, under God, to your lordship’s unflagging zeal, patience, and love. The Tinnevely of to-day differs vastly from that of 1838. It has been your privilege—such privileges being permitted to but few—not only to share in the work of laying the foundations of the Church so deep and so strong, but also as its first bishop to build up and consolidate an edifice that has attained a prominence unparalleled in the Missions of the world” [92].

By the ordination of 15 Deacons at Edeyengoody on December 19, 1886, and 9 others at Tuticorin in the following Advent, the number of the S.P.G. native clergy had been raised to 70; * and the recent accession of wealthy landlords and a number of poor heathen in the Nazareth district showed that there at least all classes were being influenced [93].

Nazareth indeed was now and still is one of the most successful Missions in India, and the largest connected with the Society in the Diocese of Madras. Under the superintendence of the Rev. A. MARGOSCHIS, its baptized adherents have greatly increased, and progress has been effected in every department. Its Medical work, Orphanage, and Art Industrial School have attained some distinction, and its Primary, Middle and High Schools exist without any aid from the Society’s funds. An increasing amount of self-support is regularly enforced as a duty, and besides gifts of money the Christians offer first-fruits of every kind monthly in the churches, this way of giving being “readily adopted” by them [94].

On this subject Mr. MARGOSCHIS wrote in 1888:—

“Natives of India do not believe in a religion which costs them nothing, and the magnificent temples and shrines to be seen all over the country are the best proof possible of the idea so firmly rooted in their minds that they should be ready to spend and be spent in the service of God. In further actual proof of this opinion, we find that all the great Hindoo and Mohammedan temples are richly endowed by *native* money, and the income accruing is sufficient for the up-keep of many of them for ever. When Hindoos become Christians there is no reason why they should think it the duty of the Mission to support them and theirs for the term of their natural lives. If they foster such an idea, then it must be the fault of their spiritual teachers and pastors, and their Christianity will never be of a robust character” [95].

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So wrote Mr. Margoschis in 1889, and at the same time he reported that nearly 500 people, gathered from four villages, had (after two years’ probation and teaching) been baptized *en masse* at the very spot where formerly they sacrificed to demons. Bishop Caldwell and eight clergymen took part in the ceremony; a pandal was erected near a brook, and the sacrament was given by immersion [97].

Addressing the Christians at the central station in January 1892, the Bishop of Madras said: “In the whole Presidency of Madras, there is not another place where so much useful work of different kinds is going on, as at Nazareth” [97a].

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On Bishop SARGENT’S death, which took place on October 12, 1890, Bishop CALDWELL, who had been ordained Deacon and Priest in the same years (1841–2), as well as consecrated with him in 1877 [99], undertook the whole Episcopal oversight of Tinnevely. It was however evident that he too must soon lay down the burden which he had borne so nobly and so patiently for half a century [100]. His parting words on returning from England in 1884 were: “For Tinnevely I have lived, and for Tinnevely I am prepared to die” [101].

Acceptable arrangements having been made for his retirement, he resigned his episcopal office on January 31, 1891. On August 28 he passed to his rest at Kodeikanal (Pulney Hills), and on September 2, amid every mark of respect and esteem, he was buried beneath the altar of the church at Edeyengoody at which he for so many years ministered [102].

In the words of the Society’s Report for 1890:—

“His mark will remain on it [Tinnevely] abidingly, and those who in the generations to come shall enter into his labours will recognise the fact that they are building but on his foundation, and will cherish his name as that of the greatest Master Builder of the Spiritual Temple in Southern India” [103].

Since Bishop CALDWELL’S death the Society has been renewing its efforts [see p. 547] to secure the formation of an *independent* Mis-

* Actually 113. † 95,567, including about 18,000 catechumens.

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sionary Bishopric for Tinnevely. Apart from the system of "Society" Bishops (that is, Bishops nominated and salaried by a particular Society), which the S.P.G. strongly deprecates, experience has shown that "Assistant" or "Coadjutor" Bishops do not meet the requirements of the Church in India—or at least of such a Mission as Tinnevely—and as a matter of fact Bishop Caldwell's usefulness and that of many of the Clergy, was frequently hindered by troubles arising really from the anomalous position which he held* [104]. In May 1891 the Society voted £5,000 towards the endowment of a Bishopric for Tinnevely, to be formed on the lines of Chota Nagpur [105]. [See p. 499.] The Bishop of Madras, in the belief that legally (under his Letters Patent) he could not promote such a scheme, sought in December 1891 the advice and counsel of the English Episcopate [106].

1892-1900.

Eventually the "at one time apparently hopeless problem" of a Bishopric for Tinnevely was solved. On being assured by the Archbishop of Canterbury "that what was required was legal," the Bishop of Madras accepted the form of commission approved by the Archbishop, and on the Feast of SS. Simon and Jude, October 28, 1896, the Rev. Samuel Morley was consecrated in Madras Cathedral by the Metropolitan of India, assisted by the Bishops of Madras and Travancore. Immediately afterwards the Bishop of Madras signed and delivered to Bishop Morley the commission, conveying to him "episcopal authority in the districts of Tinnevely and Madura." By this arrangement "all that is needful and all that is practically possible" has been secured, and "all appeals against any acts or judgments of the Bishop in Tinnevely will be to the Metropolitan [of India], and not to the Bishop of Madras as Diocesan."

The delay was a serious matter for the Church in Tinnevely, where matters had become critical. Delay was, however, a lesser evil than to establish—possibly for a long period—a disastrous precedent, and the responsibility lay with "the ecclesiastical establishment in India," which "is a great hindrance to Church extension" [107].

Bishop Morley's reception in Tinnevely was of the most gratifying character. On arriving at Palamcotta (his headquarters) in November all the clergy and agents of the diocese were called together, and for three days special services were held, attended by crowded congregations. Along with the work of an evangelist, which he followed with vigour, the Bishop found there was much to do in uniting and organising the Church.

The Madras Diocesan Committee in 1893 had recorded their belief "that the moral tone of the Native Christian community is being gradually raised, and that the spiritual life of the Christians of Tinnevely will bear comparison with any body of Christians of the same standing in the Church, whether in ancient or modern times."

* No blame is here attributed to either the Bishop of Madras or the two Assistant-Bishops, between each of whom the best of feelings existed.

While now admitting the existence of many evils in the Native Church—such as (1) the endless network of family connections; (2) “the isolation, envious competition, and insubordination”—the bitter fruit of the jealousies and contentions of European workers in Tinnevely—Bishop Morley was quietly doing his best to bring about a better state of things, and a growth of unity was soon apparent.* In this he had, what he greatly valued, the sympathy and support of the Society. In February 1898 he held a conference with the clergy of the whole diocese, with a view to (1) deepening the spiritual life of the Church; (2) promoting the efficiency of the lay agents; (3) preventing irregular marriages, which were still frequent in some districts—indeed, one clergyman had said that marriage was “the rock on which almost all who go astray in this part of the world are wrecked”; (4) developing self-support in the Church.

It was admitted that foolish superstitions and absurd customs still influenced weak-minded members. Recourse to heathen practices and demon sacrifices in times of calamity and affliction was still tempting and ruining many unprincipled Christians, and worldly interests and self-glory were still predominant more than seeking the glory of God and the salvation of their souls. These are all failings which disappoint Mission workers in South India, and efforts were made to check these and other evils [108].

The Bishop having reported that “quarrels” had “killed” the S.P.G. Tinnevely Provincial Church Council, the rules for the same and for the Local Church Councils and Committees in connection therewith were suspended by the Society in 1898. The Bishop then formed the superintending missionaries (European and Natives) into an Advisory Committee, and in 1900 a scheme was adopted for the revival of the Church Councils (local and provincial) and Local Church Committees.†

In the opinion of a native clergyman it is only by this organisation that the Native Church will be enabled to attain self-support and self-government.

In connection with the latter should be recorded Bishop Morley's opinion, which he formed in part from the expressed belief of Tamil people themselves, that the reason there are not native Bishops in India is partly because of “our separation, and distrust, and jealousy, which places India behind the Dark Continent,” and partly “because Christians cannot always trust each other, or bear to see others advanced in dignity” [109a]. Regarding self-support, endeavours have been made in Tinnevely to induce the Christians to pay voluntary tithes. In the Nazareth district the principle of self-support is carefully kept in view in all departments of the Mission. In 1896 it was reported that some of the schools had been self-supporting for many years, and that seven of the oldest congregations had received no aid from foreign funds for over ten years. These seven congregations had provided for their catechists, schoolmasters, schoolmistresses,

* The year 1900 was “one of quiet, steady work, and of unbroken peace and unity.”

† Pending the appointment of a representative Finance Committee, the Bishop is assisted in the administration of the Society's grants by a small Committee, which meets in Madras [109].

sextons, the church repairs, lighting, and all other expenses, besides their share of the salary of the clergyman, who ministers to them together with several other congregations.

In addition to this, the anxiety of people departing this life is allayed by the operations of the Nazareth Native Christian Provident Fund, which is open to people of all classes, without regard to religion or caste. Nazareth is also the office of the Tinnevelly S.P.G. Widows' Fund, from which pensions are paid to about fifty widows [110].

Though Tinnevelly is "the most Christian district in the whole of India," yet only about 7·5 per cent. of the total population is Christian. Most of the Christians are of the Shanar class. The elevating influence of Christianity has raised many of them in the social scale, and they occupy honourable positions in the Church and in secular employment. The Shanars are a quiet, hardworking, and frugal race, with simple minds and manners. "They prefer to be led than to lead, and for others to think for them than to think for themselves." Thus usually when the head of a family decides for Christianity, all the members of that family accompany him; or when the chief of a village gives up demon worship, the whole of the villagers troop after him in a flock. It is often the same, unfortunately, when apostasies take place. This clannishness shows itself most whenever anything happens which is considered derogatory to their caste or class, and a man will readily lay down his life in defence of his clan. Much has been said about caste-keeping Christians; but as 95 per cent. of the Christians are of one class, the question of caste rarely comes up; and in proportion to the influence of each missionary, in that proportion his flock will hear his voice and follow him. Some 81·5 per cent. of the native clergy in Tinnevelly and Ramnad are Shanars. The catechists and school teachers are of the same class, and in some Mission districts there is not a single "outsider" employed. This tends to create a dangerous monopoly, as if Christianity were intended only for one class, and people actually now speak of "the Shanar Church" [111].

The caste controversy (which originated in and chiefly affected Tinnevelly), and the settlement, are dealt with on pages 504a and 504b. In 1899 Tinnevelly was convulsed with caste riots, arising from the claims of the heathen Shanars to worship in certain temples held by the Maravars. The Maravars and Kullars attacked the Shanars. Many villages were burnt, and people, even infants, murdered.

At first the Christians were not molested, but they gradually came in for their share of trouble. The damage in the Society's Missions was not great, but the C.M.S. villages suffered much in property. Nagalapuram, an S.P.G. station, was the scene of more or less riot, but the Rev. D. Vedamutthu got the Christian and Hindu women together in the Mission compound, and hired men to protect them. He was energetic in communicating with the authorities, and saved life and property to a great extent. Some Hindus became Mohammedans for protection, and numbers placed themselves under the instruction of the Society's Mission on account of the protection they received.

It was hoped that one result of these caste troubles would be to

draw the Christians more closely together and make them forget caste distinctions and bitterness [112].

In the following year twenty-five Christians in the Nazareth Mission, representatives of eighteen* castes, met at the Mission House for the purpose of taking food together with the Rev. A. Margoschis. The meeting was on the Festival of the Epiphany. After the reading of the 133rd Psalm, "Behold, how good and how pleasant it is for brethren to dwell together in unity," the object of inviting these friends together was explained, and it was pointed out that on this day, when our Blessed Lord was manifested to the Gentiles, it was meet and right that this gathering should take place as a witness of the power of the Gospel in India and to the glory of God's Holy Name.

All those present then took food together with the missionary, and the common band of brotherhood in Christ was thus exemplified. These Christians are here mentioned according to the Hindu nomenclature of castes, only by way of explanation to outsiders. Caste distinctions are not tolerated in this Mission, and have to a great extent disappeared.

Two recent marriages in this Mission were between a Brahmin and a Mohammedan bride and a Mohammedan and Rajpoot bride, all Christians, who have entirely relinquished caste, and in 1899 two Brahmin brothers were baptized, one being a graduate of Madras University. Conversions of Brahmins are rare, and this is believed to be the first instance of the conversion of a Brahmin graduate in the Society's Missions in South India [113].

One immediate effect of the caste riots in Tinnevely has been the awakening of some of the relapsed Christians. Mission work is not all success, and relapse is one of the worst of its disappointments. From the early days of the Mission people have "joined Christianity fearing the persecutions of men," and have "left Christianity fearing the rage of gods," exhibited, as was supposed, in famine, pestilence, floods and other disasters. Caste troubles have also had a deadly effect in this direction. Now, in many villages, there is a movement on the part of these people or their descendants towards return; *e.g.* at Karikovil (the temple of the god Kari, the black one), where, in 1806, there were some 250 Christians, who, about 1812, relapsed† through a fearful fever attendant upon great floods. The same is the case at Attankari, in the Nagalapuram district. The Bishop visited this place in August 1899, and some of the relapsed and some inquirers came to service with the ordinary congregation. A new church is being built, so the service was held in a large pandal. It was noon, and hot. The Bishop spoke till he was very tired, and when he had finished the people said they wanted more teaching, so he again spoke to them in the evening. A number of them declared themselves desirous of being instructed in Christianity. Two nights afterwards fire was set to one of their houses and twenty were burnt

* Brahmin (four were present), Palla (two), Rajpoot, Kshatriya, Maravar, Asari, Pandaram, Kadeyam, Reddy, Pariadi, Vellala (two), Mahomedan-Pathan, Shanar (two), Iluvan, Chetty, Ideiyam, Koravan, Naidu.

† Five other villages also relapsed at the same time, and in all some 2,000 souls were lost to the congregation.

down. Some of the men ran over to Nagalapuram, their faces haggard with their night's work of fighting the fire and trying to save their little all. They threw themselves at the Bishop's feet in their sorrow, and he spoke words of sympathy and encouragement to them. He asked if this trouble would cause them to go back. They replied, "No, they would cling to Christianity" [114].

Similar instances of steadfastness in new converts occurred in 1898 among a number of Maravas, formerly robbers and demon worshippers, and at Melaseithalei in 1895-6, and the progress generally shows that the Missions in Tinnevely have "encouragements quite outweighing any disappointments" [115].

Four generations of Native Christians have produced men who will compare favourably with European Christians of similar environment. Education has been the great lever in raising the tone and position of the whole class amongst whom chiefly Christianity prevails. Many are graduates in Arts, Law, and Science, and Clergy and Students in Divinity who have passed the Universities' Examination in Theology are numerous. Numbers of immigrants from Tinnevely occupy honourable positions in various parts of India and in South Africa, Ceylon, and the Straits Settlements. Within the last twenty years the education of Tinnevely has been "revolutionized," and, while Tinnevely is "at the head of the whole of India in regard to secular education," *nearly all the education of the Province is in the hands of the missionaries.* The services of quite a small army of professors and teachers are engaged in its Christian Colleges and schools, and it is a notable fact that all these are indigenous teachers, and whilst the requirements of many distant places are supplied by the agency of Tinnevely men, yet scarcely one foreign native agent is employed in the district.

The educational system provides for the instruction of both girls and boys in various branches, by means of primary, lower secondary, normal, art, and industrial schools, and of orphanages. In these institutions the children receive spiritual and mental training, and even orphans and the blind, and the deaf and dumb are placed in a position to obtain an honest livelihood in the world. The trades and industries taught includes carpentry, blacksmiths' work, fitters' work, engraving, cabinet-making, weaving, tailoring, turning, drawing, type-writing, and shorthand, and (to the girls) lace-making,* Indian embroidery, and needlework. In all these branches Nazareth leads the way.

In the Boarding Schools, surrounded by Christian influences, children almost imperceptibly learn to hate devil worship and idolatry. Many become converts themselves, some are the direct instruments of the conversion of others; thus in 1898 nine adults of the Shepherd caste were baptized who had been brought to the truth by a schoolboy convert.

Female education is acknowledged by all to be the greatest lever which can be used for the regeneration of Indian society, and to a great extent the hope of the salvation of the country depends upon its future wives and mothers. Although females are despised and con-

* A good worker at lace-making can earn 5s. a month—that is as much again as the wages of an ordinary labourer in Tinnevely.

sidered of little worth, yet they rule the household no less in India than in Europe, and the usual explanation given by the master of a house for indulging in superstitious practices and customs is, "If I did not act according to *mamool* (custom), my female relations would object." Not an unusual way of exacting compliance with her opinions is for the wife to refuse to take food for one or two days or to refuse to cook. The husband, and indeed the whole household, are thus starved into capitulation.

When missionaries first came to Tinnevely and started girls' schools, the people said: "Dear me! they will teach the cows next"; and, not long since, a heathen woman said, "You might as well teach monkeys as women." Now, for the last thirteen years girls have been employed at Nazareth in giving instruction to small boys, and the plan is a complete success, but it is none the less astonishing to the ordinary ignorant villager. Ordinarily, Hindu "girls do not count as members of a family, and they rank more with the cattle."

In Tinnevely the highest standard of education is the same for boys and girls.*

The Government Director of Public Instruction reported in 1896, after a visit to Nazareth, that he was "deeply impressed with the value of the work carried on in the several schools there. The elevating effect it must have on the people of that portion of the Tinnevely district cannot be over-estimated." The Art Industrial School, which he specially commended, and the Girls' Normal School, supply teachers not only to the district but to the various Mission and Government Institutions in different parts of India and Ceylon. This was the first native school in Southern India which sent up (in 1887) Indian girls for the matriculation examination of the Madras Universities. "The Sarah Tucker Institution" (C.M.S.) followed three years later [116].

An institution at Tuticorin, founded by Mrs. Caldwell in 1887, under the name of the Victoria School, having ceased to exist as a special institution, and become the Girls' Boarding School for the Tuticorin and allied district, was in 1898 adopted by the Society, to whom the buildings were transferred. Mrs. Caldwell, whose name will long be honoured in Tinnevely, died at Kodaikanal on June 18, 1899, and was buried at Edeyengoody by the side of her husband [117].

Many of the teachers and village schoolmasters for the Society's Primary Schools in Tinnevely have been trained in the Sawyerpuram institution. [See p. 793.]

Caldwell College, Tuticorin, to which the College department of Sawyerpuram Seminary was removed in 1883, was in 1893 reduced to a High School. [See p. 794b.]

Evangelistic work is the duty of every Mission worker, especially of the catechists, but "the missionary spirit" not being "what it should be," and the work of many of the schoolmasters and catechists having proved unsatisfactory, a Theological class was started at Nazareth in 1900 for training vernacular agents, and an evangelistic

* In the purely vernacular village schools the children learn thirty multiplication tables and the multiplication of small fractions, such as seven times $\frac{1}{2}$ and 1,000 times ditto.

band was formed in the same year to go from town to town, and village to village, preaching by the lyrical method. These workers have to endure hardness, and to spend twenty days a month out in the districts [118].

Now that Tinnevely has its own Bishop, the clergy and lay agents get more advice and sympathy than they could possibly have before. The Bishop is much among the people, and no place is visited without special attempts at spiritual help for the workers. A great drawback is the small number of European clergy at present. When all are at their posts there are only four, and in 1900, owing to illness and furlough, the Society's Missions in Tinnevely were left with only one, viz., the Rev. A. Margoschis, who with patient heroism, a martyr to asthma, has since 1876 carried on the great work of the Nazareth Mission single-handed, in point of European companionship, but assisted by seven native priests and some 130 catechist teachers in shepherding the 12,000 Christians in the district. Recognising the danger of the work falling to pieces if he were removed, the Society in 1899 made provision for an assistant, who, however, has not yet been forthcoming.*

It may be that the field will be left to the Indian element.

"Nothing would be better," Bishop Morley says, "provided it were ready." "There would be difficulties, and probably some disasters, but it is to be hoped that the very fact of being obliged to bear responsibility would gradually act as a moral tonic, till, by God's help, the requisite strength were obtained. Some of the districts are now under old and experienced Tamil clergy,† and hopeful young men are coming on."

The Tamil clergy receive their Theological education in the Society's College, Madras, and have to pass the Oxford and Cambridge Preliminary Theological Examination [119].

One of the chief agencies employed in the Tinnevely Missions is medical and surgical relief, and there are seven hospitals and dispensaries in connection with the Society. [See Chapter XCVII.] The treatment of the sick and suffering of all classes, without regard to caste, colour, language, or creed, is a means of appealing to the intelligent sympathy and gratitude of all, and the value of the work cannot be over-estimated. The people prefer a Mission dispensary to a Government one, the reason being that more attention is shown them at the former. In the Nazareth dispensary and hospital more than 12,000 "out" and "in" patients are treated annually. The growth of the work at Nazareth necessitated the erection of new buildings for St. Luke's Hospital, which were opened in 1892. In 1894 a Brahmin gentleman gave nearly Rs. 1,000 for the benefit of the poor patients.

The experiment of a fully qualified English assistant (Dr. Smit, supported by the S.P.C.K.) was tried in 1895; but Dr. Smit resigned

* Mr. Margoschis was appointed a Fellow of the University of Madras in 1894, and in January 1901 he was awarded the "Kaiser-i-Hind" medal by the Viceroy of India, in recognition of his services to the country [119a].

† The Rev. S. S. Daniel was one of the first native clergymen in South India to be entrusted with the responsible duties of a superintending missionary. At his death in 1899 a rich Hindu, whom he had prosecuted for oppressing poor Christians, openly acknowledged that he deserved the punishment, and that Mr. Daniel's death was "a great loss," for the country "stands in need of such a good and great man" [119a].

within six months, and the chief burden of the work was resumed by Mr. Margoschis [120].

Many visitors to Nazareth have borne testimony to the great and good work of the Mission generally, as well as of the medical branch. The Rev. and Hon. A. G. Lawley in 1895 expressed the belief that a visit to the great temples at Madura, and then to the Mission at Nazareth—which, as its title suggests, is a “very home and workshop of Christ,”—would convince any unprejudiced traveller of the power of the Cross to-day, and of the claims of its Mission upon all who profess and call themselves Christians.”

Bishop Barry, in the same year, found the sight “infinitely refreshing in its contrast with the continual oppressiveness of the heathenism around,” and, regarding it as “the one right method of evangelising a race,” he did not know that he had seen anywhere “a more perfect specimen of the harmony of all forms of study and energy under the dominant power of the Christian faith.”

Sir A. Havelock, then Governor of Madras, after spending a whole day (October 27, 1897) in seeing the various departments of the Mission, endorsed this opinion, and added that he could not imagine “a more perfect and complete system of education,” combining as it does “the mental, spiritual, and bodily training which we all desire.”

The Governor who was visiting the district officially was met, on his arrival, by fifteen clergymen and the choir, and immediately went to the church, feeling, as he said, that the service was “a very proper way to commence his visit” [121].

Throughout the whole of the Tinnevely Mission, and in every small chapel or church, whether of the C.M.S.* or of the S.P.G., daily morning and evening services are held. The influence of Christianity as practised and taught for over a century, is widespread, and the contrast between a Hindu village and a Christian settlement is striking. In the former the fear of demons prevails, and the whole life and existence of the people are centred in the heathen temple and its ceremonies, its functions and priests, its musicians and its dancing girls. In the Christian settlement the people are taught that their lives must be a service of love, not of fear and trembling, and their superiority—socially, mentally, and spiritually—is everywhere apparent [122].

To promote the observance of the Society's Bicentenary the Rev. A. Margoschis had a Tamil booklet written, and sent to the Tamil Missions all over the world, and all the Nazareth clergy and Mission agents decided quite spontaneously to give one month's salary to the Bicentenary Fund. Other districts have also taken up the subject of an offering to the Bicentenary Fund [123].

* In 1899 the Nazareth Christians made an offering of Rs. 100 towards the C.M.S. Centenary Fund [122a]

(VI.) **MADURA.** The district of this name (area, 9,502 sq. miles) forms a connecting link between Trichinopoly (in the north) and Tinnevely (in the south). The military stations—Madura (the capital), Dindigul, and Ramnad—have formed the centre also of the Society's operations.

An offshoot of the Trichinopoly Mission was begun at Madura by the S.P.C.K. (Lutheran) Missionaries in the 18th century* but being committed for the most part to the care of incompetent native assistants it maintained only a precarious existence. A pestilence and hurricane in 1812 drove many of the converts back to idolatry and demon-worship, but a few remained steadfast [1].

S.P.G. Period (1825-60).—At the time of the transfer of the S.P.C.K. Missions to the Society [see p. 502] Madura appears to have been connected with Tanjore. In 1830 it was reunited to Trichinopoly, and visited periodically by the Rev. D. SCHREYVOGEL, who held service for the English as well as the Tamils. In his absence prayers and a sermon were read by a gentleman in the employ of the principal collector, who with the aid of a catechist paid by Government kept the congregation together. The state of the native Mission at this time—both congregation and schools—was unsatisfactory, but in 1837 the great want, a resident Missionary, was supplied by the appointment of the Rev. J. THOMSON, who was succeeded in 1838 by the Rev. C. HUBBARD [2].

The Mission at this time included about 80 adherents, five schools, and 120 pupils; it received much countenance from the local authorities, and Judge Thompson presented a communion service to the church. From time to time Roman Catholics joined the Mission—in 1858 there was an accession of over 100 [3]—but the two great hindrances to conversions from heathenism were caste and the distressed condition of the people [4].

In 1850 a Mission House was erected at Cullucotei with a view to making that the headquarters of the Mission [5].

In 1857 the Madras Diocesan Committee entered into a treaty with the American Dissenting Mission in Madura, by which the Society's field of operations in that province was considerably limited, and about 1860 they sold its property in the province [excepting that of the Ramnad Mission] to the American Mission, having previously withdrawn from the town of Madura. A few families of Tanjore Christians residing in the town (about 50 souls) refused however to join either the American or the Lutheran Mission, and up to about 1874, when the old English Church was pulled down to make room for a better one, they assembled in it "every Sunday" for Divine Service, one of their number officiating, and the Incumbent of the Church, once a Missionary of the Society, administering the Holy Communion to them.

While the new church was building the American Missionaries lent one of their places of worship for the English services, but

* One authority says in 1769, another gives the date as 1785 [1a].

declined it for a Tamil service. The Tanjore Christians however were in prosperous circumstances, and able to hold their own, but year by year an increasing number of Christians migrating from Tinnevely were "absorbed in the American community." This was one of the effects of the treaty of 1857, by which the Society was excluded from all but the Ramnad division of Madura [6]. It seems incredible that the Society could have been party to such an arrangement, and in fact, when it became aware of it, which was not till 1878, it promptly and emphatically disowned it. [See p. 559.]

In another matter the Madras Committee exceeded their powers. In 1881 the Society learned that they had in 1868 transferred the Church at Madura to the Bishop of Madras, but although this action was unauthorised, it caused less objection as the building was to be held in trust for the service of the Church of England.

A new church was consecrated on January 15, 1881 [7].

The resolutions of the Society on the questions raised by the agreement of 1857 are given on p. 559, and although as yet it has not itself directly occupied the town of Madura, it has since 1883 assisted in providing for the native Christians there by lending one of its native clergymen to the Bishop of Madras. This arrangement (which is similar to that made in the case of Vellore [p. 527]) satisfied the Bishop, who thought (in 1883) that the Society should not reoccupy Madura, but that the Church of England "may and perhaps ought to do so" [8].

(VI.a) **DINDIGUL, THE PULNEY HILLS.** A branch of the Trichinopoly Mission (S.P.C.K.) was commenced at Dindigul in 1787 by the Rev. C. Pohle. Up to 1830 it appears to have fared similarly to the Madura Mission [see p. 554] [1].

S.P.G. Period (1825-60).—In connection with the Madura Mission Dindigul was visited in 1830 by the Rev. D. SCHREYVOGEL, who reported, as an instance of the ignorance and superstition of the people, that the body of a criminal which had been left hanging on the gallows near Dindigul, "as a warning to others," was resorted to by natives from all the surrounding country, in the belief that it performed miracles; money was offered, and the sand under the corpse was taken away to be mixed with water and drunk [2].

In 1836 small congregations were formed in the district, and in 1837 the Rev. W. HICKEY was stationed for a time at Dindigul and a Mission was organised. Services were held in English and Tamil and some Romanists conformed, but the converts from heathenism were not numerous, and the introduction of the caste test in 1857 affected both school and congregation [3].

A more hopeful station was begun in 1847 on the Pulney Hills among the Polhars, an aboriginal tribe. Being persecuted by the dominant Manadie, or landed proprietor of the district, two of the

Poliar headmen sought out Mr. Hickey. They had been told that Padres *alone* were likely to sympathise with such outcasts, and that his religion "was one of mercy to the poor," and they begged "Hickey Padre" to receive them and their people, over 1,000, under Christian instruction. The baptism of the two headmen was soon followed by that of 381 of the tribe, who received teachers gladly and guaranteed the repayment of the expenses of the Mission to them in the event of a general apostasy or secession. Some did secede under the influence of the Manadies, but this was stayed by Mr. S. G. COYLE, who "for six years with a self-denying and contented mind" lived in a mud cottage, labouring among them as Catechist till 1854, when he was ordained [4].

The Mission was now "full of promise," and the BISHOP OF MADRAS, who in 1853 baptized 13 and confirmed 46 converts, rejoiced as he stood on the hills and contemplated the 300 Christians gathered from the wilderness and crowding the church [5].

Many of the converts, however, apostatised during the years 1856-8 [6]. The withdrawal of the Society from this part of Madura district has been noticed on pp. 554-5.

(VI. b) **RAMNAD.** The ancient Zemindari of Ramnad (area, 1,600 sq. miles) lies on the east coast of the Indian Peninsula, north of Tinnevely. Since about the beginning of the 17th century it has been in the possession of a powerful race of Maravars, who obtained their lands through their fidelity and allegiance to the great Pandyan Kings of Madura. English control was introduced in 1781, and Ramnad now ranks among the most important and wealthiest of the States, paying an annual tax to the British Government. Connected with it are eleven islands, the most noted of which, viz., Rameswaram, forms a link in the "Adam's Bridge" connection of the Peninsula with Ceylon. From their control of the passage from the mainland the ruling Chiefs derived their hereditary title of "Setupathy" (= "Lord of the Bridge or Causeway"); and the town* of Ramnad, from which the district takes its name, is called after the god Ramanathasawmy at the temple in the island of Rameswaram or Pamban. The capital was removed to Ramnad from Pugalur in the reign of Regunda (1674-1710). When this Setupathy died his forty-seven wives were burnt alive along with his dead body.

The country is extraordinarily flat and uninteresting, there being but one small rock in the whole district, and beyond twelve miles inland the heat is generally intense. The perpetual passing of pilgrims to and from Rameswaram (which contains the second most sacred temple in India), adds to the unhealthiness of the country.

The people are mainly agriculturists. Most of them probably belong to the Tamil nation, and of the many castes the oldest and still the chief is the Maravar, and the most numerous the Vellalar. The prevailing religion is Hinduism; but with it the lower classes combine the worship of the titular gods or demons.

Christianity was first introduced by the Roman Catholics during the supremacy of the Portuguese at the beginning of the 16th century, and one of the famous Jesuit Missionaries, John De Britto, who had courted martyrdom, had his wishes gratified in 1693. Subsequently to 1785 Schwartz and other Lutherans employed by the S.P.C.K. laid the foundation of a Mission at Ramnad.

A School was first established in the Fort with the support of the ruling Prince—his children and those of his successors (down at least to 1857) invariably attending for instruction; and in February 1800 was dedicated (by Gericke) a church which had been erected in 1798 under the superintendence and with the aid of Colonel Martiny, the Commandant of the Fort (a Roman Catholic) [1].

* 800 miles S.W. of Madras and 100 N.W. of Ceylon.

S.P.G. Period (1825-92).—The Mission was nominally adopted by the Society in 1825 [see p. 502], but it continued (as when under the S.P.C.K.) without a resident Missionary until 1837, when the Rev. W. HICKY was stationed there. At the end of 1838 he returned to Dindigul (having established two Tamil Schools) [2].

The Mission now came under the Tanjore Missionaries, who however represented in 1839 that it was impossible for them to do much for a place 120 miles distant [3].

In 1854 it was placed under the temporary charge of the Rev. A. F. CAEMMERER of Nazareth. Not more than 58 Christians assembled to meet him at his first visit, but four of them had travelled 20 to 25 miles [4]; and during his two years' superintendence his labours were "abundantly blessed" [5].

In 1857 the Rev. J. F. KEARNS reported of the Mission:—

"The aggregate number of converts does not exceed 500, a miserably small number when we consider the early date of the Mission, but by no means to be thought lightly of when we reflect on the disadvantages they have lain under. Give them a resident Missionary, a man of zeal and earnestness, whose heart is filled with the love of Christ, and I feel sure that the Lord of the harvest will bless him with a rich harvest. The congregations are instructed by a few native Catechists, under the superintendence of Mr. Shaller, the Society's East Indian Catechist. The schools are good: the English school in the fort is, without exception, the best in any of the Missions in the south, Seminaries excepted" [6].

In this year, at the instance of the Rev. H. POPE, an agreement was entered into by the Madras Diocesan Committee and the American Dissenting Mission as to boundaries. [See p. 554.]

The Rev. T. H. SUTER took charge of the Mission in 1859 [7]; and in 1860 a superior school (erected by the Manager of the Zemindari) was established [8].

The Rev. Dr. J. M. STRACHAN, the resident Missionary in 1864, stated that many adults had sought baptism, but had not yet obtained it from him. Converts were to be bought "any day with rice," and "What will you give us if we become Christians?" was not an uncommon question. But there were some earnest inquirers who but for caste would join the Mission. Finding that caste prejudices rendered the services of the Mission agents useless, he decided not to employ any caste-keeping Christian as catechist, but all the agents except one resigned in consequence [9].

The ministrations of the native deacon, the Rev. J. D. MARTYN, proved acceptable, and Dr. STRACHAN's influence increased during a visitation of cholera in 1865 [10].

Owing however to the irregular supply of Missionaries—there being four changes between 1857 and 1867—the history of the Mission was a chequered one until 1873, when the Rev. G. BILLING undertook the revival and organisation of the work. The Christians then numbered 361, and of schools there were only a few. The chief obstacle to the conversion of the people did not consist in their attachment to idol-worship, but in "love of the world" [11].

The headquarters of the Mission, for some time in the Island of Pamban, were afterwards removed to the outskirts of Ramnad, where was purchased, in 1874, "Singara Tope," formerly a hunting-box of the Rajah, which had harboured all manner of strange wild beasts and reptiles [12].

In July 1874 a Boys' Boarding School was opened; accessions from five villages swelled the number of adherents to 600 in the next year, and in 1876 a new church was completed. Two native clergymen assisted Mr. Billing, and the work continued to progress [13].

During the great famine of 1876-7 the Valiyers from the neighbouring villages flocked into the town of Ramnad, and were received into the Mission Relief Camp. Mr. Billing considered that but for this "they would probably never have been brought under the influence of Christianity." The Valiyers are by occupation chiefly fishers and charcoal-makers. Socially their caste is not a degraded one, but they are by nature "emphatically low in their moral habits—if indeed they can be said to have any conception of what is right."

At the conclusion of the famine, their huts having been swept away by flood, the Missionaries formed (for such as were willing to prepare for baptism) three settlements near their former abodes, where they could still engage in their hereditary occupations. To one the name of Puthukovil (= "the New Church") was given by the people themselves; to the second that of Adhiyatchapuram (= "Bishop's Town"), in memory of their indebtedness to Bishop CALDWELL during the famine; the third received no distinctive name.

Visiting every part of the district in 1878 and holding confirmations in five centres, Bishop CALDWELL found that the Mission had "taken a wonderful stride ahead" since the famine—the number of villages with Christians having increased to 149, and the accessions being "larger in proportion" than in any other district in South India. "In no part of our Mission field was the work done of a better quality."

The restraints of Christianity press heavily upon the Valiyers, but in 1888 they were reported to comprise "95 per cent. of the Christian population" of the Ramnad division of the Mission [14].

Another result of the famine was the founding of two orphanages in the Central Mission Compound for destitute children of both sexes; and in connection therewith a printing press and bookbinding department was opened in 1882 with the object (which has been realised) of forming "the nucleus of a self-supporting and indigenous Christian community in the town of Ramnad." Other branches of industry were added in 1883, and of the press it was reported in 1888 that it was "*the only one*" in the diocese of Madras "*worked entirely by Christians*" [15].

In 1880 the first favourable harvest since 1877 gave the ryots the heart and means for festivals of their heathen religion, and the refusal of the Christians to join led to bitter persecution, which continued some time and checked progress [16].

In the next year a long-standing question as to boundaries was settled. The terms of the treaty between the Madras Diocesan Committee and the American Dissenting Mission in Madura in 1857, referred to on pages 554-5, were immensely disadvantageous to the Society. Up to 1873 the Committee's efforts in Ramnad were very spasmodic, and they seriously contemplated handing over the Mission to the Americans. In 1876 Mr. Billing proposed to the latter a revision of the boundary, and was allowed to remain in possession of two disputed villages. Unconsciously the treaty was infringed on both sides, and

In 1878 the Americans asked him to sell land at one place and to transfer the congregations to them. This he declined to do, and advised the Madras Committee to either withdraw from the treaty or get it modified. Adherence to it would have involved the withdrawal of the Church from nineteen villages, leaving over 704 adherents (128 baptized) to join the Americans or the Jesuits, or to return to heathenism [17]. The action of the Society in the matter is expressed in the following:—

“Resolutions of the Standing Committee, May 5, 1881.

“1. That the Society does not consider itself pledged to any action taken by any Diocesan Committee unless such action fall within the powers possessed by such Committee or has received the formal sanction of the Society.

“2. That the Ramnad Boundary Question though recorded in the minutes of the Madras Diocesan Committee in 1857–8 was not brought under the notice of the Standing Committee previously to 1878, and that when in 1878 the Madras Diocesan Committee called attention to the question, the Secretary, under the instructions of the Standing Committee, wrote as follows:—‘With regard to a proposed revision of a boundary line between the American Mission at Madura and our own Ramnad Mission, the Standing Committee desire me to say that they have the greatest repugnance against recognising any agreement with other Societies as to the limits of their several Missions, and they desire to warn the Madras Diocesan Committee that the Society must on no account be committed to any such agreement’ (*Letter from Rev. W. T. Bullock to Rev. Dr. Strachan, 12th April, 1878*).

“3. The Standing Committee see no reason now to depart from the position taken by them in 1878. They feel most deeply the evil of rival Christian organizations contending for converts in the presence of the Heathen, and deprecate as strongly as possible any such action on the part of their representatives. They claim, however, for the Church, the full liberty to minister to her own children, and to evangelise the heathen. At the same time the Standing Committee express a hope that in any action which the Missionaries of the Society may enter upon hereafter, the utmost care will be taken to cultivate amicable relations with other Christian Missionaries” [18].

In 1882 Mr. BILLING was transferred to Madras, and after three years' zealous and self-sacrificing labours the Rev. W. RELTON, the next resident Missionary, followed him, but continued to exercise a general control over the work at Ramnad with the assistance of the Rev. A. B. VICKERS.

Since 1873 the Christians had increased from 361 to 3,146, the Catechumens from 11 to 920, communicants from 91 to 741, the scholars from 179 to 1,138, churches from 1 to 5, and the Mission had been divided into six districts, viz. Ramnad, Kilakarai, Paramagudi, Kilanjuni, Rajasingamangalam, and the Isle of Pamban [19]. The church at Paramagudi, which was built chiefly through the munificence of a lady in England, was dedicated to the Patience of God [20].

Returning in January 1888 Mr. Billing was accorded an overwhelming reception, being met outside the town by large numbers of the people and “driven in triumph to the church where a short thanksgiving service was held.” The next day “nearly all the influential Hindoos of Ramnad” joined in welcoming him at the High School, one of them assuring him of “the appreciation of all classes and creeds in the elevating and philanthropic work of Christian Missions.”

The High School had been for some years self-supporting, and the centenary of its establishment had been celebrated in 1885.

The Kilanjuni district was in charge of the Rev. J. SADANANTHAM, the first native of Ramnad admitted to Holy Orders (deacon, 1886). He was one of a few boys gathered into a school opened by the Rev. H. POPE in 1857, and though his guardian was a Roman Catholic he eventually joined the Mission. With one exception all the other agents also of Kilanjuni were natives of the district.

In the Island of Pamban, however, there had been retrogression among the the Kadiers—a caste so degraded that the Mahomedans regarded them as “too low in the scale to be worthy of being made followers of their Prophet.” It is supposed that Christianity had originally been introduced among them by the Dutch [21].

In 1889 Mr. BILLING was driven to England by illness, and on November 2, 1890, his successor, the Rev. A. H. THOMAS, died at his post [22]. Brief as was his ministry Mr. Thomas gained a “marvellous” influence over Hindus as well as Christians, and a month before his death the entire inhabitants of a village, 110 in number, renounced idolatry, and surrendered to him their idols and other symbols of Paganism [22a].

One of the last acts of Bishop CALDWELL (to whose episcopal oversight Ramnad had been entrusted as well as Tinnevely) was to visit the Mission in 1890 and confirm 185 candidates [23]. At present the Mission is under the charge of the Rev. A. D. Limbrick [24].

1892-1900.

Mr. Limbrick remained in charge until April 1900, when he was invalided to England, but he resumed his devoted labours after a short rest [25].

The chief work of the past nine years has been the building up and strengthening of the Mission—a work all the more difficult owing to the extent of the field (1,600 square miles), and to the fact that all the travelling had to be covered in a bullock cart or on horseback, often under the most trying conditions of climate. As Ramnad is now (1900) being connected with Madura and Paumben by railway, the isolation and difficulties of travelling will soon be overcome.

The work may be described under the seven pastorates into which the Mission has been divided, each of which is under the direct charge of a native clergyman or a trained catechist.

(1) Ramnad-town, the headquarters of the Mission. Here the congregational work is like that in most parishes. There are the schools, the Church services, and the usual district visiting. The congregation consists of many castes, including many pariahs. These all worship together on Sundays, and all partake of the Holy Communion without any respect of persons.

At the opening of the new Boarding School in 1895 there was a feast at which the majority of the Christians partook, irrespective of caste distinctions. This was believed to be “one of the few instances in which Christians of all castes have sat down to a common meal.” The whole of the arrangements, and indeed the idea itself, was the action of the people themselves. Its significance was enhanced by the joining of the women, for the women are far more particular in their caste observances than the men. Existing caste observances “are a

serious blot on Christianity in Southern India," but that common meal showed that if the principle of the Incarnation were conscientiously taught, caste would be affected in the long run.

The educational work, which is the principal and most important branch of the Mission in Ramnad, comprises—

(a) The Boys' Boarding School, educating up to the Primary and Lower Secondary Standards. It is difficult for children brought up in their villages, amidst heathen surroundings and heathen morals, to be "anything more than mere nominal Christians." The most promising boys are drafted on to the High School for training as Mission agents, and the others sent back to their own villages and people to earn their living and to be a help and example there, and the great hope of Missionary work must for the present rest, to a great extent, on the children in the Mission schools.

(b) The High School. This is in connection with the Boarding School. Although open to Christian and non-Christian boys alike, yet about 70 per cent. of the boys are Christian. Indeed, the school is so entirely Christian that in 1895 an attempt was made in the town towards starting a rival school, the excuse being that the majority of the children in the Mission school were Christians, and that the parents object to their Hindu children being taught the truths of Christianity. The Mission School for the last hundred years has been the only institution in Ramnad worthy of the name school, and it has received substantial support from the Rajah of Ramnad, who has sought to have it raised to a College.

(c) The Girls' Boarding School, in which poor girls are educated up to the Primary Standard, and are trained in domestic duties so that they may become useful wives.

In connection with the school is a guild, founded by the women of the congregation in the Mission compound. Its object is to make and repair the cassocks and surplices for the choir, to wash the linen, &c., required for the altar, to take an interest in the girls of the Boarding School, and especially in the orphans, whom they invite to their homes and assist at the time of marriage. Many of the members of this guild were brought up in the Boarding School, and this in itself shows something of the influence that the school life has upon the Christians. The school is now under the care of Mrs. Limbrick, and from her knowledge of Mission work she can and does help the girls in a way which would be impossible if there were not a lady in charge.

(d) The Industrial School, in which the Christian boys are taught printing and bookbinding, and thus enabled to earn their own living when they go out into the world. The institution is almost self supporting. Mr. Limbrick regards technical education in India as "perhaps the great want of the country, and there is no way in which Missionary enterprise can be of more use to it than by encouraging such education."

(2) Ramnad district, which includes the villages in the vicinity of Ramnad, and contains Christians for the most part of the Valleiar

or Vallyar caste, a tribe of hunters. Formerly these people lived in the jungle, and earned their living by snaring birds and animals, and by cutting down firewood. In the great famine of 1877-8 they were induced to settle down in villages on lands purchased for them. Churches were built for them, schools opened, and the people received regular instruction, until gradually they became some of the most interesting congregations in the Mission. Their villages, too, surrounded as they are on all sides with cocoa-nut trees, are a pleasant contrast to the barren country around. Though a very backward people, and still preferring their wild lives in the jungle to the restraints imposed by education, they have remained staunch to their adopted religion, and, in some instances, have shown signs that they are really in earnest. But much patient work will be needed to raise them to the level of good and respectable Christians.

It has not been an uncommon thing, even recently, to see a man with his little palmyra hut on his head, stalking off into the jungle until his fit of temper or dissatisfaction had passed away.

In the village of Venkulam the people who were received by the late Mr. Thomas have undergone many troubles and persecutions in consequence of their religion, even losing all rights to the lands in and around their village inherited from generation to generation. Yet they remained firm, and after seven years' effort Mr. Limbrick was enabled by friends to purchase lands which have been vested in the Society for the use of the people. In 1894 sixty-five of them, after three years' instruction, were openly baptized in the big tank that runs through the village.

(3) Keelakarai, the largest of the districts, is, and has been, one of the most encouraging of the pastorates, converts remaining firm and staunch under persecution and opposition. The congregations are mostly of Pullah and Pariah origin. Yet, though belonging to the lowest and most despised classes of Hindu society, taken as a whole, both in their efforts at self-support and in their manner of life, they form a happy contrast to some of those so-called higher castes who have received so many of the good things of the Church, but have given so little in return. For some time before 1896 the heathen temple had been deserted, the people saying that Christianity having driven the devil from it, it was no longer necessary. Much of the satisfactory state of the Keelakarai district is due to the efforts of the Rev. D. S. Pakkianathen, who for twelve years or more worked as the solitary priest in the district, assisted by a deacon.

In the town of Keelakarai the people are mostly Mohammedan boatmen and fishermen. The small Christian colony, mainly Mission agents and their families, live together in one compound, their beautiful church in the centre, and the school and the clergyman's house near at hand. The school, which is open to Christians and non-Christians alike, was built, to a great extent, through help from the Mohammedans, supplemented by the Government grant.

(4) Paramagudi. In this district the Christians are mostly Pariahs of the lowest order; and it is only with difficulty that they can be weaned from their drunkenness and low habits. No one but those who have come in contact with them can realise all that is implied in the

dead-weight of Pariah origin; and as these people have been considered by other Hindus, for hundreds of years, as little better than beasts, it is small wonder that they have come to consider themselves in the same light. The work here is to try and raise them to a sense of their dignity as men made in God's image. Patience is the great virtue needed, and the beautiful church dedicated to the "Patience of God" is a continual object lesson. The church, which was mainly the gift of a lady in England, is the first thing to arrest the attention of the thousands of pilgrims on their way to Rameswaram.

(5) Rajasingamangalam. The Christians of this district are of Roman Catholic origin, and joined the Anglican Mission principally because of the help given to them in the famine of 1877. But though nominal Christians before joining, "in reality there was little, if any, distinction between them and the heathen."* "The result is that the Roman Christians who join us are more troublesome than the heathen." As many of the Christians, together with their children, are practically slaves to the Mohammedans of the district, there is need for patient work. The schools have done much in effecting an improvement both in the morals and status of the people, and are appreciated.

(6) Kilanjanai district, which contains converts of many castes, is noted chiefly for the number of Maravas and Idaiyars or Yedians who have embraced Christianity.

The Maravas are a warlike people, and the Ramnad district is their headquarters. They are, as their name betokens ("cruelty," "bloodshed"), a cruel, bloodthirsty people, and Ramnad has the reputation of being one of the heaviest criminal sub-divisions in the Presidency. To instil into these ferocious devil-worshippers the Christian virtues of gentleness, and respect for life and honour, is no easy task. Yet progress has been made, and the marvel is, not that so little, but that so much has been accomplished. The frequency of divorce, which can be obtained at will by either husband or wife, has been the cause of much trouble where there are Marava converts. Again, there are fewer Marava women than men among the Christians, and as it is said to be opposed to the spirit of the Church for Christians to marry non-Christians, there exists often a state of things which does not exalt the Christian in the eyes of the heathen. Another difficulty in this district has been the opposition and laxity of the Roman Catholics, and "the fact that dispensations for anything and everything are only a matter of money."

The Yedians, on the other hand, are a gentle and simple-minded people. In Tamil the word Yedian is often a synonymous term for a foolish person, or one easily deceived. Tamil literature, too, contains many references to these people and to their vagaries. By occupation they are shepherds, and although originally considered as low caste people, they are now regarded in a different light, as tradition has it

* Mr. Limbrick's comment on this is instructive: "The policy of the Roman Catholic Missions seems to be to have a few educational centres like Trichinopoly and Madura, with fine buildings and churches; but their Christians in the villages are for the most part neglected and uneducated. Caste and 'indulgencies' are allowed to such an extent that morality is well-nigh out of the question."

that Vishnu was born into a shepherd's family. The Brahmin therefore will even take from the Yedian's hands the produce of his flocks and herds.

(7) The Island of Paumben. The people of Paumben are mainly of Kadeiar origin, and in a low position, morally and socially. But for this they would have been swallowed up in the Mohammedan or Lubbei ranks long ago. Missionaries of former days have all had to complain of the little effect that our work has had upon them, in spite of their profession of Christianity; and the same complaints hold good to-day. There is, however, cause for encouragement in some of the members of the Ceylon Immigration Department, who have come from Tinnevely, and are good examples to the rest of the people in the Island. After the railway is built Paumben is likely to be connected with Ceylon by a bridge in the future. Paumben will then be a place of importance, as it will be a junction to India, Australia, and Europe.

Speaking generally of the Ramnad Mission, in spite of the many failures, there is undoubted success. The great progress made during the last twenty-five years would have been greater if the Society's means had been adequate. The Mission is still in its infancy, and, in the anxiety to increase numbers, the importance of strengthening and grounding the present converts in the truths which they now profess must not be forgotten.

The testimony of a Hindu gentleman, who had given the missionaries "much trouble in the past," was thus reported in 1896; addressing one of them, he said:—

"Your Christians are the poorest, the lowest in the country, and yet in spite of famine, opposition, and even persecution, they are increasing in numbers and influence. I can only explain this on the ground of the high moral teaching and the goodness of which Christianity is the expression" [26].

(VII.) **MYSORE.** This native State, situated to the south of Dharwar and the Hyderabad ceded districts, forms a tableland 2,000 feet above the sea level, and contains several prominent hills crowned with forts. In early time Mysore was the principal seat of the Jains. For the greater part of its history it has been under Hindu rulers. *Area*, 27,936 sq. miles. *Population*, 4,943,604; of these 4,689,104 are Hindus and 38,135 Christians; and the majority speak Canarese.

The Society's operations have been carried on in the districts of Bangalore (1837-92), Sheemoga, and Oosoor.

Bangalore (1837-92) (with **Sheemoga** and **Oosoor** or **Hosur**).—At some time previously to 1837 Mr. **MALKIN**, the Chaplain at Banga-

lore, began Mission work by employing a catechist at his own cost. By the advice of Archdeacon ROBINSON of Madras this catechist was adopted by the Society and nominally placed under its Missionaries at Vepery, but they, being 200 miles distant, never visited him, and "he continued keeping school, and every now and then calling upon the Chaplains to baptize and bringing some 10 or 12 poor ignorant natives to the Communion at the English Church." On the Rev. G. TREVOR taking charge of the chaplaincy (1838) he found the Mission "a mere name"—represented by 40 persons under an ignorant and unworthy native teacher. Hitherto there had been no local support of the Society, but on the Madras Committee of the Society providing an educated catechist (Mr. Coulthorp), Mr. Trevor raised a fund for the erection of some schools and of "the Mission Church of St. Paul," which was consecrated on March 31, 1840, and "dedicated for Divine Service *in the native languages only.*" Before leaving Bangalore Mr. Trevor, with the approval of the Bishop, organised (about 1844) a local Association of the Society, which the Madras Committee at first discountenanced so far as to withdraw their own agent, but the Society welcomed the Association, and on appeal to it the difficulty appears to have been amicably settled [1].

"Much good" was at this time (1844) being effected by this *Tamil* Mission, which contained 333 baptized persons. Extensions had been made to Mootoocherry and to Sheemoga, and (let it be recorded to their credit) the European residents at Bangalore were "ready to contribute to similar attempts" at Mysore, Oossoor, and several other places [2].

The openings could not be taken advantage of by the Society, which only succeeded in placing a single ordained Missionary at Bangalore, and the result in 1854 was reported to be "a feeble and disheartened Mission . . . surrounded on all sides by difficulty and discouragement, with little hope of satisfactory progress under existing circumstances." The clergyman then in charge, the Rev. D. SAVARIMOOTOO, a native [3, 4], had been partly supported by the Bangalore Association since 1851; and in 1858 the Mission was "left entirely to local management and the support which it is sure to receive from the large European community of Bangalore with four clergymen" [5].

Meanwhile, in 1840, at the instance of Mr. H. Stokes, of the Madras Civil Service, who presented premises at Sheemoga, the Society had undertaken to support a Mission there among the Canarese, and the Bishop of Madras in 1841 expected much from the opening there [6]. Little or nothing however appears to have been actually attempted then, and though the Society's connection with Bangalore was subsequently resumed, and is still continued, with an out-station at Oossoor, the Canarese as a body still remain untouched by the Church [7].

(1892-1900.) Though needing a European clergyman, the work has progressed, and work has been opened in the Kolar goldfields [8]. At a Plague Relief Meeting in Bangalore in 1899 a Hindu speaker based all his arguments not on his sacred books but on the Bible [8a].

In 1894 the Society assented to the C.M.S. opening work among the Mohammedans, subject to the approval of the Bishop of Madras [9].

(VIII.) **HYDERABAD**, the largest of the Indian Native States, occupies the Deccan or central plateau of Southern India. The ruling dynasty—that of “the Nizam” (who ranks highest of all the Indian princes)—is of Turkoman origin. *Area* (including Berar), 82,698 sq. miles. *Population*, 11,537,040. Of these 10,315,249 are Hindus, 1,138,666 Mahommedans, and 20,429 Christians; and about 4½ millions speak Telugu, 4 millions Mahratti, and 1½ millions Canarese.

The Society's operations have been carried on in the districts of Secunderabad and Hyderabad.

Writing to the Society on December 7, 1841, the Bishop of Madras said of the capital of the Native State: Hyd[e]rabad “may be called pre-eminently the wicked city; for I am told that there is no abomination which is not known and common within its walls; . . . a Missionary would have at present, humanly speaking, no chance . . . but at Secunderabad, the British cantonment, I think that much might be done” [1].

Whether Hyderabad exceeded Sodom in wickedness is open to question; but certain it is that it contained more than “ten righteous,” for as early as 1828 over 4400 were collected there after a sermon by Archdeacon Robinson of Madras in aid of the Society's operations in India [2], and at the time the Bishop wrote (1841) the nucleus of a Mission had already been formed in the immediate vicinity—at Secunderabad—by one of the late Chaplains, the Rev. Mr. Whitford, who had gathered a little band of native Christians [3].

S.P.G. Period (1842-92).—At Secunderabad the Society in 1842 stationed a native Missionary, the Rev. N. PARANJODY, “an excellent man” (reported the Bishop in 1844), who “has been already instrumental . . . in bringing many of his countrymen . . . to . . . Christ” [4].

Mr. PARANJODY was regarded “with general and just respect by the European community,” who supported his Tamil and Telugu day schools, which by 1848 were “scattered over the station” and extended to “Bolarum and the Residency at Hyderabad,” at both which places “excellent churches” had been recently built by the English congregations [5].

With the help of Major Hall a new Mission Church was erected at Secunderabad in 1852-4, and at its consecration on November 29, 1855, the Bishop of Madras held a confirmation [6].

Meanwhile (in 1852) 66 of Mr. Paranjody's candidates had been confirmed [7], he had begun to officiate weekly “at a church in Hyderabad” [8], and he could now (1855) report his first convert from Mahommedanism [9].

In 1858 his preaching was interrupted with violence by the Mahommedans, but his converts resisted the attempts of a Mormon emissary to draw them away [10].

Mr. PARANJODY remained in charge of the Mission until 1861 [11]; and although by his successors (mostly native clergymen, who, their Bishop says, have worked “zealously and well”) efforts continued to be made to reach the Mahommedans and Telugus also, by means

of schools, and in 1875 some of the former were among the converts [12], yet the Mission has scarcely touched Mahomedanism [13].

With a view to extending Missionary operations to the Mussulmans, and the Mahrattas and Canarese, and forming a chain of stations to connect Hyderabad with the C.M.S. Missions at Kammamet, Masulipatam, the Bishop of Madras has frequently appealed to the Society for the necessary means. Thus far the Society, in view of limited funds and superior claims elsewhere, has felt unable to enter on the work [14].

Since the foregoing was first published the Jubilee Report of the Secunderabad Mission (1893) has been received, from which the following particulars are gleaned :—

Besides the schools built by the devoted pioneer, Paranjody—four in number (two in Secunderabad and one each in Trimulgherry and Bolarum)—an asylum for orphans* and the children of poor native Christians was opened by him in Secunderabad on June 16, 1844. The native Christians in Secunderabad worshipped in St. John's Church until the Mission Church was (mainly by Major Hall's aid) provided. This building was named St. Thomas' Church after Bishop Thomas Dealtry, the consecrator. Mr. Paranjody left the Mission almost self-supporting.

The Rev. F. J. Leeper (1860–1) worked hard and did much to raise the standard of the Anglo-Vernacular School. During his incumbency there was a division in the congregation, and the seceders obtained a pastor from the Established Church of Scotland Mission in Madras. This was the first Dissenting Mission in Secunderabad.

Under the Rev. A. Taylor (1862–9) a church was built at Chudderghat. At the laying of the foundation stone (December 9, 1867) Sir Richard Temple, then Resident at the Court of the Nizam, addressed the assembly. The site was given by the Nizam's Government, and Sir Salar Jung, senior, gave Rs.4,000 towards the building (Christ Church), which was consecrated on December 24, 1869. At this period was formed a local Committee which has been "the backbone" of the Mission; all the chaplains are members.

From 1854 to 1869 all the members of the Mission living at Secunderabad, Chudderghat, and Bolarum attended service on Sundays in St. Thomas' Church, wherein also took place the baptisms and marriages and the burial services.

The native Christians at the last two places used to rise very early on Sunday mornings and with their wives and children leave for Secunderabad, spending nearly the whole day there and returning in the evening, "walking with a hymn in their mouths."

* Note 1900. There is now an Orphanage in St. Thomas' Church compound, to which the Society in 1898 appropriated a legacy of £100 from Miss Hall of Bath [13*a*].

Even after the formation of the Mission into three pastorates all the native Christians (as late as 1892) still met at St. Thomas' on Good Friday for the three hours' service.

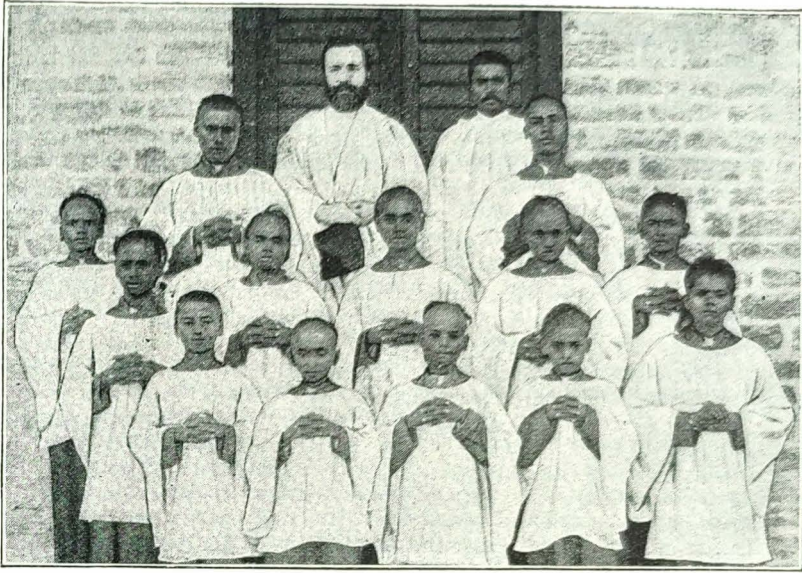
The Rev. T. Solomon, who died in 1871, after three years' work, left his "praise in the mouth of every Christian who knew him." His successor, the Rev. A. Sebastian, laboured for seventeen years without taking a day's leave out of Hyderabad to recruit his health. During his time the Scotch Mission (native) was given up, in 1880, when the Wesleyans entered the field. Between 1887-92, under the Rev. V. David, assistant pastors were placed at Chudderghat (Rev. S. B. David) and Bolarum (Rev. M. Yesudian). A "commotion and strong crusade" was caused by S. B. David putting up a cross on the re-table of Christ Church, the result being the removal of Mr. David by the Bishop and the retention of the cross [13b].

1892-1900.

In 1893 the Society handed over to the Diocesan authorities a special fund (£661) which had been entrusted to it for the proposed new Mission to Mohammedans in Hyderabad. The Diocesan Council and its Board of Missions, which are concerned with such Mission work as is not dependent on either of the Missionary Societies, had become responsible for this Mission, but felt doubtful of being able to perform their responsibilities [15].

In January 1894 Bolarum was constituted an independent pastorate (including Trimulgherry). The change, due to the long and successful labours of the Rev. M. Yesudian, gave a great impetus to the thorough working of the Mission.

In 1900 an outstation was opened at Yellandu, in the Hyderabad coalfields [16].



THE REV. A. BRITTEN AND THE CHOIR, NANDYAL.

(IX.) **THE TELUGU MISSION.** The Telugu district, comprised in the collectorates of Cuddapah and Kurnool, a country of hills and valleys, forms one of the most arduous of Mission fields. The rainfall is the smallest in the Presidency, and yet at one season the land is flooded, while at another vegetation is burnt up by the sun and all work in the fields ceases. Broad belts of jungle cross the country, and for several months in the year malaria pervades every village and invades almost every house. The Telugus are for the most part a poor agricultural people, and though they are rude and uncultured, their language is so sweet and flowing that it is called the "Italian of the East." The Telugu-speaking inhabitants of India number 19,885,137 millions—that is, nearly five millions more than the Tamil population. Christianity was introduced among them by the Roman Catholic Missionaries towards the end of the 18th century. Since 1822, when the London Missionary Society began work there, the field has been occupied by the Independents, American Baptists, American Lutherans, and other sects, besides the two great Missionary Societies of the Church of England. Roughly speaking, the field occupied by the S.P.G. lies between the towns of Cuddapah, Kurnool, and Cumbum—more especially in the valleys of Kundée and Cumbum—and now forms the three Mission districts of Mutyalapād, Kalsapād, and Nandyal-Kurnool [1].

Mutyalapād is 45 miles north of Cuddapah, 35 miles south of Nandyal, and 50 west of Kalsapād [2].

The Telugu Mission of the Society in the Cuddapah district originated with a few families who separated from the London Missionary Society when their pastor, the Rev. W. Howell, joined the Church of England in 1842. Being left without a minister they applied to the Rev. W. W. Whitford, the Chaplain of Poonamallee, who occasionally visited Cuddapah to administer the Sacraments. He received them into the Church of England, gave them land on which to build houses, and appointed a catechist and schoolmaster. For the administration of the Sacraments they remained dependent upon the occasional visits of a Chaplain until the appointment of the Rev. U. Davies by the Additional Clergy Society to the charge of the English congregation at Cuddapah in 1849. Mr. Davies not only took the Telugu Christians under his pastoral care but organised evangelistic work among the surrounding heathen, and with such effect that 80 converts were baptized at Rudraveram (55 miles north of Cuddapah) in July 1852, 80 at Gublagundam Jumbledinne in September 1853, and in the next month all the Malas of Mutyalapad and many in Goryganur and Muddhur applied for Christian instruction. The Malas (from whom most of the converts were drawn) are of the same class as the Pariahs of the Tamil country, and the movement among them in favour of

Christianity so alarmed the Reddies and Cummins that at their instigation Mr. Davies was maltreated and violently driven out of the villages by the Sudras of Wonypenta and Mutyalapad in December 1853 [3].

S.P.G. Period (1854-92).—Mr. Davis now went on sick leave; and on his appeal the Society, which had been urged by the Bishop of Madras in 1841 to establish a Mission at Kurnool, took up the native Mission in 1854 [4].

The Rev. J. CLAY, who since March 1854 had been undertaking the English duty at Cuddapah, became in September the first Missionary of the Society in the district, having as his assistants Messrs. J. F. SPENCER (joined 1854, ordained 1863), and J. HIGGINS (joined 1855, ordained 1860); and in June 1855 the headquarters of the Mission were removed to Mutyalapad [5].

From this centre the three Missionaries carried on systematic work in the neighbourhood: the Gospel was preached to all classes, but from the beginning the only real substantial impression made was upon the Malas, who came forward in small communities and placed themselves under Christian instruction. As a class the Malas are weavers, they are also employed as agricultural labourers, coolies, village watchmen, horsekeepers and servants. After daily instruction and a probation of one to two years those of approved character and conduct were baptized. The condition of the majority when first they sought Christian instruction was thus described by Mr. Clay—using the words of a Mala from a distant village:—

“I asked him why he desired instruction, and what he knew of Christianity? His reply was: ‘I know nothing: I do not know who or what God is, I do not know what I am or what will become of me after death; but all this you can tell me, and I have come to be taught by you. Become our Guru, and we will obey you in all things.’”

In 1856 about seventy (gathered from six stations) were confirmed by the BISHOP OF MADRAS. Village after village yielded inquirers, and a difficulty was experienced in providing instruction. As soon as possible Christian youths were trained and appointed teachers to their own people. This was the beginning of the native agency [6].

By 1859 thirteen congregations had been formed, including a total of 1,146 adherents, of whom 600 were baptized [7], and this in a district notorious “for the hardened and daring felons which it produced,” and in which the opposition to the introduction of Christianity had not been “exceeded in virulence in any part of India” [8]. Though the Christians were subjected to “considerable persecution”—in some instances being “violently beaten,” in others having their houses burned or robbed, and this frequently at the instigation of the village magistrates (Brahmans mostly) [9]—the Telugu Mission now ranked next to Tinnevely in showing the most hopeful signs of progress [10]. The Christians were becoming industrious and careful; not one was dependent for support on the Mission, but on the contrary the weekly offertory was “amply sufficient” to relieve the sick and infirm of each village [11].

Provision for the extension of the work was made in 1859 [12], and in 1861 a new centre was formed under the Rev. J. HIGGINS at Kalsapad, a moderately-sized village, isolated and seldom visited by

Europeans. The work in the district has been very successful [13]. (About this time, however, on account of disputes and quarrels between him and his flock, the teacher of the Cuddapah congregation was withdrawn. He was never replaced, and the congregation, left without supervision, broke up, some of its members becoming teachers in the Mutyalapad Mission, the rest drifting back into the ranks of the L.M.S. [13*a*].)

Among four villages added to the Kalsapad branch in 1863 was one called Obelapoor, three miles distant. The people had been long anxious to join, but on account of their character—as professional thieves—Mr. Higgins at first refused to have anything to do with them. At last he consented to receive them under instruction provided they built decent houses, erected a place of assembly for prayers, and adopted new means of livelihood, and further that no rumour of their dishonesty reached him in the interval. About a year after “this ultimatum was issued” he wrote (1863):—

“How vividly the scene recurs to my mind of the hopeless circumstances under which it was published! It was my first visit to the village, one of the most wretched I have ever seen; the houses, as I have before described them, being little better than cock-baskets built of date branches. It seemed impossible to preserve order, for much as the people wished to express by silence, a respect for my presence, they were continually defeating their own wishes. Now the men would swear at the women, and again the women would scream at their children. Seated under a tree I briefly explained to them my intentions. I did not even venture to ask them to join me in a prayer, but rode away, afterwards thinking of the unpromising work I had taken in hand, and not a little dismayed at my last discovery, which was that many of the men had two wives each! And yet, with hardly anything that I can attribute to my own exertions, this village has turned out far better than I expected. I lately visited it, and how great a contrast the village presented to the scene I first witnessed! Most of the people had built their houses, and a neat little school-room had been erected. If nothing more, cleanliness, which is next to godliness, seemed in some measure to have been attained. The congregation that assembled for prayers was quiet and orderly—and the school children were pretty well advanced. Some of the men had set up looms and taken to weaving, others had engaged in the trade in goat-skins and buffalo horns, and in cases where parties were without the capital to build a house, they had gone down to Budwail, and by working for a few months as coolies on the roads, were enabled to lay by sufficient for that purpose. Thus it will be seen that on an almost hopeless soil a great change has been effected” [14].

At the Bishop's visit in this year 17 natives (9 women) walked 30 miles to be confirmed [14*a*].

In 1863 the custom of offering first-fruits to God was introduced at Kalsapad, partly in order to supersede the heathen festivals in honour of “*Magnæ Matris*,” usually celebrated after abundant harvests [15]. At Mutyalapad also the principle of self-support was well acted upon—“all the schools and chapels in the villages,” excepting the central one, having been erected without aid from the Society. Such was the report in 1866 [16], when Mr. Higgins was succeeded at Kalsapad by the Rev. J. F. SPENCER. Amid much sickness and discouragement the Missionaries persevered in their efforts, until in 1869 the congregations and the baptized had increased threefold [17].

In the next ten years the Missionaries, whose powers were failing, were unable to effectively supervise the growing work, and the bonds of discipline being slackened, much hard-earned fruit was dissipated. In the midst of all came the terrible famine of 1876-7.

Nevertheless the congregations in 1879 had increased to 76 (nearly double the number of 1869) and the adherents to over 4,000, of whom nearly 2,400 were baptized [18].

With the advent of Messrs. SHEPHERD and INMAN in 1877 and BRITTEN in 1881 new life was given to the work, but the new arrivals had hardly gained sufficient knowledge of the language to be useful when, in 1880, Mr. SPENCER retired, and in 1884 Mr. CLAY died. The latter, who was a good Telugu scholar, and helped in the revision of the Telugu Bible and Prayer Book, was the author of some useful works of instruction in that language [19].

On the appeal of Mr. Latham (the head of the Irrigation Department) a branch station was opened at Kurnool under a catechist in 1875, and in 1883 Mr. SHEPHERD was appointed to organise it as a new centre, including Nandyal. He soon had to take sick leave, and Mr. BRITTEN, who replaced him, was charged with the primary duty of establishing at Nandyal a Training College for native agents [20]. (A boarding school for this purpose had been started at Mutyalapad some twenty years before) [20a].

For nearly the whole of the next four years the two large Missions of Kalsapad and Mutyalapad, with their more than 100 congregations and 6,000 Christians, were virtually served by one Missionary. Towards the end of 1888 the Rev. H. G. DOWNES and in 1889 Mr. G. F. HART were added to the staff [21].

During the ten years 1879-89 the Telugu Missions had begun to rival the old Tinnevely Missions in continually increasing numbers, the baptized showing a more than two-fold increase [22].

The Report for 1884 stated :—

“There is probably no Mission in the world with brighter prospects of an abundant harvest than that in the Telugu country. Thousands of the Malas and Madigas offer to place themselves under Christian instruction, but the Missionaries are unable to receive them owing to the paucity of teachers. The number of European Missionaries should be doubled, and that of the Native agents increased fourfold” [23].

A similar state of things was reported in 1891 [24].

The want of a native* ministry had long been a pressing one, and the evil consequences of leaving the Christian congregations untended and unvisited had become painfully apparent. Hence the establishment of the Training College at Nandyal [see p. 794b], on which much labour has been bestowed and not in vain [25].

The state of primary education in the Missions is indicated by the fact that about one in every five of the adult Christians is able to read—one-third being women. Much however remains to be done for the higher education of native girls, the future wives of the native teachers and clergy [26].

The converts in their poverty have shown liberality in “labouring for the maintenance of the faith.” It is a rule that every Christian family shall pay at least one anna a month towards the fund for supplying native teachers, and all the agents, European and native, contribute one-twentieth of their monthly salary to the same fund.

* The first Telugu clergyman employed in the S.P.G. Mission was not the Rev. J. Desigacharri (as stated in the Society's Report for 1891, p. 52), but the Rev. David Gnānābharaṇam, who was educated at the Theological College, Madras, and ordained deacon on Trinity Sunday, May 28, 1893 [25a].

The weekly offertory, too, is maintained even in "every little Prayer House" [27].

Through a Native Church Council formed in 1883 the various branches have been united and consolidated into one Mission [28], and this, though one of the youngest, is also at the present time "perhaps the most promising of all the S.P.G. Missions in India" [29].

TELUGU DISTRICT (1892-1900).

The low and depressed classes commonly grouped together under the general name of Panchamas, which have furnished a very large proportion of Christian converts in the past, were represented in 1897 to have been as a whole so deeply affected by Christian teaching, that it seemed as though they were about to come over in their entirety to Christianity. The Society's Mission then contained a Christian community of about 11,620 people drawn almost entirely from these classes, and two years later people were reported to be "coming daily to Capernaum, as it were, seeking Jesus." The movement towards Christianity is great, and purely spontaneous (so far as human agency is concerned). In a village of forty families, where twenty sought Christian instruction, the latter answered the inquiries as to their motives by saying, "We have been bad; our religion is bad; and we want to be better; and we have some relations who are Christians." This fairly represents the way in which they are actuated. Before sending a teacher, the missionaries insist on the people themselves erecting (as a test of their earnestness) a schoolroom and teacher's house. Candidates for baptism are kept in the catechumenate for from two to five years.

Naturally the Panchamas (Malas) are poor, dirty, ignorant, and, as a consequence of many centuries' oppression, peculiarly addicted to the more mean and servile vices. They defy cholera and fever, and such like, and sacrifice fowls and goats. The most hopeful element in their case is that they are conscious of their degradation, and eager to escape from it. As a consequence, when formed into congregations under the care of earnest and capable teachers, they make marked progress, materially, intellectually, and morally. Their gross ignorance disappears, they become cleaner, and decent in their persons and homes; they give up cattle poisoning and grain stealing, two crimes particularly associated with their class; they abstain from the practice of infant marriage and concubinage, to which almost all classes of Hindu society are addicted; they lose much of the old servile spirit which led them to grovel at the feet of their social superiors, and they acquire some sense of the rights and dignity which belong to them as men. Where they are able to escape their surroundings they prove themselves in no way inferior, either in mental or in moral character, to the best of their fellow-countrymen. Especially is this the case in the Mission boarding schools, where the change wrought in the heathen boy or girl is "a moral miracle." In many schools and Colleges Christian lads of Panchama origin are holding their own with, and in not a few cases are actually outstripping their Brahmin competitors. Even a Brahmin Government official as well as a Roman Catholic magistrate have testified to the great improvement produced in the people of the Society's Missions.

In some districts where serfdom still prevails the Panchamas are bought and sold with the land on which they live. In others, though nominally free, a burden of debt deprives them of all power of free and independent action. When these people receive Christian instruction, and begin to recognise the position of life which Christianity offers, they become as they ought to be, discontented with their lot, and their spirit rises in revolt against the injustice and oppression, which have condemned them to a life of misery and degradation, despised and persecuted by both Sudras and Brahmins.

With hardly any exception the Christians in the Society's Missions are either Malas or Madigas, two of the poorest classes in the land. The Malas are not mere coolies; the majority of them weave with the hand loom, and their wives spin thread; some are cultivators, others field labourers. The Madigas are tanners, leather workers, or cobblers of the country, holding a monopoly of the trade. Some of these hold a few acres of land, cultivating them with their own cattle; the Malas and Madigas are old foes, being respectively adherents of the right-hand and the left-hand factions of the Hindu community, and at the time of religious festivals the battles between these factions have been fierce and long. This spirit is rapidly dying out, but it clings to some parts of the country. In the Cumbum Taluq it is much stronger than in the Badvel Taluq; and unfortunately the result has been that while the members of the Church of England in that Taluq are exclusively Malas, the Madigas have become adherents to the Baptist Mission. In the Badvel Taluq the members of some seven congregations include both classes.

Though termed out-caste the Panchamas are in reality as much under the dominion of caste as any class in India. In order to counteract and allay this the missionaries make it a point to treat Malas and Madigas alike—in the seating of them in the church, in the reception of the sacraments no difference is allowed, all mingle together. In the schools also the children are treated alike, more especially in the boarding schools, where no difference is made either in cooking of the food in the kitchen, or in distribution in the refectory. All sit together, seated in their school class order. Similar names, and similar clothes are given; Mala teachers are appointed to teach Madiga congregations, and Madiga teachers to teach Mala congregations; and there has been no trouble in this connection [30].

During the period under review the people have been flocking in much more rapidly than the missionaries could receive them,* and progress has been greatly arrested by lack of workers. The country has been notoriously unhealthy, and for ten years past has been "fretted with famine," and the work has been carried on at the cost of much suffering and sacrifice on the part of the small band of English missionaries. One—the Rev. A. B. Vickers—volunteered for the field undeterred by the knowledge that the work would shorten his earthly life, and, after six years' faithful labour in Kurnool, died of paralysis, in England, on April 3, 1899. The reinforcements so urgently needed for the preservation and development of the work have not been forthcoming, and "it is most heart-breaking" that such a promising Mission should be so undermanned [31].

* In one year over 2,000 were received as catechumens

The commencement of a native Telugu Ministry, in 1893, is noticed on page 566. In 1900 there were eight native clergymen employed in the Mission, three being Telugus and the rest Tamils [32]. The three divisions of the Mission will now be noticed in turn.

KALASAPAD.—The Mission (under the superintendence of the Rev. A. Inman) has been growing solidly year by year, but evangelistic work has been checked owing to the inadequate staff of clergy [33]. The death (on May 22, 1898, at the age of eighty-eight) of one of the excellent native lay agents who “form the backbone of the Mission,” brought out some fresh facts concerning the foundation of the work. Among the native Christians received into the Church by the Rev. W. W. Whitford at Cuddapah between 1842-49 [see page 563] were two brothers named Basil and Alfred Wood, and the thirty converts baptized at Rudravaram in 1852 were the first-fruits of their labours as evangelists (under the leadership of Mr. Davis) in that neighbourhood. The younger brother, Alfred Wood, laboured at Mutyalapad till his death on March 20, 1862, and much of the progress of that Mission was due to him.

The elder brother, Basil, in January 1858, was sent as a pioneer-evangelist to the valley of the Sagilêru. With another teacher he visited all the chief villages from Mallepalle in the south, to Kalasapad and its neighbourhood. At Balayypalle, near Kalasapad, they met with their first success. The community of Malas there, led by an intelligent head-man (who had ten years before heard the Gospel preached at Cuddapah by catechist Alfred Wood), received them willingly. Basil Wood became their resident teacher, and on March 9, 1859, thirty-one candidates were received into the Church by baptism. This was the first Christian congregation formed in the Sagilêru valley and the beginnings of the Kalasapad Mission. Basil Wood watched and greatly promoted the gradual growth of the Mission from that small body of thirty-one neophytes to one numbering (in 1898) eighty-one Christian congregations, with a total of 5,617 Christian adherents. When incapacitated for work he continued his daily attendance at church, even when he became quite blind, and was a communicant to the last. The Rev. John Appavoo, who officiated at his funeral at SS. Peter and Paul, Kalasapad, had been ordained priest in the church on November 26, 1893, and this was the first Anglican ordination ever held in the Telugu Mission [34]. The need of more native pastors is great, there being in 1898 only three priests to minister to eighty-one congregations. The gradual introduction of trained teachers is attracting to the village schools a larger number of Hindu and Mohammedan pupils, and has greatly improved their status [35-6]. Female education in the Society's Telugu Missions is the most backward branch of work. Thus far the Kalasapad Mission has done most for them, in its Boarding School [36a]. During the famine of 1897 the native lay agents, as well as the clergy generally, rendered admirable service in relieving the sufferers through the Society's Famine Fund, employment being found for the men and women, and relief kitchens being opened in sixty-two villages for the children. In a visitation of cholera which followed, comparatively few Christians were attacked, and of these the majority recovered. In some villages they were persecuted for refusing to join with the heathen in sacrificing to their gods for the

driving away of the disease [37]. A dispensary, opened in 1893, has done a good and useful work, and helped to break down caste prejudices. The steps taken to suppress caste, mentioned on p. 566*b*, apply especially to Kalasapad [38 & 39].

MUTYALAPAD.—This district was divided into four Pastorates in 1896, viz., Mutyalapad, Jammulamadugu, Rudravaram, and Yellala. The native pastor's work is partly spiritual and partly secular. Church services are conducted and made intelligible to the people by explaining what is being prayed for. When lessons are being read questions are asked here and there to keep up the attention of the people and make them understand what is being read. Sermons also are preached to them in form of questions and answers. In the secular part of the work quarrels among Christians are settled, and misunderstandings corrected, and delinquents are put under discipline. This is sometimes done by means of a Panchayet consisting of the chief members of the congregation. When necessary, fines are inflicted. The accession of some caste people will help to remove the impression of the ignorant mass who look upon Christianity as the religion of a despised class of people.

The death of Mr. Scott in 1895 was a loss to the whole Church: his life and work for over thirty years—first as a schoolmaster and afterwards as a lay evangelist—made him “a model for all, Clergy and laity” [40].

KURNOOL-NANDYAL.—The frequent changes in the English staff caused by the unhealthy climate in this district has had a deteriorating effect upon the work of the Mission. For nearly three years (1896-98) the congregations did not see the face of an English missionary more than once inside their prayer-house, and consequently they felt disheartened, the more so because of the inefficiency and neglect of the native lay agents. To the unworthy agents in the other districts this Mission has been a “Cave of Adullam,” but the College at Nandyal is now supplying an efficient native agency for the Telugu Missions generally [41]. This institution, which is largely indebted to a member* of the Madras Civil Service for its existence, is doing an excellent work under the Rev. A. Britten, and has made Nandyal the centre for the whole Telugu Mission. Connected with the College is a hospital, the benefits of which are shared by the people from the surrounding villages [42]. The change effected by the College in boys taken from degraded homes “gives one a new perception of the power of Christ in His Church,” said a Ceylon clergyman. A further answer to those who question “the good of foreign Missions” is contained in the statement of a Mohammedan magistrate, a highly-educated man, resident in Kurnool, who, having travelled a great deal about among the people, blamed the Rev. H. G. Downes severely because there were not more missionaries in the district, adding that: “Christianity is the only religion which can raise up these poor people. Hinduism is useless for this. Though I am partial to Mohammedanism, that religion cannot raise them. This can only be done by Christianity” [43]. Mr. Downes was invalided to England after three and a half years' residence, but during this time his work was abundant and fruitful. In one year a thousand persons were received as catechumens, and if there had been enough teachers the number might have been doubled. So far from converts coming

* J. Andrew, Esq.

forward "for what they can get," they have to make a considerable sacrifice. As a mark of their sincerity they have not only to provide a schoolroom and to contribute towards the maintenance of their teacher, but when admitted as catechumens they have to give up working on Sundays, *i.e.* they incur a loss of one-seventh of their income, and the earnings of an adult averages only about 55s. a year! "*For every Rs. 100 contributed in cash by the converts in these districts, they are actually out of pocket to the extent of Rs. 1,000.*" The introduction of a new system of self-support (in 1893) caused the loss of only a few adherents. In one village, where the people had been under instruction for two years, but none had yet been baptized, they at first refused to give, but afterwards decided to do so, arguing thus:—

"Before we had a teacher we were thoroughly bad people. We were always getting drunk, and quarrelling, and gambling. The police and Government officials looked on us as a lot of utterly bad people, while if a robbery was committed it was always put down to us. Now there is very little drunkenness, or quarrelling, or gambling, and the police look on us as well-conducted people. If the teacher is withdrawn they will think we have committed some very grievous crime, and so will look on us as they used to do" [44].

In one or two instances the Mission has had to withdraw from a village on account of the opposition of the people—as at Kanala, in 1892, where eight years' instruction had effected no conversion—or the lapsing of converts during a visitation of cholera—as at Bhojanam in 1895—but, generally speaking, marked progress has been made during the last ten years [45]. It is desired to extend the work to the Taluqs unoccupied by other Missions, with a view to meeting the C.M.S. Mission, but with the present limited staff consolidation rather than extension appears to be the wiser course [46].

Kurnool was one of the places where the Society desired to establish a Missionary Bishopric in 1876 [see p. 755].

(X.) **COIMBATORE DISTRICT** is situated between Madura (in the south) and Mysore (in the north), and was acquired in 1799.

In the S.P.G. Report for 1829 "Coimbatore" is mentioned as affording an instance of the beneficial influence of the early Missionaries of the S.P.C.K. in almost every part of the Peninsula. Though there was "no particular [Mission] station" in the district, the existence of a small congregation of Christians there (descendants of some original disciples of Schwartz) was reported by Mr. Sullivan, the Government "collector." They joined in the English service on Sundays, and for their benefit "the Madras District Committee" supplied Tamil Prayer Books [1].

S.P.G. Period (1875–92).—Visiting Salem in 1879, the Society's Secretary at Madras (Rev. Dr. Strachan) found there a "beautiful new Church built for the Europeans of the Station, to the cost of which . . . some of the native Christians subscribed." The latter formed a congregation of about 80 adults, nearly all being of the Vellalar caste. Many of them were from Tanjore, not one being a native of Salem, and most of the men occupied important posts under Government. In 1875 they were brought into connection with the Tanjore Mission, and in 1877 they received a resident clergyman—the Rev. J. Eleazer. "We were nothing before" (they said), "now we are a church, with our own Pastor" [2].

In 1891 the headquarters of the native clergyman were removed from there to the town of Coimbatore, where the Rev. D. W. Kidd, the Chaplain, had for some years been looking after the Tamil Christians.

(1892-1900.) The work at Coimbatore, under the management of a local board appointed by the Bishop of Madras, made slow but sure progress under great difficulties and disadvantages, but it lacked stability until its adoption by the Society in 1894 as one of its regular Missions. Pastoral work has been carried on among native Christians scattered over a large district, efforts also being made to reach the heathen [3]. The Mission at Salem consisted in 1897 of a small colony of native Christians, mostly Government employes, not one being dependent on the Mission [4].

(XI.) **BELLARY** is one of the "ceded districts" made over to the British in 1800 by the Nizam of the Native State of Hyderabad. It lies between Hyderabad (in the north) and Mysore (in the south).

A Tamil congregation, consisting of about twelve Christians, was gathered at the town of Bellary by the Rev. R. W. Whitford in 1841, and for their benefit an endowment was formed by the Rev. Dr. Powell. Up to 1879 the Mission had always been in charge of the English Chaplains; but as they did not know Tamil the result was not satisfactory [1], and in 1880 the Society adopted the Mission and placed an efficient catechist there [2], and afterwards a native clergyman.

(1892-1900.) The converts in recent years have included Telugus, and out-stations* have been formed at Guntakal (30 miles distant) and Gooty (48 miles distant). By the exertions of the native clergyman a Mission school in commemoration of the Jubilee of the Mission (1891) was erected in 1894 [3].

* At Hospet a temporary outstation of the Betgeri-Gadag Mission, in the Bombay Diocese, was formed about 1895, the place being more easily visited from Gadag than from Bellary. Hospet is the station on the Southern Mahratta line for the celebrated ruins of the city of Humpty [3a].

(For Statistical Summary for Madras Presidency see p. 730.)

CHAPTER LXXVII.

BOMBAY.

THE WESTERN PRESIDENCY of British India, entitled Bombay, comprises 24 British Districts and 19 Feudatory States, the principal geographical divisions of the former being Sindh, Gujarat, The Deccan, and The Konkan.

It was on the western coast that Europeans first gained a footing in India—the Portuguese at Goa in 1503 (which is still in their possession), and the English at Surat about 1611-13. The island of Bombay formed part of the dower which King Charles II. received in 1661 on his marriage with Catharine of Braganza, and in 1668 it was transferred to the East India Company. Area of the Presidency (including Native States, minus Baroda, 8,826 square miles), 194,189 square miles. Population (including Native States, 8,059,298), 26,960,421; of these 21,440,957 are Hindus, 3,537,103 Mahomedans, 74,263 Zoroastrians (Parsees), 13,547 Jews, 170,651 Christians; and 10,362,743 speak Marathi, 8,131,505 Gujarati, 3,068,434 Canarese, and 1,153,804 Urdu.

A MOVEMENT on behalf of the Society was organised in the city of Bombay in 1825, and the Society's active operations in the Presidency have since been carried on in the districts of (I.) BOMBAY (ISLAND), 1834-1900; (II.) GUZERAT, 1830-1, 1838-51; (III.) THE GREAT PENINSULAR AND BOMBAY AND BARODA RAILWAYS, 1863-76; (IV.) POONA, 1868-87; (V.) KOLAPORE, 1870-1900; (VI.) AHMEDNAGAR, 1871-1900; (VII.) DAPOLI, 1878-1900; (VIII.) DHARWAR, 1888-1900.

(I.) **BOMBAY, 1825-92.**

On May 23, 1825 (Whitsunday), the Governor of Bombay, the Chief and the Puisne Judges, the Commander-in-Chief and almost all the members of Government, together with all the Clergy of the island, and a majority of the principal civil, naval and military officers then within the limits of the Presidency, attended St. Thomas' Church, and there united with Bishop HEBER of Calcutta in forming a district Committee of the Society. The object of the Committee as then defined was to further the Society's designs in India, and more particularly to promote the establishment and support of Missions and schools within the limits of the Archdeaconry of Bombay; the maintenance and education in Bishop's College, Calcutta, of proper persons to conduct the same, also to supply to the College and to the Society information as to the means and opportunities for Missionary exertions in the Presidency of Bombay. The institution of this, the first Committee formed in India in connection with the Society, originated from a suggestion of Archdeacon BARNES, who also did much to secure its success [1].

Within six months Rs.13,700 were collected and forwarded to Calcutta for the purposes of Bishop's College [2]; and a "Bishop Heber Bombay Scholarship" was afterwards founded as a memorial to that exemplary prelate [3].

On his death the Society in December 1826 petitioned Government and the East India Company for the establishment of a Bishopric for Bombay, but this was not accomplished for ten years [4].

In the meantime efforts had been made to establish Missions in Guzerat and Bombay (in both instances for the Guzerattee-speaking inhabitants), but only one Missionary being forthcoming—viz. the Rev. T. D. PETTINGER, stationed at Guzerat in 1830, and he dying in 1831—the District Committee in 1834 decided "to make no further collections until one or more Missionaries should be stationed in this Archdeaconry." At that period the funds in the hands of the Committee amounted to Rs.15,000, and the only disbursement charged upon it was Rs.50 monthly to the Superintendent of the Native Schools in Bombay maintained by the S.P.C.K. [5].

In November 1836 Mr. G. CANDY, who had previously resigned his commission as a captain in the East India Company's army, arrived in Bombay with the desire of obtaining ordination and devoting himself to minister amongst the Indo-British and other neglected portions of our fellow Christians in the Presidency. After working nearly eighteen months as an unpaid lay assistant Mr. Candy was admitted to Deacon's orders by the Bishop of Bombay on Trinity Sunday 1838, and a special fund was raised by the Bombay Committee towards the support of the Mission. A school with an "Orphan and Destitute Asylum" attached was opened in 1838, and afterwards accommodated near Sonapore in new buildings, which included a chapel opened in 1840 and consecrated in 1843 by the name of the Holy Trinity. Among the communicants on the last occasion were two converted Brahmuis, a Chinese, a Parsee, and a few other native Christians. The Bombay Committee, in formally taking the Mission under their care in 1840, had defined its object to be to promote the Christian education of the Indo-British community of the Islands of Bombay and Colaba, but not to the exclusion of other Christian classes of the population nor of

those not actually residing on the two islands ; and thus it was that natives, Armenians, Africans and Chinese, as well as Eurasians and Europeans, were gathered in [6].

Through Mr. Candy's influence several families of Chinese were led to embrace Christianity in 1840. They burnt their idols in his presence, publicly renounced Buddhism in St. Thomas' Cathedral, and were baptized [7].

In 1844 Mr. Candy reported :—

" The erection of Trinity Chapel, and the stated public worship of God, together with the regular declaration of the Gospel therein, have been manifestly blessed of God to the raising of the Christian tone of many European and Indo-British inhabitants, residing in the district of the native town. The neighbourhood of Sonapoor has been notorious for profanity and profligacy ; and the shameless conduct of baptized persons has, alas ! produced an evil and deteriorating effect on the character of the heathen around. Now a great change is visible, though still not a few individual instances of the former profligacy from time to time call forth shame and sorrow. The natives now see a large and attentive congregation steadily assembling for the purpose of joining in the public worship of God. It is not unusual to see them standing at the door, or looking in through the windows from the opposite street. They are now convinced that the English *have a religion* (a point formerly much doubted), and that they do not regard their own will as the only rule of their conduct " [8].

The Mission continued to be productive of great good, and in 1850 its entire support was undertaken from local sources aided by an endowment fund, to which the Society contributed [9].

The amount of local support received by the Bombay Diocesan Committee (of late years so small) in 1845 exceeded in proportion that raised in aid of the Society in the other Indian dioceses [10].

In some parts of the Presidency a disposition was shown at this time by the chaplains and residents to assist in evangelising their heathen neighbours, and from Rajkote a scheme was submitted for providing, mainly through local contributions, that wherever a chaplain is stationed to minister to the Europeans a Missionary should be established to labour among the heathen. The Society promised its co-operation in such instances, but nothing practical appears to have resulted [11].

In 1860 the Society resumed operations in the city of Bombay, sending the Rev. C. GREEN to act as Diocesan Secretary and to organise Mission work [12].

On his arrival he found the Indo-British Mission " in a fairly prosperous state," and well supported locally, but only one agent of the Society employed—the Rev. C. GILDER, who was engaged in managing a school established by the S.P.C.K. [13].

Mr. Green's useful ministry was cut short by his death in 1861 ; but the interest which he had aroused in the cause continued, and the plans he had set on foot were taken up and extended by his successor, the Rev. C. DU PORT, aided by Messrs. GILDER, L. PRENTIS, C. KIRK, and G. LEDGARD, so that in 1863 the Marathi, Tamil, and Hindustani speaking natives, as well as Eurasians and Europeans, were being ministered to in their own languages [14].

The chief centres of operations were established at Sonapore and Kamatipura. At the former place the Indo-British Institution was again brought into direct connection with the Society, and it has

continued to provide a home and education for the humbler class of English and Eurasian children. In recognition of its usefulness Government granted a site and Rs.56,000 towards new school buildings, the foundation stone of which was laid by the Earl of Dufferin on December 9, 1884, this being his first public appearance in India. In so doing the Viceroy-elect asked permission "to substitute for a speech a humble subscription" and the Governor of Bombay stated that the schools had "long been among the most admirable and popular institutions" of the city [15].

Since Mr. DU PORT's resignation in 1866, the Institution has been under the care of the Rev. C. GILDER, who has also assisted in work among the heathen, through the medium of the Marathi and English languages—efforts being made to reach the Parsees and Mahommedans also [16]. In 1879 a class was opened for English-speaking Hindus, with whom Mr. Gilder read "Butler's Analogy" [17].

Both at Sonapore and Kamatipura the Missionaries since 1864 have been aided by a staff of native teachers. In that year out of 34 persons baptized one was a Jew and one a Parsee, the rest being Mahommedans and Hindus, and all of them displayed great firmness under persecution and consistency in their lives. The Parsees in particular at this period showed persecution and violence towards Christians and would-be converts of their own race [18].

At Kamatipura a Church projected in 1864, and for which Government gave a site, was not opened until 1871 nor consecrated until January 1872 [19]; but in the meantime services had been held in the "so-called Two Wells Chapel" (the upper storey of which was occupied as a dwelling-house), and faithful work had been carried on under the Rev. G. LEDGARD's superintendence [20].

The Mission embraces Hindustani, Marathi, Tamil, and English departments,* and ministrations to the inmates of the hospital and jail [21]. Mr. Ledgard has personally devoted much time to the task of converting the Mahommedans (who consist of Arabs, Persians, Egyptians, Afghans, and Mussulmans generally), but as yet with little success. In 1869 he reported that two able works in defence of Christianity had been written by converted Mahommedan Maulvis, and several of that class had asked him to thoroughly instruct them in the principles of the Christian religion [22]. To increase his usefulness he acquired Persian, and in 1874 completed the translation of the Prayer Book into that language [23]. Endeavours to influence the Mahommedans are made by means of schools, preaching in the bazaars, visiting houses and shops, &c., and conversations at a Mission-room. Street preaching is attended with much trouble and some danger and abuse [24], and Mr. Ledgard, after long experience, stated in 1888 that he does "not place much value upon this work in Bombay."

What he values more is "visiting and cultivating friendly feelings . . . by showing sympathy . . . in all possible ways." "I am" (he added) "pressing upon my catechists the importance of manifesting

* For a short time (under the Rev. T. Williams) it also included a Guzeratti branch. Guzeratti is the peculiar language of the Parsees, this active, influential, though comparatively not numerous people having settled originally in Guzerat on their flight from Persia, and thence moved to Bombay and to other portions of the Presidency [21a].

Christian character at the same time that they teach Christian doctrine" [25]. A practical application of this occurred two years later (1890), when one of the catechists while preaching in the street received a violent blow on the forehead from a stone. Quickly recovering himself, he did not at once discontinue his discourse, but told the people quietly "that such things had often happened to Christians, and they were willing to bear them so long as they knew that their own motives were good and they were suffering for the Truth's sake [26]. The influence of such conduct is always good. "How is it," some say, "that these people bear all this?" and others answer, "Their Master was forbearing like this, and His influence is seen in them; otherwise are not these men?" And this, says Mr. Ledgerd "is really the reflexion of the teaching of Jesus Christ seen in them" [27].

The Tamil Mission originated from special services arranged by Mr. GILDER in Trinity Church in 1862, when two * Madras Missionaries were passing through Bombay. On each occasion the Tamil-speaking Christians eagerly availed themselves of the opportunities, and were affected even to tears "by hearing for the first time since they left their own presidency [Madras] the Church Service and sermons in their own vernacular" [28].

In 1866 the Mission was placed under the care of a Tamil clergyman, the Rev. J. St. Diago [29], who, with his headquarters at Kamatipura, has pastoral and evangelistic charge of the Tamil-speaking community in the whole island of Bombay, numbering several thousands, and much good has resulted from his labours [30].

In addition to the foregoing works the Society established in 1865 a chaplaincy for Mazagon ("St. Peter's Chapel") [31]; and about the same time promoted the establishment of a chaplain for British merchant seamen calling at Bombay. Although there was an average of 2,000 seamen in the harbour the whole year round, and most of them were professedly members of the Church of England, no agency whatever existed on the part of that Church for their moral and religious benefit. With a view to meeting this deficiency and supplying clergymen for neglected Europeans and Eurasians wherever found in the diocese, a fund was established at Bombay in 1864, under the management of the local committee of the Society [32].

The Rev. W. B. KEER, the first Harbour Chaplain, was in 1866 provided by Government with a residence on board H.M.S. Ajdaha, and with all necessary facilities for the discharge of his duties in the harbour. His ministrations were gratefully accepted, and good work was carried on in various ways both afloat and ashore [33].

The names of the Mazagon and Seamen's Chaplains were retained on the Society's list until 1873, although they were mostly supported from local sources.

(1892-1900.) The Mission work in Bombay was temporarily hindered by the riots between Mussulmans and Hindus in 1893, and by the plague and the anti-European riots arising from the plague regulations in 1897-98 and by plague and cholera in 1900.† The recognition of the missionaries as "padres" secured them from attack during the riots, and there are other signs that their devotion is

* One was the Rev. F. J. Leeper.

† The death-rate from the plague in Bombay city reached 400 a day.

appreciated. But work among Mohammedans is proverbially difficult and of slow growth, and it is felt that if the vast population is to be more effectually reached it must be by a large increase of able and devoted men working on community lines. A clergy house is being provided by the Society, but the staff of the Hindustani Mission has not yet been increased [34-5]. The "Indo-British" (or Eurasian) Mission has remained under the charge of the Rev. C. Gilder, who has also superintended a small work among the Marathi-speaking people [36].

A new branch of the Tamil Mission was opened at Dharavi, six miles to the north of Kamatipura, the central station, in 1894. Dharavi is a fluctuating settlement of Tinnevely Tamils, who work in the tanneries for a few years and then return to their country. The Mission, the most spontaneous growth that Bishop Mylne had known in India, owes its existence to an Armenian layman (Mr. Lorimer), a member of the English Church, who started it in his spare hours out of pure love for souls. These Christians are liberal in their offerings compared with those in Bombay [37].

(II.) GUZERAT, 1830-31, 1838-51.

The formation of a Mission in this province—the first opened by the Society in the Presidency of Bombay—was due to the zeal shown by the Auxiliary Committee established in Bombay in 1825. [See p. 569.] From the richness of its soil Guzerat has been called "the Garden of India," and at the time now referred to the population of the province (very numerous) consisted of the Banyan or Jains, Coombies or cultivators, Rajpoots, Mahommedans (who were numerous in the towns), and Coolies and Bheels, who were professed plunderers. Generally speaking, the independent spirit and character of the people presented much that appeared to recommend them to the attention of a Missionary; but the Rev. T. D. PETTINGER, who was stationed at Ahmedabad in June 1830, died in the following May, before he had been enabled to reap the fruit of his labours [1].

Years elapsed before anything effectual was done to fill his place. The Rev. G. PIGOTT, travelling Chaplain to the Bishop of Bombay, established a school at Ahmedabad about 1838, and enlisted the aid of the native and English residents to the extent of £120 a year; and in 1839 he conveyed the buildings and a plot of ground to the Society. Two years later Mr. MENGERT, an ex-Lutheran Missionary, was stationed there as a catechist [2].

Aided by a special fund raised by the Dean of Norwich and his friends, the Society sent out the Rev. G. ALLEN and the Rev. W. DARBY from England in 1842 [3].

On his way to Ahmedabad Mr. Allen visited Cambay and Kaira. At the latter place was a handsome church, but the English residents had for ten years been dependent on the casual passing through of a clergyman. Neglected too were "an interesting group of native Christians like sheep in the midst of wolves," who held fast their faith under every discouragement. Some six of them had been baptized by Chaplains; these, with a few catechumens, met on Sundays for reading the Scriptures and prayer and for mutual instruction and encouragement—their chief instructor being an aged woman. Mr. ALLEN conversed with them through the medium of a Christian Parsee whom he

brought from Bombay, and by means of a manuscript translation enabled them for the first time to unite in the prayers of the Church [4].

Taking up his quarters "in the old Dutch factory" in June 1842 at Ahmedabad, Mr. Allen opened a school and established daily prayers in Guzerattee with a few native Christians. At that time Ahmedabad contained 120,000 inhabitants, three-fifths being Mahomedans, the remainder Hindus, with a few Parsees and Portuguese. The people were "most depraved"—"a fierce, vindictive race, all carrying arms," "without natural affections, implacable, unmerciful"; hundreds in the city being ready "to murder any one . . . for five rupees, if they saw a fair chance of escape" [5].

The force opposed to the Missionaries however "was not so much a directly hostile one, as indifference and sluggishness." They had only to stop a moment before a shrine or temple and immediately they had a large and attentive audience. In general also an assent was given to the teaching; but the heart of the Hindu was not easily changed.

"The chief feature of the Hindu mind," said Mr. Allen, "is stagnation; his general answer to any improvement is, My father did it thus, and my grandfather, and why should not I? And this pervades everything; so that any domestic improvements one attempts to introduce, are speedily destroyed by the servants, to save themselves the trouble of learning their use; and on the same principle men will stand in the sun, holding one end of a piece of cloth to be dried, the other end of which is fastened to a stake, and if you suggest the very obvious improvement of another stake for the other end, they will tell you only that it is not the custom" [6].

There was however "a great thirst for knowledge among the Hindoos and Parsees"; education was "very general," and the Mission School (conducted in English) was well attended, little or no objection being made to Christian teaching. "No books . . . no dictionary, and no good grammar" existed in Guzerattee, and while the Parsees were raising a fund for translations from standard English works into that language (for which purpose Sir Jamsetjee Jeejeebhoy of Bombay gave "£30,000"), the Morning and Evening Prayers, with the Office of Baptism, translated into Guzerattee, were presented to the Society by Mr. JOHN VAUPEL of Bombay and printed towards the end of 1842 [7].

During the years 1842-4 eleven persons were baptized, three of them being the principal members of a body of natives at Deesa who had renounced idolatry and been accustomed for some time to meet in the evenings for the study of the Scriptures and religious conversation. They were men of high caste, of respectable station and character, and well informed [8].

While visiting Deesa in 1844 Mr. Allen was attacked at night by a gang of thieves, his escort was cut down, his bullock-cart rifled of everything, and as he alighted a Bheel struck at him with a sword, but he escaped almost naked into the jungle, whence, after hiding in a hole at the foot of a tree, he made his way to a village, but for twenty-six hours he "could obtain nothing to eat" [9].

At the close of 1844 nine natives were confirmed by the Bishop of Bombay [10].

About this time the S.P.G. undertook the support of a school at

Surat, received from the Bombay Education Society and placed under the superintendence of the Chaplain, the Rev. G. MORRISON [11].

Mr. Allen's work among the natives was, he said, "much interrupted" by his having to perform two English Services on Sundays "at places four miles apart" [12], and in 1845 the Mission "sustained a great loss" by his appointment to a chaplaincy. The Rev. G. W. PIERITZ succeeded him in 1847, but in the next year his colleague, the Rev. W. DARBY, was moved to Bombay to fill a temporary vacancy. It was expected that he would return, but he declined to do so; and Mr. Pieritz having confessed the little he was doing, or could hope to do unless the Mission were greatly strengthened, the Society resolved in 1851 to suspend its operations at Ahmedabad, being "convinced of the necessity of concentrating its Missionary force, and not establishing a Mission at all, unless it can be established in strength, and vigorously supported" [13].

The Mission was not renewed.

(III.) MISSIONS ON THE GREAT INDIA PENINSULAR AND BOMBAY AND BARODA RAILWAYS, 1863-76.

In addition to their work in the city of Bombay the Society's Missionaries undertook in 1863 a Mission among the European labourers engaged on the Great India Peninsular Company's Railway, whose lives furnished native heathens with a strong argument against Christianity. The object of the Mission was not merely to remove this stumbling-block, but to make of those, who once were hinderers, useful helpers in the Missionary cause, and that this was effected in some instances was shown by the Report of the Rev. C. KIRK in 1863:—

"In our railway work we have continually endeavoured to impress *this fact* upon those to whom we minister: you are sent here by God for the very purpose of bringing in the heathens around you into the Church, and so by Christ to save much people alive. It is pleasing to see how uneducated navvies have responded to this; one has bought Bibles for his time-keeper, and given tracts to his cook; another has read the Bible every night to some six or seven of those whom he employs; a third has talked to his Brahmin assistant in a common-sense way on the folly of idol worship; and a fourth has brought his servant to us as likely to be a learner. The Railway Mission has, indeed, been the success of the past year; and if it be systematically worked on the principle of making those who are already Christians practically earnest Missionaries, labouring along with the ordained minister, it has many promises of doing real and lasting good" [1].

The efforts of the Missionaries in this direction were supported by the Society, which, in response to a Memorial from the Governor of Bombay, the members of Council, and a large number of the most influential members of the various professions in the city, undertook

in 1864 to assist in supplying the ministrations of religion to English settlers of the humbler class in India [2].

The result was the initiation of a regular system of pastoral supervision over the two railways by the Society's Missionaries, and the calling into existence of the Bombay "Additional Clergy Society," by whose efforts and those of Government the work was taken up and sustained, Chaplains being stationed at Egutpoora, Pareill, Budnaira, and Kotri, and in some instances churches were erected. The Society's connection with this work continued up to 1876 [3].

(IV.) POONA, 1868-87.

Poona is situated on the table-land of the Mahratta country. It is the headquarters of the British army in Western India, and among the cities in the Presidency is inferior in importance only to Bombay, from which it is distant about 70 miles [1].

It was in Poona in 1821-2 that the translation of the Old Testament into Persian by the Rev. T. ROBINSON was begun under the auspices of the Society. Mr. Robinson was then a Chaplain there, and during a visit the Rev. Dr. MILL assisted at the commencement of the work, which was completed at Bishop's College, Calcutta, of which the latter was Principal [2].

From lack of funds the Society was unable to station a Mission among the Indo-British at Poona in 1844 as urged by the Bishop of Bombay [3], but in 1868 its Tamil Missionary at Bombay, the Rev. J. ST. DIAGO, began a Mission among his countrymen at Poona [4]. With this exception the operations of the Society at that time were almost entirely confined to the city of Bombay and its immediate neighbourhood, and impressed by this fact Bishop DOUGLAS [L., Nov. 6, 1869] urged the establishment of a chain of Mission-stations in the Mahratta country, beginning with Poona and Kolapur. The Mahrattas he regarded as "among the finest of the races of India," and the climate of their table-land as "about the best in India" exclusive of the high mountain ranges. In the ancient city of Poona important schools were "rearing a great multitude of men who are almost as familiar with English as with their native tongue," European thought was permeating society, and there needed but the Christian Church to step in, "in order that the civilization of the West may have inserted in it the ennobling influence of Christianity" [5].

In response to the appeal the Society set apart £3,000 for Marathi Missions, and proposed that the whole of it should be devoted to Poona, but the Diocesan Committee preferred to divide it among several stations. Kolapore (in 1870) was the first to benefit by the scheme [6] [see p. 578], and in 1873 the Rev. W. S. BARKER and the Rev. A. GADNEY were stationed at Poona. In the meantime work had been carried on in Poona by native agents under the supervision of the Chaplains (the Revs. S. STEAD and W. CLARK) and the Rev. J. ST. DIAGO. Baptisms were annually reported, and by 1872 the native

Christians numbered 145 and were being regularly ministered to in St. Paul's Church [7].

Bishop DOUGLAS, who in 1871 objected to the C.M.S. proposal to open work at Poona because the S.P.G. was already there and likely to occupy it in force, wrote in May 1872:—

“The work there is in a most promising condition . . . the field is really whitening for what may be a great harvest. . . . I confirmed more than twenty in November and nearly forty in March. . . . A whole clan of aborigines living about four miles from Poona . . . were ready to become Christians. . . . I went myself to see them . . . they number 200 to 300. . . . They all came round me and said they would do whatever I told them” [8].

It should be added however that of 94 accessions in 1871, 20 were from Roman Catholic and 50 from Dissenting communities [9], and that in 1873 the supervision of the native Church appeared to occasion some difficulty, composed as it was chiefly of very poor people, some of whom by immoral conduct had “given occasion for the exercise of stern discipline” [10].

During the next two years the two European Missionaries were transferred to other stations, and the work came again under the superintendence of the Rev. S. STEAD, the Rev. J. ST. DIAGO continuing his assistance with great benefit to the Mission among the Tamils and Telugus [11].

In 1877 the Rev. B. DULLEY took charge of the Mission, and by the aid of the Society (which voted £850 for the purpose in 1877-79) a branch of the Wantage Sisterhood was established. In 1878 a Theological Training College was opened with the help of the S.P.C.K. [12]; and Orphanages for boys and girls (the latter by the Sisters), in which children (some from Ahmednagar) were received and trained in various industrial pursuits, as well as in book-learning [13].

The opening of a hospital under the Rev. J. D. LORD in 1881 did much to break down prejudice and make the people friends [14].

During his stay at Poona Mr. Lord found time not only to assist in the Tamil and Marathi work, but also to engage in frequent discussions among the Israelites in the city, of whom there were a considerable number of Bagdad Jews, and a community (200) of “Beni Israel,” an interesting though not so intellectual a people as the ordinary Jews [15].

In 1886 Mr. Lord reported:—

“In all respects work is growing and religion, I trust, becoming deeper in the Tamil congregation. The people are particular about their private and family devotions. They all have the Bible, and most of them read it daily. Drink has considerably decreased during the last year or two. I am very hopeful of this part of the Mission, and I think a Church Council, which is receiving my attention, may be found to strengthen it” [16].

After this statement from the Missionary in charge it was surprising to hear from the Bombay Diocesan Committee in the next year that “the circumstances of the Tamil Christians had long made some of the Society's most earnest supporters, notably Archdeacon Stead, feel that there could hardly be a less promising field for its exertions.” This was one of the reasons put forth for abandoning Poona at a time

when inadequacy of resources necessitated concentration of the forces of the Society. The other reasons assigned were that the Society of St. John the Evangelist [the Cowley Fathers], and in connection with it the Wantage Sisterhood [which the S.P.G. had assisted, see p. 577], had a strong Mission in Poona; that the C.M.S. had long decided on transferring thither the headquarters of its Junar Mission, that the S.P.G. had sunk no money in buildings in Poona, which was perhaps the station where the smallest proportion of the time and strength of its staff had been expended. On these grounds (concentration being imperative), the Rev. J. D. LORD was removed (by Bishop Mylne) to Ahmednagar in October 1887, "and the various works of the Society in Poona were handed over to the C.M.S." [17].

In consenting to Mr. Lord's removal, which they did reluctantly, and on condition that the Bishop was able to make provision for his flock, the Home Committee stated that they looked forward "to the Society's future working of the Poona Mission in increased strength" [18].

Up to the present however the Society has taken no action in that direction.

(V.) KOLAPORE, 1870-92.

Kolapore is a fertile and densely populated native State in the Mahratta country. Its capital—also named Kolapore—was commended to the Society by Bishop DOUGLAS in 1869 as "presenting a very favourable site for missionary operations," from the fact that its climate is "very cool," that it is "the seat of very strong Brahminical influence, being one of the most sacred cities of India," and that its young Rajah (at that time) though not disposed to become a Christian, yet spoke the English language and was "favourable to the diffusion of English influence," and during his minority (under the administration of the political agent) training schools and other like agencies were being provided for the education of the people. Though the Society had desired priority for Poona, its first Mission established under the Bishop's scheme [see p. 576] was located at Kolapore [1].

In July 1870 a good beginning was made by the Rev. J. TAYLOR, with the assistance of the Rev. DAJI PANDURANG (a converted Brahmin) and the Rev. T. WILLIAMS. Both in the city and in the neighbouring villages the natives gave them a cheering reception, listening attentively to their preaching. In May 1871 the first accession from heathenism took place in the baptism of an orphan girl from the Miraj State, to which the Missionaries extended their visits; in 1872 there were 16 baptisms [2], and in 1873 the Mission was reported to have taken deep root in and about Kolapore [3]. Some of the converts had however to encounter much persecution [4].

A monthly Anglo-vernacular newspaper, begun in 1872 by Mr. Taylor, was taken in by many of the most intelligent Brahmins in the city, but the village work (to which Mr. Williams devoted much attention) was at this time "the most hopeful feature" in the Mission [5].

In spite of failing health Mr. Taylor's zealous labours continued unabated, and in 1874, when he was left to carry on the work alone for a time, the number of accessions exceeded that of any previous year [6].

In 1875, when forty converts were confirmed, the Bishop of Bombay found two excellent catechists at work. One was a Brahmin who had resigned employment under Government for the sake of doing good; the other, a Mahommedan by origin, was engaged at Miraj (30 miles distant).

Mr. Taylor's health now broke down under the strain of working single-handed where a body of Missionaries was needed, but after a short visit to England he returned [7]; and in 1877 the Bishop of Bombay reported

"that the work at the Kolhapur Mission is thoroughly real and solid. . . . Catechists admirable. . . . More persons have been baptized in the last year than in all the previous history of the Mission. The work has reached a point at which it spreads among the natives themselves, one bringing another to Holy Baptism. . . . Many more workers wanted. About forty natives were confirmed, though Mr. Taylor was particular in not bringing forward any who were not thoroughly prepared."

Among the latest converts was an old idol priest who had held out five years. At his baptism he was named "Dwajaya," or the "Victory of God," and as many of his caste had looked upon him as a sort of Simon Magus, it was hoped he would now influence many of them for good [8].

Having now the assistance of three clergymen Mr. Taylor was enabled to undertake extensive preaching tours, but the staff was soon again weakened, and in 1882 he was transferred permanently to Ahmednagar [9].

Hopeful progress however continued to be made [9a].

In 1883 the Bishop Douglas Memorial Church was opened* for the use of the Mission Station, the Regent of Kolapore contributing Rs.500 to the building and the Kolapore State Rs.5,238 for the Church compound wall and peon's house [10]. Under the Rev. J. J. PRIESTLY, an Industrial Institution has achieved great success [11, 12].

(1892-1900.) But for fear of the Brahmans many of the country people would soon become Christians. Most of the villages within a radius of forty miles have been visited, and as many as 12,000 people in a year have heard the message. In the native State of Bavada, a pioneering tour was made by the Rev. A. Gatehouse† in 1899. The people often fled at the mere sight of an Englishman, but when they heard the message they were very friendly. This appears to have been the first visit of any missionary, yet in every village there was at least one man who had heard the Gospel through working in Bombay as coolies [13]. The Mission industrial schools have continued to prosper,

* The Society undertook half the cost of the repairs to the church, but owing to the lack of a sufficient guarantee for the remainder the consecration of the building was delayed [10a].

† The Rev. J. J. Priestley, who did much for the Mission, was obliged by ill-health to retire in 1895, and Mr. Gatehouse was transferred to Hubli in 1898.

and, while enabling the Christians to earn their own living, they have greatly raised the tone of the Mission, besides continuing to aid* the Mission funds. The Hindus no longer look down upon the Christians. They see them leading honest, industrious lives, and will now associate with them on what in Hindu life may be called equal terms. Such institutions are most helpful to the spread of Christianity. In 1894 was witnessed the rare sight of a Hindu coming forward of his own accord to help in the education of a Christian lad of his own family in the industrial school, and afterwards in the High school with a view to his becoming a lay missionary [14].

A Theological Class, started in 1896 under the Rev. A. H. Coles, for the training of native catechists for the diocese, some with a view to ordination, has done excellent service [15].

Besides the work among the natives, including lectures at Rajaram College to agnostic and pantheistic students [15a], the missionaries have ministered to the few English in the camp church, and the railway employés at Miraj station. All the English were reported in 1893 to be attending service and to be communicants [16].

* In other respects the Mission is backward in the matter of self-support [14a].

(VI.) AHMEDNAGAR, 1871-92.

Ahmednagar is one of the most interesting towns in Western India. It stands on a table-land, 2,000 feet above the level of the sea, 75 miles north of Poona and 200 miles from Bombay. After being the capital of a powerful Mahomedan kingdom for 150 years (1487-1637), it became subject to the Moghul Emperor of Delhi till about 1797, when it was assigned to a chief named Sindia. In 1803 it was captured by Sir Arthur Wellesley (afterwards Duke of Wellington) after a siege of two days, and it has since belonged to England. Outside its fort, which is one of the strongest in India, is shown a tree under which the great Duke wrote his despatches after the battle. Happily those days of war and bloodshed are over, and Ahmednagar is now famous as the centre of the largest and most important Mission in Western India. The district is nearly as large as Wales, and its population consists of about half a million of Hindus of all castes, from the Brahmans, who think themselves the highest and holiest, to the Mahars and Mangs, who are considered to be the lowest of the low, but who have been the first to throw away their manifold idols and show a desire to embrace the one true God [1].

As a step towards carrying out the BISHOP OF BOMBAY'S scheme of 1869 for a chain of Marathi Mission Stations [see p. 576], a Catechist was set to work at Ahmednagar in 1871 under the superintendence of the Chaplain, the Rev. — BAGNELL. The establishment of this Mission drew forth attacks "from unexpected quarters"—from persons who regarded it as an unwarrantable intrusion into a field long occupied by the American Independents. In justification of his action Bishop Douglas, while fully recognising the good work done by the Independent Missionaries, said:—

"We, as a Church, have our own duties to the heathen, and our own responsibilities—responsibilities from which nothing can deliver us—duties for which God and our own consciences will call us to account. . . .

"A pretty Church, indeed should we be, if we agreed to do our best and hardest work by deputing it to those who have separated from us. . . . Already, we have had quite enough of delegation in another form. It is one great reason for our humiliation as a Church that we should often have been driven to look in other lands for Missionary clergy, because our own countrymen could not be found to make the necessary sacrifices. . . .

"I say then that we could not delegate this work to any one without forfeit ing our character and life as a Church" [2].

As Mr. Bagnell's ignorance of the vernacular and the claims of his duties as Chaplain prevented his giving sufficient supervision, the Rev. T. WILLIAMS was transferred from Kolapore. Applications for baptism had been continually received from various villages—particularly from people at Toka, Undergao and Pudergao; but owing to his unacquaintance with their language, Mr. Bagnell had been prevailed upon to baptize only a man with his wife and child; and these with three teachers constituted the Mission at the time of Mr. Williams' arrival at Ahmednagar, viz. on January 9, 1873. A few weeks' itineration in the neighbouring villages proved the necessity and wisdom of the step; 66 converts were soon baptized by him (nearly one-half of the number at Toka), and thus the foundation of a Christian Church was laid in the district.

Sickness drove Mr. Williams to Bombay; but returning after a short stay he found matters going on in an encouraging way, although the newly-made Christians had been persecuted. In several of the outlying villages native catechists and schoolmasters were now stationed; while a catechist and schoolmaster remained at Nuggar under Mr. Williams, who by periodical visits exercised a careful supervision of the whole Mission.

In October every circle of villages was visited by the Bishop of Bombay in company with Mr. Williams, when 20 were baptized and 77 confirmed; the addresses of the Bishop, delivered at various places, leaving an impression upon the listeners not easily to be eradicated [3].

In July 1874 Mr. Williams had to take sick-leave to England. The work, which he had extended nearly 100 miles east and west and 50 miles north and south, was carried on with vigour by his successor, the Rev. W. S. BARKER; but the pastoral oversight of Christians residing in 34 villages, scattered over a district covering 1,500 square miles, was a labour of no ordinary difficulty [4, 5, 6].

The Mahars occupy "a kind of Gibeonite position" in relation to the Hindu population, and have parts of the towns and villages set apart for their separate uses. Caste has a comparatively loose hold upon them, and they listen readily to the Gospel. Considering out of what "degradation" the converts had been brought, the Bishop of Bombay stated in 1875 that he had been

"often surprised to see what vigour and intelligence they show, how rapidly they advance in refinement, and what proof some among them give of sound and solid qualities. In the Ahmednuggur district I have confirmed nearly 200 Mahars within fifteen months. These represent the superintending work of only one European Missionary; and, as converts are coming in at the rate of more than 100 a year, through the efforts of one overworked man, what might we not hope for if we had three or four men?" [7].

Unfortunately, on the removal of Mr. Barker to Kolapore in 1877, Ahmednagar was temporarily left without an ordained Missionary; and in February 1878 "the Roman Vicar Apostolic made a raid upon the Mission" and tried "to sweep" the converts, numbering 500, "en masse into the Roman fold." Through the instrumentality of two catechists and 16 other agents whom he had seduced, he succeeded

in baptizing 150 catechumens who were led by the disloyal agents to believe that he was the Bishop of Bombay. Under these circumstances the Rev. J. TAYLOR of Kolapore was hurriedly sent to Ahmednagar, which he reached on March 2, much to the joy of the faithful. Though "one against many," Mr. Taylor soon arrested the spread of the defection and won back the greater number of those who had been misguided and deceived, and who were "indignant at having been imposed upon." More than this, he found that there were numbers of the people "ripe for Christianity, and only waiting for some one to gather them into the Church." They had long had the Gospel preached to them by different Missionaries,* and their faith in Hinduism had been shaken. They had also been accustomed to visit the town of Ahmednagar, and Poona, Bombay, Nasick and Aurangabad, where they had seen and heard more of Christianity. Many of their relatives had there embraced the Faith of Christ, and returning had told them about Him. Hence they too had come to speak of Him with respect and formed a desire to be His.

From places 40 to 60 miles distant they met Mr. Taylor by the way and invited him to their villages. Begging for teachers and expressing a determination to be Christians, they gave in their names as candidates by hundreds and fifties. It was they who in their eagerness to be Christians were influenced by the Roman Catholics, and were in danger of drifting into Roman Catholicism if not rescued. The immediate result was that by the end of 1878 Mr. Taylor had baptized 1,927 (of whom 902 were adults) and 1,500 were under instruction. These people lived in 162 villages, and belonged chiefly to the Mahar and Mang castes.

The Bishop of Bombay, who was "well satisfied that these baptisms represent really solid results of Christian teaching," stated that "*No opening on such a scale as this has ever before been presented to Christianity in Western India,*" and the Society readily responded to his appeal for the means to take advantage of it and to follow up the work on a large scale [9].

During his stay in 1878 Mr. Taylor received effective assistance from Mr. C. KING, Dr. MACHELLAR, and the Rev. N. GOREH [10], and in 1879 the Rev. T. WILLIAMS resumed charge of the work, being now supported by two clergymen, the Revs. H. LATEWARD and P. A. ELLIS, and Mr. KING, who after several years' voluntary lay help became (in 1881) an ordained Missionary [11].

Special attention was now devoted to the improvement of the native agents, who were "mostly very ignorant," and to supplement the oral instruction given to them and to the converts Mr. Williams started a periodical in Marathi entitled "*the Prakashta, or enlightener*" [12].

As the message was spread the work continued to develop, but in 1880, just as success demanded further effort, it became necessary on financial grounds to reduce the number of native agents, and in consequence the number of converts—3,000—had fallen to 2,660 in 1882. Still the work was as "full of promise and interest as ever," and in

* First of all by American Presbyterians, and more recently by C.M.S. and S.P.G. Missionaries [8].

one instance Mr. Williams "felt obliged" to advise some inquirers "to apply to the American Mission" because of his inability to provide for their instruction [13].

Meanwhile an incident had occurred which marked an epoch in the advance of Christianity, in at least Western India. The bulk of the converts were Mahars, who have strong caste prejudices with regard to the castes inferior to them, and when in 1879 a Mang orphan was received into the school the Mahar boys (on the ground that he was not baptized) refused to eat with him. As one by one declined they were sent away, until after thirteen had been thus dismissed, the remainder consented, and the thirteen were afterwards at their own request re-admitted. Some time before this the American Mission gave in under a similar trial, and in consequence their converts were (in 1879) almost all Mahars, and caste feeling was rampant among them, and doing serious mischief. The same thing at that time marked the work of the C.M.S. Aurungabad Mission. Christianity having "begun to be looked upon as the Mahar religion and to be wholly appropriated by them," the S.P.G. Missionaries made a stand, being prepared "to empty the school rather than yield on a point so essential to Christianity."

By this step a decided advance was made towards saving Christianity, not only from countenancing caste, but also from being regarded as itself a caste, "a danger not so manifest, perhaps, but many times more fatal." The fact that the majority of the converts in the Mission were Mahars was a great obstacle to the admission of higher as well as lower castes [14]; but in spite of the common idea that "to become a Christian is to become something very like a Mahar," it was reported in 1882 that "not only is it the low castes which seem so specially drawn to Christianity just now, but it is the higher ones, and even the Brahmans, who see their religion is worn out, and are tired of performing their irksome and useless remedies" [15].

In the previous year, moved by what was then not an unfrequent occurrence, the sight of Mahar boys sitting outside a Government village school "peering and learning all they could by hearing what the master said to the boys within" (the higher castes), Mr. Williams made it an opportunity of demonstrating to the Brahmans from their great caste Law Book itself that there is "not now a true Brahman to be found," and "that of all the castes in India, there is none . . . less pure by descent than the Brahman." In fact the lower the caste the purer it is as regards descent [16].

The occupation of Sangamner by agents of the S.P.G. in 1874 and again in 1878 (after having withdrawn in 1875) called forth protests from the C.M.S. Missionaries at Nasick and Junar, who regarded it as part of their field, although they had neither occupied nor worked it. In 1880 the local Committee of the C.M.S. requested the S.P.G. again to withdraw [17]. The Home Committee of the S.P.G., to whom the matter was referred, considered (February 3, 1881) Sangamner "a very suitable meeting point for the C.M.S. and S.P.G. Missions, and that there need be no bar . . . to their co-operating with each other in evangelistic work." Wishing therefore "the two Missions to work side by side in a charitable and fraternal spirit," they sought a confer-

ence with the C.M.S., the result being that the following concordat was adopted by both Societies in March and approved by the Bishop of Bombay in May 1881 :—

“That as the best mode of meeting the difficulty at present existing at Sangamner, the S.P.G. will direct their Missionaries to strictly consider Sangamner as a terminus, and to offer any facility in their power to agents of the C.M.S. who might wish to occupy or visit that place”* [18].

It may be added here that at a conference between the American Dissenting Missionaries and the Bishop of Bombay and the S.P.G. Missionaries at Ahmednagar in January 1879, a provisional arrangement was made as to a boundary between these two Missions; on hearing of which the Society, though “not wishing to interfere with the independent action of the Bishop,” replied that it could “not pledge itself to any such arrangement” as was “proposed” [19].

The completion of a new church at Ahmednagar in 1882 (consecrated in September 1883), the removal of Mr. Williams to a new sphere of work [see p. 624], and his succession by the Rev. J. Taylor (in 1882), marked a new stage of progress in the life of the Mission. Mr. Taylor found many of those whom he baptized under such peculiar circumstances in 1878, alive and faithful, and ready to welcome him.

On the whole he was “much pleased” with the work, though a number of his old converts had left the district and some had fallen back from various causes, chiefly the lack of agents. The Mangs, hitherto excluded by the Mahar Christians, were willing and anxious to become Christians, and arrangements were at once made to receive many. Special efforts were also directed towards the Bheels,† but the chief aim of the Missionaries during 1882–3 was to look after the large number of scattered and half-taught converts and to build them up in the Faith, rather than to extend the field of their work. Already that field, which needed fifteen instead of five Missionaries, had been enlarged by having attached to it (in 1882) the Mission of Mangalvedha, formerly visited from Kolapore. Pandharpur, the capital of Mangalvedha, is the yearly resort of hosts of Hindu pilgrims, and with a view to making it the centre of an organised Mission the Rev. Narayan Vishnu Athawale, a converted Brahman, was transferred there from Kolapore in 1882 [20].

Pressing calls from other parts of the field led however to the partial neglect of Pandharpur during the next three years, and visiting the district in 1885 for the purpose of reviving the work the Rev. J. Taylor found that some of the converts had fallen away and would not come near him, while others were “positively rude” and asked him what he wanted coming there. Some however were grateful for what

* The Bishop of Bombay, who at first (in 1880) was inclined to the withdrawal of the S.P.G., stated after a visit to Sangamner in February 1881: “Now that I have seen it no pressure, either at home or here, would induce me to consent to its being permanently severed from the Nagar field” [18a].

† The Bheels are “rather timid and lawless,” but in 1890 two boys influenced by the Mission began a school at Kadgao “on their own account,” and did “wonders” in a short time with pupils composed of all castes [20a].

had been done and anxious that their children should be instructed. Mr. Taylor took with him a few native agents to introduce them to the people. Work in the district is peculiarly trying owing to cholera, which rages severely during the annual pilgrimages, but when the native catechists reached Pandharpur and saw for themselves the innumerable devotees visiting the city daily, they were emboldened to desire to reside there, "feeling that they would have a grand opportunity of conveying the Gospel message to many thousands from all parts of India" [21].

The Central School at Ahmednagar was now training more boys than could be employed as Mission agents, and experience showed that unless the Mission could give them work they would either try Dissenting Missions or would be lost to Christianity altogether. In this case the difficulty was all the greater because the outcast Mahars (from which the Christians were still almost entirely drawn) have to live outside the villages and perform menial tasks for the villagers in return for certain doles and perquisites. The prospect of these low-caste Christians obtaining Government or railway employment was very unfavourable [22]; but the difficulty has to a great extent been overcome by the establishment of an Industrial Institution, which from small beginnings in 1887 has become an effective handmaid of the Mission, and has shown how one of the greatest problems of Indian Missionary work may be solved [23].

Revisiting Ahmednagar in 1886, after an interval of seven years, the Metropolitan of India was of opinion that, slow as progress had necessarily been, there was every cause to be thankful for what had been effected. But "looking at the present state of affairs from the point of view of what we should like the native Church to be" (said the Bishop of Bombay), "there is no fear of our being satisfied with ourselves, or of learning to think that we have not still all but everything to do" [24].

The reports of the Missionaries themselves confirmed this in the next year, one telling of the defection of a congregation through the instigation of a discharged teacher, another of converts sacrificing to the goddess of cholera during a visitation of that disease, a third of instability at another station, a fourth of Mahars refusing to associate with Mangs in church and school [25].

Until more effectual superintendence can be provided, a better state of things was hardly to be hoped for, the Rev. J. Taylor represented in 1888, adding:—

"The wonder to me is, not that our scattered congregations are so bad, but that they are so good as they are, when they see their *padre* so seldom; and if they are to be made better, they must have more missionaries to make them so. Considering that the vast majority of our converts are from the most degraded classes among the Hindoos—so low, indeed, that they are outside the pale of Hindoo society altogether—that they are dependent on the classes above them, still nearly all idolaters, for their daily bread, and that to break with them is to court starvation or banishment from their wretched homes in search of work, that they have to perform menial services of the most degrading kind, and are hereditary thieves and dacoits, the difficulties they and we have to contend with are incalculable. Add to this the fact that hardly one adult in a hundred can read—and that to teach people who have never been taught or had to learn anything before, whose minds are a blank or utterly dark, must be hard, when to commit the Lord's

Prayer or the simplest form of the Ten Commandments to heart is the work of months.

"When, then, I look round this district, and see what has been done during the last ten years, I think, however imperfect and backward things still are, and however far short our poor converts come of being what we should like to see, we shall be guilty of unthankfulness and scepticism if we do not recognise great changes for the better. During the past year alone I see much improvement in the villages where our best men are at work, in a greater readiness in the people to have their children baptized, to send their girls as well as boys to school, to mix less in what is idolatrous, to hold aloof from those under discipline. There have been fewer irregular marriages, and those who have been guilty in this respect have expressed their sorrow for it in several instances, and asked for the Church's marriage and blessing.

"Last year there was a much stronger caste feeling against the Mangs than now, and the efforts I have made to uproot it, by the introduction of Mang preachers and schoolmasters, kindly lent me by my old friend the C.M.S. Missionary at Amangabad, by fearlessly taking up work in Mang villages, and taking their children into school, has been bearing quiet fruit" [26].

The Missionaries have constantly to deal with such questions as the converts being called upon to play their musical instruments before the heathen procession on its way to the temple—they being by birth the village musicians—and to heap or kindle the fuel for the fire which is lighted at the vilest of Hindu festivals, the Shingwa or Holi. It may be imagined what it is for people whose ancestors have been practically slaves for centuries, to hold out in difficulties of this kind. To raise them from a state like this to some adequate conception of what their profession means they have (up to the present, at least) had nothing but, in some cases, visits once or twice a year from a European Missionary [27].

In the words of the Rev. J. Taylor, "Until our European staff is strengthened, the Missionaries almost despair of building up our converts as we should like to do, or taking advantage of the openings which are presented to us" [28].

(1892-1900.) A more serious hindrance than an inadequate staff has been the demoralising effect of our "unhappy divisions," as intensified by the Roman Mission which is seeking to root out the Anglican Mission* [29]. Another great hindrance, that of the marriage of Christians by heathen rites, shows signs of being overcome. Local Church Councils were introduced in 1895, with the object of suppressing this and other heathen observances, as well as encouraging regular offerings [30]. In spite of all difficulties the Mission has made great progress. The number of baptisms in one year (1897-98) exceeded the total number of Christians in all the other Marathi-speaking Missions of the Society in Western India. Practically a large congregation is added to the Church year by year, whilst the staff remains the same. Indeed, most of the Mahars (65,000) and Mangs (25,000) in the Ahmednagar Collectorate "are more or less willing to become Christians." The Bhils too are very desirous, in some villages, to become Christians, but it is difficult to deal with them until they obtain some definite employment. For generations they have lived by stealing and blackmailing the villagers; but latterly a few have

* Relations with the American Mission appear to have been less unfriendly, admitting of an arrangement in one case (Tisgao), though in another (which concerned a few villages in Miri district) most of the Christians joined the American Mission in 1895.

obtained employment in the police and as watchmen, and a considerable number are now being educated in the Mission School [31].

The higher castes still hold back from open profession of Christianity, but they are ready to give a respectful hearing, and they seldom show much opposition. Caste prejudices, which keep *them* back from embracing Christianity, have also still a hold on the converts, which it is difficult to eradicate. In point of caste the Māngs are greatly despised by the Mahars, from which class the majority of the Anglican Christians have hitherto been drawn. Latterly a large number of Māngs have become Christians, and "it is quite likely that the whole caste may rapidly be converted." Owing to the hereditary hatred between them and the Mahars there will be great difficulty in welding them into one flock in Christ's Church [32]. The Māngs are the hereditary rope-makers of the villages—and also hereditary hangmen. Their customs, religious and social, are similar to those of the Mahars, with this great exception, that the Māngs eat pig, which is abhorrent to the Mahar. The Māngs are also the custodians of the shrines of the goddess of cholera, and the sacrificial offerings to the goddess (goats, fowls, &c.) are their perquisites. When catechumens are received, the first thing required of them is the destruction of their household gods—an act requiring no little moral courage. In some cases they have asked the missionary to do it for them; and it would make a fit subject for a picture if one could sketch all the awe-struck faces grouped round while the missionary throws down the sacred idol and breaks it into pieces before their eyes [32a]. Sickness* (alleviated by medical aid), drought, and famine have done much to break down the old faith. In 1897-98 numbers of people in village after village came forward saying that they had had enough of the old state of things. In some instances the determination to try the new way was evident by the pains many had taken to procure teachers, and most pathetic it is to hear of their unsuccess. They had tried here and there, and had at last to give up in despair, and "sat down tired," as they expressed it. The number of seekers grew to such an extent that a new difficulty arose—how to get them taught. Everywhere the missionaries were met by the same request, "Come and teach us," and the same answer had to be given, "We cannot promise, because we do not know if we shall be able."

The Rev. Keshari Prasad Shinde, a native missionary, in his work among the famine-stricken people, was strongly impressed with the love of the Christians for the dumb millions of India, and the indifference and apathy of the rich and educated Hindus and Mohammedans for the suffering of their own fellow-countrymen. The people have observed this, and their faith in Brahminism is shaken. They distrusted the Brahman officials appointed by Government to distribute relief, and applied to Christians for help in their distress. His house was daily crowded by hundreds of applicants of all castes and creeds, and his hands were full from morning till late in the evening in attending to their wants [33].

In the much severer famine of 1900 the special relief fund opened by the Society proved also of the greatest possible service.

* During a visitation of plague in 1899, when the daily mortality at one time reached seventy, all those in the Mission compound were inoculated, and not a case of plague occurred there afterwards.

Much credit is due to the catechists and other Mission agents, on whom falls, for the most part, the arduous responsibility of looking after and keeping up anything like Christian life among the Christians. Isolated amongst heathen surroundings, and with the minimum of aid and support in their own spiritual life, they are expected to teach catechumens, to preach to the heathen, prepare candidates for Confirmation, visit the sick, conduct services in the absence of a priest, in fact to do everything but administer the Sacraments.

In some instances, until better provision had been made (in 1897), the agents had to live in sheds, which "it would be considered cruelty to animals to house cattle in," and the Sacraments had to be administered "under the nearest tree or in a 'chowdi,' the common haunt of every wayfarer in the road" [34].

An example to all workers, European as well as native, was furnished by the life of the Rev. E. S. Browne, who was connected with the Mission for seventeen years, fourteen of which he lived in the Karegao and Rahori districts, amid great isolation and hardships, which he endured with fortitude and cheerfulness, though tried with long years of suffering from asthma and lung disease. Within a month of his ordination as deacon he learned that, as far as human foresight could discover, he had perhaps two years to live. He was urged to seek a less trying climate. His answer was that, if he had but two years to live, he would put into those two years the work that he might have done in five. The two years were prolonged to thirteen, and each year and each day of that time was spent in the spirit of its commencement. His medical skill was ever at the disposal of the sick and suffering, who came to him for relief from far and near. He saved many lives in this way, especially in outbreaks of cholera, which are frequent in the rainy season in the Ahmednagar districts, and on a dark wet night he has been known to go miles from home and cross a swollen river on a few sticks supported on gourds and kerosine oil tins, to save life [34a].

Provision was made in 1897-99 for extending the Mission Schools. They are regarded as "the backbone" of the Mission. Boarding schools have proved a more powerful agent for good than any other means at command, and the High school is the only one in Western India exclusively for Christian boys and taught by only Christian masters [35]. The Industrial School at the central station has been successful as a workshop, but, until recently, not financially so. Another Industrial School was opened in 1893 at Karegao [35a]. Much valuable translation work has been accomplished by the Rev. J. Taylor, who resumed charge of Ahmednagar in January 1900 [36]. Though still undermanned, Ahmednagar remains the most promising as well as the largest of the Society's Missions in Western India. With races that for generations have done no regular work, but have lived on other people, or by stealing and blackmail, the difficulties are immense, but, granted the means now lacking, there need be no despair of even these helpless outcasts, who form one-eighth of the population, becoming faithful members of the Church.

To one of the Mission workers a Brahmin doctor said, "What a work Missions are doing in this country! Your Christians are rising up, while we are going down; in another hundred years they will be at the top and we at the bottom" [37].

(VII.) DAPOLI, 1878-92.

In 1878 the Rev. A. GADNEY was transferred from Bombay in order to open a Mission in the collectorate of Ratnagiri, which at that time contained a population of 143,137, made up of Brahmans (8,514), Mussulmans (18,544), Marathas (18,576), and other castes and races. Dapoli, on the sea coast, possesses one of the best climates in India, but from having been a considerable station with a European garrison, it had passed into a small station for invalid pensioners. The centre of the Mission was fixed amongst the hills at the foot of the Ghats, six miles from the sea. The church, which had been built some sixty years before for the European residents, was "shut up and deserted," the three or four English families who remained having for many years had only an annual visit from a clergyman. While directing his chief efforts to the heathen and to some orphans whom he had brought from Bombay, Mr. Gadney (who took up his residence on March 1, 1878) managed to minister to the English also. Work attempted by the Presbyterians had been abandoned some forty years before, and the natives now would not at first approach the Mission; but when they saw that Mr. and Mrs. Gadney sought their good and intended remaining they listened to the preaching and invited and returned visits.

During the first eight months three children of heathen parents were baptized; and by the end of about another two years 200 children, boys and girls, were being educated and trained in four schools and an orphanage. Though Government had a boys' school, it had unsuccessfully attempted to open one for girls; and the Mission was well described by the Bishop of Bombay in 1881 as being "almost the sole educator and civiliser of the place." As yet however there had been only three adult baptisms [1].

By establishing a farm Mr. Gadney was enabled to provide industrial work for the orphans and for converts [2].

(1892-1900.) The Mission being beset by Brahminism, the work has been carried on under the greatest difficulties, but the opposition is more political than religious. In 1897 Mr. Gadney was threatened with death if he failed to leave Dapoli within fifteen days, and a catechist and two inquirers were beaten [3]. The importance of the district from a Missionary point of view may be gathered from the fact that were all the Ratnagiri people who are in service abroad* recalled to their homes in one day, "a great part of the work of the Bombay Presidency would at once come to a standstill." But the Mission staff is too weak to do much for the conversion of the 150,000 people scattered over the district. The educational branch of the Mission is the most promising, Dapoli being in a sense the educational Mission of the Society in the diocese, and specially noted for its High school. It was in this school that the Indian student (Mr. Paranjpye) who was bracketed Senior Wrangler at Cambridge in 1899 received the early part of his education. The school has also succeeded in overcoming caste prejudices where the Government schools had failed [4].

* The various Government offices, many regiments of the Bombay Army, the mills, domestic service, the railways, the vessels of several of the shipping companies trading with India, are recruited to a great extent from Ratnagiri.

(VIII.) **DHARWAR**, 1888-92.

Dharwar is situated in the South Marathi country. During a visit there in October 1888 the BISHOP OF BOMBAY was appealed to for spiritual help by a number of native Christians who had separated from the Basel Mission at Dharwar, Gadag, and Hubli, and for fourteen months had been pressing for reception into the Church of England. They professed no knowledge of the theological questions at issue between the Lutheran Church and the Church of England, "but appealed simply on the ground of their . . . spiritual destitution." Declaring themselves unable to submit to the practical discipline exercised in the Basel Mission at the arbitrary dictation of certain Native pastors who had the ear of the European Missionaries, they craved admission into the Church of England simply on the ground that they believed they would be differently treated under the rule of the Bishop. They requested that they might be allowed to state their case in the presence of the Rev. W. Nubling, the head of the Basel Mission at Hubli. That gentleman declined to be present at any such interview, but held a private conference with the Bishop, in which he made certain animadversions on the character of the persons concerned, not going however into any detail. The Bishop, who on two former occasions had declined to entertain their request for help when made in writing, now went into their case. He found that as a rule they were well educated and fairly well-to-do, and he satisfied himself that their grievances were substantially true, and that there was no case against the character of the persons concerned. He did everything he could to ascertain whether the breach between them and their Missionaries was capable of being healed. The Missionary in charge affirmed that if the Bishop gave them no encouragement they would return to their former allegiance. It appeared however that they had remained in a state of spiritual destitution, and indeed of practical excommunication, for over two years, and "they affirmed that nothing would induce them to return to the Basel Mission." Ascertaining further that if he did not receive them the Roman Church was ready to do so, and that one or two families had already joined that communion, the Bishop felt that the responsibility of promising to do what he could for them, great though it was, and unwillingly though he undertook it, was smaller than that of refusing and leaving them the choice between joining the Roman communion and remaining in a state of practical excommunication.

Mr. Paul Appa, a former catechist of the Basel Mission, who had retired voluntarily and had been thanked for his services, promised to help in providing for the spiritual needs of the people, receiving only his travelling expenses, under the superintendence of the Chaplain of Dharwar. Arrangements were made for his instruction in the doctrines of the Church of England, and the Rev. N. V. ATHAWALE of Ahmednagar was transferred to Dharwar in December 1888, not with the intention of interfering between the Basel Mission and the people who had not separated from it, but simply for the spiritual supervision of the community above referred to. In this he is assisted by the Rev. J. TAYLOR the head of the Ahmednagar Mission [1].

When these facts were reported to the Society it decided (June 13, 1889) "to leave the question relating to the Dharwar Mission in the hands of the Bishop of Bombay" [2].

1892-1900.

In July 1894 the Society agreed to recognise the Mission as one of its ordinary stations, the work there having justified the original decision to come to the succour of the Christians, and the Bishop of Bombay having undertaken to hand over to the Society the buildings which he had purchased from Government for the Mission [3].

The Mission has three chief stations—Hubli, Betgeri-Gadag, and Dharwar. The Christians in these places are employed, some in Government service, some as clerks or mechanics on the railway, some as shopkeepers and some as weavers. They come from different parts of the country, and the chief languages spoken by them are Canarese, Marathi, and Tamil; a good number also know English, and teaching is given in all these languages.

In 1895 Mr. Athavale, owing to failing eyesight, was transferred to Ahmednagar, and the stations of Betgeri-Gadag, Dharwar, and Hospet* were placed under the Rev. C. S. Rivington, to whom the Society is greatly indebted for his honorary services in superintending and extending the work so well begun by Mr. Athavale. A community of Indian evangelists† located with him at Betgeri-Gadag has also rendered voluntary help. The record of the Mission is one of earnest efforts under the head of pastoral, educational, evangelistic, and literary work. At Dharwar, where there is a strong German Lutheran Mission, the work of the Society's agents is mainly pastoral, but a good deal of evangelistic work centres around Betgeri-Gadag. Some eight families rejoined the German Mission previous to 1894. In 1896 a boarding school for boys was started, and a Canarese version of the Prayer-book was published [4].

Hubli, the other chief station, was in 1895 placed in charge of the Rev. H. Lateward, who offered to give up his stipend if two or three missionaries would join him and live on a common fund. He has received much voluntary help from the native Christians, and one of the catechists (now deceased) could speak eight languages. Mr. Lateward has established friendly relations with Moslem teachers, and the religious and civil head of old Hubli informed him that all that the 22,000 Mussulmans in the town knew of their religion "is to wear a beard and perform ablutions." Female education is desired by the natives, and is encouraged by the municipality. Some of the non-Christians in the district are singularly interesting "from the amount

* Hospet is in Madras Diocese.

† This brotherhood, which is not connected with the Society, was formerly at Karli and then at Rahuri.

of Divine truth they have acquired, apart from the light of Christianity." One of them in the Hubli Mission district, who is rather in the position of an abbot to a small math or monastery, is known by the title of "Aroodh Swami." Swami is a title of respect, about equivalent to lord, and contains an implication of divinity. "Aroodh" appears to be a grade of sanctity obtainable among the sect of Mahant or "great men" to which he belongs. The most remarkable feature of his character is his complete freedom from spiritual pride, and this in a man who is deservedly treated with most extraordinary respect, even by men who do not pay him exactly divine honours.

Distinct from the above and situated in the Betgeri-Gadag district is a math which was founded by a Hindu priest of the Lingayet sect named "Anna Dana" ("bestower of food"), who, having quarrelled with his brother priests, left them about fifty years ago, and set up as a great saint. The study of a Bible given him by some German missionaries led him to seek baptism, but on being refused he composed a book about himself, the substance of the greater part of it being apparently plagiarised from some Lingayet Scripture, and some also from the Bible.

He persuaded his followers that he was an incarnation of the Son of God, and called himself Christ, but his life was a wicked one. After his death a tomb was raised over his remains in the math, and later on an image was placed over the tomb, and there he is now worshipped as a god. The Bible which the Germans gave him is held in special reverence, and is placed on the top of the tomb. The English missionaries visit the present Swami. Some of the adherents of Lingaitism are sunk in unusual depths of ignorance and superstition, but in 1899 a family of five were baptized [5].

During an outbreak of cholera in 1896, and of the plague in 1898, the Mission agents showed no fear, but at all hours were ready to render any possible service to their Hindu and Mohammedan neighbours.

In the Hubli district Mr. Lateward and a catechist were instrumental in saving many lives, and in a grateful letter written to a Bombay newspaper, the people of a certain village said that but for this help the whole village of 2,000 persons "would have been by this time silent" [6].

During Bishop Mylne's episcopate (1876-97)* the clergy in Bombay

* At the time of Bishop Mylne's resignation an attempt was made to injure the Society by the publication of statements in Ulster that the Society asks for money "on false pretences," and in the diocese of Bombay applies it "to the translation of the Life of Ignatius Loyola," the Jesuit missionary. It was added that this was being done at a time when a lack of funds was pleaded as an excuse for not continuing the translation of the Gospels. The accusation was shown to be untrue, the "Life" published being not Loyola's, but that of St. Ignatius, Apostolic Father, Bishop and Martyr, and published by the S.P.C.K. [34].

diocese other than the Government chaplains were more than doubled in number, many new churches were built, a great advance was made in education, and in the Society's Mission in Ahmednagar, the converts increased sevenfold.

Bishop Mylne's successor is Bishop J. Macarthur, who was consecrated in Westminster Abbey on Michaelmas Day 1898 [34a].

(For Statistical Summary for Bombay Presidency see p. 730.)

CHAPTER LXXVIII.

NORTH-WESTERN PROVINCES AND OUDE.

THIS district, which comprises (roughly speaking) the upper basin of the Ganges and the Jumna, and includes India's richest wheatfields and most of its celebrated cities, began to come under British rule towards the end of the last century, and in 1833 was constituted a Lieutenant-Governorship. The scene of the outbreak of the great Mutiny of 1857, it suffered more from this event than any other part of India. *Area* (including Native States), 112,388 square miles. *Population*, including Native States, 47,697,576; of these 40,929,713 are Hindus, 6,846,651 Mahomedans, and 58,501 Christians; and 33,798,213 speak Hindi.

THE operations of the Society in the North-Western Provinces have been carried on in the districts of (I.) CAWNPORE, 1833-1900; with (II.) BANDA, 1873-1900; (III.) ROORKEE, 1861-1900; (IV.) HARDWAR, 1877-1900. These Missions originally formed a part of the Diocese of Calcutta, but by commission from the Bishop of Calcutta the North-Western Provinces were in 1893 placed under the charge of the Bishop of Lucknow, whose diocese territorially consists of the Provinces of Oude and Rohilkhand. The formation of the See of Lucknow was an object which the Society sought to accomplish as early as 1858, and in 1891 it granted £2,000 towards the episcopal endowment required [1]. The first Bishop, Dr. A. Clifford, was consecrated in St. Paul's Cathedral, Calcutta, on January 15, 1893.

(I.) CAWNPORE.

Cawnpore, or Khánpur (*the City of Krishna*), situated on the banks of the Ganges forty miles from Lucknow, was begun in 1750 by Hindu Singh, Rajah of Sachendi. The modern city, three miles to the east of the original town, now ranks in population (about 189,000) tenth among the cities of India, and, next to the great seaports, is the largest industrial centre in India. It is also a great agricultural centre, and the meeting place of four railways. The majority of the population are Hindus (the Mohammedans number 44,000), and Hindustani is the principal language in the city and Hindi in the villages.

Cawnpore was ceded to the English by the Nabob of Oude in 1803, and then became a military station. When in April 1809 the Rev. Henry Martyn was sent there as Military Chaplain he found no church of any kind and none even of the decencies of public worship. Besides ministering to the soldiers he undertook a translation of the New Testament into Persian and Arabic, and at the close of 1809 began publicly to preach to the Hindu and Mahomedan beggars who on stated days met before his house to receive alms. While his health permitted he laboured unceasingly among these outcasts, and the first Hindu convert at Cawnpore was baptized by him in 1810. In the same year he was invalided to England, but he died on his way there, at Tocot, on October 16, 1812. In his short life of thirty-one years he had been enabled to do much for God, and one native of Cawnpore, Abdool Messuh, who had been led to Christ by him, became himself the means of converting many of his fellow countrymen, who with their children were admitted to baptism. The Rev. D. Corrie (afterwards Bishop of Madras) carried on for a time the work which Mr. Martyn had begun. But though their successors also did what they could for the heathen there was no regular Mission established at Cawnpore until 1833.

S.P.G. Period (1833-92).

In 1833 the Rev. J. J. CARSHORE was sent to Cawnpore as a Missionary from the Society at the request of the Rev. E. WHITE, the Military Chaplain, and some of the English inhabitants who, first aroused to their responsibilities by Mr. Martyn's preaching, had long been anxious to have a resident Missionary [2]. In the previous year at a public meeting resolutions were entered into for a more systematic

management and support of a local Missionary Institution which had for some time existed at the station, and

“a considerable sum of money, derived in a great measure from Sacramental collections, was at that meeting vested in trustees, to be the funds of the Missionary Institution: the objects of which were, the maintenance of one or more catechists, and the establishment and support of schools for native youth.”

Though professing to be a Church Society and employing a Church of England Missionary, this Institution as originally formed was entirely unconnected even in name with any Church or established body; and as this might have led to embarrassment, if not to a change of principle, it was (at the instance of the BISHOP OF CALCUTTA during his visitation of 1836) reorganised as a corresponding Committee of the Society in England. In 1844 the Committee became an Association of the Calcutta Diocesan Committee of the Society [2a].

On his arrival at Cawnpore, Mr. CARSHORE found five schools organised and supported by the Chaplains and English residents, as well as by twenty-two native Christians. These twenty-two had been all instructed by a native catechist, Karim Mussah. Not long after Mr. Carshore's arrival eight more natives were converted and baptized by him, while eight were receiving Christian instruction from Karim Mussah. Twice in the week this little congregation met together in the Church Bungalow, and joined in the services of our Liturgy, translated into Hindustani. The five schools contained 170 boys, some of whom were instructed in English; but the want of competent teachers was much felt.

At that time the Hindu part of the population at Cawnpore bore a proportion of about three to one to the Mahommedan, the total number of inhabitants being 100,000. The Mahommedans, from their familiar though partial acquaintance with the Scriptures, were the most difficult to deal with in any attempt to evangelise them. One of them applied for “the Gospels of Thomas and Barnabas in Hindustani.”

In addition to his work in Cawnpore Mr. Carshore visited the neighbouring towns and villages (Ryepore, Jooee, Bhurra, Routpore, Koora, Narrainpore, Oosmanpore, &c.), and at Bithoor, ten miles distant, he attended the annual fairs, where the Mahrattas and the Pundits from various parts of the country, who had refused any Hindustani copies of the Gospels, were eager to receive Sanscrit copies of the Sermon on the Mount from Dr. Mill's poem “Christa Sangita.” On these occasions he addressed the natives and generally found them attentive, but the impressions made were seldom lasting.

“In their present state of ignorance,” he reported in 1835, “no force of argument can effectually prevail. Reflections may be awakened in them by preaching; but the artful Brahmin is ever at hand with his poisonous opiate; and caste, that dire weapon of Satan, puts a check to every good impression, and silences the strongest convictions of their conscience.”

By 1835 the congregation of baptized natives in Cawnpore had

more than doubled. Mr. Carshore's labours were greatly assisted by his native catechist, who taught the people, and disputed with the Brahmins in the bazaars and ghauts (landing-places) of Cawnpore.

In 1835 6 Mission schools were established at Rawatpore (a small town north-west of Cawnpore), Anwargunge (close to the southern boundary of Cawnpore), and Bithoor—the latter at the request of Mr. Carshore by the Mahratta General, Ram Chunder Punth (who acted as Prime Minister to the Peishwa, Bajee Row, when on his throne). This was at first attended only by Ram Chunder Punth's own sons and those of his near kindred.

From time to time new schools were established, while others were given up. In 1841 there were six in connection with the Mission, not including the Native Female Orphan Asylum, which was established at Sevadah, a suburb of Cawnpore, in 1835, by Mr. WHITE, the Chaplain, and some Christian residents, for the children of the wretched Bundeelas, inhabitants of Bundlecund. At this asylum, where Mr. Carshore in 1837 undertook a weekly service, there were sixty-six girls. His brother coming to his assistance as catechist in this year, Mr. Carshore himself was enabled to devote more time to the superintendence of the Cawnpore Translation Society, established about 1837 by the Bishop of Calcutta in connection with the S.P.C.K., and which was designed to supply Hindustani translations of tracts and books suitable to the wants of the natives of the upper provinces. The departure of several of the families of two native regiments in 1837 decreased his flock greatly, and his heart was further saddened by the little progress the Gospel appeared to make amongst the inhabitants, whose gross ignorance and worldly-mindedness, together with the Brahmins and caste, still continued the formidable obstacles to their reception of the Truth. In 1840 Mr. Carshore was appointed to a Government chaplaincy [3].

He was succeeded in the Mission in 1841 by the Rev. W. H. PERKINS, who at first took up his residence at Savadah in the Female Orphan Asylum, which his wife soon improved. Between 1838-40 sixty-two persons had been baptized, but the Christian flock was subject to great fluctuations by the removal of regiments.

If the presence of the soldiery exercised a demoralising influence on the native mind, the greater was the necessity for the manifestation of the Truth, and the people were ready to acknowledge that all are not true Christians who bear the Christian name. Great care was necessary in admitting native candidates for Christian baptism. It is difficult for one who has never known the trial to realise the sacrifice which some Hindus have to make in accepting Christianity.

One day while preaching in the bazaar Mr. Perkins met an aged Hindoo of the Writer caste, who read and spoke Persian fluently, and who from previous association with a Missionary at Mirzapore had obtained and read the whole of the New Testament. The following day he sought out the Missionary, and after due preparation he was baptized in 1843. At first he had not the courage to inform his heathen relatives of his change of religion, but on being urged he consented to do so. Mr. Perkins accompanied him to his house,

where they were received with kindness and civility, and word was sent to the relatives. While awaiting their arrival he sat under a tree silently caressing a little child. What must have been his thoughts as he did so!

"How often had he sat beneath that very tree, with children playing at his feet, and their parents standing round him to listen to his words, honoured and beloved alike by young and old. Well he knew that this was the last time the trees of his old home should shade him from the sultry sun—the last time its doors should be open to receive him from the scorching blast. Never would that little child, who clung so fondly to him, run into his arms again—never would the many dear ones come forth to welcome him. . . .

"When all his friends and relations were assembled, Simeon rose up in the midst of them, and lifting up his eyes on them, he said, with quiet simplicity, 'Well, brethren, I am a Christian.' Not a word" (continued Mr. Perkins) "was uttered in reply by any one. Every eye settled on the apostate (as there esteemed) with a gaze of mingled sorrow and anger; the boy playing by him was called away, as if in danger of pollution by his proximity to his former friend; and all the persons present retired to a little distance and sat down. I interrupted the painful silence by the inquiry, 'Did you not know of Simeon's having been baptized?' 'Know, sir!' exclaimed one, with the greatest bitterness. 'Think you not we would have put a knife through his liver, rather than he should have lived to forsake the faith of his forefathers? He is the head of our family, and he has disgraced us all.' After some little time had passed, Simeon turned to me, and, with his eyes filled with tears, said, 'Well, sir, now I trust you are satisfied. Why should we stay here longer? We can do no good.' And being fully satisfied, and sensible that our work was done, I returned with my aged friend, now more closely bound to me than ever. . . . It must be strong conviction and lively faith which can enable an upright convert to meet the pain of such a parting, the bitterness of which follows him into all his subsequent experience, and meets him at every step."

The manner in which the natives received the Missionary's public teaching varied greatly. At one time the abusive or impure language of a crowd of hearers sent him to his home, ready to say, "I have laboured in vain, I have spent my strength for nought." At another, their attention to his message rendered his vocation one of the happiest. The opponents were generally Mahommedans.

"The common people," however, in almost every instance, "heard him gladly," especially in the villages. Of one scene of his labours he wrote:—

"There is a ghaut* of some celebrity about a mile from the Mission, which I visit on Mondays. It is in many respects an interesting place, and its neighbourhood is thickly populated by the class of Brahmins called Gangá Putrás.† A noble tamarind tree overshadows one of the massive buttresses of the ghaut, affording shade even at noontide; a pipal tree, at a few yards' distance, gives shelter to a marble image of Krishna, and to a few 'smooth stones of the brook,' besmeared with red paint, before which I have seen many an aged woman devoutly bow, and, sprinkling the senseless stones with water from the river, mutter her vows for blessing on herself and her offspring. Two or three other adjacent temples, dedicated to Shívá, rear their heads on high; and in their narrow doorways some ardent votary is often seen to bow, pouring water fresh from Gangá over the stone emblem of Mahádeo (Shívá), and crowning it with the red and white flowers of the oleander, which if previously smelt at would be polluted. A broad flight of steps of masonry, the pious erection of the wife of a Banyá or merchant, named Soná Dári, leads down to the river which laves the lower steps

* Bathing-place.

† "Gangá Putrás," Sons of the Ganges, an unorthodox sect of the Brahmins.

with its turbid waters; and across the widely extended stream the independent state of Oude bounds the distant view. Here and there a needy Brahmin sits, reading or chanting some sacred poems, and ever and anon the sacred bell and conch sound from the temple near, indicating the moment at which the glory of Jehovah is given to another, and His praise to graven images. In the full moons, and the appointed feasts, crowds assemble here to bathe and worship; and in seasons when epidemic diseases are rife, troops of women congregate at this spot, to deprecate the anger of Bhawani (wife of Shivá), and to seek protection or deliverance for their husbands and children. There is no place here I could so much wish to transport for a while to England to give the Christian public there some lively idea of the externals of Hindoo idolatry."

A thought which often pressed itself on the Missionary's attention at the burial of the baptized was that

"India is becoming more and more Christianized, even by the dust of those of the Lord's little flock who lie down in the tomb. It seems to be a taking an unalienable possession of the land; a sowing it, as it were, with a holy seed; a peopling it with those who though enrolled by one or two, shall, when the great summary comes, stand up—a great army."

Little could he then foresee the events which should give a fearful notoriety to Cawnpore, and sow Northern India thick with the bodies of Christians.

Mr. Perkins was joined in 1844 by the Rev. J. T. SLEICHER, and in 1846 the headquarters of the Mission, including the Girls' and Boys' Orphanages—the latter of which had been established in 1843—were removed to Asrapur (Hope Town), where the Society had acquired a valuable property of 33 acres of land. (For lack of proper superintendence it became necessary in 1853 to dissolve the Female Orphanage and to transfer the few remaining girls to the C.M.S. School at Agra. The same course was pursued with regard to the Boys' Orphanage in 1856.)

In 1847 a Sikh convert named DAVID became a teacher in the Mission, and in 1854 he was admitted to Holy Orders in connection with the Church Missionary Society's Punjab Mission [4].

In 1849 Mr. and Mrs. Perkins were obliged by failing health to resign. The Rev. J. T. SLEICHER, assisted by the Rev. R. T. BLAKE, carried on the work until 1852, when the Rev. H. SELLS succeeded to the charge. In 1853 Mr. Sells was joined by Mr. WATTS (of Bishop's College, Calcutta), Mr. W. H. HAYCOCK, Mr. EDGAR (from Agra), and MANUEL THOMAS, a native preacher of great experience [5]. Mr. Sells' first report mentions the soldiers of Her Majesty's 70th Regiment as "steady contributors" to the Mission since their arrival in 1851. The Mission-school at his coming consisted of some 75 boys; only English was taught, and that through the medium of a heathen master. The introduction of religious text-books in Urdu and Hindi startled many of the boys, and this joined to the growing indolence of the master and the imposition of monthly fees reduced the number of attendants to thirty, inclusive of five Christians. A change of masters was followed by the happiest results.

The value of schools as a subsidiary aid to the Missionary was fully demonstrated at Cawnpore, and in the neighbouring villages also the people were anxious to have schools established among them. The number of the native congregation being reduced to thirteen by

the departure of the orphan girls [*see* p. 594], Mr. Sells invited a small colony of native Christians residing in the Colonelgung district of the city to settle at Asrapur. Most of them did so, and the small company of Christians met together daily (morning and evening) for reading of the Scriptures and prayer. Mr. Sells and Mr. Haycock followed the example of their predecessors in travelling through the villages and preaching at the time of the great Melas. At a fair held twice a week at Bara-Sirohi, about five miles from Asrapur, the Missionaries generally succeeded in getting an audience of from 80 to 150. There was never opposition in this village, and one good sign was the presence, time after time, of the same hearers. Mr. Sells was already convinced that

“the great battle of Christianity in India must be not so much with idolatry in the popular acceptance of the term, as with the Pantheism and indifferentism at the root of all practical idolatry.”

In 1854 Mr. H. E. COCKEY and in 1855 Mr. W. WILLIS joined the staff. Mr. Haycock now (1855) arranged for the erection of a school at Shioli, and began a tour through some districts of Central India which had been till then unvisited.

The following are extracts from his last report, referring to a tour in the neighbourhood of Cawnpore :—

“My spirit was much refreshed at a place called Machavia Burpur, where I got a congregation of about twenty persons; my conversation was principally with an old man. . . . He said—‘Sir, all will soon be one; times change wonderfully. Many years ago, I was at Chunar. A Clergyman used to preach to the natives; people seeing him open his book, used to run away, afraid to listen, lest they should become Christians. You have come to this obscure village; no one has run away, but many have been attracted to listen to your words.’ I was delighted to hear the old man bear witness to this sign of the times. Speaking on this subject to an aged disciple, I asked him what hope he saw for Christianity,—what signs of progress could he see? He replied,—‘Many. The preaching of the Gospel has shaken the faith of the people. What was before done from motives of faith, is now done generally from mere deference to popular custom. The Brahmins and the women give the tone to public opinion. There is less enthusiasm, and a decrease in the attendance at popular festivals. The offerings have decreased; where the Brahmins got thousands before, they get only hundreds now.’” [6].

This was the last tour made by Mr. Haycock. At the beginning of 1857 the work was going on steadily and well. Arrangements had been made for occupying Shioli (20 miles distant) and Bithoor, where through the kindness of Mr. Greenway (a merchant of Cawnpore, afterwards killed in the massacre), the deserted Baptist meeting-house in the station had been acquired. Early in 1857 Mr. Sells left Cawnpore to begin an itinerant Mission at Saugor, little thinking what a fate awaited his fellow labourers. There were already, indeed, warnings—sure, though faint—of the coming storm. Six months before it burst over Delhi and Cawnpore, Mr. Haycock’s Maulvie (Mahomedan teacher) told him that they would “soon feel the sharpness of the Mussulman’s sword.” On the night of the 21st of May, immediate danger being apprehended, the residents of Cawnpore were gathered together into the European barracks; the sepoy refused to assist in removing the treasure; Nana Sahib, under pretence of quelling the mutiny, brought in his own men, and, joining the rebellious sepoy, at once declared his intention of attacking the barracks.

The Chaplain of Cawnpore (Mr. MONCRIEFF), the Missionaries and their catechists, and all the native Christians who had not escaped into distant districts, perished in the massacre which followed.

The precise time and nature of the deaths of the Missionaries is not quite certain. The Rev. W. H. HAYCOCK is said to have lost his reason, probably from sunstroke, and to have died in the early days of the siege. Another account simply says that he was shot down as he was entering the entrenchments. His mother perished in the general massacre. The Rev. H. E. COCKEY, wounded in the thigh by a musket shot, survived to suffer with those who were so treacherously invited to proceed in boats to Allahabad, and it is believed that he was brought back among the rest who were not destroyed in the river, and endeavoured to snatch a few moments' respite before death to offer a common supplication in behalf of all present* [7].

Mr. WILLIS, who had left Cawnpore in April for ordination in Calcutta, received from Mr. COCKEY a letter dated June 1, 1857 (*i.e.* a week before the outbreak at that station), in which occurred this striking quotation: "Veni, et ostende nobis faciem tuam, Dominus, qui sedes super Cherubim! et salvi erimus. Veni, Domine, et noli tardare; relaxa facinora plebis tuæ." On returning to Cawnpore, Mr. (now the Rev. W.) WILLIS wrote:—

"It was with a heavy heart that I entered the station, and viewed the sad spectacle of a once happy and prosperous town, now lying desolate and in ruins. There near the spot of the final massacre rest, enclosed in their common grave, the remains of our Christian brethren. Touching indeed are the brief inscriptions on the two monuments hard by! As I passed along the roads and saw the crumbling European dwellings, and the pretty Gothic church, gutted and roofless, I had little hope of finding much left of the Mission property at Nawabgunge. There were five buildings with their respective out-offices, together with three or four small houses for the Christians. All are more or less dilapidated, with the exception of the school-house. Of the three dwelling houses one alone was not burned; its doors and windows had all been carried away. . . . The little chapel has its walls standing but the woodwork and the roof are gone. The floor is overgrown with weeds, and covered with dirt and rubbish. A broken piece of masonry is all that remains of the font. . . . All the mission property has been plundered and burned . . . all gone. . . . It appears that before going into the entrenchments Mr. Haycock had entrusted the communion plate to one of the Zemindars on whose ground the mission premises are; the man . . . is now unable to produce the said plate. He has, however . . . agreed to give as compensation . . . Rs.200" [8].

This Zemindar further agreed to remit his share of the rent of the Mission premises for five years [8a].

As soon as the Society received news of the massacre of Missionaries in Cawnpore and Delhi it "determined, God being its helper, to restore those desolated Missions on a broader foundation than before." [See also p. 615.] Two public meetings were held in London, and by August 1858 nearly £19,000 had been raised for the extension of the Society's Indian Missions [9]. A portion of this sum was designed for the erection of a Mission Church to serve as "a memorial of our countrymen of all classes—soldiers, civilians, and

* Accounts differ as to whether the last prayers at the final massacre were offered by Mr. Moncrieff (the Chaplain) or Mr. Cockey, but a native Christian ayah, who escaped to Calcutta, stated very positively that Mr. Cockey was the Padre who read from a book at the last sad scene.

Missionaries," and it was intended to build the church over or near the well into which were thrown the bodies of the murdered women and children. For military reasons the Government forbade this and covered the well by a marble monument. Meanwhile the civil and military authorities in India had opened a subscription for the erection of a memorial church on the site of Sir Hugh Wheeler's entrenchments, in the centre of the cantonments; and eventually the Society's Memorial Church Fund was applied to the new church [All Souls'], and in return the Government made over to the Society, Christ Church, a spacious building, which though nearly destroyed in the Mutiny had been completely restored, and was situated in the centre of the city, close to the well. The transfers were effected in 1861, and the Rev. S. B. BURRELL was appointed to Christ Church by the Archbishops of Canterbury and York and the Bishop of London, in whom the appointment of the incumbent was vested in perpetuity [10].

£100 of the fund raised by the Society was reserved for a monument to its Missionaries and catechists, to be placed in Christ Church [11], but the accomplishment of this object was delayed (by oversight rather than intention) until 1892, when the money with interest [in all £304] was applied to the erection of a brass tablet in the Church and of Memorial School buildings. The whole of the work was executed in India, and the inscription on the tablet (in English and Urdu) is as follows:—

"To the Glory of God.

In Memory of

W. H. HATCOCK, Priest,

and

HENRY EDWIN COCKEY, Deacon,

of the S.P.G. Mission to CAWNPORE.

Also of

M. J. JENNINGS, Priest, Chaplain, and

Founder of the S.P.G. Mission to DELHI;

also of

ALFRED ROOTS HUBBARD, Priest,

and

DANIEL CORRIE SANDYS, Catechist,

and

LOUIS KOCH, Catechist,

of the S.P.G. Mission to Delhi.

The Society for the Propagation of the Gospel in

Foreign Parts

Dedicates this Memorial of its brethren who

glorified God by their deaths

in the Mutiny of 1857.

'Here is the patience and the faith of the Saints.'" [12]

One of the victims of the Mutiny—Mrs. Greenway—bequeathed Rs.300 per annum to the Society [13].

On his return to Cawnpore early in 1858, the Rev. W. WILLIS re-established a school and gathered around him a few native Christians. It was not thought advisable to rebuild the Mission-houses at Nawabgunge, which were destroyed in the Mutiny, and until Christ Church was ready school and service were held in a Baptist Chapel lent for the purpose. In 1859 the premises and funds of the "Cawnpore Free School" were made over to the Society [14].

Under the Rev. S. B. BURRELL, who arrived in August 1859, the work of reconstruction and extension made rapid progress. Daily service was established in Christ Church, where also (under the terms of the transfer) the Society undertook to provide an English service each Sunday for the benefit of the civil station. Bazaar preaching was begun at eight different places in the city, the prisoners in the district jail were ministered to, and (in 1861-2) the Orphanage was re-opened to receive 100 friendless children collected by the Missionaries during a period of famine [15].

The boys' section of the Orphanage was removed to Roorkee in 1875, and the girls' branch has been extended so as to include other pupils of a boarding and day school. In 1889 the 400 Christians then connected with Cawnpore were reported to be "all perfectly independent of the Mission in temporal matters and self-supporting" [16].

Through Mr. Burrell's exertions the Gospel was made known not only throughout the city of Cawnpore, but also to the heathen beyond, to a distance of 100 miles, in Oude, Rohilcund and other districts [17].

In 1868 the Rev. J. R. HILL (who had been assisting Mr. Burrell some seven years) baptized a Jamadar (petty officer) of Police and his family, who lived at Orai in West Bundelkund. In the Mutiny they sheltered and concealed some European fugitives several months, and it was then that they resolved to become Christians. After their baptism, with the exception of one brief period, they were "completely cut off from all Christian society and privileges" for nearly twenty years, and yet held fast to their profession without wavering. The man was no scholar, but the mother learned to read fluently her simple and expressive Hindi, and every Sunday for nineteen years she read to the household from the Prayer Book and New Testament. During that period when three of their children were seized (at different times) with fatal illness, they got some European Inspector or other Christian to baptize them, and on their death buried them in joy and hope of the resurrection. But the healthy children they kept against the time when some Missionary should come from Cawnpore; and in 1887 Mr. Hill baptized at Orai four who had thus been kept waiting—one for seventeen years [18].

In Cawnpore itself much of the time of the Missionaries has generally been devoted to education, and with great success [19]. Speaking of this branch of work in 1873 the Rev. H. FINTER said:—

'Judging from what I have seen of the effects of Mission School Scripture teaching, I think there are very few of the students who reach the higher classes

that are not permanently affected by it for good, but while the obstacles to conversion remain as they are, we must expect very few converts indeed. Some few, who are more free from restraint than others, become Brahmōs, but the great majority seem to be content with what is really, but in many cases almost unconsciously, a compromise between Christianity and Hinduism freed from its grosser elements" [20].

Passing over sixteen years—a period still of preparation rather than of actual conversions, but marked by changes in the staff not always to the advantage of the cause [21], we find the Rev. J. R. HILL reporting that the High Court of Allahabad had laid down that sixteen is the minimum legal age for a change of faith, and eighteen of release from natural guardianship, and that there had been an accession of six young Brahman converts from Kursawan, "the Brahman quarter of the city and hotbed of bigotry and intolerance." Remarking on this significant fact Mr. Hill said:—

"For how many years have your Missionaries passed through prejudiced Kursawan on their way to their schools, how many boys' names have they registered whose homes were in this ward—all, it seemed, in vain; the old Brahmans have continued to smile at us politely and sarcastically, the youths to jeer a little at our want of success; but now it has come, the spell at last is broken; quietly and unexpectedly the Cross of Christ has been imprinted upon the foreheads of the youths of Kursawan. One of the Catholics journeying in a railway carriage with some of the old men of Kursawan was remonstrated with by them. We cannot tell, they said, what has come over our boys; we have known for some time that they do not care for the customs of their old religion, and prefer the Christian, and the Arya Samajis (the North India organisation corresponding to the Brahmo Samaj of Bengal) has not helped us, and now if we are insistent with them they say openly, We will become Christians" [22].

The labours of SAMUEL SITÁ RÁM, a converted Brahmin, deserve special notice. Baptized in the C.M.S. Mission at Lucknow, he afterwards came to Cawnpore, where he became distinguished as "a most interesting and efficient preacher," "a living power in himself and in his history upon his own countrymen, and as a Christian pastor, simple, firm, faithful." He died in 1878—four years after his ordination [23].

Another excellent Native Clergyman, the Rev. ROGER DUTT (transferred from Calcutta in 1885) was left in sole charge of the Mission until 1889, when the arrival of the Rev. G. H. and the Rev. F. WESTCOTT (sons of the Bishop of Durham) enabled the work of re-organisation and extension to be undertaken in a manner which had long been needed. The Church has been beautified, quiet days for devotion are now held, the Mission press is busy, lectures in English are given on grave subjects which occupy the thoughts of enquirers as well as of believers, the orphanages for boys and girls are lovingly cared for, the Industrial department is being developed, and the influence of the Mission has been further extended by the opening of College Classes in connection with the High School in July 1892. Indeed, speaking generally, the Mission, since the appointment of the Messrs. WESTCOTT, has been raised to a stronger and more hopeful position than it has occupied for many years [24].

1892-1900.

The Mission Staff.—In 1893 Mr. A. Crosthwaite joined the staff, and in 1896, by the self-denial of the missionaries, a brotherhood was instituted, consisting of the Revs. G. H. and F. Westcott, Mr. (now the Rev. A.) Crosthwaite, and the Rev. A. A. Blair [see p. 601] and Rev. O. W. Stallard, and (since 1899) the Rev. T. R. Underwood. This brotherhood* is not linked in connection with any special University, but looks to all for sympathetic help [25]. The increase in the staff soon made its presence and influence felt.

The death of the Rev. Roger Dutt, in 1899, deprived the Mission of one of the most gifted and worthy native clergymen in India, and one who was respected alike by Christians and non-Christians. Inclined at first to anticipate want of consideration at the hands of his English fellow-workers, who were his juniors both in age and in experience of Mission work, he gradually won their confidence and they his, so that when the local Mission Council was organised in 1896 he was unanimously elected by the other members Chairman of the Council [26]. He was succeeded (in the Mission) by the Rev. B. J. Lacy, who remains at present (1900) the only native clergyman in the Society's Missions in the North-West Provinces. The need of more native clergy† and of duly-qualified native catechists will, it is hoped, be supplied by the College at Cawnpore.

Education.—The educational work of the Mission is of an extensive character. The expenses in connection with this work—so far as those institutions are concerned in which the majority of the students are non-Christians—are met, in large measure, from fees and Government grants in aid. With the opening of College classes in 1892, the higher education of a growing city came into the hands of the missionaries. A movement having been set on foot to secure the foundation of a College on the part of the Arya-Samaj (a Hindu reform body which is "bitterly anti-Christian" [see p. 600]); in order to anticipate any such disaster, and to secure that the higher education of Cawnpore should be in the hands of the missionaries, the Mission College was raised to the B.A. standard in 1896, and to the M.A. in 1900 [see p. 795].

In 1898 it was affiliated to the Allahabad University up to the LL.B. standard in Law, thus bringing the missionaries into touch with students not previously members of the College. The Rev. G. H. Westcott was elected a Fellow of the University in 1894, and a member of the Syndicate in 1896. By the aid of the Marriott Bequest, new buildings were provided for the College in 1897, including a new hostel for Christian students. A hostel for non-Christian students, opened in 1896, is regarded by the missionaries as "perhaps the most effective part" of their work, in view of the opportunities it gives of influencing intelligent young men removed from the counter influences of a non-Christian home.‡

* The Cawnpore brotherhood unites with the Cambridge brotherhood, Delhi, in an annual "Retreat" [25a].

† In 1900 a scheme was submitted to the Society for the formation of a community of Indian workers, to be stationed in the Banda district [26a].

‡ At the close of a "Mission," held by Canon Lester in Cawnpore, in 1896, he gave an address to non-Christians in the College Hall, which was listened to by a large gathering of Hindus and Mohammedans with the greatest attention. Such a meeting would not have been possible in Cawnpore forty years ago.

The majority of the students are married men (or boys) who, with their wives, live with their father and on their father, and great pressure is brought to bear by the family and the caste on a member suspected of Christian leanings, and fear lest the baptism of a student may become the cause of their withdrawal from the College has naturally led to some of the students combining to neutralise the Christian influence of the College [27].

The policy of religious neutrality to which the Government is pledged renders the task of imparting moral teaching in Government schools very difficult. In this respect Mission schools can do a work which Government schools cannot, and a work which cannot but raise the moral tone of the country at large. This is recognised alike by parents and Government officials. "I should indeed be surprised," said the Director of Public Instruction in 1895, "if there was not a higher moral tone in Mission schools, where Christianity is taught by Christian teachers." And more than one Government officer has stated that he has found men educated in Mission schools more trustworthy than others. Education is, therefore, regarded as "a most important branch of evangelistic work." At Cawnpore, where "the whole character of the city has been changed by the Christ Church School," it was reported in 1895 that the Government no longer wishes to open schools on its own account, and therefore leaves the initiative to the municipalities and other bodies, and that various castes and religious communities are realising the desirability of opening special schools* for the children of those united to them by the bonds of caste or religion.

Pastoral Work.—The Society's obligation to hold at least one service on the Sunday for European residents at Cawnpore has, through the force of circumstances, developed into a more serious one. The Bishop of Calcutta (the then diocesan) ruled in 1892 that the clergy attached to Christ Church should be responsible for the pastoral charge of the residents in Civil Lines, the chaplain being at liberty to visit those who attend the Memorial Church situated in cantonments. This two-fold charge of English and Hindustani Christians—the latter a numerous body—is regarded by the missionaries as a true memorial of the Mutiny, and the arrangement has enlisted the sympathy, interest, and pecuniary support of the English residents in the Mission [28].

The introduction of Government Regulations for the arrest of plague, in 1900, served to show how great is the danger arising out of ignorance and the want of sympathy between Indians and Europeans. The fears of the natives, worked upon by disloyal persons, produced a state of feeling which threatened serious consequences. Hindus and

* These schools are likely in the future to prove far more formidable rivals to Mission schools than the Government schools of the present day, especially as it is largely to check the Christianising influence of Mission schools that they have been brought into existence. The time seems not far distant when every form of religion that exists in India will have its own distinctive schools. Meanwhile it is for Christians to use their opportunity for making Christ known through schools and Colleges before these institutions in India enter upon this stage of development. And this is what is being done at Cawnpore in the Mission schools of various grades, which are maintained at a high standard of efficiency [27a].

Mohammedans forgot their differences, and, meeting together on the occasion of one of the chief Mohammedan festivals, drank *sharbat* together, and covenanted to stand together in resistance to "this new-found engine of oppression." The Mohammedans in deference to the religious feelings of their Hindu allies promised to refrain from killing cows. During the crisis the missionaries were invited to lay their views on the situation before the authorities, and time was spent in learning as accurately as possible, with the help of College students and other persons of education, what the real condition of the people was [28a]. [See also p. 628.]

Industrial Institutions—Orphanages, &c.—An Industrial Home has been established at Cawnpore with the object of training the boys of poor Christian parents in some useful trade, or (if suited for it) as Mission agents. Cawnpore offers many opportunities of employment to the children of the Mission, as it is a great manufacturing centre, and the managers of the factories in many cases are Church members and most willing to assist. The boys receive industrial training, and so become qualified for employment in the mills and fitting shops, while others are taught printing, and in the Mission press, which turns out work of a high quality, are prepared to earn an honourable livelihood. Boys have been received from Agra, Lucknow, Jubbulpore, Allahabad, Faizabad, Fatehgarh, and Delhi. The Principal of the Government Engineering College at Roorkee reported to the Government in 1899 that the Cawnpore Institution formed the most genuine industrial school he had seen in the N.W. Provinces and the Punjab. A small hospital for sick boys was provided in 1894.

The famine of 1896-97, in which the missionaries did much to relieve the sufferers, led to a great increase in the number of children in the Girls' Orphanage, and called into existence a new Orphanage for boys, which was dedicated on August 18, 1897. Under the existing law it is seldom that an orphan with a sound constitution finds its way into a Christian orphanage. The children received are often those whom no one else will have—the extremely weak constitutionally, with possibly a strong tendency to evil inherited from parents, and, consequently, while some of the rescued children turn out well, others prove unsatisfactory.* This has been the experience at Cawnpore. Much loving care is bestowed on their training, which, in the case of the boys, comprises four hours of schooling daily and four hours of manual work of some kind—printing, shoe and harness-making, carpentry, Durrie and Jharan weaving, &c.

Up to 1900 the industrial training of the orphan girls was mostly limited to household duties, any work requiring much thought or

* Complaints having been made at times as to the unsatisfactory character of native Christian employés, an inquiry was instituted by the Rev. F. Westcott in 1899 among employers of labour in Cawnpore and elsewhere. Out of the 293 Christian employés reported on:—

Employers of nine regarded Indian Christians as inferior to others.

Employers of 101 regarded Indian Christians as partly inferior, partly not.

Employers of 183 regarded Indian Christians as not inferior.

(The inquiry, of course, comprehended native Christian employés generally, and not those trained at any particular institution.)

Industrial training for the boys in the Mission Institution at Cawnpore is being continually developed.

exactness being beyond their powers. Recently shoe and harness making has been introduced with success [29].

Evangelistic Work (apart from the schools) has been regularly carried on in Cawnpore, but up to 1895 the staff was too weak to enable much to be done among the villages. This branch is now (1900) confined to the district lying between Cawnpore and Hamirpur, the headquarters of the work being at Ghatampur, twenty-six miles from Cawnpore. Work at Orai and Hamirpur has had little visible result, and a third station, at Narval, had to be abandoned owing to the want of efficient catechists.* At Ghatampur (which was occupied in 1891) a rest-house was erected in 1898 for the use of the superintending missionary (the Rev. O. W. Stallard), and an agricultural settlement was established in 1899 for the training of famine orphan boys in connection with the Mission† [30].

Women's Work.—This embraces schools, orphanage, zenanas, and hospitals. Not the least among the signs of the power which the Mission is asserting in Cawnpore is the now active and organized opposition which confronts it. There was a time when little account was taken by Hindas and Mohammedans of the Christian forces at work in the country, but an article in a local Mohammedan paper in 1896 showed that the progress of Christianity in the zenanas and schools was now regarded with alarm, horror, and shame by Mohammedans.

Among those baptized in the church at Cawnpore in 1898 were eleven women and girls who had been prepared for baptism by "The American Union Zenana Mission" [31].

The Girls' Orphanage has already been referred to [p. 599c.]‡ A small hospital attached to the orphanage was opened on July 13, 1898 [31a], and on November 9, 1899, a Zenana Mission hospital was opened by the Women's Mission Association in connection with the Society. The Society contributed to the erection of the building, but the W.M.A. is entirely responsible for the maintenance of the institution. It is a fundamental principle of the W.M.A. that none but fully qualified home-trained lady doctors shall be employed as heads in their medical work in India. The hospital is situated half-way between the Memorial Church and the Memorial Well, the two Christian monuments that mark the scenes of the former and latter sufferings of Christian women whose deaths will, it is hoped, be nobly avenged by Christian devotion shown in efforts to lighten the sufferings of non-Christian women. Separate wards are provided for Mohammedan and Hindu women [32].

The field in which the energies of Christian Indian women can be employed is vast. As hospital assistants and nurses, as zenana teachers and evangelists, they have a magnificent opportunity of reaching their own countrywomen and, by the message which they

* Up to 1897 no training school for evangelists existed at Cawnpore.

† A system of Mission rest-houses seems to be necessary for the effective working of the village stations. Gajner has been selected as the next centre. The agricultural settlement was closed in 1901.

‡ In 1900 Mr. Edward O'Brien Smith, of Simla and Calcutta, gave Rs. 7,000 to the Society, the interest of which is devoted to the maintenance of native Christian orphans at this Orphanage, as a memorial of his late wife, formerly (Miss Leech) Lady Superintendent of the Institution.

bring, helping them to a higher life. The year 1896 marked a real step forward in the training of these girls. Canon Body, of Durham, sent two of his trained lady workers—a deaconess (Miss Annie Scott) and a probationer (Miss Barlow)—to take charge of this special work. The Society and the W.M.A. provided the cost of the passages of the two ladies, who are working in the Mission without charge to the Society's funds. With the Society's aid a Training Home for Deaconesses was opened in 1900, the first probationer admitted being Miss Bose,* on the Feast of the Epiphany, and on Sunday, January 7, Miss Barlow was ordained as a deaconess by the Bishop of Lucknow [38].

The excellence and thoroughness of the organization and work of the Cawnpore Mission are producing striking results. The Moham-medans express great concern at the spread of Christian influence as seen in the various branches of the Mission—"What true Moham-medan can hear of these things and retain composure?"—[34] while the Arya Samaj† has considered the advisableness of opening a rival College at Cawnpore [34a].

* It is believed that Miss Goreh, daughter of the late Rev. Nehemiah Goreh, was the first Indian lady admitted to the office of deaconess.

† The Arya Samaj (with its headquarters at Lahore, and branch organisations in all the chief towns of the Punjab and the North-West Provinces), with uncompromising pride champions the cause of the East against the West, of India against the English. Dayanand Saraswati, the founder of the movement, who died at Ajmere in 1883, is acknowledged by all who met him to have been a man of commanding presence and intellectual ability. The name Arya is identical with that with which we are familiar in the term "Aryan language." Samaj is a Sanskrit word denoting "congregation." "Aryan Samaj" is, therefore, in meaning practically equivalent to Indian Church. The general principles of this Samaj is to return to the original faith of the Vedas, and to abolish caste, idolatry, infant marriages, and all other things in modern Hinduism which Christianity attacks; and though bitterly hostile to Christianity, the Samaj in many of these particulars is following the example of Christian missionaries, and in all acknowledging the power of the Christian faith. We may regret that the labours of missionaries should have led to such results, but can hardly question the existence of those results, or the fact that Missionary methods have been closely followed by those who are of and know the country. Sundays are utilised by members of the Arya Samaj in Northern India for religious services. Places of worship have been erected by this body of reformed Hindus in most of the large towns of the Punjab and North-West Provinces; in them services are held on Sunday, of which prayer, hymn-singing, reading from the Vedas, and instruction form a regular part, with the occasional addition of a weekly offertory! The influence of Christianity has made itself similarly felt in other parts of India.

The Brahma Samaj treats Christianity as one of the religions that have prepared the way for its final revelation. The leaders of the Brahma Samaj teach that there is truth in every form of religion, but that no religion is in itself sufficient for man's present needs. The time, they say, has come when men should select from the various religious systems of the world those elements of truth that are worthy of embodiment in the final religion, for the reception of which the world is now prepared. The organisation of this final religion is the task that they have set themselves. They acknowledge that in Christian teaching there is very much that is worthy of adoption, and for the character of Christ they profess to feel unbounded admiration. The movement itself has little influence outside Bengal, and its influence there has been considerably weakened by internal dissensions and want of moral earnestness and consequent inability to deal with practical questions.

(II.) BANDA, 1873-92.

Banda is an offshoot of the Cawnpore Mission. When visited by the Rev. S. B. BURRELL in 1865 Bundelkund was almost unknown from a Missionary point of view [1], and though containing over two million inhabitants no Christian Mission was opened in the province until 1873, when the Rev. J. R. Hill was transferred from Cawnpore to Banda, the capital of East Bundelkund.

The establishment of the Mission was greatly promoted by Mr. F. O. Mayne, of the Indian Civil Service, who died in 1872. The Bundelos are a fine, manly race, and possess a respect for the religion of the English. Regular bazaar preachings and meetings for instruction and discussion were organised, and on All Saints' Day 1873 the first Christian native baptism that ever occurred in the city took place, the convert being a Mahommedan gentleman, the son of the chief Maulvai of the place and the trusted spiritual adviser of the former Nawab of Banda. Starting with a convert of his character and position it was hoped that the Mission would gather an abundant harvest, but as yet these hopes have not been realised [2]. But although only a few converts have been made [3], the Mission has exerted an influence which cannot be tabulated or tested by statistics [4]. On Mr. Hill's return to Cawnpore in 1885 the Mission was placed in charge of the Rev. ABDUL ALI, a native who was ordained at Banda on November 2, 1879, and who died in 1892 [5].

(1892-1900.) After the death of Abdul Ali, who had won universal respect among the residents—Christians and non-Christians—Banda was superintended from Cawnpore until January, 1895, when Mr. Hill, who had returned to England in 1888, resigned his living there, and resumed charge of the Mission. One of his first acts was to re-open the Mission Poor House for the blind, lepers, and other destitute folk. Already the town was crowded with beggars actually starving, and during the great famine of 1896-97 further good service was rendered in relieving the distressed and in rescuing orphans, most of whom were sent to Cawnpore and Roorkee.*

In 1895-96 out stations were opened at Karwi (forty-three miles east of Banda), a great resort of Hindu pilgrims; Mahoba, the old Hindu capital of Bundelkhand; and Nowgong, the chief centre of independent Bundelkhand, and ecclesiastically outside Lucknow Diocese. In 1897 one of the Karwi readers visited and preached in the native states of Riwa and Mahiyar, among the fierce Thakurs. The first convert at Karwi, a Sádhu (ascetic) was subjected to violent persecution, but he remained firm, and witnessed a good confession. The Christian community at Banda, though never yet a large one, has, in some respects, been a remarkable one, being almost wholly indigenous, and numbering several members of rank and of high caste [6].

The state of Mr. Hill's health has made it necessary to arrange for his retirement from India in 1901, after some forty years' faithful and devoted service in the North-Western Provinces, and for the stationing of the Rev. A. A. Blair at Banda [7]. A proposal has been made for the formation of a brotherhood for the district [8].

* Some 16 boys were retained at Banda.

(III.) ROORKEE, 1861-92.

Roorkee is situated about 18 miles from Hardwar, where the Ganges emerges from the Himalayas. Hardwar is one of the most sacred parts of all that sacred river, and at the annual festivals many thousands of Hindu pilgrims pass through Roorkee on their way to the holy bathing place. Previously to 1861 (probably from 1856) Roorkee had been visited only occasionally by the Society's Missionaries from Delhi, but in 1861 the Rev. H. SELLS was stationed there, to open a Mission. A small native congregation was soon gathered [1], by 1864 the number of native Christians had reached 89 [2], and in the next year it was reported that "Roorkee, although a small place . . . contains a larger number of Christians than either Delhi or Cawnpore" [3]. Mr. Sells had now taken to itinerating, and the work of the station devolved on the Rev. R. W. H. HICKBY (appointed 1863). On his leaving in 1869 the Mission was carried on for some five years partly with the assistance of the Rev. Y. K. SINGH and the Chaplain.

In 1875 Mr. F. H. T. HOPPNER, of the Berlin (Lutheran) Missionary Society, having been ordained by the Bishop of Calcutta, was placed in charge of Roorkee, to which place the Boys' Orphanage at Cawnpore was transferred [5]. This institution has been excellently managed by Mr. Hoppner, the boys being trained to be industrious Christians [6]. In his general Mission work Mr. Hoppner has been no less successful. Up to 1890 he had baptized 275 persons, including several Brahmins and Mahommedans, and the number he says

"might have been trebled, but we have learned that it is not the quantity, but the quality, that is the test of the increase and advancement of the Lord's cause; we have made the experience that one real convert is worth ten doubtful ones, as the Methodists have amply shown again last year, when they baptized eighty-five sweepers offhand in one evening in the city of Roorkee, of whom not one single soul even remained faithful."

One of the Brahmins was not ashamed, even when an inquirer, to engage in hard manual labour for a livelihood, and at his baptism he took off his "Brahminical thread" and tore it in pieces before the whole congregation, in token that he had broken with Hinduism altogether. Along with him was baptized a man of the Shepherd caste, whom he had influenced to renounce Hinduism. Similarly a Moulvi of great learning, after receiving baptism in 1882, sought by diligent preaching in the bazaars to bring others into the Christian fold. [7].

According to a report of Mr. Hoppner in 1887, whenever a Mahommedan Moulvie now preaches in the bazaar he carries in his hand, not the Koran, but the Bible. Of course he uses the Bible for controversial purposes, but the fact is remarkable, and "the Gospel is

preached " [8]. Some of the Christian converts have been subjected to persecutions, the endurance of which on the part of a timid people represents a true form of confessorship [9]. In Mr. Höppner's opinion

" the influence which the Word creates among the masses of the people must not be measured by these small visible signs of success. That has gone already far deeper into the hearts, and prepares them for the time when hundreds and thousands shall be seen flocking into the fold of Christ " [10].

1892-1900.

The Boys' Orphanage at Roorkee has been a blessing and a success. The boys, who comprise all classes and castes, learn trades in the Government workshops and iron foundry, and though surrounded and assailed from every side by Hindus and Mohammedans, they quit themselves well. Those who are scattered throughout India and British Guiana keep up correspondence with Mr. Höppner [11].

Zenana Mission work has been carried on by Mrs. Höppner and her daughters, their teaching being received with gladness in the zenanas. In the girls' school some opposition has been encountered from the Aryas. The death in 1899 of Mrs. T. E. Johnson (a married daughter of Mr. Höppner) threw " the whole native city " into mourning, and on the day of her burial many Hindu and Mohammedan ladies showed their sorrow and respect by a rigid fast [11a].

Mr. Höppner's record has continued to be that of a patient and strenuous evangelist. An account of his twenty years' work at Roorkee, in 1896, showed that his converts comprise all classes and castes: of Hindus, there are Brahmans, Chhattrees, merchants, cultivators, servants, and sweepers; and of Mohammedans there are Syeds, Moulvies, learned and unlearned zemindars, cultivators, merchants, and servants. His first adult convert, baptized in April 1877, was so persecuted and harassed by his Hindu and Mohammedan workfellows that he became disheartened and went away. It was thought he had gone back into heathenism or lapsed into Mohammedanism, but after nine years a man presented himself at Roorkee with a wife and two children, saying he was that Nathan whom Mr. Höppner had baptized. He had emigrated to British Guiana, had there been confirmed by the Bishop, had married and worked there so long; but, as he was often sick and could not bear the climate, he had come back with his wife and two children to his native land.

At the end of his twenty years' labours Mr. Höppner could testify that the Word of God had been preached almost daily to large and small crowds in the bazaar of Roorkee and in the bazaars of Jawalapore, Khankal, and Hardwar, the three great resorts of pilgrims. Among those to whom he had preached freely and fully have been the students in the great Government College, who, when their education

is finished, go forth into all parts of India, and must be expected to talk to their friends and comrades of the strange things which they had listened to from the lips of the White Preacher at Roorkee. Already it is seen that prejudices are giving way gradually, and the truth is establishing itself. The converts have shown remarkable steadfastness under trial and persecution [12].

The reception of a convert of the sweeper caste to Holy Communion in 1894 occasioned some caste feeling in the Roorkee congregation, but it was successfully overcome,* and further converts have been made from that caste [12a].

The principal branch-stations of Roorkee are :—

- (1) *Hardwar* [see p. 603b].
- (2) *Jawalapore*—where evangelistic, school, and zenana work is carried on.
- (3) *Shahpore*—where a small Christian congregation has sprung up in the last twenty years.
- (4) *Moradabad*.—Here, about 1890, a Jat and his wife were converted through the influence of a former Brahma Christian teacher in the Orphanage school, Roorkee, on his return to Moradabad, and many more have since been gathered in through the same agency.

In recent years Mr. Höppner's evangelistic efforts have been ably seconded by the Rev. T. E. Johnson, who joined the Mission in 1894. Mr. Johnson is so impressed with the need and the promise of more evangelistic work in the villages, that (in 1899) he suggested the formation of a Community or Brotherhood of at least four members, who should visit regularly the 1,000 villages to be found in the district† [13].

A valuable and extensive property known as the Sherwala Kothi was purchased by the Society in 1897, for the purposes of the Mission, and a large church is being erected on the site [13a].

* The feeling in this case was one of pride rather than aversion—the man having taken up his former occupation of sweeper instead of, as was usual, relinquishing it.

† The subject was brought before the Society by Mr. Johnson, personally, during a visit to England in July 1901, with the result that £2,500 (to be spread over four years) was voted (from the Bicentenary Fund) for the establishment and maintenance of the brotherhood, which is to consist primarily of former students of St. Augustine's College, Canterbury, and natives of India.

(IV.) HARDWAR, 1877-92.

In connection with the Roorkee Mission a catechist was stationed at Hardwar in 1877. In 1878 eight adult converts and two infants were baptized—the firstfruits of Christianity in this “most idolatrous and bigoted place of Hindu superstition.” The labours of the catechist are supplemented by visits from the Rev. F. H. T. HOPPNER, and few stories of Mission method are more interesting than Mr. Hoppner's accounts of his preachings and disputings at the great fairs there [1].

1892-1900.

Besides the annual fair, a great *mela* or gathering occurs every twelfth year, when some 2,000,000 pilgrims collect—a great city suddenly springs up, as it were. The English magistrates were much tried in past years by the disorder that occurred, and more than once cholera has broken out in the assemblage, and been carried by the returning multitudes over half the country. Of late years, therefore, the great *melas* have been controlled by the Indian Government. Wide thoroughfares lined with booths and tents are laid out, bridges of boats laid down, and a force of some 500 police, and a troop of native cavalry in reserve, and 1,000 sweepers (scavengers) are employed. The excitement is great as the auspicious time fixed beforehand by the Brahmans, for the worshippers to dip in the sacred stream approaches; and the preparations for it are great. Marshalled by the police, each sect has its place in the great procession down to the steps. Each group is distinct in colouring and character; all have the mark of their special god painted on their forehead. Here is a party with flags, and their musicians play English tunes on English brass instruments; the next has only native music, but most ride on horses; a third group has elephants; a fourth carries a bedstead in their midst, on which lies a deformed calf of diminutive size—their bells make wonderful music; a fifth is a sombre group of hermits with ashes over their naked bodies, and staffs and leopard or panther skins (almost their only clothing) in their hands or over their shoulders, and so on. In spite of the precautions taken, the sects have sometimes fallen out, and the police and soldiers have had to quell their combats. The railways now bring the people with much less discomfort and expense than when they travelled all the way on foot; but the numbers attending all the great places of pilgrimage are decreasing.

Mr. Höppner has baptized several who came to Hardwar as pilgrims, and even some of its Brahmans; and thus patiently and increasingly the missionaries up and down the country are converting these Hindus, in whose religion the duty of bathing daily (if they live near enough) in the Ganges, and at great festivals once in their life at least (if they live in remote parts of the country), has superseded the duty of offering sacrifices for sin [2].

CHAPTER LXXIX.

CENTRAL PROVINCES (INDIA).

THE SAUGOR AND NERBUDDA TERRITORIES, annexed in 1818, were with the Nagpur province organised under the name of the Central Provinces in 1861. Including subsequent additions the *area* is now 115,936 square miles, about one fourth being under cultivation. *Population*, 12,944,805; of these 10,489,342 are Hindus, 1,592,149 Animistic (Aboriginals), and 13,308 Christians; and 7,277,344 speak Hindi, 2,127,908 Marathi, 1,188,402 Gônd, and 1,602,732 Uriya.

THE Society's operations have been carried on in the
NERBUDDA AND SAUGOR TERRITORIES, 1846-8, 1857.

In 1846 the Society opened a Mission among the Gonds (an aboriginal people) in the Nerbudda district. This step was taken on the recommendation of its local Committee in Calcutta, and on the promise of local support from the Chaplains of Jubbulpore (Rev. F. H. DAWSON) and Saugor (Rev. J. BELL) and other British residents, sufficient to maintain a school and provide for other contingent expenses. The Saugor and Nerbudda Territories, a land of valleys and hills, were then estimated to comprise an area of 30,000 square miles, and to be inhabited by three millions of people, "to whom the glad tidings of salvation" had "never been proclaimed." The Mission was entrusted to the Rev. J. R. DRIBERG and Mr. HARRISON, who were encouraged by the friendly reception accorded them by the petty Rajahs and by the readiness of the people to receive instruction.

The Missionaries had been directed to make Saugor their headquarters, but the place proved unsuitable for the purpose, and the local support (diminished by the departure of the Chaplains and other British residents) not justifying a change of site, the Mission, after an existence of eighteen months, was withdrawn in 1848, but with the hope of renewing it. A grammar and vocabulary of the Gondi language, with a translation of the Parable of the Prodigal Son, by Mr. Driberg, were published in 1849 [1]; and in 1857 the Rev. H. SELLS of Cawnpore (who had made a tour in Central India in the cold season of 1855-6) was appointed to Saugor to open an itinerant Mission in the neighbouring district; but, shortly after his arrival, sickness compelled his return to England [2].

In the meantime [1854] Jubbulpore was occupied by the C.M.S. About 1869, at the suggestion of the local Secretary of the S.P.G. in Calcutta, Bishop Milman employed some private funds at his disposal in opening a new Mission among the Gonds, the centre of which was at Hoshungabad, under the Rev. — HADEN. This Mission the Bishop

in 1870 desired the Society to adopt, but lack of funds prevented its doing so [3].

Since 1885 the Calcutta Board of Missions has, however, assisted in the maintenance of a Tamil Mission established in connection with Christ Church, Jubbulpore, about 1883. By means of a Tamil catechist work is carried on among the native soldiers and the domestic servants in Jubbulpore; the adjoining villages (including Hoshungabud) are visited, and the Gospel is preached also to pilgrims on their way to Benares [4].

Arrangements are now being made for the establishment of a Bishopric for the Central Provinces, towards the endowment of which the Society has granted £3,000 from the Bicentenary Fund [5].

(For Statistical Summary for Central Provinces see p. 730.)

CHAPTER LXXX.

ASSAM.

ASSAM forms the north-eastern frontier of India, and comprises the valleys of the Brahmaputra and the Barak, with the intervening mountainous watershed. It was constituted a separate province from Bengal in 1874. *Area* (excluding some unsettled tracts), 49,004 square miles. *Population*, 5,476,833; of these 2,996,833 are Hindus, 2,294,506 Animistic (Aboriginals), and 16,844 Christians; and 2,741,947 speak Bengali, 1,414,285 Assamese, 197,330 Cachari, 230,303 Hindi.

THE operations of the Society, begun at Debrogghur in 1851, were extended to the districts of Tezapore in 1862 and Mungledye in 1866. As early as 1842 proposals were made to the Bishop of Calcutta by Major Jenkins, a Government Commissioner in India, for Christianising the hill tribes of Assam. His predecessors, Mr. Scott and the Hon. Mr. Robertson, as well as himself, had advocated this measure "as a duty incumbent upon the Government." Hitherto their efforts had met with little success—the Government apparently fearing to interfere with the superstitions of their subjects; but some assistance had been rendered since 1826 for the support of schools, and there was now a prospect of aid for the establishment of a branch of the Moravian Mission, or of a Church Mission on the Moravian system. The Moravians had previously been invited to take up work in Assam, but were unable to do so; and in order to secure the object in view it would in Major Jenkins' opinion be necessary that the arrangements should be conducted by one of the great Missionary Societies of the Church of England [1].

In compliance with the recommendation of the Bishop of Calcutta, the Society left it to his discretion to appropriate a portion of the Diocesan grant to the purposes of the proposed Mission in Assam, but apparently nothing could then be spared [2].

In the autumn of 1842 a Government Chaplain was appointed to Assam; and the Rev. R. BLAND, who was occupying that position at Gowhatty in 1845, revived the subject of a Mission, and soon after sent a native of Assam to Bishop's College, Calcutta, for training, and promised to have collections for the endowment of an Assamese Scholarship at the college [3].

(I.) DEBROGHHUR, 1851-61.

The effect of the appointment of a Chaplain was felt also at Debrogghur, where the European residents in 1845 formed the idea

of building a church and endowing it, "so as to secure the services of a resident clergyman, who might also devote himself to the reclaiming of the wild tribes around." The foundation-stone of the church was laid in 1847, and in 1849 the first subscriptions were received for the endowment fund. By September 1850 this fund was producing an annual income of Rs.640. At that time the Bishop of Calcutta visited Assam, and was entreated by the residents to station a clergyman at Debroghur. Accordingly the Rev. E. HIGGS was transferred there from Barripore in June 1851 as a Missionary of the Society. From the commencement the main object of the Mission was to convert the hill tribes around. It does not appear that the native population about Debroghur was to occupy the Missionary's chief attention—as their mixed character and the peculiar circumstances under which they had become mingled together did not offer so promising a field for Missionary labour as the untouched hill people.

Until Debroghur became the headquarters of the civil authorities and a military post it was an insignificant fishing village. The whole population in 1852, with few exceptions, consisted of the local corps with the usual amount of camp followers, a few shopkeepers from Dacca attracted by the European residents, and a few traders from Mairwarra. To one Missionary the majority of these were necessarily inaccessible, from the variety of tongues spoken and other circumstances.

Professedly the greater part of the Assamese were Hindus, but their observance of even the outward rites was very lax. All classes were followers of some particular Gossain, or Hindu priest, and numberless villages of Miris, as yet "unaffected by scruples of caste, and most willing to receive instruction in religion," were gradually falling into the hands of the Hindu priests, who were "often almost identified with the Deity, and this quite irrespective of the merit or talent of the man." The Mahomedans were equally eager in making proselytes, but in reality the mass of the people in Assam had "no religion at all"; they lived "almost as though there were no God," they seemed to think that religion was "no concern of theirs," they "were called by a certain name" and that was "enough for them." Mr. Higgs had not a doubt that the whole of the Miris would "at once declare themselves as our disciples" were they sure of regular visits and instruction from Christian teachers. Whenever he entered their villages they entreated him to supply them with Christian books and a teacher, and frequently deputations waited on him at Debroghur with the same request. For these he could do no more than visit them occasionally, but many of the Abors were brought under instruction.

These hill tribes used to visit Debroghur occasionally, and in 1852 Mr. Higgs induced some 60 of them to form an agricultural settlement on land granted by Government about $3\frac{1}{2}$ miles from Debroghur in order that he might the more readily and surely teach them. At first it was difficult to manage them; their wants were almost numberless and their complaints endless. Water was their "great abhorrence," and Mr. Higgs had to be present every day at noon to see that they all washed themselves. They also required to

be taught how to sow and to plant out their rice, but within two years they became independent of any assistance, and by 1858 the colony had advanced beyond anticipation, the village had become more cleanly and orderly, and the people (increased to over 80) more prosperous and decidedly advanced in civilisation. In 1855-6 Mr. Higgs, urged by two chiefs, twice visited the Abor Hills, about 80 miles north-west of Debrogur—a feat which had never been performed before (so far as appears) by any European or any resident in the plains of Assam.

In the latter part of the journey the route lay in many places over sheer precipices, which were scaled by means of gigantic creepers fastened to the trunks of trees at the top. The people were surprised at his accomplishing the task, and when they learned from his guides of a heavy fall or narrow escape "they would," said Mr. Higgs, "come back and look at me from head to foot, with the greatest sympathy depicted on their faces, and then stroke me with their hard, rough hands all down the face and back and along the arms. This . . . was their manner of showing affection." They showed much curiosity as to the country he had come from, and there was a story generally current that a certain king called "Billypots-Sabib," supplied the British with guns &c. and strength and power to use them. In this king's country, which was "situated underground somewhere," a man was born in the morning of a day, at noon he had reached middle age, and at night he died." Mr. Higgs concluded that Billypots was a corruption of *Bilate Desh*, about which they had heard strange stories and had added some fancies of their own.

The kindness and affection which the Abors showed Mr. Higgs was remarkable, and immediately after they met every day they invariably introduced the subject, "Teach us your religion. How will you teach us? How are we to worship God properly?" Daily also they lamented "that they certainly did not know how to please their gods; heavy misfortunes came upon them, and continually seemed to increase; their prayers and sacrifices were in vain; no help came, no alleviation."

Their ignorance of Assamese and Mr. Higgs' slight acquaintance with the Abor language added to the difficulty of imparting instruction. They listened to the reading and exposition of the Gospel, and one old chieftain gave up a furious fit of revenge because it was contrary to its teaching, but beyond the simple rudiments of morality they were unable to follow their teacher. They had hardly any conception of a Supreme God; the beings to whom they offered sacrifice and prayers were the Bhuts and Ghosts with which their imaginations had peopled the hills and valleys. On his leaving the people were greatly affected, and the Gain or chief with whom he had been staying cried like a child, and some time after visited Debrogur, at a most inclement season, to press him to come again [4].

Mr. Higgs devoted some attention also to the Assamese and Kacharees. The latter were regarded as more promising to a Missionary than any other natives in Assam, being distinguished for cleanliness, trustworthiness, and chastity. Though they had taken the name of

Hindus they still retained their own religion, and acknowledged "one Supreme Being, the Governor of the world, to whom they are bound they say to pray and by whom they will be judged hereafter." A large number settled near the Abor colony were frequently visited by Mr. Higgs, and as their apprehensions of the Gossains wore off he was welcomed gladly, and some children came to school [5].

Mr. Higgs' ministrations extended to the European community at Sibsaugor, where a warm welcome always awaited him, and in 1856-7 contributions began to be raised for erecting a church [6].

During the Indian Mutiny Debrogur was for several weeks in great peril, and from 1858 the claims of his European congregation (increased by the addition of a Naval Brigade) appear to have absorbed most of Mr. Higgs' time—at least, nothing further is recorded of Mission work among the heathen by him, and in 1861 he resigned the Society's service but remained at Debrogur in the capacity of a Chaplain to the Calcutta Additional Clergy Society [7]. Later on Debrogur became a branch Mission of Tezapore [8].

(II., III.) TEZPORE with MUNGLEDYE.

S.P.G. Period (1862-92).--In 1861 the Rev. R. BLAND, Chaplain of Gowhatty, appealed to the Society on behalf of certain English residents to adopt a Mission at Tezapore originated by a Captain Gordon about 1850. The Mission was designed for the hill tribes north of Assam, but that object appearing impracticable, the enterprise was directed towards the Kacharees of Durrang. The property of the Mission included a tea barrie, a parsonage, and a church ("the Epiphany"); and the Missionary, the Rev. C. HESSELMEYER, was a German Lutheran. Towards the support of the work some assistance had been rendered by the C.M.S. and other friends in England, but that Society could not take up the Mission, which was now on a "precarious footing." In connection with the Mission there were about 50 native Christians, 12 Village Schools, and a Normal Class for training teachers.

Urged by the Bishop of Calcutta to adopt Tezapore as part of a scheme which he advocated for the establishment of a chain of Missions through the north-east and east parts of the Diocese of Calcutta down to Singapore, the Society in 1862 consented to do so, and Mr. HESSELMEYER, having been ordained by the Bishop, was placed on the Society's list [9].

In 1863 Mr. SYDNEY ENDLE was sent from England to assist in the work [10], which consisted in ministering to the numerous Europeans scattered over an extensive district, as well as pastoral and evangelistic work amongst the natives of the hills and plains.

Among the Kacharees a system of vernacular schools was established, and several converts were made, including some at Boorigoomah; and in 1866 the Bishop of Calcutta admitted thirteen native Christians to confirmation, "the first that ever were confirmed in Assam" [11].

Mr. Hesselmeier's labours were crowned by a translation of the Prayer Book into Assamese (1868-9) [12]. On his death in 1871 he was succeeded by Mr. Endle, who since December 1866 had been stationed at Mungledye. In this district Mr. Endle itinerated in the villages during the cold season (December-March). In every case he was received with great attention and respectfully heard; "indeed" (reported he in 1867) "there is little or no active opposition to the spread of the Gospel truth in Assam, as Hindooism has no real hold on the minds and affections of the people." The great foe was "ignorance of the most debased character." Other great obstacles are the apathetic character of the Assamese and the practice of opium eating [13].

The ignorance Mr. Endle has sought to overcome by establishing schools and training schoolmasters (with Government support), and by preaching at his headquarters at Tezapore. Since 1869 the chief burden of the Missions in Assam has been cheerfully and ably borne by him. During this period other labourers sent to his assistance have made only short sojourns in the country [see list on p. 917], and Debrogghur has been occasionally reoccupied; but though for the greater part of the time Mr. Endle has been the only ordained Missionary, there are few Missions which under such circumstances can show such encouraging progress and prospects [14].

The indirect influence of the Mission is far larger than can be measured by the numerical account of conversions, and Mr. Endle expressed the opinion in 1887 that a time will come when, not one by one but in a mass movement, whole villages and towns will seek admission to the Church [15].

The testimony of the Rev. M. RAINSFORD, who joined the Mission in 1891, is to the same effect [16].

A grammar of the Kachari or Bara language was published in 1885 by Mr. Endle, who knew more of the structure of the language than the Kacharis themselves, and the work is prized by Europeans as affording them an opportunity which had never before presented itself of learning Kachari grammatically [17].

From a Missionary point of view Assam is closely connected with Chota Nagpur. For many years large numbers of coolie immigrants have been employed on the tea plantations in Assam. A large proportion come from Chota Nagpur, and in 1888 it was estimated that over a thousand of the latter were Christians. Though the immigrants go to Assam nominally for three or five years, more than one-half (from Chota Nagpur at least) do not return, but settle down in Assam [18].

As early as 1866 some converts of the German (Lutheran) Mission in Chota Nagpur were commended by their old pastors to the care of the English Clergy in Assam, and eleven Kol coolies were baptized by the Bishop of Calcutta at Debrogghur [19]. The way being thus prepared the work has gone on increasing, but as yet the efforts of the Church Missionaries and Catechists have been inadequate even to provide for the spiritual wants of the Christians in the distant plantations, and it is felt that until resident native pastors are supplied from Chota Nagpur this branch of the Mission will leave much to be desired [20]. It should be added that the European tea-planters bear favourable testi-

mony to the character of the Chota Nagpur Christians [21], and that by their influence other coolies have frequently been drawn towards the Church [22].

1892-1900.

Kol Work.—A notable example of the Missionary zeal of the Christians was seen at Khántigawáli, where a man named Iswar Dutt, who had been taught by the Rev. Dáud Sing, of Chaibásá, came as a coolie to a certain tea garden in which there were not more than two or three other Christians. When his day's work was ended he taught his neighbours the Christian Truth, with the result that in 1894 seventy-five of them were baptized, and in 1898 there was "a flourishing Christian colony" whose conduct was described by the managers of the garden as "very satisfactory." At Christmas 1894 a great number of native Christians assembled in Debroghur (or Dibrugarh) Church, many of them coming from a distance of sixty miles (having been granted several days' leave of absence for the purpose)—a striking object-lesson to the Hindus—and at this time (1893-4) conversions were frequent, both in the villages and in the gardens. In 1896 Chhota Nagpur supplied a native pastor for this Mission work. For the most part the coolies are ready and willing to take advantage of even a short hour's leave, whenever it can be obtained, for the purpose of attending service, though the attendance of children at school is not yet satisfactory.

The attitude of *planters* is on the whole favourable to Mission work, and in some cases they actively assist in the work of the Church, and encourage the establishment of schools and chapels on their estates. It is to the interest of planters to treat their labourers kindly, and on the whole they do so. The work in Assam is one capable of great extension, and full of opportunities for drawing people to Christ and to His kingdom, especially from amongst the immigrants from Chhota Nagpur. The chief centres of the Kol work are Solábári in Tezpur (under the supervision of the Rev. S. Endle, and a native pastor, the Rev. S. Tirki, from Chhota Nagpur in 1899), Attabári in Dibrugarh (under the Rev. M. Rainsford and a native pastor, the Rev. P. Sarwán, supplied from Chhota Nagpur in 1896), and Silchar in Kachár (under the chaplain). There are also native lay agents from Chhota Nagpur working in the Missions. The missionary and pastor at Attabári visit many settlements, such as Moriáni, Jorhát, Sibságar, Lakhimpur, &c. There are Baptist Missions working at Nowgong, Sibságar, &c., and a good many Assamese and Chhota Nagpuris belong to their congregations [23].

In 1898 a community of from between two and three hundred people at Nowgong, who had been "baptized and left to themselves by the act of the American Baptists," desired admission into the Church, and a catechist was placed over them [24].

Work among the Assamese and Kacháris.—"A very great and marked change in the mental attitude of the non-Christian masses towards Christ and the Truth, as well as towards those who *proclaim* that Truth," was reported in 1895. In villages where in former years

it was hardly possible to induce people to listen to any preaching the good news now finds willing and attentive hearers.

The direct efforts to reach the non-Christians have been mainly in the part of the country known as the "Kacháris Duars." The mass of the population belong to the Kacháris, an aboriginal race, in many ways quite distinct from the Hindus and Mussulmans. With much less quickness of apprehension than the latter, they have certain simple primitive virtues of great price—truthfulness, honesty, and straightforwardness (while the special national sins of the Assamese are untruthfulness and indolence)—and there is good reason to hope that the great mass of this interesting race will sooner or later be drawn within the fold. In dealing with them the difficulties are not so much moral and spiritual as intellectual; for as a rule their language is quite distinct from Assamese and has a very limited vocabulary, and it is not always easy for the teacher to find words to express ideas that rise above the sphere of mere everyday bodily wants. Schools are therefore looked to as the chief means of reaching this interesting race, and efforts in this direction are bearing fruit. The people are at last beginning to see that the missionary comes to the country for their good, and not for his own; and in this way one great obstacle to the spread of the Gospel is now being rapidly removed.

Among these simple villagers Mr. Endle for some thirty years has been accustomed to spend four months annually, preaching from village to village. Preaching tours take place during the cold season, between October and March. At that time groups of forty or fifty people can be found in a field and addressed by the missionary. In such a group Mr. Endle frequently finds one or two of the old pupils of his school. He sits down in the middle of a group, and begins to talk. He asks about the rice, then speaks of the Giver of it, and goes on to teach his hearers about the God of Love. As hardly five per cent. of the people can read or write, simplicity is necessary in teaching, but parables and illustrations are useful.

The object of Mr. Endle's teaching of the heathen, whether in school or elsewhere, is to lead up to baptism, but there is no hurry in baptizing. The catechumen makes certain promises, comes to church regularly, sitting apart from the baptized, and waits for six months, or even in some cases for two or three years, before being admitted to baptism. Caste restrictions prevent "house to house" visits.

The results of Missionary efforts are "thoroughly sound and good, and give fair promise of being substantial and permanent." On the whole, Mr. Endle is fairly satisfied with the state of the Asiatic congregations, which would "compare not unfavourably with that of an agricultural parish at home." They value the means of grace. It is quite a common thing to find men and women coming from a distance of eight to fifteen miles, over very bad roads, and under a fearful sun or heavy rain, in order to attend the Holy Communion, and "it is rare indeed that anyone comes empty-handed." The weekly offertory, adopted years ago, is maintained; and few omit to make their offering, small though it may be, before leaving church. In a few cases baptized people have gone back to their old non-Christian life; but on the

whole the Christians show a marked difference from their unconverted neighbours, worshippers of idols.

Mr. Endle has made a special study of the Kachari language, which is widespread. As only few Government officials know this language, the Government have availed themselves of his knowledge, and for many years a grant has been made from the Public Treasury to the Mission for *educational* purposes among the Kacháris.

Besides the village schools, there is a central one at Tezpur for training village schoolmasters. An industrial department is much needed. Several of the schools suffered in 1897 from a mysterious malady known as "Kála Azár" [25].

Work among the Planters.—This has been carried on at Tezpur and in the districts of Darrang, Mangaldai, and Nowgong, &c., at the numerous tea factories, in which the European residents tend constantly to increase in number. Some of the planters are settled from fifty to one hundred miles from a church. (In 1874 one planter told Mr. Endle that he had not heard the Prayer-book Service for seventeen years.) The attendance of the planters at the services now provided for them is not all that could be wished, and communicants are as a rule but few. Still the work has a special value, for it reminds the European settler, whose life is one of great temptation to the grosser forms of evil, of his duty as a Churchman, and it is sometimes possible through him to reach the native workers under him. Natives occasionally attend these English services. Mr. Endle was (in 1897) to a great extent relieved of his share of this work by Mr. (now the Rev.) R. Payne.

In the disastrous earthquake of 1897 there was no loss of life in the Society's Mission, and the material losses were not severe. A church at Solábári, which was destroyed when half-built, has been rebuilt by the Society's aid [26].

In 1900 the Society made provision for a considerable extension of its work in Assam. At present the special need of the Mission is not so much a large numerical increase of converts as a building up of the existing Christians in the faith through the agency of a native ministry which should be developed on self-supporting lines. In Mr. Endle's judgment "very great injury has been done in time past to the nascent Indian Church through the needlessly heavy outlay on Native Missionary Workers," the result being to pauperize and demoralize the native Church [27].

The Bishop of Calcutta aims at establishing a Bishopric in Assam [27a].

(For *Statistical Summary for Assam* see p. 730.)

CHAPTER LXXXI.

PUNJAB.

THE present province of this name forms the north-west corner of India, through which the Aryan invaders entered [*see* p. 469], and comprises the central regions watered by the confluent streams of the Sutlej, the Beas, the Ravi, the Chenab, and the Jhelum, which make up the Punjab proper (= "Five waters") annexed in 1849, and the adjacent N.W. and S.E. districts since acquired, extending from Peshawur to Delhi. The Jumna western districts (Delhi, Hissar, Umballa, &c.) were transferred from the "North-Western Provinces" [*see* p. 590] after the Mutiny of 1857. *Area* of the Province, 148,966 square miles (including Native States 38,299 square miles). *Population* (including Native States, 4,268,280), 25,190,127; of these 12,915,648 are Mahomedans, 10,221,505 Hindus, 1,870,481 Sikhs, and 53,909 Christians; and 15,748,448 speak Panjabi, 4,157,968 Hindi, 1,899,922 Jatki, and 1,057,858 Pashtu.

THE operations of the Society in the Punjab, begun at Delhi in 1854, have been extended to the surrounding districts for a distance of 100 miles.

DELHI AND THE SOUTH PUNJAB MISSION, 1854-92.—

Among the English congregations at Delhi in 1850 were a few members who grieved to see the Church doing nothing for the mass of heathen and Mahomedans with which they were surrounded. With a view to removing this reproach they sought the co-operation of the Society. A Baptist Missionary (Mr. Thompson) had laboured there thirty years with great industry and ability, but since his death there appears to have been no Christian evangelist whatever in the field. For many reasons—such as the number of its population (150,000), its *prestige* as the once famous capital of the Moghul Empire, the circumstance of the Urdu language being spoken there in the greatest purity, and the consequently wide influence it naturally has in the minds of the Mussulmans of India—Delhi, with its 261 mosques and nearly 200 temples, appeared to be a suitable place for a Church Mission. The Society required a material guarantee of support before entering on the undertaking, and by 1853 a sum of Rs.24,656 was collected in India (chiefly at Delhi) and in England by the promoters, foremost among whom were Mrs. J. P. Gubbins (who raised the first Rs.1,000), Mrs. Ross, and the Chaplain of the station, the Rev. M. J. JENNINGS,* who is regarded as the founder of the Mission. The Society in December 1852 added £8,000 from its Jubilee Fund, and the whole was invested in Calcutta, the interest only being applicable to the purposes of the Mission [1].

The Lieut.-Governor, Mr. Thomason, who evinced much interest in the case, recommended the establishment of a Missionary College under "very superior people," as it would "require great discretion successfully to attack Mahomedanism amongst so able and bigoted a population as that of Delhi." The suggestion was adopted, and in

* Mr. Jennings had long been in India, and had left substantial proofs of his zeal in the churches at Cawnpore and Landour, which he had been instrumental in building. He appears to have been appointed chaplain at Delhi at the beginning of 1852.

1858 the Rev. J. S. JACKSON and the Rev. A. R. HUBBARD, both of Caius College, Cambridge— the former a Fellow— were selected for the Mission, " the great object of which " was declared to be

" to propagate the Gospel among the native inhabitants of Delhi and to afford the youth especially those who are engaged in acquiring secular education at the Government schools an opportunity of obtaining a knowledge of Christianity."

For this, pecuniary co-operation on the spot would be necessary; and it was further laid down that

" whatever methods may be from time to time adopted, as most likely to be efficacious for the desired end, whether preaching to the heathen, delivering of Lectures on the Christian Religion, establishment of schools for children, or classes for the instruction of elder students, the Missionaries will bear in mind that their great work is to be the conversion of souls, and the establishment of a Christian Church which may eventually be carried forward by the agency of a native ministry" [2].

For the better attainment of this object the Missionaries were further directed to abstain as much as possible from ministering to European Christians.

Arriving at Delhi on February 11, 1854, Messrs. JACKSON and HUBBARD found there an influential Auxiliary Committee under the patronage of the Lieut.-Governor, and the nucleus of a Mission consisting of about a score of native Christians, who were assembled every Sunday in the Station* Church by a teacher in the Government College. Two of those Christians were recent Hindu converts, baptized by Mr. Jennings on July 11, 1852, viz. Ram Chunder, Mathematical Teacher in the Government College; and Chimmun Lal, the Sub-Assistant Surgeon of Delhi, both eminent in their station and of age and circumstances which tended to place their conversion above suspicion. Ram Chunder had long been persuaded that the Brahmans had no claim to be teachers of religious truth. He looked on most of them as men who encouraged the popular superstition simply for gain, and he supposed that the same was the case with the Christian Clergy, though at times it seemed strange " that many Englishmen of undoubted intelligence and honesty went to the Church." But one Sunday on passing the Church he looked in and was struck with amazement to see " all the people kneeling and appearing as if to them God was really present."

" It was an entirely new conception to me " (he added), " and when I came away I was so much impressed that I determined to read the New Testament. I did so; read it carefully and studied it; and at length I was quite satisfied that Jesus was the son of God."

Both converts proved a great gain to the Mission and remained " faithful unto death."

The month before the Missionaries arrived a book was published in Delhi by a learned Moulvie (Rahmat Allah), which was intended to neutralise their efforts. Thirty-four years previously the *Padishah* had directed all the Moulvies in North India not to enter into any controversy with any members of the " Foreign Mission." Notwithstanding

* St. James' Church, built at the sole cost of Colonel James Skinner, C.B.; consecrated in 1836 [3a].

this contemptuous silence the Gospel had made its way, and it was now found necessary in the Padishah's own city to write what was considered an elaborate refutation of it. The book (a large volume in Urdu) consisted of a collection of the objections brought against the Holy Scriptures by European and American unbelievers, and the author was reported to have made a vow that he would "exterminate Christianity out of India" [3].

But though the Mahommedans had had the upper hand in India for such a long period, they had brought it neither unity nor peace, and in spite of the aggressive nature of their faith they had made little progress with the Hindus.

"They may have made many individual converts" (Mr. Jackson added), "but they have left the mass of the people uninfluenced; and at best, under the most favourable circumstances, it was but a feeble ineffective step towards truth, and one that, in fact, makes the reception of the gospel more difficult than before" [4].

Besides the varied home (Mahommedan and Hindu) population of Delhi, many people of various countries were still brought together there—Persians, Cashmerians, Afghans, Bengalis, &c. [5].

During their first three years at Delhi the Missionaries were engaged in studying the Urdu language and the Mahommedan and Hindu systems of religion, also in managing a school, holding service daily in the Station Church for the native Christians, and in baptizing a few converts and preparing others for baptism. Among the latter were three women of Dr. Lal's household, who at Mr. Jackson's first visit were too timid to sit in the same room with him. He was therefore "taken on to the housetop, and the women sat in a room which opened on to the roof, but was shut off from it by a curtain across the doorway." He then began to teach the unseen catechumens, but it was some time before he could get an answer to assure him that he was understood. The efforts of the Missionaries were ably seconded by Mr. Jennings, who succeeded in paying the whole expenses of the Mission without further help from the Society. By the BISHOP OF MADRAS, who visited the Mission in December 1856, it was regarded as

"among the most hopeful and promising of our Indian Mission fields. The intelligent and well-informed converts, holding as they do, high and important positions independent of the Mission; the superior nature of the school, with its 120 boys, among the best I have visited in India; and the first rate character for attainments and devotedness of the Missionaries and schoolmasters, are making an impression which is moving the whole of that City of Kings."

A similar opinion was expressed in March 1857 by the BISHOP OF CALCUTTA, who confirmed the first twelve converts. The establishment of a Training College for native Missionaries and of a chain of Missionary posts, including a branch at Roorkee, and other extensions were under contemplation when the Mission received its first check in December 1856 by the departure of Mr. Jackson—a step necessitated by illness. Shortly before this Catechist D. C. SANDYS had been added to the staff, which was now joined by Catechist LOUIS KOCH. The school soon doubled its numbers, and Mr. Koch, writing three days before the outbreak, reported that his class manifested no reluctance whatever towards the Scriptures, and never seemed satisfied

till they understood fully what they read. Such was the state of the Mission up to the morning of May 11, 1857 [6].

On that day the Mutiny broke out in Delhi, and the Rev. M. J. JENNINGS and his daughter, the Rev. A. R. HUBBARD, and Catechists SANDYS and KOCH were among those who perished in the indiscriminate slaughter of Europeans. Mr. SANDYS was shot down near the magazine. Messrs. HUBBARD and KOCH were killed in the bank. Ram Chunder concealed himself for two days and then escaped from the city, but his brother convert, Chimmun Lal, was killed "because he denied not that he was a Christian." The wife of the latter, who escaped, showed great firmness during the rebellion, refusing the offer of her relatives to reconvert her to Hinduism [7].

No sooner had the Society received news of the massacre of its Missionaries at Delhi than it resolved

"to plant again the Cross of Christ in that city and to look in faith for more abundant fruits of the Gospel from the ground which has been watered by the blood of those devoted soldiers of Christ" [8].

For this purpose the Rev. T. SKELTON, B.A., Fellow of Queens' College, Cambridge, was sent from England in 1858, but before his arrival in Delhi in February 1859 the work of reconstruction had already been begun by a small band of native Christians. Led by Ram Chunder and T. K. Ali, they had by their own unaided efforts started (with fifty-six pupils) what became by the end of 1859 a flourishing school of 300 boys, in which instruction was imparted in English, Persian, Urdu, Hindi, and other secular subjects and in the Christian faith. This Institution now became known as "St. Stephen's College." The name of "St. Stephen" was also chosen for the native church to keep in mind the memory of those who had followed his example, but at first there was no more suitable building available for service than "a range of stables, fitted up a little to serve the purpose of a place of worship." At Mr. Skelton's first service here there were five people present, but by December 1859 there was an average congregation of twenty-five, besides inquirers. During the same period three Mahomedans and nine Hindus of the upper castes were baptized, public preaching was begun in earnest, as well as work among the Chamars. By occupation the Chamars are shoemakers, and they rank as the lowest of the Hindu castes with the exception of the Sweeper [9].

In 1860 Mr. Skelton was joined by the Rev. R. R. WINTER, central Mission buildings were purchased by the Society, and daily evening prayers established therein; a school church was erected for the Chamars residing near the Delhi Gate; an orphanage was formed (the boys being passed on to Cawnpore in 1865); new schools were also opened, and a connection was formed with three female schools originated and supported by a Deputy Commissioner of Delhi and his friends [10].

From the time of his baptism until his death in 1880 Ram Chunder was the most prominent Christian in Delhi. During this period

he faithfully served his Divine Master by his tongue, his pen, his purse, and his Christian example. He was equally honoured and respected by Hindoos and Mohammedans, as well as Christians. There was not one respectable native who did not know him by name at least, or did not praise him for his blameless life."

Such was the statement of one of those baptized mainly through his instrumentality in 1859, viz. TARA CHAND, of whom (on his confirmation shortly after) the Bishop of Calcutta reported that he united "to general ability and special mathematical powers a really remarkable knowledge of St. Paul's Epistles, far better than I have seen in many candidates for Orders whom I have examined, whether at home or in India" [11].

After instruction at Bishop's College, Calcutta, Tara Chand rejoined the Delhi Mission as a deacon in 1863, and for 23 years he remained connected with it, devoting himself to educational, evangelistic and translation work [12].

In the same year Mr. Skelton was transferred to Calcutta and the headship of the Mission devolved on Mr. Winter, whose administration continued till 1891 [13].

Possessing the true Missionary spirit and remarkable powers of organisation, and working "on principle and not haphazard," he aimed

"by a careful preparation of men's minds, to lay deep and broad those foundations on which may be built a strong and all-embracing Church for the future—a preparation which will lead not to the growth of an ignorant Christianity in place of an irrational superstition, but . . . to the lasting elevation, spiritual and mental, of the people of India, and make them better men and better citizens" [14].

The headquarters of the Mission as selected by Mr. Skelton were almost in the heart of the city—a desirable situation in every way; but experience showing that the Mission forces were too much centralised it was determined not to gather the Christians into one centre but to leave them scattered over the city to be "small centres of life to their own neighbourhood" [15].

After various Mission agencies had been gradually extended over all parts of Delhi the city was divided into eight "parishes" or districts, all bound together, yet each the centre of its own work and organisation. Each of these districts was placed in charge of a head catechist, who lived among the people, and became responsible for the work among both Christians and non-Christians. Under him were "readers" and school teachers. On Sunday all the workers joined in the morning service held in the central Church of St. Stephen [16].

This Mission Church, designed by the Society as a memorial of our countrymen of all classes—soldiers, civilians, and missionaries—who perished in the Mutiny, was begun on March 27, 1865 [17]; and at its opening on May 11, 1867, the anniversary of the massacre, many Hindus and Mahomedans came to listen to the Service [18].

Practically there are three divisions of Indian humanity each demanding a separate mode of approach, *i.e.* the men of the better classes, the secluded women of the same, and the low-caste people of both sexes; and the hard problem was how to reach the minds of these people and make them care for the messenger and the message, so that the work would not be a mere scratching of the surface, but such that would reach down to the heart of human feeling. In such cases Mr. Winter felt "we should try to come before the people, not merely as the preachers of a new religion, a capacity in which they care for us little enough, but as friends and sympathisers, and that we should aim at benefiting *the whole man*" [19]. Since Mission Schools

were "almost the only means of reaching the better classes," and "without influencing the minds of the young it appears a hopeless task to elevate a nation," much attention was devoted to education. St. Stephen's High School, in the chief street of the city, was developed until, with its branches in the several districts and nearly 1,000 pupils altogether, it formed a great sphere of usefulness not only in the actual teaching given, but in the friendship formed with the boys, by visiting them in their homes, talking with them out of school, and by treating them *mutatis mutandis* as we would English school-boys.

A man of the right sort would thus impress his mind on a large number of boys and young men as they passed through the schools, and "this" (added Mr. Winter) "is a special way of storing up forces which will steadily gather strength, till they influence the minds of future generations, and thus form a preparation for the future acceptance of all that is manly, vigorous, and vitalizing in the religion of Christ" [20].

For the benefit of Christian boys a boarding house was added to the High School in 1876, and in 1879 the re-establishment of a Bible-class for Christian young men and of a class for reading literature was reported.

In 1864 the College Department of St. Stephen's was affiliated to Calcutta University, and lectures were given to educated young men [21]. A further development of the institution, dating from 1861, is noticed on page 790.

Closely bound up with the real success of schools for boys, so that the two should ever go hand in hand, is the education of women [23].

In 1842 no Indian Bishop had summoned Christian women to aid in this work; and when in that year a lady offered herself for work in India Bishop WILSON of Calcutta replied

"I object on principle to single ladies coming out unprotected to so distant a place with a climate so unfriendly, and with the almost certainty of their marrying within a month of their arrival. I imagine the beloved Persis, Tryphena, Tryphosa, Julia and others who laboured much in the Lord, remained in their own neighbourhoods and families, and that no unmarried female would have thought of a voyage of 14,000 miles to find out a scene of duty. The whole thing is against the Apostolic maxim, 'I suffer not a woman to speak in the church.'"

But one of his successors, Bishop MILMAN, repeatedly stated his conviction "that without the education and enlightenment of the female sex the difficulties of gospel work and the conversion of Hindoos and Mahommedans seem almost insuperable," and in 1873 three Bishops appealed for *women* "to educate, to nurse the sick in hospitals, to befriend the widow and orphan, to occupy that wide sphere of charitable effort and devotion which only women of sacrifice can fill" [23]. In the Delhi Mission the education of women is carried on in a variety of forms, by Zenana teaching proper—*i.e.* teaching secluded women and girls in their own homes—schools for very young girls, normal Schools for training native and European women as teachers, an Industrial School for poor Mahommedan women, and schools for the European and Eurasian children of the station [24].

The residents who, in recognition of many mercies from God,

established between 1858–60 the three female schools already referred to [p. 615] intended them as a step towards the training of native female teachers for the daughters and young wives of native gentlemen and merchants in Delhi. In 1863 Mrs. Winter introduced the Zenana system. Owing to the variety of castes it was not possible to collect the proposed female teachers in one building for training, and the plan adopted was to choose several respectable elderly Pundits admissible into native houses, and promise them 6s. monthly for each woman they trained, each pupil pledging herself to become a teacher hereafter. When, by means of these Normal School classes, women of good caste were trained they were sent into the zenanas of such native gentlemen as would receive them. But for years the teachers had to “creep in with the consent of the head of the house,” their visits a profound secret to the nearest relatives, and they were smuggled away again before there was any chance of remark from prying neighbours [25]. But silently and steadily the work grew; the Ladies’ Association in connection with the Society in England came to Mrs. Winter’s aid, and, in 1878, 500 women and 300 girls were receiving instruction in zenanas or schools throughout the towns of the district. Old pupils of the Boys’ High School holding influential positions were naturally looking to the Mission for the education of their wives and daughters, offering to introduce the ladies to their friends, and nothing except want of funds prevented the teaching of 8,000 women and girls at once. The female staff then consisted of fourteen European Missionaries, ten native Christian mistresses, four parochial Mission-women, and twenty-six Hindu and Mahomedan teachers, and in addition an active body of associates—European, Hindu, Christian, and Mahomedan, warm-hearted women and busy men—grudged no time or pains [26].

Remarkable testimony to the efficacy of the work done in Zenana Schools generally in Northern India is afforded by a proclamation issued to the Mussulman population of Lahore in 1885 by “The Society for the Promotion of Islam.” The following is an extract:—

“Oh, Readers, a thing is taking place which deserves your attention, and which you will not find it difficult to check. Females need such education as is necessary to save them from the fires of Hell. The Quran and the traditions teach this necessity, and two great philosophers say, ‘Home is the best school’; but to make it so, women must be taught. We are doing nothing, but are trying to destroy our children. Although we are able to teach our own girls, yet wherever you go you find Zenana Mission Schools filled with our daughters. There is no alley or house where the effect of these schools is not felt. There are few of our women who did not in their childhood learn and sing in the presence of their teachers such hymns as ‘*He to Isa, Isa bol*’ (‘Take the name of Jesus’), and few of our girls who have not read the Gospels. They know Christianity and the objections to Islam, and whose faith has not been shaken? The freedom which Christian women possess is influencing all our women. They being ignorant of the excellencies of their own religion, and being taught that those things in Islam which are really good are not really good, will never esteem their own religion” [27].

At Delhi prior to 1877 a refuge for fallen women was opened—then the only one of the kind, of the Anglican Church, in the Presidency. Women of all religions were admitted and their caste was not interfered with, but they generally became Christians and married respectable husbands.

Little however would be done "to win the hearts of the people" if ignorance and degradation were the only kind of suffering relieved. In 1868 Mrs. Winter began medical work of a simple kind in the zenanas, which led to the establishment of a regular Female Medical Mission in 1867. Combining as it does the attendance of women and children of the better classes in their own homes with the treatment of others in the dispensary (where the average daily attendance has reached 100), this agency has come to be regarded as the distinctive feature of the whole Mission at Delhi, and it has elicited the substantial support of the Government and municipalities as well as of the S.P.G. Ladies' Association, and "the boundless thanks" of the native women. To give full efficiency to it native women are trained as nurses, and the languages used by the staff embrace Hindi, Hindustani (or Urdu), Bengali, Persian and Arabic [28]. The work is professionally successful, and in a long chain of slowly working causes Mr. Winter knew "nothing more likely to win the hearts of people to Him 'Who went about doing good, and healing all manner of sickness'" [29]. [See also pp. 817-18.]

In memory of the 23 years' labours of Mrs. Winter, who died in 1881, new buildings were erected in 1884-5 under the name of "St. Stephen's Hospital for Women and Children." The foundation-stone was laid on Jan. 18, 1884, by H.R.H. the Duchess of Connaught, and the building opened by Lady Dufferin on Oct. 31, 1885. The site and Rs.5,000 were given by the Government; a considerable sum also was contributed by native chiefs [30]. Speaking of Mrs. Winter's work the Bishop of Lahore said in 1882: "There are few perhaps to whom the healing and saving of the *bodies* as well as *souls* of our fellow-men could be such a *passion* and such a longing, burning desire" [31].

The third division of the Mission, the lowest classes, consists mainly of people of Chamar origin, who form nearly the only portion of the adherents on anything approaching to an independent footing, distinct from the large number of Christian Mission agents and their families, and occupy in this respect, relatively to the rest of the work, somewhat the position of the Shanar Christians in Tinnevely. The Chamars are scattered over the city and neighbouring villages of Delhi—some as far as 30 miles down the road to Agra. The desire of some of these people, from what motives cannot be said, to attach themselves to Christianity dates from the year before the Mutiny. Some in the city had been taught even before the outbreak, both by the Society's catechists and by Baptist teachers. On Mr. Skelton's arrival at Delhi in 1859 several came under the instruction of himself and his catechist in the neighbouring town of Shahdera, or "The King's Encampment." During the subsequent four years of his teaching among them at Purana Qila, or "The Old Fort," and in the Delhi Gate quarter of the city, a small number, not more than half-a-dozen men, received baptism, and these continued, as members of the Church, to live worthily of their Christian calling. A considerably larger number joined the Baptist Mission. The movement increased during the winter of 1860-61, owing to a famine and to the help organised for the starving poor by English liberality. So far as the baptismal register of those years bears witness hardly any of these were admitted to the Church. In 1863 the Christians were subjected to much persecution on account of their religion. Their

school-chapel had to be given up because of the opposition of the owner—a Mahommedan, and service and school had to be held in a small shed built of straw on the top of a house. There was now almost a complete lull in the movement for several years, though the Rev. I. TARA CHAND moved to a quarter of the city largely uninhabited by these people, where the “Bangish ka-kamra,” once the habitation of an adventurous Frenchman, was rented for him; in it a room was fitted up as a chapel, services were held, and there seemed a fair prospect that quiet and steady work would be carried on among them, and also that Tara Chand’s well-known ability would attract the Mussulmans and upper-caste Hindus of the neighbourhood to Christianity. From 1866 to 1874 inclusive, some twenty-six of the Chamar men were baptized, but rarely were they followed by their wives and children. The Missionaries were long blind to the ill-effects of this; because, as Mr. Winter said, they did not sufficiently grasp the enormous difference of life and social customs between these people and high-caste converts: in the latter case, the history of all Indian Missions showed either that the wife, after a few years of opposition, joined her husband and was baptized, or that if she did not become a Christian she had no influence in entrammelling him again in heathen customs. This led to the supposition that eventually the heathen Chamar wife (and children) would accept her husband’s faith; but as a matter of fact, while hundreds of them accepted baptism their wives continued heathen, dragging them back, keeping back their children, betrothing and marrying them to heathen boys and girls, and thus the baptized husband was left a solitary Christian unit in the midst of a heathen family, being hindered in his religious life by his own most intimate surroundings. The men helped to maintain the supposed analogy to high-caste converts; for when, in subsequent movements to Christianity, they were asked where the women were and why they did not come forward, the invariable reply was, “Oh, they will follow us; where we are, there they are; they are more ignorant than we; have patience, and they will come too.” This was self-delusion; the men seldom tried to influence the women at all. They were glad for themselves to receive some of the benefits of Christianity and at the same time to keep up their connection with the old caste or brotherhood by means of their wives.

Another point which led to the possibility of their doing this with less conscious insincerity than appears on the surface was that they looked on Christianity merely as what they called a “panth,” a path of religion, and not as a brotherhood: they have many of these non-Christian “panths” or sects, these they can follow without bringing their women and children, they can believe in them without being outcasts, and their faith in no way interferes with domestic and social customs connected with idolatry.

To return to the historical account of the growth of this congregation. Several catechists had been working steadily among them, notably Babu Hira Lal, and gradually from 1873 and onwards, more of them began to be drawn again towards some parts of the Christian faith, if not to the Church; a few were baptized and left (as was customary) mainly in their own old quarters. This, with the growth of branch schools for Hindu and Mussulman boys, and petty schools

for Chamars, led to the formation of the parish system in the Delhi Mission. The Chamars were effectually brought under instruction at that time, by not only the teaching of the catechists, but by the day-schools for boys and evening classes for young men, in all of which they then showed a greater interest than afterwards, it seems: a change brought about partly by their changeable disposition and partly from an idea that their boys would all grow into Munshis and teachers on substantial monthly salaries.

All this however served to prepare the way for the tendency towards Christianity which came over them in 1877-8 and the beginning of 1879, again in conjunction with the distress of scarcity, though this time only little was done in the way of help to the people. In these years considerable numbers were baptized from nearly all the city districts and several neighbouring villages, the people again promising that their wives and children should follow, and again failing to fulfil their promises. These were by far the largest accessions to the Church of England the Mission had had, and the result was the most unsatisfactory, many of them keeping up or forming heathen betrothals and marriages, and many failing to perform even the minimum of Christian duties, and in spite of warnings and their own professions at the time, neglecting to have their children baptized or their wives taught [32].

Thus far the Missionaries had wholly abstained from anything approaching to a segregation policy and had left the converts entirely among their own people, in the belief that this was in every way the highest and truest line. But during 1882-4 this conviction was qualified by sad experience, and as the Christians were unable to resist the mass of heathenism in which they lived, a modified form of segregation was, on their appeal, tried in 1884. A square of eight houses was built in the Daryaganj district of Delhi, and there in the midst of their old caste fellows a Christian settlement was formed, the occupants of the houses being required (1) to observe Sunday as a day of rest; (2) to use Christian rites exclusively at times of birth, marriage and death; (3) to abstain from the use of charas, a drug similar to opium. At first the experiment appeared to succeed, but ere long troubles arose, and finally, when required formally to choose between Church and Chamarship, five men openly denied their Lord and eight families definitely broke the bond with Chamarship and stood forward as Christians only [33].

It soon became evident that action of a deeper and more general character than bringing Church discipline to bear on a few overt offenders here and there was necessary; that the Church if she is to be a living body at all must either make her nominal members conform to her rules or put them out of communion till they repent and come back.

In 1887 therefore the Native Church Council of the Mission, presided over by the Bishop of Lahore, laid down the three following points as the lowest standard possible for Church membership:—

“(1) That all Christians with unbaptized children bring them for baptism, and put their wives under instruction with a view to their baptism as soon as possible; (2) that they form betrothals and marriages for their children only

among Christians; (3) that they attend no 'melàs' or ceremonies in connection with idolatrous practices.'

The Bishop desired that all who failed to fulfil these conditions should be considered excommunicate without special reference to himself, and that they should be restored to Christian fellowship only after public confession in church. All, in effect, turned on the pivot of marriage, as that involved the whole question of the relative superiority of the two brotherhoods, the Christian Church and the heathen caste.

It was determined to deal very gently with the people, owing to their ignorance. The question was therefore put before them for discussion in each parochial centre, whether in the city or villages. The result was that in the twenty centres 700 persons remained firm, while 290 lapsed. The latter were mostly men, as from the nature of the question very few of them had wives or children who had been baptized [34].

It should be added that the lower classes of Delhi are particularly accessible to the Missionaries, whose visits they welcome as they sit over their long day's work, shoemaking, weaving, &c. For their sons, elementary schools have been planted in each division of the city, and by this means a real though modest work is being done for Christianising and generally elevating these much neglected classes, of whom it could be said in 1863, "Government neither teaches, nor except in one small instance, helps those who teach." The boys leave while young, to help their fathers, and therefore the local catechist frequently holds afternoon or evening school for grown-up young men, after which they attend evening service in the little chapel. These simple and short services form a prominent part of the work amongst these people. They are attended by the heathen around, who thus at once get direct teaching and become acquainted with Christian worship. Thus mutual prejudices are lessened and the building up of the Church and the gathering in of outsiders go on hand in hand.

"This" (said Mr. Winter) "is how we try to get at the masses: masses indeed, and yet, singular to say, if with an effort of imagination thou follow them into their clay hovels, the masses consist of units, every unit of whom has his own heart and sorrows" [35].

In addition to the above agencies public preaching has been systematically carried on since 1863, though sometimes checked (as in 1866) by the opposition around. Whatever may be said against street preaching, it (in Mr. Winter's opinion) "supplies a link in the long chain of our duties to the heathen," "reaches a class touched by no other part of the operations," and "enables every one to know that on a certain day in an appointed place he can go to hear something about religion." Above all (in the case of the Delhi Mission) it is "nearly the only thing that brings holiness, as distinguished from ceremonial worship or caste duty, before the mass of the people."

Long experience had convinced Mr. Winter that the present function of bazaar preaching is "not so much to set before the people Christian doctrines as to *prepare* them for them . . . to stir them up to some elementary knowledge of the difference between righteousness and sin," of which they receive but scant instruction in home, mosque, or temple [36].

In 1890 the street preaching met with a degree of opposition never experienced previously. A wave of this feeling seemed passing over North India at the time, but such opposition is not altogether a bad sign, as it often arises from a sense that the work is beginning to tell, and that some active steps are needed if the Mahommedan position is not to be seriously invaded. In Delhi there is special reason for hoping that this is the case, for the opposition, though violent, was confined almost entirely to three or four persons who seemed to set themselves deliberately to break up the preaching. The general crowd often showed itself decidedly on the side of the Missionaries and the general attention was greater than before. Still in the open street even one man, if he is sufficiently determined and shameless, can make preaching almost impossible, and therefore it is necessary to have some place where the Missionaries can be more masters of the position, able to impose some kind of rules on the discussions, enforce silence at times, and secure for those who really wish it the opportunity of listening in quiet and comfort.

This want has been met by the erection in 1891 of a Preaching Hall, in which, besides the accommodation of a large audience, provision has been made for the sale of books and for the reception and instruction of inquirers.

Among these in 1890 were some Maulvis (one a prominent teacher in an important Mahommedan school), and at their invitation one of the Missionaries, the Rev. G. A. LEFROY, visited their mosques to discuss in a more friendly way than is possible in the bazaar the differences of their respective faiths. Lengthy discussions on some of the deepest subjects were carried on, and on almost every occasion Mr. Lefroy "met with all possible courtesy and for the most part fairness."

Although no direct acceptance of Christian teaching resulted, Mr. Lefroy viewed such meetings as of "very high value," and to strengthen his position he began to acquire a knowledge of the Koran in the original [37].

In connection with the public preaching the catechists and other agents of the Mission meet once a week to talk over their work with the Missionary [38]. As some of these are in the position of the future clergy, and are the chief means of reaching the masses of the people, much depends on their faithfulness and intelligence, and all means used for their improvement are of the highest importance for the future of the Church. With a view to raising an efficient body of native preachers and teachers, a class (since largely developed) was begun in 1863, and for many years their instruction formed a special part of the duties of the Rev. Tara Chand [39].

While due care has been shown for the city of Delhi the surrounding districts have not been neglected. In 1853 a civilian then residing at Hissar pressed upon the Missionaries the wants of that part of the country with its many large towns (especially Bhiwani), where there was "no Mission work of any kind whatever." A preaching tour was therefore undertaken in that direction, commencing from Rohituck and going through the towns of Meham, Hansi, Hissar, Tusham, Bhiwani, Beree, and others.

"In many cases" (said the Missionaries) "they gave us a most hearty and often hospitable reception, and appeared much struck with the message we came to give

them, so much so that frequently both men and women would come to the tent, and sit whole hours listening to instruction. Their chief complaint was that we left so quickly that they could not fully take in all they heard" [40].

In 1864 a systematic plan of itineration was set on foot with a view to planting branch stations at the large towns extending 80 to 100 miles from Delhi [41]. The work spread rapidly; in 1874 there were five branch Missions with their sub-stations, and scarcely a year passed without a new branch Mission being taken up or an extension of one of the older ones [42].

Converts leaving Delhi and settling in the villages or visiting their relations have stirred up their friends to seek instruction, and in some instances have themselves imparted it. One Christian man who had gone to a place ten miles off was lost sight of for a time, but though far from being intelligent or particularly enlightened he taught the people about him such truths as his mind had laid hold of, and nine adults were baptized from his village in 1876 [43]. In 1880 there were forty towns and villages occupied by native agents, besides a far larger number visited by them, and work had been begun among the native women at Simla [44].

Of the many stations comprised in the Delhi and South Punjab Mission extending north and south 125 miles (from Kurnaul to Riwarri) and east and west 110 miles (from Delhi to Hissar) [45], the first to receive a resident ordained Missionary was Kurnaul, where for the most part of seven years (1862-9) the Rev. J. C. WHITLEY (now Bishop of Chota Nagpur [see p. 499]) was stationed. The branch Mission at Ghazeeabad was in 1880 placed under the care of the Rev. TARA CHAND [46], but as the C.M.S., who formerly had a Reader there, showed a desire to reoccupy, the S.P.G. agencies were made over to it in 1882 and Mr. Chand was transferred to Kurnaul, where he remained till 1886 [47].

He was succeeded in 1890 by the Rev. A. HAIG [48].

Riwarri, first visited about 1864 [49], did not receive a resident ordained Missionary until 1883, when the Rev. T. Williams was stationed there [50]. In 1872 twenty-five Mahommedans prepared by native catechists were baptized in one day by the Rev. TARA CHAND, and among the converts of the Mission was the Imam of the mosque [51].

Two years later at a confirmation held by the Bishop of Calcutta, the church being found too small to hold the congregation, the altar was moved out into the open air and the carpet spread for the people to sit upon.

"It was an uncommon sight" (wrote Mr. Winter). "On one side was the whole Christian community, about sixty souls, all but two or three gathered into Christ's Church within the last two and a half years; behind us was seated the heathen Rana of the place, or rather the representative of the old Ranas, with a crowd of native followers backed up by elephants, with their red trappings and painted howdahs; and in the middle stood the Bishop and clergy in their robes, in strange contrast to all the surroundings" [52].

Under the Rev. T. WILLIAMS (1883-92) Riwarri has become the centre of much vigorous evangelistic work. The villages in the district are inhabited by many different classes, but he gives the preference to the Jats—a fine, free, outspoken and industrious race. All however are friendly to him and are well disposed to listen. For some years the

Government officers in the neighbourhood exercised a beneficial effect by their interest in Mission work as well as in the temporal welfare of the people, and more than one has earned the title of "padre" from the people in appreciation of their life and action. Mr. Williams pays much attention to bazaar preaching, in which his knowledge of Sanscrit stands him in good stead, as he is able to confute his adversaries by reference to the originals, and for this purpose he takes to the bazaar one or more of the volumes which treat of the subject he wishes to handle. By mastering the Koran in Arabic* he has become a match also for the Mahommedans, who, though far fewer than the Hindus, are more bitter in their antagonism to Christianity. Visits from boys of the Government School in the town form one of the most interesting parts of his work. Some of them have been greatly affected by Christianity and openly assert their belief that idolatry will gradually give way to it [53].

The reins of all the departments of the work in the Delhi and South Punjab Mission are gathered up and held together by the Mission Council formed in 1880 for the general direction of the Mission and consisting of the whole body of ordained Missionaries [55]. The native Christian laity are represented in a Native Church Council established in 1875. This Council, of which the English Missionaries are also members, elects the Panchayat—a body which takes the place of churchwardens, and whose chief objects are to inquire into cases of discipline and to carry out practically the wishes of the larger body which it represents. The Council has worked usefully with regard to some of the crying weaknesses of the people and in other ways, such as starting a scheme by which each Mission agent is bound to make provision, by insurance or otherwise, for his family at his death, and thus relieve the Church of the disgrace of such persons receiving support from the Mission [56].

For the lady workers a Women's Council, of which three English Missionaries are members, was set on foot in 1881 [57].

After visiting the Mission in 1877, Bishop CALDWELL reported:—

"We were very much interested in what we saw of the cities and Missions in the North-West . . . but of all we actually saw, the work at Delhi, carried on by Mr. and Mrs. Winter, of our own Society, gratified us most. We there saw what can be done, even in this part of India, by energy, earnestness, and determination, combined with perseverance. We found that no fewer than eighty-nine adults had been baptized during the previous year, and on Easter Eve, whilst we were there, ten more adults were baptized. We should regard such an ingathering with delight, even in Tinnevely. Besides other sermons and addresses, it gave me much pleasure to give an address to the Mission agents employed in Delhi and the neighbouring country, who were assembled for the purpose, and who reached the large number of forty-four—a number reminding me again of Tinnevely—not including the masters in the high school" [58].

On the following Christmas Eve in that year 224 natives were confirmed, 51 being baptized at the same time [59].

In the previous year the late Sir Bartle Frere wrote (Jan. 19):—

"I have been to call on Mr. and Mrs. Winter . . . and find them both much

* "It should be *dinned into the ears of every Missionary to India that he read the Koran in Arabic.* He will then find that he has the Muhammads in his power." Report of Rev. T. Williams [54].

overtasked. I am much mistaken if you have not a larger Time, *velly* at Delhi in the course of a few years, but they want more money and more men, especially a man to take charge of Education work, and a Medical man to supervise and direct the Medical Female Mission, which really seems doing wonderful work. Delhi seems quite one of the most hopeful openings I have seen" [60].

Up to this time the Mission had been wholly maintained by the Society, and since its foundation 11 ordained Missionaries, of whom 2 were natives [*see pp. 922-23*], had taken part in the work—the chief burden of which, however, had been borne by Mr. Winter [61].

Soon after Sir Bartle Frere's visit to Delhi some residents at Cambridge conceived the desire to maintain a body of University men, who should live and labour together in some Indian city. The Society was not approached in the first instance, but subsequently on the advice of Sir Bartle Frere the Cambridge Committee were led to choose Delhi as the scene of their work, and a scheme was adopted on Nov. 1, 1877, by which the Cambridge Missionaries were connected with the Society, the headship of the whole Mission remaining with Mr. Winter.

"The special objects" for which the Cambridge Mission to Delhi in connection with the Society was founded [62] were,

"in addition to Evangelistic labours, to afford means for the higher Education of young native Christians and Candidates for Holy Orders, to offer the advantages of a Christian home to Students sent from Mission Schools to the Government College, and through literary and other labours to endeavour to reach the more thoughtful heathen" [63].

The first two members of the University Mission—the Rev. E. BICKERSTETH, M.A., Fellow of Pembroke College, and Mr. J. MURRAY, B.A., of St. John's College, arrived in India in 1877 [64]. Others have followed from time to time, and in all (up to 1892) the University Mission has supplied 10 ordained workers [*see pp. 922-23*], their chief support all along being provided by the Society [65]; of this number, Mr. Bickersteth has become Bishop in Japan, 2 have returned to England, one has died, and 6 remain on active service, though one of these (Rev. A. Haig) has (consequent on marriage) left the brotherhood and become an ordinary Missionary of the Society [65a]. The comprehensive system of education so admirably organised by Mr. Winter was entrusted to the Cambridge Missionaries, and most of their time has been devoted to objects included in their original programme [66]. Another branch of higher education was undertaken by them in 1881 by the advice of the Bishop of Lahore, and on the request of the Government, who now recognise the lack of the moral element in the purely secular system of Government education [67]. The University classes then opened with the Society's aid, under the designation of St. Stephen's College, were put on a more permanent financial footing in 1883 by liberal grants from the Punjab Government and the Delhi Municipality [68], and new college buildings were erected (partly by Government aid) in 1892 [69].

In June 1891 Mr. WINTER was struck down by paralysis while visiting Simla, and on August 6 he passed to his rest in the Ripon Hospital [70]. The feelings of affection and of respect with which he was regarded by the natives of Delhi, both Christians and non-Christians, found expression on the occasion of his funeral at Delhi on August 8,

which was attended by large orderly crowds of genuine mourners—a sight which will long dwell in the memory of those present [71].

The fusion or partial fusion of two bodies of men—the ordinary Missionaries of the Society and the Cambridge brotherhood—in one Mission was an experiment, the difficulties of which were not few. The original scheme of 1877 had been modified or relaxed in 1879, 1881, 1883, and 1888, but the difficulties encountered in the conduct of the whole Mission had told on Mr. Winter's health [72]. While he lay on his deathbed he sent a message to the Society concerning the future management of the work, his sole object being, as he said, "to leave behind me a firm foundation of mutual love" [73].

The Rev. G. A. Lefroy, the head of the Cambridge Brotherhood, who in accordance with the wishes of Mr. Winter, succeeded him in the headship of the whole Mission [74], wrote in 1891:—

"When he [Mr. Winter] came the city was still suffering under the effects of the Mutiny, and the Mission was in its infancy. For twenty years he and Mrs. Winter (for the names must always be coupled in speaking of the Delhi Mission) worked, frequently unsupported by any other missionary, with an energy, a self-devotion and a spirit of large-hearted philanthropy which never wearied. In 1881 Mrs. Winter was taken to her rest fairly worn out by the intensity of her work. For ten years more Mr. Winter was spared to carry on the work which had thus been initiated. Now he too has been called Home.

"The real testimony to the efficiency of their work, and their best memorial, is the Delhi Mission itself as it exists to-day with its compact and well-conceived organisation, its large band of workers of both sexes—European and Indian, evangelistic, educational, and medical—and its many institutions and departments of work by which a very large number of the inhabitants both of Delhi itself and of the surrounding district are being in greater or less degree touched" [75].

Closely associated with Mr. Winter was another whose memory will long be a powerful influence for good in the Mission, viz., the Rev. A. C. Maitland, who for nearly seventeen years gave himself with his means and his "Christ-like character" to the service of the Church in Delhi. After the death of Mrs. Winter he made it his special aim to be a companion to Mr. Winter, a service for which he was peculiarly qualified [75a].

Up to 1877 the Mission formed a part of the Diocese of Calcutta. The subdivision of that diocese by the formation of a Bishopric for the Punjab was proposed as early as 1863 [76], but not effected until 1877, when by the aid of the Society, which provided over £2,000 of the Episcopal endowment raised, the See of Lahore was founded.

The first Bishop, Dr. T. V. French (*cons. in Westminster Abbey* Dec. 21, 1877), resigned his Bishopric ten years later in order to become a pioneer to the Mohammedans of Western Asia, and died at Muscat, in Arabia, on May 14, 1891, after some three months' devoted labour there. His episcopate included many memorable events—the Afghan War, in which he ministered to the soldiers; a visit to Persia; the erection of a Cathedral at Lahore—but it is as a great missionary that he will be chiefly remembered. At Delhi he devoted himself to detailed work, reasoning with individual inquirers, and visiting the outlying stations [77]. His successor in the Bishopric of Lahore, Archdeacon Matthew (consecrated in Westminster Abbey on the Feast of the Epiphany, 1888), described his charge as *the Mohammedan diocese of India*. There are more Mohammedans in Bengal, but the proportion

of the Mohammedan population is far higher in the Punjab and the other parts of Lahore Diocese [78].

(1892-1900.) Formidable as the Mohammedan problem is, it is far from hopeless. Of the eighteen* native clergymen in the diocese in 1894, eight were converts from Mohammedanism and as many converts were being gathered from among Mohammedans as from the Hindus and Sikhs [79]. With regard to Hinduism there are now no temples† in Delhi worthy of the name [80].

The Government regulations for dealing with the plague in India in 1897-98 served to draw the Hindus and Mohammedans in Delhi together to an extent which the missionaries would have previously thought not possible. [See also p. 599b.] Hindus fraternised in some Mohammedan religious observances, and Mohammedans in a Hindu festival of grossly idolatrous character. The union effected was based avowedly on resistance to the enforcement of the plague regulations; but there were two other things which had contributed to the restlessness and discontent: (1) The unceasing breaking up of all the old life, and thought, and social customs by contact with Western civilization, and the substitution of, in the majority of cases, nothing of real depth and power—only the veneer of an alien civilization.‡ (2) Two years of almost unparalleled national calamities throughout India [81]. One of these, famine, proved beneficial to the Mission cause in many parts of the Delhi district, numbers of people distinguishing between the help given by Government out of public funds, and what they themselves termed "the fund of our Lord Jesus"—that is, the relief sent through the Missionary Societies. As a rule no candidates were accepted for baptism until the scarcity was over. Apparently no effort was made by the Mohammedan community to organise relief [82].

* Of these only one was connected with the Society.

† Shrines are now built by only the mercantile classes; they are for the worship of Shiva, and are entirely phallic; they allow room for about four worshippers and the image. The most important point in Hindu worship as seen in Delhi is that of bathing in the sacred river Jumna. This takes place every morning, but only the more religious people go every day. Sunday is the favourite day, because the sun is still regarded by them as the chief deity in a visible form. The bathing is without solemnity, and the bathers are engaged in ordinary conversation. Some turn to the sun and pour water towards the sun from their hands. There is no common or united worship; large numbers of people are coming as others are going. The religious on returning to the shore ask a Brahmin to put marks on their foreheads, and then they go home, some of them visiting a temple on the way, and offering a few flowers and some water. The people are ignorant of their own books, and in 1893 it would have been hard to find five men in Delhi who knew anything of the Vedas. Much of the evil-living among the Hindus is directly due to Krishna worship. In the villages the people scarcely ever enter a temple, and practise no definitely religious ceremonies of any kind [80].

‡ One of the most powerful indictments of the Government system of "Religious Neutrality" in education in India is from the pen of a Hindu: "You have taught our children science and philosophy," he says, "you have enrolled before their eyes the ample page of history, rich with the spoils of time . . . you call this civilization, and you are proud of having communicated its impact to India. But are you aware what mischief you are unwittingly doing us? Your scientific education has made our children irreligious, atheistic, agnostic; they are beginning to look upon religion as (what one of your clever writers called it the other day) 'a dream of hysterical women and half-starved men'; they no longer believe in the divine source of virtue, but think that it is a proper balancing of profit and loss; they have become irreverent, disobedient, disloyal . . . you say you have given us light, but your light is worse than darkness. We do not thank you for it. Better far that our children should remain ignorant of your sciences, but retain the simple faith of their ancestors, than that they should know all the *ologies* of the day, but turn their back upon religion and morality as rags and remnants of a superstitious age. . . ."

According to Bishop Matthew in 1894 the difficulty of caste* is not now felt by the Church in North India. In the Delhi Mission a "mela," or outdoor social gathering of Christians held annually at Whitsuntide, is a great success. The rich and poor meet together in a social way without a thought of caste [83].

The removal of the residence of the Cambridge Brotherhood to the Society's compound in the heart of Delhi, in 1893, brought them into closer touch with the people than they could ever hope to gain while living outside the city walls† [84]. Apart from its many other advantages, the value of the community system in securing continuity of work has been marked in the case of the Delhi Mission, the staff of which has lost the following members since 1892:—

(1) The Rev. F. Sandford (deceased November 22, 1892), the first member of the Brotherhood who died while actually at work [85a].

(2) †The Rev. A. C. Maitland, who was moved by a visit to Delhi to join the Society's staff, and who in spite of ill-health was a strenuous worker, and gained great influence over many natives. His life was one of the most intense conscientiousness and devotion to duty, and the Society recorded its sense of the "generous devotion and zeal" with which he gave "his life, and powers, and private means" to the Mission for nearly twenty years; and his memory is cherished as "one of a conspicuous example of Christian life and character." For the last eight years of his ministry the Society was privileged to have his name formally recorded on its list as an honorary missionary, and on his death (July 22, 1894) he bequeathed to the Society about £12,000,§ the interest of which is to be used for the Delhi Mission [85b].

(3) †The Rev. R. Papillon (died September 26, 1895)—who was looked up to by the non-Christians as "a saint and devotee," and who was greatly loved by the Christians [85c].

(4) †The Rev. Y. K. Sing (died 1897), a native clergyman, and the oldest servant of the Mission, who had recently retired from active service [85d].

(5) The Rev. F. C. F. Thonger (died November 9, 1898—see p. 628g).

(6) The Rev. R. B. Westcott (died August 1, 1900)—the fourth son given by the Bishop of Durham to the Foreign Mission Field [85d (2)].

(7) The Rev. G. A. Lefroy, who, on the death of Bishop Matthew,|| succeeded to the Bishopric of Lahore.

The simultaneous appointment of two missionaries to Indian Bishoprics, Dr. Lefroy to Lahore and Dr. Whitehead to Madras, marked an epoch in the history of Missions and of the Church in India. Dr. Lefroy's consecration at Lahore (on All Saints' Day, 1899) was the second instance in India¶ of a Bishop being consecrated in his own Cathedral. At his enthronement on the following day the Bishop,

* Railway travelling and city waterworks are proving powerful dissolvents of the caste system in India.

† As yet, of the hundreds of Englishmen who visited Delhi in cold weather, few had cared to inspect the Mission, and as recently as 1899 it was reported that an Anglo-Indian gentleman had declared at a meeting that he had lived many years in Delhi, and could assure his hearers that there was no such church as St. Stephen's there. A noteworthy exception to this is to be found in Colonel Jacob, C.I.E., State Engineer of Jeypore, to whom the Mission is indebted for valuable professional help in the erection and alteration of buildings [84].

‡ Not a member of the Cambridge Brotherhood.

§ £5,000 of this is not payable until after the death of Mrs. Maitland.

|| Bishop Matthew's removal was a great loss, both to the Mission and the diocese. The last words of the Bishop's ministry were almost the last of his life. On the evening of Advent Sunday (November 27, 1898) he preached in Lahore Cathedral from the text: "And the Gospel must first be published among all nations." In his closing words he delivered the Advent message, and appealed to his hearers to prepare for the Advent summons: "If it came this night: even so come, Lord Jesus." He passed from the pulpit to his throne, and, while kneeling in prayer, was struck with paralysis, and died on December 2, 1898 [85c].

¶ The first was that of Bishop Whitley, of Chhota Nagpur consecrated in St. Paul's Cathedral Church, Ranchi, in 1890.

at the conclusion of his sermon, which had been in English, suddenly turned to the native Christians in the north aisle, and breaking out into Urdu earnestly besought them to strengthen his hands and support him in his responsible position, as he would never fail to remember them [85 f].

The Rev. S. S. Allnutt succeeded Dr. Lefroy as head of the whole Mission (Delhi)* [86].

As far back as 1882 the Bishop of Lahore stated that "the Delhi Mission almost requires a Bishop for itself, its hundred hands being stretched out in various ramifications of important work" [86a]. The various districts connected with the Mission contain altogether an area and a population equal to those of Ireland. In the last ten years there has been quiet progress all along the line—but of a preparatory nature rather than of definite conversions. The following is a summary of the chief departments of the work:—

IN DELHI—(I.) *Educational*.—The system is an elaborate one, ranging from the simplest schools to University classes.

(A) St. Stephen's College is "the most striking visible result" of the settlement of the Cambridge Brotherhood at Delhi. The task of building it up morally and materially since the withdrawal of the famous old Government College devolved primarily upon the Rev. S. S. Allnutt, who guided it with eminent success as its first Principal for twenty years. The College prepares natives for the B.A. and M.A. degrees in affiliation with the Punjab University. Instruction is given mainly in English. Though there have been few or no definite conversions to Christianity among the students to record, yet there are signs that a remarkable work has been done in raising the moral † tone of the young men who have enjoyed the teaching and watched the lives of the missionaries, and in giving them a loftier and purer conception of God, and enabling them to form a truer estimate of Christianity. In this way a preparation is being made for a large ingathering into the Christian Church. As the only College for higher education in the Punjab, St. Stephen's has an unique position and opportunities of personal influence; such institutions are still the chief means available for bringing the Gospel home to the minds of the upper classes of India. Religious instruction is given daily, and no pupils leave without having had the opportunity of benefiting in a high degree.‡ While, as a Mission College, the institution suffers from

* The members who have joined the Brotherhood since 1892 are: B. K. Cunningham, Esq., Revs. C. Foxley, F. C. F. Thonger (since deceased), R. B. Westcott (since deceased), G. A. Purlon, B. P. W. French (youngest son of the first Bishop of Lahore), A. Coore, G. Hibbert-Ware, N. C. Marsh.

† Only a few years ago (1) the Director of Public Instruction in Calcutta said, in reference to the number of natives taking their degrees in Calcutta University, that "what India wants at present is not so much M.A.s and B.A.s as men who can be trusted with small sums of money"; (2) the Government of India issued a memorandum on moral training and discipline in the schools, and said it was called for "by the growth of tendencies unfavourable to discipline and favourable to irreverence in the rising generation" [87a].

‡ *E.g.* (1) During the illness of Mr. Allnutt in 1893 a former student (not a Christian) wrote: "Not only I but thousands of his friends and pupils are praying day and night for his recovery, his welfare, and for his long life. May Lord Almighty hear our prayers!"

2. At the unveiling of the late Mr. Maitland's portrait an M.A. student, who had not been specially noticed as drawn to the truth, said, "I want to bear witness to the effect of Christian teaching in this place to me; and I speak not for myself alone."

3. At a meeting a Hindu abused Christianity, but another denied what he had said, and added, "I owe more to Christian missionaries than I do to any men."

lack of Christian students, and there appears to be little hope at present of drawing more students to the College, there has been real, undoubted progress on all sides and in all departments. On Mr. Allnutt's resignation of the Principalship in 1898, he was succeeded by the Rev. J. W. T. Wright. Connected with the College are: (a) A hostel for Christian students, which was temporarily closed in 1898, there being only one Christian boarder in the College. In the first four years (1886-90) of its existence the hostel had only seven occupants. (b) A boarding house or hostel for non-Christian students. The hostel is a valuable Mission agency, as it brings young men under Christian influence when away from home surroundings. Under a Christian native professor (Mr. Rudra) it has become "the heart" of the College work. (c) A club called the "Star of Delhi" (established in 1880) for lectures, debates, social gatherings, physical exercises, &c. [87].

(B) ST. STEPHEN'S, HIGH SCHOOL.—The school educates from 600 to 700 students of ages varying from six to twenty. About four-fifths are non-Christians, but all receive Christian instruction. There are instances in which Hindu parents have said, "We send our sons to your Mission school because, at any rate, you teach them to honour their father and mother." The school has had considerable success, in spite of the drawbacks caused by the marriage of boy students. In one class of ordinary-sized schoolboys, all but four out of thirty-five proved to be husbands. The Christian boys mix with the heathen and Mohammedan students in school, but live with the Clergy in a new boarding house provided in 1893 [88].

(C) *Training of Native Mission Agents.*—Every school where religious teaching is lovingly and wisely given is a sort of moral hospital, but the supply of Christian masters has been so small that the Mission, as recently as 1894, had still to "rely mainly on the services of non-Christians for all but the most important posts in our schools." In the opinion of the Principal of St. Stephen's College, unless these could be replaced by competent Christian teachers, it would be necessary to consider whether the continuance of the existing educational system could any longer be justified. His remedy would be the establishment of a training College somewhere in the Punjab. In the meantime classes are carried on at Delhi for the instruction of schoolmasters, catechists, and readers. The ordination of Mr. A. C. Ghose, on March 1, 1896, was, in a certain sense, the first-fruits of the native Church. He continues at present the only native clergyman in the Society's Mission in the Punjab [89].

(D) A Boys' Industrial Boarding School, in which orphans or other poor boys are given a simple education and taught the shoe trade. The work needs a practical head to make it successful. At present there is no prospect of its becoming self-supporting [90].

(4) On the death of Mr. Sandford, high caste Hindus asked to be allowed to carry his body to the grave, though to them death is a great pollution.

(5) Many young men have asked for Christian instruction of a more direct kind, and there is an appreciable approach of a wave moving the Hindus towards Christianity.

(6) A student refuses to marry a child, or to have any idolatrous ceremonies in connection with his marriage.

(7) A former student refused to avail himself of unfair help in an examination for an important post; and when his father, after his refusal to look at written answers to the questions, angrily read them out before him, the boy, strong in his sense of right as taught at the College, voluntarily failed when the examination came off.

(E)* Teaching in zenanas and in small schools for Hindu and Mohammedan girls in Delhi and three neighbouring towns. As head of St. Stephen's Home, where the lady missionaries live, Mrs. Scott proved a true "mother in Israel," doing more to consolidate and strengthen the life of the Home than can well be expressed. On her retirement from failing health, in 1897, after ten years' voluntary service, she was succeeded by Miss Byam [91].

(F)* A Boarding School for Christian Girls educating up to the Middle School Examination. The children are bright, intelligent, and happy, and are not living in a style which would unfit them for the position they are likely to fill on leaving school [92].

(G)* An Industrial School for Christian Girls of the Poorer Class was started in 1896. The training includes domestic work, cotton-spinning, and shoe embroidery [93].

An ordained deaconess was added to the women's staff in 1898 [93a].

(II.) *Evangelistic, other than Educational.*—(a) Preaching in the bazaars at various centres in the city and suburbs of Delhi. The street preaching has met with much opposition, and is a trial to the missionaries' temper and patience. One of the most troublesome opponents, a blind Maulvi, became a convert in 1892. Shortly after his baptism (April 16, 1892) he relapsed into Mohammedanism, but returned to the Mission a penitent, and after years of study he qualified as a catechist, and has manfully "endured hardness" while preaching in the bazaars the faith which he once denied.

The Bickersteth Hall (built in 1891) affords a splendid opportunity for preaching the Gospel, situated as it is in the very heart of the Mohammedan quarter. In his sermons and lectures the method adopted by the Rev. G. A. (now Bishop) Lefroy, who made this his special work, was to approach Mohammedanism on the plan of finding "common ground," and then, after seizing upon what is of good, seeing how much there is of evil.† Dr. Lefroy has reasoned for six hours at one time, often continuing the discussions with the Mohammedan champions until after midnight. Attention to Christianity is thus compelled. Sometimes the hall is "boycotted," but theological curiosity weakens the boycott, and there is reason to believe that the way has been prepared for important results. Once, on attending a meeting at a mosque to which he had been invited, Dr. Lefroy, to his surprise, found the mosque crowded, and about a dozen Moulvies seated. After two hours' discussion, the chairman said, "I have been reading the Bible for controversial purposes, but, unless you can make better replies to him, I am prepared to 'take the padre's hand'" [94].

* The Zenana Workers, Girls' School, and Female Hospital [p. 628c] are subsidised by the Women's Mission Association in connection with the Society.

† Some of the strong points in the Mohammedan's system are defined by Dr. Lefroy as: Belief in (a) one living God, (b) the resurrection, and (c) the fact of revelation, and the very high position which Mohammedans accord to our blessed Lord. Intermingling with these high truths are the following defects and errors, which go far to paralyse all their legitimate influence for good, and which have prevented Arabia and all other countries where the Mohammedan creed has had fullest and most unrestrained scope from taking that place in the world's history which might seem to be their due, or from contributing in any material degree to the enlightenment, progress or happiness of mankind:—(a) The fundamentally erroneous conception of God. Predominant stress is laid on the intellectual and metaphysical attributes of the Divine nature, almost to the exclusion of the moral. Unity, wisdom, power, these exist in fullest measure, but the last seeming almost at times to be the ultimate fact of all about God. (b) The awfully mechanical nature of their worship. (c) The low views of Paradise and of its ss. (d) The low position of women in the Mohammedan system [94a].

(b) *The Chamars, or Leather Workers.*—The work among these low castes "has been, in many respects, of a most discouraging character," but after years of disappointment there has been an improvement since 1894. The people live from hand to mouth, and can only be gathered together for instruction at night. From 10 P.M. they are ready to gather together and to sit as long as may be desired.* On Whitsun Eve 1896, and again on Christmas Eve 1899, some Chamar converts were baptized by immersion in St. Stephen's Church, Delhi, which, in addition to the ordinary font, is provided with a large and deep one in the shape of a coffin, with this text running around, "Ye are buried with Him by baptism into death, wherein also ye are risen with Him." Its use for baptism had been rare. On this second occasion the Baptists† lent special garments used for the immersion of adults [95].

(c) Bible instruction given in private houses [95a].

(III.) *Medical Mission for Women.*—This department embraces a hospital, dispensary, and attendance on patients in their own houses, and the staff includes trained native nurses. Altogether some 18,000 cases are treated annually. Since 1892 the hospital (St. Stephen's), built in memory of Mrs. Winter, has been completed and enlarged, and in 1900 a Convalescent Home was established in connection with it. The hospital is well provided and excellently managed, and its work has led to the conversion of many an afflicted woman.

The arrangements made for the nursing of the patients are admirable, and no small measure of the success is due to the efficiency of the Christian native nurses.§

It is remarkable that, though the natives themselves so commonly

* The Chamars are followers of prophets—half Mohammedan and half Hindu—the most prominent being Kabir, Nanak, and Rai Das—who arose about the middle of the sixteenth century, and whose religion may be described as a Pantheistic Monotheism. They talk of one supreme God, but directly they are face to face with any difficult moral problem they shade off into an extremely indefinite Pantheism.

The Chamar is an idolater as a rule, but one striking fact about his religion is the firm belief that without a Gūrū, or master, there is no salvation or knowledge of God. This belief is very helpful to the missionaries in preaching. The Chamars open their eyes wide when they are told that Christ is the true Gūrū, the door to the kingdom of heaven—the way whereby a man may find access to God.

† Baptists in Delhi share a common cemetery with the Church, and their relations with the Cambridge Brotherhood are of a very friendly character. On two occasions the Rev. S. S. Allnut, with Bishop Matthew's concurrence, accepted an invitation to address the Baptist workers at their annual gathering [95b].

‡ "St. Mary's Home" is designed to provide a home for (a) convalescents, and so to relieve the overcrowded hospital, (b) the protection and instruction of women of high and low caste who have offered for baptism, (c) teachers.

§ It is in respect of nursing that Government hospitals in India are apt to fail. There is nothing in the creed of Hindu or Mohammedan to fit women for a work involving so much self-denial. Hardly for a relation will they undergo the drudgery or perform what to them is a degrading office—"dirty work" is the description given it by even good, earnest Christian natives. Most of the St. Stephen's nurses are converts, former patients; others are Christian widows, the remainder Christian girls anxious to devote their lives to such a Christlike service. Too shocking for publication would be a description of the sad scenes witnessed in many a Mohammedan zenana—the terrible sufferings of little Hindu girls whose lives are ruined by their early marriage, and the ignorance and physical and moral filth combined with much religious formalism, of which the Medical Missionary—privileged to enter the door of a zenana never before opened to admit a Christian lady—may in Delhi get a terrible vision. The unsanitary condition of the native houses is beyond description, and the maltreatment of the women is the saddest thing which the staff are "obliged to be silent about." It was to prevent in some measure this fearful maltreatment and neglect that the class of native nurses was started. By planting one of them down beside a patient to watch and feed her night and day, and prevent the fearsome old mother-in-law, the filthy old family midwife,

attribute sickness to the power of some dreaded demon,* who must be propitiated, the healing power of the Christian doctor is put down to the right source. Often, in return for some service rendered, a patient will utter a fervent prayer that the great God may bless one with wisdom and power. Experience at Delhi also shows that the regular prayers and religious teaching given in a Mission hospital incline many native patients to have more confidence in the treatment there. St. Stephen's is becoming more and more widely known and appreciated, and women are brought from far and near for treatment, the patients including, among the higher classes, Purdah-Nashins (literally "sitters behind curtains"), i.e. women of better position who live in strict seclusion. A sum of £250, raised by friends of Bishop Lefroy, is to be vested in the Society as the nucleus of a General Endowment Fund for the hospital, the primary charge to be always the maintenance of a bed [96].

(IV.) *Pastoral Work*.—This is carried on among the native Christians connected with St. Stephen's Church and in the suburbs.

A step towards forming an indigenous and solid standard of opinion in the native Christian community was taken in 1899, when the question of regulating expenditure on marriages was submitted to the native Christians for settlement among themselves.

A point of marriage law of some interest was decided in the same year. A man having contracted a marriage with a Hindu girl, her parents on hearing that he was being prepared for baptism declined to hand over the girl. On this an old student of St. Stephen's College voluntarily carried the case through the law court, and obtained an order for the girl to be delivered up to her husband [97].

(V.) *District and other Stations*.—Itinerating work is carried on in the towns and villages of the district round Delhi.

At one place twenty miles from Delhi all the men in a Christian congregation of Chamars accompanied Mr. Lefroy on an evangelistic expedition to another village, though it involved the sacrifice on their part of two days' earnings [98].

The removal of the Boys' Industrial School at Faridabad to Goorgaon, in 1897, has increased the congregation at Goorgaon, and it is hoped that the school, besides fulfilling its object of training

and the foolish old family "medicine man" from administering their own messes alternately with one's own, quite astonishing results are often obtained.

In one home, where one of these nurses had saved the life of the patient, the ladies of the house began asking her one day "how it was that she, belonging originally to the despised Chamar caste of Hindus, should have, after only a few years, become so wise that not one of us, Khatriis though we are, can ever hope to know so much, or trust each other as we trust you." Seizing her opportunity, the nurse brought out a Testament, telling them that she owed all she was to this book, which taught of ONE Who was perfectly loving, righteous, and wise; Who called all men, high and low, Chamar and Brahmin, to believe in, love, and serve Him with all their heart, and mind, and power, promising that if anyone tried to do this He, God, would Himself come and dwell with them, making them gradually more and more like Himself in goodness, wisdom, and power. So she pointed out that they had themselves just unconsciously borne witness to the truth of the Gospel, and far into the night she continued teaching, and reading, and answering their questions. On the next day all were wondering and impressed, eager for replies to many questions, and anxious to obtain permission from the men to learn to read and to hear more of this wonderful Book.

* "How is the demon?" was the correct question to ask a bright faced little lady patient in the Delhi Mission Hospital, to which she would reply, smiling: "I am much better, thank you, and I do not believe in demons any more." Yet when admitted, about two years before, she had been utterly depressed, believing her illness a possession of a demon [96a].

children of low-caste Christians in trades, will also supply Christian teachers for the Missions [99].

ROHTAK (or "Jat-Land," as it has been called) is an agricultural district (sixty by forty miles) about forty-six miles west of Delhi, and containing 550,000 inhabitants. The Jats (*fem.* Jatni) are a sturdy, independent and intelligent people—lovable and attractive in spite of all their faults, and altogether as fine a race probably as heathenism can show anywhere. "What might not Christianity make of them?" Hitherto the only Missionary work done among them, apart from occasional tours from Delhi, had been carried on by a single resident native deacon, or catechist; but in 1894 a branch Brotherhood was established at Rohtak, under the Revs. H. C. Carlyon and F. C. F. Thonger. The chief work of the Mission is village itineration, and some 260 villages are visited annually. The eating of meat is a great obstacle to the Jats' acceptance, or even tolerance of Christian teaching, but the reception of the missionaries has generally been extremely friendly, and the work is full of hope and encouragement [100]. While working alone in camp, Mr. Thonger caught a sunstroke or sun fever, from which he died on November 9, 1898.

In Rohtak city (population 16,000) English services* have been undertaken at the station church, and street preaching has been carried on, and an indirect result of the Mission has been the establishment of a branch of the Arya Samaj.

KARNAUL (1892-1900).—Apart from the medical, and zenana, and school work in Karnaul (and a branch dispensary opened at Panipat in 1898), the Mission has made little impression on the heathen as yet, beyond arousing the opposition of the Arya Samaj.

Mr. Haig retired in ill-health in 1898, and the isolation and work affected the health of his successor, the Rev. A. J. P. French, a zealous Missionary, to whose assistance Mr. Garabedian was sent in 1900 [101].

REWARI (1892-1900). [See p. 624.]

Mr. Williams continued his patient labours in a heathen wilderness, with little or no Christian society to cheer him, engaged in a continual yet cheerful struggle with ignorance and unbelief. He seemed never to have lost heart, but, with high courage, vigorously attacked evil in its many forms, preaching in the bazaar, or in houses, or at railway stations—wherever he could get people together, and his persistent itinerations made him to be an acceptable visitor to heathens and Mohammedans alike. Many, once hostile or indifferent, listened to him with respect in all the towns, and at least a hundred villages. He was received in a friendly manner, especially by the Jats, and some of his hearers began to understand that it was for the love of God and of their souls that he had come among them, and though as yet only a few have embraced Christianity, the seed has been sown far and wide. A new church (St. Andrew's, consecrated on St. Andrew's Day, 1898) has been a helpful object-lesson to non-Christians as well as Christians; all are told that the church is for them—that there, and there only, they will hear of the one God—the one without colour and shape, whom all now know of, and know to be other than Brahma, Vishnu, or Mahadu, or any other Hindu

* A new colony of railway people at Jind, thirty miles distant, has also been occasionally ministered to since 1898.

god ; that the church (*ginja*, as they call it) is the only temple in all the country round where the true God is worshipped ; that all may come and see—all, whatever the caste or rank. One man brought his children from a distance of 140 miles to be baptized in the church.

Mr. Williams was an accomplished Oriental* scholar, and his methods of work were not those of the ordinary type. The peculiar features of his bazaar work were the display of Koran and Sanscrit works and the use of pictures. A picture of the Annunciation proved of extraordinary use, supplying a strong appeal to the Mussulman and Hindu—to the former because the Annunciation is described in the Koran with a fulness surpassing the account in the Gospels. The simple fact that Christianity is 600 years older than Mohammedanism† comes as a revelation to the masses, and on the authority of the Koran the Mohammedans can be forced to acquiesce in the unique mystery of our Lord's birth, *i.e.*, that He had no human father.

Mr. Williams also did much to expose the frauds‡ of the Brahmins, and thus to weaken the Brahmin domination [1].

The Mission lacks competent native agents—there was but one in 1897 [3]—but provision has been made for an additional missionary in the district—which includes Bhiwani, Hissar, Sirsa, Hansi, and many other stations [4].

Mrs. Williams has been a valuable fellow-worker, and her name, "Padre Saheb ki Mem Sahib," is known for miles around [5].

The zenana branch of the Mission has drawn forth much love and sympathy from the Hindu women, and one native gentleman was so struck by the conversation and manners of a native member of the staff (Miss Tara Chand), that after her death in 1899 he applied for a teacher for his children, saying he wished them especially to be taught Christianity, having seen what it had done for her [6].

At Hissar a school for girls has been recently closed, and the lady workers have been transferred to Rohtak so as to secure greater concentration of work [7].

It remains to chronicle the death from cholera of Mr. Williams, the devoted head of the Rewarri Mission, which took place at Srinagar on September 23, 1900, during a holiday visit to Cashmere. A successor of "such vast learning, capable of meeting both Hindus and Mohammedans on their own ground, and pushing the attack into the enemy's central positions," can hardly be looked for. His place is being temporarily filled by a member of the Cambridge Brotherhood at Delhi [8].

SIMLA.—At Simla there is a Bengali Girls' School for children, who have to be brought together afresh every spring after their arrival from Calcutta with their parents for seven months. Work is also carried on among the women [1].

* His valuable collection of Oriental works has been secured for the Society's Mission library at Delhi [8*a*].

† A somewhat aggressive sketch of Mohammed's life, by Mr. Williams, helped to produce a rigid boycott of missionary street preaching in Delhi in 1892 [1*a*].

‡ In this he had the aid of a Brahmin convert, who had spent years in British Guiana. By prompting the people to ask this man of the nature of the water of the three seas he had crossed, they were astonished to hear that they are all salt; because they all had heard from their Brahmin that the first three seas from Hindustan are respectively salt, sugar-cane juice, and *sharab*, *i.e.*, intoxicating drink [2].

The deliberate falsification of the Vedas for an immoral purpose by Dayanand Saraswati, the founder of the Arya Samaj [see p. 690], was also exposed by Mr. Williams

(For Statistical Summary for the Punjab see p. 732.)

CHAPTER LXXXII.

BURMA.

Though differing widely from India proper, Burma is reckoned as part of the Indian Empire. It occupies a strip of territory extending northward from the Malay Peninsula along the Bay of Bengal to the Chinese frontier, and comprising the three Provinces of Lower Burma—viz. Tennasserim and Arakan (ceded in 1826), and Pegu (annexed in 1852)—and Upper Burma (annexed in 1886). *Area* (excluding the Shan States), 171,430 square miles. *Population*, 7,608,552; of these 6,888,075 are Buddhists, and 120,923 Christians; and 5,556,034 speak Burmese, 674,799 Karen, 346,091 Arakanese, 226,488 Talaing, 179,166 Bengali, 174,102 Shan, 98,269 Hindi, 68,509 Telugu, 61,411 Tamil, and 36,546 Chinese.

The Burmese race occupy the valleys of the Irrawaddy and Chindwin, &c.; the Chins, Kachyens, and kindred tribes the mountain country in the north; the Shan and Shan-Chinese family the hills and valleys of the east. The literature of the country is extensive, but chiefly confined to translations of Pali works—Buddhist, philosophical, and historical. Though the Shans (who are Buddhists) have their own language, the better class all know Burmese, and monastic education in Shanland is chiefly in Burmese; nevertheless the so-called Buddhist Scriptures have been translated into Shan, in which vernacular there is a various collection of fables, songs, and folk-lore, written and unwritten. The Chins and Kachyens and a host of barbarous tribes in the north and north-west are untouched by Burmese influence. They have no written language, and retain their own aboriginal demon-worship and propitiatory animal sacrifices. The Burmese also so far cling to their aboriginal demonolatry as to make propitiatory offerings daily to the anger of sprites, supposed to own every tree, hill, and dale, and to inhabit every cave, well, and river. Rarely, however, are these offerings mingled with blood. And Buddhism, which has long been the ancestral religion, has, with this qualification, all but universal sway.

The fundamental tenet of Buddhism is that all *existence* is full of sorrow, and that the whole universe is passing through a vast period of suffering, which will last millions and millions of years before the whole is reduced to *Nirvana*, or the absolute tranquility of non-existence. In the meantime, while these millions of existences are run through, man "is tossed on a sea of destiny, in the strictest sense without God in the world."

In spite of its atheistic hopelessness and childish superstitions, Buddhism is both astute and philosophical. While in theory it teaches purity it gives no religious sanction to morals, but encourages bodily pleasures, and is popularised by customs which make its sacred services a series of holidays and pleasure-takings for its followers. Indeed it is less a religious than a philosophical system. It is without any system of sacrifice or a priesthood in the proper sense of the word. The so-called priests are in reality only religious teachers or monks, dwelling in kyoungs or monasteries. All the Buddhist boys and young men at some time wear the robe and live in the monasteries.

The women are more devout Buddhists than the men, and science, art and knowledge are all saturated with Buddhism, the one bond of national life. Exclusive of the Shan states, there are some 18,000 beneficed Buddhist Clergy in Burma.

There is hardly a village or even a hamlet throughout the land which has not its pretty, well-built monastery in some retired nook, where the "Pön-gyi" passes his days in meditation and the study of the law; where the placid-faced images of Gau-da-ma stand, before which the pious Buddhist breathes forth his aspirations for "Neibban" (*Nirvana*); and where the youngsters, in the course of two or three "Leuts," get through their spelling-book and first catechism.

Here and there are a few "Me-thi-la-yins" or nuns, but they are not held in high repute, nor have they any practical influence in religion or education. In addition there are the unbeneficed clergy, the junior members of the Order of the Yellow Robe, who daily go forth with the mendicant's bowl and help in the routine of the monastery under their house superior.

The chief title to respect on the part of the whole ecclesiastical body is not learning or intellectual activity, but rather simplicity, gentleness, and quiet observance of their rule. "Incuriosity" or "indifference" is reckoned a great virtue, and as an instance of it, a copy of the Burmese translation of our Bible which had been presented to a distinguished monastery in Mandalay, and put in a good place in the well-arranged library, remained for years unopened; because, as the abbot gravely asserted, the book was printed in English.

The people however, who are happy, friendly, careless, indolent, and pleasure-loving,

have a high regard for religion of every kind, especially if its teachers show an ascetic life. Moreover there is no caste, the women are free from the restraints of the *Zenana* and *Purdah*, and Englishmen and English manners are in high favour and recognised as superior. The anger shown if a son or a friend becomes a Christian is only transient; and the renegade cut off from society, and denied fire, food, and water, soon finds his way again among friends. Fatalism and metempsychosis step in and say, "The present is but the result of the past, and in the myriad of existences to be lived this is but one; so what does it matter, it cannot be helped; let him please himself and take the consequences" [1].

THE whole work of the Church of England Missions in Burma has been connected with the Society, whose operations, begun in **LOWER BURMA** in the District of (I.) MOULMEIN, in 1859, were extended to (II.) RANGOON in 1864; (III.) the IRRAWADDY RIVER STATIONS (HENZADA, ZELOON, THYET MYO, PROME) in 1867; (IV.) TOUNGOO in 1873; (V.) AKYAB in 1889; and to **UPPER BURMA** in the districts of (I.) MANDALAY, 1868 (with MADAYA, 1886, and MYITTHA, 1891; (II.) SHWEBO, 1887; (III.) PYINMANA, 1891; and to the **ANDAMAN ISLANDS** (for that group and the **NICOBAR ISLANDS**) in 1885.

Previously to 1877 Lower Burma formed a part of the Diocese of Calcutta. In that year it was created a separate See by Letters Patent under the name of "Rangoon," which included also the Andamans, the Nicobars, and the Coco Islands. To the endowment, which was provided by the Diocese of Winchester (£10,000), the S.P.C.K. (£5,000), the S.P.G. (£2,000), and the Colonial Bishops' Fund (£3,000) (= in all £20,000), the pay of a senior chaplaincy was added by the Indian Government; and the Letters Patent provided the Diocese with two Archdeaconries and constituted it a part of the ecclesiastical province of Calcutta [2].

The first Bishop, Dr. J. H. TRITCOMB [consecrated in Westminster Abbey on December 21, 1877], resigned in 1881 in consequence of an injury sustained by a fall whilst visiting the Toungoo Mission; but his brief episcopate was distinguished for its organisation and development of Church work. In the first eighteen months alone the Missionaries to the heathen were increased from 4 to 12 [3].

His successor, the present Bishop, Dr. J. M. STRACHAN (consecrated in Lambeth Palace Chapel on St. Philip and St. James' Day 1882), brought to the diocese 21 years' experience as a Missionary of the Society in Southern India [4].

By new Letters Patent of April 14, 1888, Upper Burma (over which episcopal supervision had been exercised by the Bishops of Calcutta and, since 1877, Rangoon) was officially added to the latter Diocese.

BURMA (1892-1900).

The number of clergy has been insufficient for the proper working of existing Missions, to say nothing of the calls for extension,* and the openings among the Chins, the Shans, and other tribes. A few converts have been gathered from the Chins and Shans, but no Missions have yet been opened in their country.

In 1896 two sons of a Shan sawbwa or chief were at Rugby, and a third at St. John's College, Rangoon.†

In the Karen field, the Missions continue to be more progressive than in other parts, though amongst the Burmese "there is not" (Dr. Marks says) "the slightest opposition to missionaries. I often wish that there was." Buddhism is the religion of despair. It is without God and without hope, practically atheism, and has no reviving power. Still it has the advantage of freeing men from caste, and it gives them an open mind to receive the Gospel when it is presented to them [7]. Indeed no country is "more open to Missionary work," and Poongyes have often handed over one of their best pupils to Dr. Marks for further teaching, though warned that this involved Christian instruction.

An annual Missionary Conference was instituted in 1896, at which the Mission educational system was vindicated by Dr. Marks, who says the Mission schools must be considered as the principal evangelistic agency of the country, especially in view of the fact that Buddhist monastic education is so universal in Burma [8].

The death of Mrs. Strachan on August 5, 1899, for nearly forty years a devoted worker for her Lord in India, was a loss which the whole diocese shared with the Bishop [9].

(I.) MOULMEIN (S.P.G. Period, 1859-92).

Moulmein is situated on the River Salween, 20 miles from the sea and 130 miles from Rangoon. Its beauty has won for it the title of the Queen of Lower Burma [1].

On the whole of that long line of coast which stretches from the mouth of the Burrampooter to Singapore or in the adjacent British

* According to Dr. Mason, forty-two distinct languages are spoken in Burma [6a]

† A Shan prince under condemnation, for whose life Dr. Marks successfully interceded, and who visited England and was received by Queen Victoria, has pressed on Dr. Marks his country's need of teachers



Dr. [unclear] and Rev. J. T. [unclear]
No. p. 622.

territories of Chittagong, Arakan, Pegu, and Tennasserim, there was not until 1859 a single Church of England Missionary.

The American Baptists and the Roman Catholics had established Missions at various points;* but the Anglican Church had done nothing.

The first steps towards removing this reproach were taken by the Chaplains at Moulmein. The Rev. W. T. HUMPHREY started a "Burmah Mission" Fund there in connection with the Society in 1852-53, which mainly through the advocacy of his successor in 1854, the Rev. C. S. P. PARISH, was raised to Rs.11,168 during the next four years. The bulk of this sum was the gift of the British residents at Moulmein, Thyet Myo, and Rangoon; but among the contributors was a Madras sepoy, who on Christmas Day 1857 brought to the chaplain at Thyet Myo Rs.6, saying that this being the birthday of Christ, "he felt a wish to make an offering to His name"; that though not a Christian, he knew who Christ was and why He had come, principally from talking to an officer in his own regiment. The Chaplain thought Rs.6 a large offering for him, but he seemed bent on making it, and was "perfectly happy" when it was accepted [2].

Encouraged by the support elicited in Burma the Society determined to found a Mission in the country. Some of the British Residents pointed to the Kyengs, a mountain race in Arakan, as a promising field of labour; but the primary duty lay with the cities and provinces peopled with our fellow-subjects, whose religion is the Religion of Despair—for that is the true designation of Buddhism. Moulmein was selected for the first Mission, and the Rev. T. A. COCKEY was stationed there in February 1859. Previously to his ordination Mr. Cockey (a student of Bishop's College, Calcutta) had spent two years (1854-6) in Moulmein acquiring the language. In April 1859 the Rev. A. SHEARS, from England, took the principal charge of the Mission, which was directed chiefly to the east part of the town, the west and south-west quarters being occupied by the Roman Catholics and Baptists [4]. A small orphanage for Eurasian children, begun by a Rev. Mr. Hamilton, had been continued by Mr. Parish [5]; and Mr. Shears now (1859) opened a boys' school, which within two months was attended by 107 pupils (including a few half-Chinese, Anglo-Burmans, Talings, Hindus, and Mahommedans), admitted on the distinct understanding that they were to be instructed in Christianity [6].

In 1860 Mr. J. E. MARKS arrived, and after being brought "to the brink of the grave" by sickness, recovered and took charge of the school, which under his management showed increasing signs of prosperity. The pupils included Burmese, Chinese, Mahommedan, and English boys, and in 1861 a grandson (aged 24) and a son (aged 30) of the old King of Delhi (then a State prisoner at Rangoon) were admitted [7]. Both day and boarding departments were now quite full, and while on his primary visitation to Burma in December 1861 the Bishop of Calcutta stated that he had "never seen in India a more promising school or one containing better elements of success" [8].

* The American Missions were almost entirely among the Karens, and little impression had been made on the Burmese by the Roman Catholics (see p. 633), though their staff was strong, Burma having a Bishop, three or four priests, and five sisters in 1857 [9].

The Poongyees also evinced great interest in the school, so that for two years at least scarcely a day passed without a visit from some of the yellow-robed community, and sometimes they came in such numbers that school work had to be interrupted [9].

On one occasion (in 1861) after twelve Poongyees had listened with much attention to the Bible lesson and witnessed the boys at their devotions, a conversation took place as thus related by Mr. Marks:—

"After school the Poongyee came to me to talk. He began by saying, that though he had frequently visited my Kyoung, I had only been once to his. I excused myself by pointing out to him the extent of my work in school, but I promised to visit him whenever I could. He then said, 'I heard you when you were praying, say, "O tah-w-'yah Pa yah th'kin" (O eternal God). Do you not know that nothing is eternal?' My questioner was a fine tall man, with a more intellectual countenance than any I have seen among the Poongyees. His followers and my boys crowded round to hear the disputation that ensued. I replied that my religion told me that all created things would pass away, but that the Creator was unchangeable, eternal. He said that God (Gaudma) was dead, and had attained annihilation. I replied, 'I am teaching these boys to pray with me to a living God, who is essentially eternal, and to cease to shikko (worship) to a dead Gaudamá, and to equally dead idols.' The Poongyee then with much earnestness repeated several times, 'Payah th'kin m'sheeboo,' There is no God, God is not. I have heard this expression before from some Burmans, but not from a Poongyee. My boys looked at me with astonishment, and at the Poongyee with something like horror. In that look I saw some effect of our daily religious teaching. A lively discussion followed, in which I was greatly assisted by my elder boys, and also by my moonshee, who happened opportunely to come in at the time. We parted most amicably, he promising to come again. When he was gone" (added Mr. Marks) "I joined several little groups of the boys who were arguing the matter over again amongst themselves. On the following day I had a Bible lesson to the first three classes on the same subject."

The influence of the school was extended by the opening of evening classes at the houses of the boys' parents (in 1860) [10], and in 1863 the translation of a great part of the Prayer Book into Burmese—a work begun by Mr. Cockey and continued by Mr. Shears—was furthered by Mr. Marks [11]. In the meantime the Mission had been warmly supported by the European residents at Moulmein and Rangoon [12], a girls' school started by Mr. Shears in 1860 had been revived and was succeeding admirably under Mrs. Shears when she was invalidated home [13]; but both the ordained Missionaries had withdrawn—Mr. Cockey in 1860 and Mr. Shears (from illness) in 1862: the latter had preached in a Buddhist Kyoung at the request of the head Poongyee, and his visits extended to Beeling, Ngantee, Martaban, and Peloogyoon, Rangoon, &c. [14]; and it fell to him in England to baptize our first *Burmese* convert—Moung Shway Zahn—on May 24, 1863* [15].

In 1863 Mr. Marks having been ordained was transferred to Rangoon; and the Rev. H. B. NICHOLS, his successor, died of brain fever (within a year of his arrival) [16]. With the aid of the Rev. R. W. EVANS, the Rev. J. FAIRCLOUGH and others, the Burmese branch of the Mission was carried on until 1872, when, owing to the heavy expense of the school, the slight impression made on the Burman population by the Church services and preaching, and the claims of other Missions, it was discontinued [17].

While trusting that "good Christian fruit may come in time,"

* This was not reported by Mr. Shears until 1899. Zahn accompanied him to England and returned with Mr. Nichols. The baptism of Moung Shway Goh, a pleader, by Mr. Parish, the Chaplain, on September 15, 1863, still stands as the first baptism of a Burmese convert which took place in the Mission.

the Bishop of Calcutta (referring to a visit to Moulmein in 1870) was of opinion that "we must with patience wait for it." "The difficulties of Buddhism are extreme" (he added). "Every one, lay and clerical, speaks of them as even greater than those of Hinduism and Mahomedanism" [18].*

Moulmein was not wholly abandoned by the Society. Since 1860 excellent work had been carried on among the emigrants from South India by a Tamil catechist (DAVID JOHN) working under the superintendence of the Chaplain and of the Missionaries [19].

After Mr. Fairclough's removal the Tamil Mission (comprising in 1875 about 130 Christians), being left without efficient superintendence, became feeble.

In 1879, when the Society again stationed an ordained Missionary (Rev. JAMES A. COLBECK) at Moulmein, there were "only three or four Burmese Christians of our Church in and about Moulmein; but the number of Tamils was considerable" and the orphanage for Eurasian children was doing a good work. For some time the European residents had been ministered to fortnightly by the Rangoon Chaplain, in whose absence Judge Macleod officiated in church and cemetery. They were now very averse to subscribing for a new Chaplain, seeing that they had always been provided with one freely by Government; but on the Bishop of Rangoon's appeal they promised to contribute Rs.150 monthly. Within two years of the Missionary's arrival forty converts from Buddhism had been gathered and a large school established. A church was being built on a site (25 acres, granted in 1861-2) which had lapsed to the Government but which was now re-granted; one clergyman and two native deacons had been added to the staff; and in the words of the Bishop of Rangoon, "Seldom in the history of Missions has there been so rapid and effective a revival of lapsed labour" [21].

On his resuming work at Mandalay in 1885 Mr. Colbeck left behind him a well-consolidated and organised Mission, comprising Burmese, Tamil, Chinese, and Eurasian Christians [22]. In 1890 candidates from three of the congregations were confirmed together, the service being trilingual—in English, Burmese, and Tamil [23].

(1892-1900.) The chief events to be recorded is the appointment of Dr. Marks to Moulmein as A.C.S. Chaplain (and Honorary Missionary S.P.G.) in 1895, on his resignation of the Principalship of St. John's College, Rangoon. His return to the place where he began his Missionary labours, thirty-six years before, was warmly welcomed, especially by the old residents, but their joy was of short duration, as in 1898 his health again gave way, and he was obliged to return to England. In arranging for his final retirement in 1899 the Society took into consideration "the great services which he has rendered to the Mission cause in Burma during the past forty years" [24].†

* The Roman Catholic Bishop in Burma, after twenty years' experience (1842-62), spoke "very despondingly" of the "want of success" of his work.

† In the *Gospel Missionary* for 1900 Dr. Marks has told the story of his life-work in Burma. This is only one of many ways in which he has continued to promote the Society's cause after his retirement. In October 1900 he left again for Burma, on a six months' visit, at the invitation and expense of his old pupils and other friends, one of his objects being to further the erection of a new chapel for St. John's College, Rangoon [24*a*].

(II.) RANGOON.

RANGOON, the capital of Burma, is a remarkable city. Tamils, Telugus, Bengalis, and other Hindus, Chinese, Armenians, Jews, Parsees, Mahomedans, mingling with the native and European and Eurasian population, give it a cosmopolitan character. Its natural surroundings are of great beauty, and it contains what is regarded by the Buddhists as the most sacred edifice of Burma—the Shway Dagon Pagoda, a building commenced 2,000 years ago, and supposed to cover eight hairs of the head of Gautama, the founder of their religion [1].

S.P.G. Period (1864-92).—The European residents at Rangoon had already contributed to the foundation of a Mission at Moulmein [see p. 631] when their Chaplain, the Rev. H. W. CROFTON, in 1858 suggested the opening of one in their midst, and this (after a visit of the Rev. A. SHEARS of Moulmein early in 1861) the Society in April 1861 resolved to do [2]. But three years elapsed before a Missionary could be found for the post, and meanwhile Mr. Crofton ceased collecting funds for the object [3].

Early in 1863 Mr. J. E. MARKS of Moulmein twice visited Rangoon for the purpose of superintending the printing of the Burmese Prayer Book on its completion [4] [see p. 632]; and during a fortnight's stay there in January 1864 he collected in five days nearly Rs.7,000 for the proposed Mission—Rs.600 from the Burmans themselves [5].

Having been ordained Deacon at Calcutta Mr. Marks was transferred to Rangoon, where in March 1864 he began work by opening a Mission school in "the Cottage." It was at first agreed to receive no European pupils, as what are now known as "the Rangoon Diocesan Schools" had been opened a fortnight earlier, but this "embarrassing" agreement was afterwards annulled by mutual consent. Meanwhile, with the assistance of ten old pupils and Mr. Kristnasawmy and a Burman* teacher (all of whom Mr. Marks had brought from Moulmein), the Native School rapidly filled—in nine months 220 boys had been received on the distinct understanding that they would be taught Christianity, and four had been admitted to baptism [6].

In December 1864 Mr. Marks left, dangerously ill, but after a few months' stay in England he returned, against the protest of the Society's consulting physician [7]. The Rev. J. FAIRCLOUGH and Mr. RAWLINGS soon joined him; and afterwards the Revds. C. WARREN, C. H. CHARD, and JAMES A. COLBECK took part in the work. In 1886 the school—then under the advice of Sir Arthur Phayre called "St. John's College"—was removed into "Woodlands," and in 1869 a site was purchased from Government and permanent teak buildings were begun. These have been considerably added to from time to time, Government and the people, both Europeans and natives, help-

* The Burmese make excellent teachers. The Rev. C. Warren reported in 1870 that he would not change his staff of native assistants for an equal number of Europeans [6a].

ing liberally. With the exception of an interval spent at Mandalay (1869 to January 1875) and short furloughs, the institution has remained under the charge of Mr. Marks [8], who was described by the first Bishop of Rangoon in 1880 as

“one of the most skilful and successful of schoolmasters who . . . has . . . learned to speak Burmese like a native, and is not only known throughout the chief part of British Burma, but is so loved and admired by the Burmese as to possess influence over them wherever he goes. . . . In many ways, I found him quite a power among them” [9].

As an instance of this, during a visit to Mandalay in 1889 Dr. Marks was met at every station by old St. John's boys. One brought him Rs.50, another an emerald ring, others fruits, till his cabin was filled with presents. At Mandalay many welcomed him; each gave his history, and together they presented an offering of nearly Rs.500 for the Rangoon Orphanage [10].

At the close of 1871 the college had but 184 pupils; ten years later the number had risen to 500, and there are now 650 (300 boarders). Altogether nearly 10,000 boys have been admitted [11], and the old pupils cover the country as clerks and Government officers in almost every department. The variety of races represented in the college—Europeans, Eurasians, Armenians, Jews, Burmese, Talines, Chinese, Shans, Karens, Siamese, Arakanese, Khins, Bengalis, Tamils, Mussulmans, and many others—and the diversity of costume entailed by it, presents a scene like a large garden filled with many-coloured flowers. The scholars all learn together and play together happily, and national quarrels are unknown. Their ages vary from seven to over thirty, and they are of different ranks in life—princes and servants, gentlemen's sons and the poorest of the poor—all are equal in school and in play-ground. The College is famous for athletics; the native lads play barefooted, and are always willing thus to challenge teams of English soldiers or sailors at cricket and football. The College also furnishes two companies of cadets of the Rangoon Volunteer Rifles, with brass and drum and fife bands; and an efficient Fire Brigade of 250 boys with manual engine &c. always ready to go to fires, which in Rangoon (built mostly of wood) are frequent and destructive. A large number of the Eurasian boys are orphans—the children of European fathers who are either dead or have left the country. Towards erecting the orphanage department Government gave Rs.10,000, but its maintenance, requiring as it does £1,000 a year, causes much anxiety and care [12].

The College is conducted in accordance with the principles of the Society and in pursuance of a scheme drawn up by Bishop Cotton of Calcutta [13]. The boys are educated (chiefly through the medium of English) up to the matriculation standard of Calcutta University, but the object of the College is to teach Christianity to all of them [14].

How that object is being accomplished shall be told in the words of Bishop Titcomb:—

“The delight with which I first [in 1878] walked into its spacious hall and class rooms and beheld this mass of youths under *Christian instruction*, may be well imagined, especially in view of the fact that it has had to compete with our

magnificent Rangoon High School; which though built and conducted by Government at an enormous cost, upon the avowed principle of *non-religious instruction*, has been nevertheless fairly beaten in numbers by this Missionary Institution [15].

"What has it done for Christianity? Much, every way. In the *first* place, it has led to the conversion and baptism of seventy-five Burmans. In the *next* place, the forty Chinese converts who were last year received into our Church had all been prepared in this college by its Principal, through a Burmese-speaking Chinaman as an interpreter; and they now worship, when not in the jungles, in the college chapel. In the *third* place all the heathen boys, down to the youngest, receive daily instruction in the Bible from Christian teachers, the effect of which is that, although conversion may not take place during school-life, such boys nevertheless grow up enlightened with a foundation knowledge of Divine truth, which afterwards makes them much better qualified to receive the Gospel, either as impressed upon them by self-reflection over the past, or by the efforts of Missionaries in other places. In view of facts like these, who can question that St. John's College is doing true Missionary work? I have myself held weekly Bible classes there. Within the chapel of this college it has also been my privilege both to preach and baptize continually, and, the heathen boarders being present, I have never used the least reserve in endeavouring to make all my preaching of a Missionary character. Need I add anything further? If you wish one word more, let me only add that we have lately established a guild for uniting in Christian brotherhood young men who have been educated and baptized in this college, many of whom have been scattered in the jungles and are in danger of losing all Christian influence. It already numbers sixty members" [16].

The Guild of "St. John the Evangelist" was formed in 1878, and in the same year the Bishop found that an old pupil, then a Government official, had opened a Christian school at Thonzai, a village on the Prome Railway, entirely at his own expense [17].

The Bishop has described the work of the college as "grand" [18], and testimony to its progress and value has been received from many quarters [19]. [See also p. 791.]

As the offspring of St. John's College, other schools may be pointed out in Rangoon, on the Irrawaddy [pp. 639-40], and in Mandalay [p. 649] [20]; and in 1879 the Lambeth degree of D.D. was conferred on Mr. Marks (by Archbishop Tait) "in recognition of the services which he has rendered to the cause of Christian education in Burma" [21].

While St. John's College has accomplished so much for the boys and young men, similar (though less extensive) work has been done for the girls by means of St. Mary's School, in connection with the Society and its handmaid, the Ladies' Association. At this school, which was founded in 1865 under Miss Cooke, it could be said in 1869, "almost every race in Rangoon is represented in it" [22 and 23].

Indeed as far as educational work is concerned the Rangoon Mission was "in a very satisfactory condition" when Bishop Titcomb arrived in 1878, but "more direct evangelistic work in the city among the Burmese" was "by no means so well developed" [24].

Unyielding as Buddhism had shown itself elsewhere [p. 633], in the case of Rangoon the evangelisation of the natives was attended with special difficulties, from the fact that the city had become Europeanised—both its poongyees and its laymen, and the taste of the Burmans was so jaded by their adoption of English vices that before anything else could be done it was necessary to instil a moral tone. Thus reported the Rev. C. Chard in 1871 [25].

In the absence of a church for the Burmese, services were held daily

in St. John's College Chapel, which on Sundays was thrown open to all the Burmese Christians in Rangoon, and up to 1881 about 100 Burmese converts had been baptized there [26].

In 1877 Kemmendine, a suburban village between two and three miles from the heart of Rangoon, became the centre of a special Mission (St. Michael's) among the Burmese under the Rev. JAMES A. COLBECK. Mr. Colbeck lived in a native Burmese house among Buddhists in a single upper room (which served him as study, bedroom and dining-room), in order that the lower room might be used as a chapel in which he conducted daily and Sunday services. Opposite Kemmendine is Alatchyoung (on the right bank of the Rangoon River), the two villages with Rangoon itself forming the area of Mr. Colbeck's Burmese labours [27].

In 1878 a Mission school and chapel were erected, and an increase in the number of baptisms was reported [28]. On Mr. Colbeck's removal to Moulmein the good work which he had planted was taken up by the Rev. J. FAIRCLOUGH [29], and in 1882 the importance of the Mission was enhanced by the establishment of an institution for the training of Catechists and Clergy for the whole of Burma [30]. [See p. 792.]

Kemmendine is reckoned as an offshoot of St. John's College, as is also Poozondoung, another suburb of Rangoon, where the planting of a girls' school in connection with the Ladies' Association [31] has led to the foundation of a hopeful Burmese Mission. In 1886 Mr. NODDER was stationed there to conduct the work of the dispensary and to help in the schools [32]. He was replaced by the Rev. T. RICKARD in 1888, and in 1889 the Bishop of Rangoon reported "the most striking and hopeful success" of the Society's Missions in the Diocese in the year had been "amongst that class which has for so long been indifferent to the claims of the Gospel, the Buddhists." There had been an increase of baptisms, "and large numbers of enquirers" were continually coming from the city and the country. A great change seemed to be taking place in "the attitude of the people towards Christianity." Along with a lessened hostility there was a growing desire to know what Christianity is. In Rangoon and the country Buddhists were being broken up into sects (there being at least nine in the city) and were drifting further away from "popular Buddhism." The converts were from the newer sects [33].

In 1890 Mr. Rickard baptized twenty-six Buddhists in one day at the village of Myoungbin.

Another important work originated in connection with St. John's College was that among the Chinese settlers. On arriving in his diocese in 1878 the Bishop of Rangoon learned that a Burmese lady had for about two years been paying for the services of a Chinese catechist by whose labours a goodly number had been brought to an earnest state of inquiry into Christianity. Many of these, though living six miles from Rangoon, employed as agriculturists, attended a service held for them on Sundays at St. John's College Chapel—forty generally being present. Dr. Marks' addresses on those occasions being in Burmese, were rendered into Chinese by the catechist; but when the Bishop now came forward to assist, his English had to be put into Burmese by Dr. Marks and the Burmese into Chinese by the catechist.

Dr. Marks was in the habit of collecting the Chinamen for week-day

instruction also, teaching them carefully the doctrines of the Christian faith through the clauses of the Apostles' Creed.

The sincerity of the catechumens was tested by a long delay, during which they never once asked a favour or begged one anna piece, but regularly Sunday after Sunday contributed to the offertories of St. John's College Chapel, and at last vindicated their fitness for baptism by tearing down from their own homes and quite of their own accord "every household god, and every mark of their old idolatry."

Even after this and their promising to support a Chinese clergyman of their own they were one by one further instructed and examined by Dr. Marks "in order that nothing might be left undone to secure their efficient preparation."

At length in 1878 thirty-six were admitted to baptism by the Bishop in the pro-cathedral, the service being conducted in Burmese, Chinese, and English. Such a sight had never before been seen in British Burma, and naturally excited great interest, the Chief Commissioner himself being present. On the following Sunday six more were baptized at St. John's College.

This was followed up by the confirmation of twenty-seven Chinese on November 17, 1878. At the same service, which was conducted in three languages as before, twenty-five Burmese and seventeen Eurasians were confirmed, and "In this way" (to quote the Bishop's words) "we were enabled to realise in a greater measure than we had ever felt before the visibility of the Church Catholic and the true organic unity of Christian brotherhood."

It is much to be regretted that the attempt to obtain a Chinese clergyman for this Mission has failed [35].

In this respect the Tamil branch of the Society's work in Rangoon has been more fortunate. The Tamils there are a numerous body, chiefly belonging to the poorer classes, and employed as household servants and gharrie drivers [36].

As early as 1867 there were forty Madras boys receiving instruction in the Mission school, and their parents were visited in their houses [37].

Until 1878 the Mission was worked by a Tamil catechist—under the supervision of the English Missionaries—and on Trinity Sunday in that year, to the delight of the Christians, then numbering 130, their countryman and teacher, SAMUEL ABISHEKANATHAN, was ordained deacon, this being the first ordination of the kind ever held in Burma. Hitherto they had met for worship in the cantonment and pro-cathedral churches, but arrangements were now made for the erection (on a site granted by Government) of a church of their own, "St. Gabriel's," for which they had raised Rs.1,000, and they now also undertook to provide a fair proportion of their pastor's stipend—a duty before neglected. The feeling of these Tamil Christians towards their Bishop was shown in a touching manner on New Year's Day 1879, when, to quote the Bishop's words,

"Sitting in my verandah about 4 p.m. I heard the sound of a violin, accompanied by singing, at our compound gate. Presently a long line of Tamils—men, women and children—advanced toward the house, with weird and wild-sounding hymns, to give their Bishop a New Year's greeting. On ascending the verandah, they all filed along the front rails in silence, and, when stationed in proper order, again broke out into a series of hymns. . . . This done they handed myself and daughters bouquets of flowers, and . . . read me a written address . . . in very good English, thanking me for the interest that I had taken in their

spiritual welfare and invoking every blessing upon myself, family and diocese. This was read by their deacon, Abishekanathan. I replied in affectionate and grateful terms. . . . the women then came forward and showered over me broken sprigs of flowers . . . also on my daughters until . . . the . . . floor was . . . covered with flowers. After this friendly greeting we all knelt down and asked the Divine blessing. I then distributed sweetmeats to the children in return for a cake which they deposited on the table, shook hands with them one by one, and bade them a hearty farewell. . . . With resumed procession and hymn singing . . . these simple-hearted people retired, under a pleasing conviction that their offices of Christian love had been duly and solemnly exercised" [38].

The work among the Tamils continues to make encouraging progress [39]. In 1891 Rs.7,000 were bequeathed to the Mission by a converted Brahmin who died a month after his baptism, but owing to some informality the Mission is not likely to benefit by the bequest [40].

1892-1900.

St. John's College lost the services of its founder in 1895, ill-health having necessitated his transfer to Moulmein. The occasion was marked by his election as an incorporated member of the Society "*honoris causa*, in recognition of his eminent services in Burma." When Dr. Marks first went to Burma an experienced Buddhist monk, or Poongyee, said to him, "Teacher, you cannot divert the great stream, you cannot bend the full-grown teak tree, but you may bend the twig, and you may turn the rivulet." Hence Dr. Marks devoted his life chiefly, though by no means entirely, to the work of education, and altogether during the thirty-five years he was thus engaged in Burma no fewer than *fifteen thousand* children* came under him in the various S.P.G. schools begun and carried on by him. The majority of these have not become Christians, but all, it is believed, have been influenced for good, and amongst those who *have* been baptized, there has not been one apostate, and three have become ordained missionaries to their countrymen in Burma [41].

Under the present principal, Mr. J. T. Best, M.A. Camb., the College (1897-1900) fully recovered the position which it lost on Dr. Marks' retirement, and provision has been made for extending its usefulness by the establishment (in 1898) of a normal school for training native Christian teachers for the Society's schools in the diocese, of which the College is the central institution [42].

Referring to the Chinese converts mentioned on page 638 Dr. Marks stated in 1900 that "neither then" (that is in 1878) "nor ever since, by those Chinese Christians, nor by any others whom we missionaries have baptized, has a single case occurred where a convert has asked for pecuniary assistance. On the contrary, they have been our liberal supporters."

If the work amongst them, so happily begun, has not made commensurate progress the delay must be attributed partly to lack of missionaries 42a].

* 9,000 in connection with St. John's College.

KEMMENDINE has lost the services of the Rev. J. Fairclough—who died in England in 1897, after nearly thirty years' devoted labours in Burma—and the Rev. J. Shway Hline (died 1899), one of the St. John's pupils who accompanied Dr. Marks on his visit to the King of Burma at Mandalay in 1870 and lived and studied with Dr. Marks there. He did excellent work at Kemmendine, and was regarded as one of "the holy and humble men of heart" [43].

The Diocesan Missionary Conference, in 1897, advocated the closing of the Training Institution for Catechists at Kemmendine owing to "its immoral surroundings," but these have since been removed. All the missionaries complained in various degrees of the inefficiency of the Burmese catechist or the want of him altogether, and the Karen students get rather spoilt for their more simple life by mixing with the Burmese. The Bishop sees objections to the removal of the institution at present, but he is desirous of founding a separate training institution elsewhere for the Karens [44].

POOZOONDOUNG (RANGOON).—A new school building (for the branch Mission begun by Dr. Marks in 1879) was opened in 1900, and with it was amalgamated a rival school taken over from the Buddhist manager. The hospital and dispensary—the only one in a crowded district—continues its work with the professional assistance of Bishop Strachan, M.D. [45].

ST. GABRIEL'S (RANGOON).—In the Telugu and Tamil branches good work has been done by the Rev. T. Ellis and his lay helpers, and the existence of the Telugu congregation in the last ten years is mainly due to a catechist. The Burmese Mission has had special difficulties, but what at first seemed a hopeless task is now not discouraging. In the Chinese Mission the chief difficulty is the powerful influence for evil of the Chinese secret societies among the heathen Chinese [46].

(III.) IRRAWADDY RIVER STATIONS (S.P.G. Period, 1867–92).

In 1864 the Rev. J. E. MARKS of Rangoon, attended by ten of his school boys, visited the towns of Henzada, Myanong, Prome, and Thyet Myo, on the River Irrawaddy. "Everywhere the Burmans were exceedingly anxious to have similar schools" to that at Rangoon "established in their towns and villages, and offered to contribute towards them." This, with the desire expressed by the Bishop of Calcutta (during his visitation of Burma in 1867) led to the establishment of schools by Mr. Marks at Henzada, Zeloon, Myanong, and Thyet Myo under old pupils of his [1].

Henzada is a clean, peaceful town, reminding one of England. It has a large population and two pagodas [2]. The Mission School

was opened on September 19, 1867, in a house lent free of cost for six months, while the future building was being erected on a site of five acres of land given to the Society for the purpose [3]. In 1873 the Director of Public Instruction pronounced it to be "the best second-class school in Burma" [4]. Seven years later the first Bishop of Rangoon testified that it was a "first-rate S.P.G. Mission School" [5]; but his successor, Bishop Strachan, considered it advisable in 1890 to close it and to sell the material of the building [6].

Zeloon and Myanoug.—Schools were opened in 1868, but afterwards abandoned—the latter some time subsequent to 1877. Their failure may be attributed to the difficulty of securing suitable teachers and sufficient supervision by English Missionaries [7.]

Thyet Myo.—At the time the school was opened in 1868 Thyet Myo was the extreme frontier town of British Burma; and the Rev. C. H. CHARD, who was permanently stationed there in 1871, was "struck with the extreme freshness of the character of the native inhabitants, the manly and sterling virtue of their character, and the deeper regard for things spiritual" as compared with Europeanised Rangoon. The ground had "scarcely been broken," and many listened to the preaching of the Gospel "with almost the freshness of a first hearing of it" [8]. As the centre of several large villages also, Thyet Myo was a good field for a Missionary; but Mr. Chard being hampered with Chaplain's duties (at least until 1877), the chief Mission work at the station has been connected with education. The boys' school was however almost entirely supported from the contributions of the Europeans, who also assisted Mrs. Chard in the Girls' School established by her in 1868 [9]. Both of these schools have been successful [10]; and on the withdrawal of the Missionary in 1878 the work of the Mission was entrusted to a native sub-deacon [11].

Prome.—The situation of Prome, on the brow of a narrow gorge through which the Irrawaddy flows, is lovely; and since it was taken by the British in 1825 it has been improved and beautified. It possesses a fine pagoda and an efficient Girls' School. The school, which is connected with the Ladies' Association, was opened by the Rev. C. Warren in 1871 [12]. In 1878 the foundation-stone of a church for the station was laid by the Chief Commissioner of Burma, the building being named "St. Mark's" in honour of the Rev. Dr. MARKS. A catechist was stationed there in 1879 by the aid of a fund raised by the Diocese of Winchester [13].

(1892-1900.) In the absence of an ordinary missionary, Mr. C. R. Torkington, master of the Mission school at Thayetmyo, did much pioneering work in the district extending to Prome. Possessing a singular power of winning the confidence of the heathen, he opened a new and promising field among the semi-civilised Chins, many of whom he brought to baptism. He regarded Mission work among the Chins as more hopeful than among the Burmans. Mr. Torkington died in November 1898, and in 1899 the Rev. G. Whitehead was

appointed to Prome to reopen the Mission in that and Thayetmyo districts. At Prome the Deputy-Commissioner (J. N. O. Thurston, Esq.), who is also a sub-deacon, has helped to prepare European and Burmese candidates for confirmation. The Society's school at Thayetmyo has been abandoned and the building sold [14].



BISHOP STRACHAN OF RANGOON AND KAREN CLERGYMEN.

(IV.) THE TOUNGOO AND KAREN MISSION.

Toungoo stands on the western bank of the Sittang River, midway between Rangoon and Mandalay, and in the centre of a fertile valley thirty miles wide. Extending for miles to the N.E., E., and S.E. are the Karen districts. Beyond the Karens are Shans, then Chinese-Shans, and, lastly, Chinese.

Scattered over the Karen Hills lie the villages of the Karens, the great valleys being occupied principally by Burmese.

The Karens are a race of mountaineers of Tartar origin, in number 674,846, and consisting of a variety of tribes or clans.

Karen or Kayin is a Burmese nickname, and signifies "aboriginal," "barbarian"; but the hill tribes call themselves "the People" (*pa-ganyaw*). Their government may be compared to that of the American Indians. Each tribe is the hereditary enemy of its neighbour. Each village is under a chief, and has its own elders or "Ancients," who are the depositaries of the (oral) law, both moral and political, civil and criminal, and are expected to teach the young people to do good, to avoid evil, and to commit to memory the national traditions. The Karens make knives, cleavers, and spears; but their chief occupation is agriculture. They possess neither monuments nor literature of any kind. According to some MSS. obtained by a Missionary of the Society (the Rev. J. Hackney) in 1839, "anciently the Sgaws and Pakus used to go up on to Nat Toung (Devil Mount) and sacrifice a buffalo to the spirit of the mountain every 3 years. There is a pool up there where they baptized themselves, then perambulated the pool 7 times, singing the song of Jehovah and Sausee. (Sausee, 'comb,' is the Karen name of the mountain)." These MSS. deal in detail with every tribe and sub-tribe, and bring forward evidence to show that the Karens are descendants of those Chaldeans who migrated to Thibet, and to connect this peculiar festival on "Devil Mountain" with the nations who, before Israel came out of Egypt, used to ascend Mount Sinai "to worship and make offerings to Sin the Moon-god, who it was supposed dwelt about Mount Horeb." Be this as it may, there is much to be said for the theory of a connection of some kind with the Jews centuries ago. For instance, the Karen equivalent for the Hebrew *Y'HoVaH* would be *Y'HoWaH*. Further, it is a fact that many of the Karen traditions agree with the Bible narrative, and this is attributed to their ancestors having been brought into contact with a colony of Nestorian Jews about Chingtu, in the hill tracts of China. Tradition says that when the Bway tribe endeavoured to establish a Karen kingdom near the site of Toungoo, and were driven by the Burmese into the mountains, "*in a personal encounter the king of Ava struck off the Karen chief's head, which retained sufficient vitality to call out, I die not. Within seven generations I shall return with white and black foreigners and retake Toungoo.*" The Burmese, though taking possession of the fertile valleys, maintained only a shadow of sovereignty over the hill tribes, for, while inferior to the Burman lowlander in physique, the Karen is immeasurably his superior in his dauntless courage and warlike spirit. Secure in his mountain fastness and buoyed up with the prophecy that "*the white sons of God would bring deliverance and the long lost Bible,*" the Karen has ever shown a bold front and indomitable resistance to his oppressors. For their disobedience left by God (as they believed) a prey to ignorance, suffering and death (from which however deliverance was expected), the Karens' religion degenerated into the propitiation of spirits (not necessarily evil), and to a belief in giants, omens, soothsayers, and necromancings. Each man has his own guardian angel residing on the back of his neck. Sometimes it wanders forth at night and causes dreams, and its prolonged absence causes sickness and eventually death. No villages are to be found near Devil Mount, it being the seat of the goddess Tala, who presides over the crops. Her blessing ensures a good harvest, but her curse withers the crops, and the long-armed gibbons scream, and antiphon the warning from peak to peak throughout the land. Her curse is one for which the whole nation suffers, and a sacrifice is necessary. Of ghosts there are four classes: (1) The *Phupo*, or the shades of those who have died natural deaths and been properly buried; they go to the underworld and renew their earthly employments. (2) The *Sekar*, or ghosts of infants and the unburied dead. Shut out from Hades, they wander harmlessly about the earth. (3) The *Thera*, or shades of those who have died violent deaths; these sometimes seize the guardian angels, and thus cause mortal sickness, and therefore must be induced by offerings to release the captive guardian angel. (4) The *Tahmo*, or spectres of wicked men and tyrants, and criminals who have suffered capital punishment; these appear in the forms of birds and animals, and torment the guardian angels. They must be appeased with an offering, and the unfortunate man must be sprinkled with charcoal. Another dreadful spirit is the rainbow (*Terquai*). It devours the spirits of human beings, and then they appear to die accidental or violent deaths. After finishing its meal it becomes thirsty, and when it spans the sky in the act of sucking up water, children cease from play and men from work, lest some accident befall them. It is unlucky to point at the rainbow, and the offending digit is immediately placed upon the body, with the usual formula, lest it should rot off.

As to omens and fancies: the crash of a falling tree, the sight of a snake or scorpion,

or the tapping of a woodpecker, is sufficient to deter a Karen from taking a journey; and to eat rice at the side of or behind the hearth might result in a death in the family. All walking-sticks and staves are consigned to the presiding deities of those huge granite boulders that overhang the mountain paths, the deity thus accumulating a large supply of these useful articles. To comb the hair facing the west is unlucky, and a calamity follows hard on the heels of the barking deer that happens to bark in a village; in the latter case the Karens generally leave the village.

It is remarkable that, while bound by this religion of fear and degradation the Karens "ever pray God to return to His people," and have a belief that He will return. And so [1] when Christianity was first preached to them, which was by American Baptist Missionaries in 1853, "they received it gladly, welcoming it as a deliverance from their old grievous bondage, and in some sort a return to a still older worship of a supreme and loving God, which their traditions and legends had not suffered altogether to be forgotten among them" [2].

S.P.G. Period (1873-92).—The Society's attention was directed to Toungoo in 1862, when the Rev. J. YOUNG offered to present a house there, in which he lived as chaplain for four years, for the purposes of a Mission. Such a Mission was not however possible at the time in view of the stronger claims of Rangoon [3].

About 1863 a schism occurred among the converts of those American Baptist Missionaries who had introduced, and propagated with great success, Christianity among the Karens. In 1870 the leader of the excommunicated (Mrs. Mason, wife of the founder of the American Mission) commenced a correspondence with the Chaplain at Toungoo, and afterwards with the Rev. J. TREW (1871) and the Rev. C. WARREN, offering to hand over all her converts, about 6,000 in number, with all their schools and other mission property, to the Church of England.

The Bishop of Calcutta commissioned the Rev. J. TREW to investigate the whole matter, and he after visiting the Karens in their mountain village in 1871, discovering that they were ignorant of the difference between the Church and the Baptists, and were actuated entirely by anger against the Baptists in desiring to join the Church, recommended that the Karens should be left alone to settle their quarrels, and that the Church should have an independent Mission in Toungoo to the *Burmese*, who had scarcely been touched.* For this work, which the Society had been repeatedly asked to take up, the Rev. C. WARREN was accordingly sent to Toungoo in 1873, where he established schools and made some converts, his first being Shans and Burmese—one of the latter was the son of a Buddhist Poongyee. The Baptist Ministers were indignant at Mr. Warren's presence, and on the other hand Mrs. Mason used her influence to get the Karen Christians to go to him. In this difficult position Mr. Warren acted with admirable discretion, "neither the solicitations of the one party nor the false accusations of the other" moving him from his determination "to do nothing whatever that could be an obstacle to the reconciliation of these people to their Baptist Teachers, and to receive none of them until even the American Missionaries themselves" should "be convinced that such reconciliation is past hoping for." And it was not till many of them were found to be drifting back into heathenism and others going over to the Roman Catholic Church that final consent was given in 1875 [4].

* While the American Karen Mission in 1871 included 27,000 Christians, their Burmese and Shan converts numbered only 21 [4a].

In addition to his Missionary work Mr. Warren was burdened with Chaplain's duties, and on June 3, 1875, he died from over-exertion and anxiety. Part of his time had been occupied from morning to night in receiving visitors, some of whom came from a distance of 800 miles; and it was his opinion that if the work were taken up liberally and energetically by the Society, in a few years it would "be the key to one of the most flourishing and extensive Missions in the world."

The Rev. JAMES A. COLBECK now visited Toungoo for a few weeks, and the Chaplain, Mr. Brock, superintended the Mission until the arrival of the Rev. T. W. WINDLEY later in the year [5].

A famine caused by rats (a great plague in the country), combined with weariness of waiting for an English teacher, caused Mrs. Mason's followers to be much separated. Some villages joined the American Baptists, some the Romanists, in others Christian worship almost entirely ceased [6].

Under Mr. Windley, who retained the headship of the Mission until 1882, when illness forced him to withdraw to England, the work among the Karens soon revived and became "pre-eminently successful." Assisted by the Rev. W. E. JONES and Native Clergymen, the scattered fragments of the Christians were consolidated, and a Mission in some respects like that of Chota Nagpur was firmly established [p. 496]. On September 7, 1878, a new church (St. Paul's, Toungoo) was consecrated, in which also four Karen teachers were ordained Deacons, and sixty-two persons were confirmed by the Bishop of Rangoon. In the Normal School opened in this year instruction was given in carpentering and agriculture, as well as book learning, more than one half of the cost of the school being borne by the Karens themselves.

The moral tone of the Christian Karen villages had now improved, and the police reports testified to there being little actual vice or crime among the people [7].

On the other hand the work among the Burmese was "almost at a standstill." The Burmese Christians showed no great interest in the Mission, and were credited with having "no great scruples in transferring their allegiance to the Roman or Baptist communities." The Anglo-Vernacular School, however, was full of encouragement. In this school almost all the races in British Burma were fairly represented—the indigenous Burmese (the majority), Indo-Burmese, Chinese, Hindus, Eurasians, Karens, and Parsees [8].

The distribution of medicines had assisted Mr. Warren in his work [9], and in 1879 a medical department was added to the Mission. In the same year a Karen translation of the Prayer Book was printed [10], and by the aid of a Mission-press progress has since been made in translating and compiling works suitable for the health of the body as well as the soul—a Handbook of Medicine being among the works published in Karen [11]. (For list *see* p. 808.)

The general unhealthiness of the Karens was illustrated in 1884 by the mention of two villages as containing scarcely a person who could be pronounced healthy, and in the natural order of things one of the communities would "soon die out" [12].

In 1881 new and extensive schools, with chapel and clergy house, were erected on a healthier site. There were now fifty-three Christian

villages and eight ordained Missionaries. The native Church had already sent out a priest and four lay-preachers to work among their heathen countrymen, and some 500 souls (including children) were yearly being added to the Church [13].

The character and progress of the work during the next three years may be gathered from the following extracts from the Bishop of Rangoon's Visitation Journal of 1884 :—

" We started at noon on the 12th of January. I was accompanied by the Rev. W. E. Jones, Rev. J. Krishna, and Messrs. Salmon and Hackney. Alas! the indefatigable head of the Mission, the Rev. T. W. Windley, is away in England on medical certificate. . . . We encamped on a Toungyah free from rank vegetation, and near a stream. The people soon made a comfortable room, the walls of which were formed by pendent plantain leaves, five feet long. Fires were lighted to keep us warm, and to frighten away wild animals; and sitting round these fires, the evening was spent in singing hymns. Next day being Sunday was a day of rest. We had matins and evensong, at which all in the camp, about forty in number, attended. On Monday we were early on the move. . . . We reached Wathocot about noon on Tuesday, and were soon busily engaged in making arrangements for the great annual conference to be held on the following day. The Karens are credited with being too fond of strong drink. They make a kind of wort from certain roots, which they mix with rice, and after fermentation a rice-beer called *koung* is formed. Some villagers use this regularly every day, whilst others indulge in it only on great festive occasions, when they are said to drink to excess. It is only right to add that I never saw any sign of drunkenness during the whole of my sojourn on the Hills. I was assured also that through the influence of Shans the vice of gambling is spreading a good deal. In fact, I was told that some Shans had actually put up a gambling shanty near Wathocot, on account of the annual gathering there. So in the evening I preached on temperance, and strongly urged the people to join the Church of England Temperance Society. At the close we were cheered to see ninety-seven men and women come forward and sign the pledge. Some of the names given in were rather striking. The Karens often name their children after some event or circumstance that may occur about the time of birth. . . . I met with people called Quinine, Lion, Rising Moon, Rice, Red Cheek, Sore Leg, Pig's-flesh, Chlorodyne; and a little girl called Bishop, after Bishop Milman. There is another girl on the Bghai side of the Hills called by the same name,* after Bishop Titcomb.

" *Wednesday*.—There was early celebration, with eighty-six communicants; and in the forenoon matins, when the annual sermon was preached by Shway Nyo. At it are assembled clergy, catechists, the headmen, and Christians, both men and women, from the villages within the Beku circle. Reports and statistics are laid before the Conference, and questions affecting the general interest of the native Church are discussed. The Missionaries have wisely left the whole almost entirely in the hands of the natives; but I doubt not that it will gradually develop into a Church Council, and that it will be found capable of being made very useful in the organisation of the native Church.

" At Wathocot, where the Conference was held this year, the native clergyman, Tay Whay, lives. He is also headman of the village, and by his social position, as well as force of character, he wields great influence for good. A large Conference Hall, capable of holding about 600 people, had been erected of bamboos, with a roof of leaves. There does not seem ordinarily to be much intercourse between the people of the respective villages; and these annual gatherings are looked forward to by young and old with much eagerness. There is a good deal of hospitality shown on the occasion. The visitors are the guests of the village, and are feasted right liberally. At Wathocot seven buffaloes, besides pigs, kids, and fowls, were slaughtered, and the women had been busy for days before beating rice so as to have it in readiness.

" The Conference was opened at 10.45 a.m. with singing and prayer. The Bishop was voted into the chair, two secretaries were elected, and a large number

* Literally "Nan-bisher" [14a].

of letters addressed to the Conference were read. These referred chiefly to the state of the congregations, of the schools, and of the village funds. After this the chairman gave his address, and the Conference was adjourned until the following day.

"I had . . . provided myself with a good supply of medicines. I opened my dispensary, and soon had a large number of patients. . . .

"This soon became a speciality of our visits, and we found people waiting for and expecting medical treatment at the villages when we halted.

"Before the Conference closed a very interesting event occurred. A deputation from the Moway Karens was introduced. They represented about 300 heathen who were desirous to place themselves under Christian instruction; they said they were willing to build their church and schoolroom, and to support their teacher. I gave the right hand of welcome to them, exhorted them to steadfastness, and promised them help. This is an important accession to the Christian Church. They are a comparatively wealthy tribe, and, by God's blessing, their influence for good will be great.

"*Friday*.—After matins I held a Confirmation, at which thirty eight men and fifty-nine women (some very old, and nearly every one over twenty years of age) were confirmed. In the afternoon I had a private interview with each of the village teachers. I asked them pointed questions as to their own spiritual state and life, as to their work and reading, and advised and prayed with them. Then followed dispensary work. . . .

"*Remarks*.—The number of Christians and catechumens in the Mission is a little over 4,000, belonging to the Becu, Tunic and Pant Bghai, Sgaw and Moway Karen tribes. There used to be constant deadly feuds between these tribes, but the recognition of a common brotherhood in Christ Jesus has altered all this. There has been an increase of 2,500 during the last three years. The important question of self-support has not been overlooked. Besides building their own churches and schoolrooms, without any extraneous help whatever, they subscribed last year Rs.943. The four native clergy get Rs.20 per mansem, the half of which is paid by the native Church. The village catechists get only Rs.20 a year from the Mission; the rest of their income is made up by the people of the respective villages, and by their own labour. Thus it will be seen that these poor Christians are doing much to help themselves. At Toungoo there is a large Anglo-vernacular school, most successfully conducted by the Rev. J. Krishna; a Karen school, with forty-five boarders, and a printing-press, which is doing excellent service to the Mission. All that I saw on my visitation was hopeful and encouraging, and I trust that the visitation may, by God's blessing, prove helpful" [14].

Humble and devout, and contented with small remuneration, the Karen Clergy have proved eminently suited to the wants of the people [15]. On the occasion of the Bishop's visit in 1885 the three congregations—Tamil, Burmese, and Karen—had an united service in St. Luke's Chapel. One of the Karen priests celebrated, while another preached, another read the Gospel, and the Rev. J. KRISTNA [a Tamil] read the Epistle in Burmese. Between 70 and 80 communicated. At matins the Rev. A. SALMON said the prayers to the end of the third collect, a Karen deacon read the lessons, and the Rev. J. KRISTNA took the rest of the service in Burmese. The sermon was preached by a Karen priest, and translated into English by the Rev. A. SALMON [16]. In the villages of the Mission there are regular daily services, and as a rule a daily school [17]; but much remains to be done in the way of teaching the people to prepare themselves for Holy Communion and Confirmation. Six months of the year it is impossible to travel on the mountains on account of the incessant rainfall. The other six months have to be divided among so many villages that strictly pastoral work is almost out of the question. Therefore the best endeavours are being made to raise an educated Native ministry (*see* p. 792), and to

keep a high standard before the people by means of a vernacular newspaper, the *Pole Star*, and other publications [18].

The following description, by Mr. Salmon in 1886, applies to "nearly every village visited by the European Missionary":—

"He arrives, as a rule, towards evening. . . . At evensong he preaches according to circumstances, points out the weak points, and encourages catechist and people where there are manifest signs of earnestness for God and the Church. He bids them prepare for Holy Communion next day, and get their children ready for baptism. He generally finds that there are cases in which there is hesitation or unwillingness to communicate owing to a family quarrel or a money dispute. These are inquired into during the evening, the whole village witnessing round a big fire. It is seldom the meeting is broken up before an amicable settlement has been arrived at. The next day there is Holy Communion and Baptisms. . . . In the course of the day the village school is examined, and prizes (a Prayer Book or Hymn Book) awarded to the best scholars. The old and sick people are visited, and the latter doctored as far as the Missionary's knowledge allows. . . . There are numberless minor cases of sickness. For these a special hour is appointed at the Missionary's hut, and dispensing for an hour or two takes place. Not the least important part of the visit is, of course, the conference with the catechist, who generally has a list of difficulties both practical and Biblical. The visits over, the Missionary is, as a rule, ushered out of the village to the sound of a native band, consisting of cymbals, tomtoms, and buffalo's horns. It often happens that there are many heathen in the villages, and then there is much interesting work with inquirers, with those preparing for baptism."

The town work of the European Missionary is thus described:—

"Generally he has four hours a day lay preaching, one hour Scripture in the English school, one hour Bible or Prayer Book in the Vernacular school, and two hours with students preparing for the work of catechists or teachers. In addition to this he is in constant correspondence with the native clergy and catechists scattered over the hills, and has frequent visits from natives coming to town. He is the doctor, lawyer, and general adviser to all his people. He has a weekly newspaper to edit, often writing the whole of it himself, and correcting the proof. Then there are Prayer Books, school books, and hymn books to revise or write, and see through the press. . . . daily morning and evening prayer, the preparation of sermons, and the care of nearly a hundred boarders in sickness and health" [19].

Up to 1884 female education was a thing practically unknown throughout the whole Mission. In that year a Karen Girls' School was opened, and hopes were given in 1888 of its producing a supply of village teachers and hospital nurses. During the same period the number of boys in the Anglo-Vernacular School increased fourfold, a regular training institution for catechists was instituted, and central schools were organised in various districts [20].

In recognition of tribal differences the Karen Mission has been divided into two sections, North and South [21].

In the Southern division a strange travesty of Christianity was reported by Mr. Salmon in 1888. The Karens of this district, for the most part, differ from those of the North in language, habits, tastes, and general characteristics. The new religion was started [in 1886] by Koh Pai Sah, an influential Karen timber merchant.

"He conceived the idea of combining some of the more popular of the ancient religious customs of the Karens with the teachings of Buddha and Christ, as far as he knew them. He soon became remarkably popular, and crowds of Karens flocked to the place he had built in imitation of a phonyee-kyoung (*Monastery*) and enrolled themselves as his disciples. The initiatory rite consists of taking a morsel of rice from the hands of Koh Pai Sah, and paying him Rs.30 in the case of a man, Rs.20 for a woman and Rs.15 for a child. The new disciples unde-

take to eschew strong drink, and to keep the Christian Sabbath, when they have services in imitation of the Christians. These latter, however, are very peculiar, and seem to resemble more a Burmese *poay* (*theatrical performance*) than an act of worship, and are principally carried on by the younger people, the old ones looking on in great amusement. They have hymns in praise of Koh Pai Sah, but the tunes are Burmese. Although its adherents number some thousands already, it does not seem likely that this new phase of religious life will last long, as it has not the elements of stability in it" [22].

A year later "Koh Pai Sah-ism" was reported to be on the increase, but likely to degenerate before long into Buddhism [23]. When "the bubble was about to burst" Koh Pai Sah "fled for refuge to the Baptists, and adroitly gave out that his system had been merely a preparation for Christianity," and they might profitably follow him into the ranks of the Baptists.

But they did not do so. A few retained the rosary, many adopted Buddhism—several chiefs engaging the services of Buddhist Poongyees as private chaplains—but the majority relapsed into their old "devil worship" [23a].

TOUNGOO (1892-1900).

As contrasted with the Burmese work, the Karen Mission-field presents a solid body of Christians, among whom apostasy is practically unknown (though some lapse to the Baptists and some of that body join the Church). There is a general feeling among the Christians as to the claims of the Church upon their time, their scanty purse and their heart. Again, the moral condition of the people is infinitely higher.

With the exception of a settlement opposite Toungoo town, and a few hamlets on the plain, the work in both North and South districts is entirely on the mountains and largely pastoral, though heathen are still numerous in some parts. The difficulties of the work are accentuated by the smallness of the villages and their distance from one another, and by the scanty resources of the Mission and the weakness of the staff [24].

Since 1892 death has removed the Rev. Tarrie (1892); the Rev. P. R. L. Fisher (1897), the "Physician Fisher" of the Karens; the Rev. J. Kristna (1897), a Tamil who had shown wonderful power as a schoolmaster; the Rev. Martway, an ex-Baptist minister, who, as the oldest Karen priest of the Church in Burma, won universal respect and love, and who died in the jungle of heart disease on December 1, 1897; the Rev. A. Salmon, the master-builder of the Mission, distinguished as missionary, teacher, school manager, physician, dispenser, translator, printer, chaplain, friend and adviser to the Karens far and near, and who sacrificed his life in his devotion to his work, dying in the Southern Hospital, Liverpool, on May 5, 1899, a few days after landing in England; and the Rev. John Ter Der (1900), a wise and faithful Karen priest [25].

Within the same period eight Karen clergy have been ordained—Aquaah, the son of a native magistrate, in 1896, and the other seven at Toungoo, on December 21, 1899, the native Church providing one-half the salaries.*

As a body the native Clergy have done excellent work—*e.g.* (a) by one man's labour Thelepah, a notorious village of "thieves and drunkards" became as quiet and well-conducted as any in the whole district; (b) a pioneering visit to Swaper in 1898 brought such crowds of Bway warriors and others to enquire about Christ that the missionary had to steal into the forest to obtain an hour's rest, and before he left the people had begun building a large chapel; (c) at Lerballo the heathen crowded to the services, and insisted on being taught the Karen translation of "While shepherds watch'd their flocks by night"; (d) an aged priest undertakes one tenth (Rs. 100) of the total cost of a permanent teak church [26].

The principal Karen † tribes (*see* footnotes) are:—

(1) The Pwos, ‡ occupying the coastline about Martaban and the Irrawaddy delta up to Pegu.

(2) The Sgaus, § who inhabit the highlands east of the Sittang Valley to Toungoo and west to Pyinmana.

(3) The Bways, || who dwell in the highlands between the Sittang and Salween [27].

* Though the Karens are extremely poor it is the rule that they should build their own chapels, and supply house and rice for their catechists and schoolmasters, and in the larger villages they build a rest-house for the missionary.

They also give offerings for the maintenance of the schools and hospital at the headquarters of the Mission in Toungoo [26a].

† "Karen" is the English corruption of the Burmese Kyen, a term applied to all the tribes (excepting Shans) occupying the mountain ranges and highlands of Burma. The Rev. J. Hackney adds that the Karens may safely be said to belong to the northern Turanian family, which is sometimes called Ural-Altai or Ugro-Tartaric. All the peoples of Burma, of both sexes, smoke tobacco, the Karens (even children four years old) using the pipe [27 and 27a].

‡ There are five clans of Pwos: (a) The *Pezau*, who sacrifice a black bullock to the lord of the earth; (b) The *Khooto*, who shave the head, leaving a lock on each temple; (c) The *Shoung*; (d) The *Hashoo*, a tall and warlike clan; (e) The *Karoon* or *Gaikho*, a fierce and turbulent people who would never allow ponies or elephants to enter their villages. When a slave-owner died it was customary to bury a slave with the body [27].

§ The Sgaus are sometimes known as "White Karens." They have three clans: (a) The *Monepga*; (b) The *Pakus*, whose dress is distinguished by a narrow band with figures peculiar to each village; (c) The *We Was*, whose women have only lately learnt weaving [27].

|| The Bways are peculiar for the substitution of priestesses for priests, men being strictly excluded from sacrificial duties. Their many clans include: (a) The *Ghekos*. When a chief dies a slave is bound near the grave and becomes a free man the moment he bursts his bonds; (b) The *Hashwes*; (c) The *Prays*—half-naked treacherous savages; (d) The *Shoungs*; (e) The *Khatas*, who shave like the *Khootos* or elephants to enter their villages, and know not drunkenness. Their sense of shame is said to be so acute that on being charged with a serious offence of any kind, the accused retires to the jungle, digs his grave, and strangles himself. They have no idea of a life beyond the grave, and they do not weep for those that die, because they say death is inevitable; (f) The *Ynaalines*, who send their children off to shift for themselves at the age of eight or ten; (g) The *Red Karens*, who are incorrigible kidnappers, slavery being so rife that one-third of the people are serfs or slaves. The usual price of a young man is seven bullocks. The Red Karens are wild, nomadic, and turbulent, given to cattle-stealing, and averse to steady agricultural work. They claim to be part of a Chinese force who overslept themselves and were left behind. This would refer to the invasion under the Emperor Tching-tsing in A.D. 1300. They offer as many as eight or ten bullocks at some of their sacrifices; (h) The *Bway Tata*, who eat dog's flesh; (i) The *Tsawkoos*, a clan of Ishmaelites, every

At the Annual Festival of the Mission held in Toungoo in 1896, representatives of the following races were to be seen kneeling together before the altar: English, Eurasian, Burmese, Bghai, Paku, and Sgau Karens; Armenian, and Tamil [28].

Similarly at the Annual Church Conferences there will be the union of members of Karen tribes which until the reception of the Gospel were at deadly feud. The Annual Conference has grown into a great institution amongst the Karens. It helps the native Christians to realise that they are members of the same body, and it is becoming more and more a valuable agency in the development and organization of the native Church.

The people of the village in which the Conference is to be held make great preparations, as they have to feed and entertain generally about 1,000 visitors for from four to six days. The discussions are of a practical character, and show how, amid many failures and discouragements, these mountaineers, so recently won from barbarism, cling to and love their Church [29]. Witness the last words of a native, who died while in the act of preparing timber to rebuild the church at Leh-Peh-Eng, in 1894: "Though I die, do you, my son, and the people of the village, finish the work of building God's House." Witness also the steadfastness of isolated families in the midst of Nonconformists, gathering together in twos or threes for little services to themselves [29a].

Owing to internal dissensions, no Church Conference was held in 1896 in the Southern district, where the work is among the Pakus. The Pakus are more backward than the Bghais in education. During the next two years great anxiety was felt owing to a schismatical spirit among a small number of Karens. Happily schism was averted, and at the Annual Conference in 1899 the rebellious villages, after three years' wearisome waiting, resumed payment of their yearly offerings. As yet the people have little idea of discipline: and insubordination, not infrequent amongst the catechists, led to the suspension of the licence of an earnest but misguided native clergyman in 1898 [30].

The Karen Mission-field is divided into three portions, each under an European missionary, assisted by a staff of native clergy and catechists. There are nearly 5,000 baptized Karens, who are scattered over sixty-four villages, the entire population of each village generally being Christian. Many of these villages have their village schools undre village schoolmasters, and little bamboo churches with the regular ministrations of the Word and Sacraments, under the pastoral care of the native clergy.

In visiting a Christian village the English missionary on arrival has to shake hands with the entire population—young and old. After a short rest he receives visitors, enquires into irregularities, and then holds evening service, which everyone endeavours to attend, the

man's hand being against his neighbour, and thieving a fine art from the cradle. No traveller is safe in their territory; (j) The *Mopghas*, who are the honey gatherers. The monopoly has been theirs for centuries; (k) The *Padoungs*, bordering the Shans, whose language they speak; (l) The *Bway Katus*; (m) The *Manomanais*; (n) The *Lawas*, who are great ironworkers. The Burmans call them cannibals, and most tribes regard them as aboriginals [27 and 27b].

people, who are good singers, joining heartily in the singing and responses. Later in the evening the magic lantern is shown: "No more effectual way of propagating the Gospel among such people as the Karens can be imagined than by means of these lantern exhibitions." The next day begins with a celebration of the Holy Communion; the school is examined; and then comes one of the most important duties—that of administering medical aid to the sick and ailing.* The people suffer terribly from all sorts of diseases, and frequently half to two-thirds of the inhabitants of a village have to be treated. Before leaving for the next village there are usually a few grave questions to be enquired into, for the people are not as yet far removed from heathenism and superstition still abounds.

In visiting a heathen village the missionary and his Christian followers sing a hymn, have a few simple prayers, and say the Creed. Then a lesson of Scripture is read and explained, and then comes a general discussion. It being understood that they are anxious to learn about Jesus Christ and His "way," the question arises, are they ready to build a place of worship in which to receive instruction and learn to pray together? If so, will they keep Sunday specially as a day of rest and worship, and will they give up all their ancient superstitious ceremonies, incantations, charms, &c., and destroy all the visible emblems thereof? Some wish to delay and do these things at a more convenient season, others can hardly bear the idea of giving up their cherished modes of propitiating evil spirits; but if there happen to be one or two strong-minded men in favour of receiving a teacher or catechist—this conclusion is usually come to after a time—then an arrangement is made for sending a catechist, and for his maintenance.

Before leaving, the Christians go round to each house and bring out for destruction all the emblems of their old superstitions—chicken-bones, jaw-bones of pigs, withered branches of trees, leaves, &c. It only now remains to get the heathen to decide to send their children to be taught daily by the catechist. This is frequently a most difficult matter, but in course of time the difficulty disappears [31].

Notwithstanding many difficulties, the Mission shows steady and healthy growth. In January and February, 1899, the Bishop of Rangoon held thirteen confirmations in the hills, and confirmed 660 Karens. Among those confirmed were three Red Karen—the first of that clan to receive confirmation.

As already shown, the Red Karen (or Bway Mootaws) are most difficult to deal with, but once won it is believed that they will make good Christians. As the result of pioneering by native clergy seven villages in 1894 promised to build chapels and to receive teachers, and in 1896 a beginning was made. To add to the difficulties of the work there are three different languages in the seven villages, and there were no books of any kind in the Red Karen tongue. But here again

* A hospital ("St. Luke's") was founded at Toungoo in 1899, principally for sick children in the Boarding School, but sick Karens from the mountains are also admitted, and not a day passes without visitors craving remedy. In the first two years over 800 cases were treated in this hospital [31a].

is seen the value of Medical Missions. The first question a Red Karen asks when told about Christ is "Who will heal my diseases and those of my friends and relations?" They are accustomed to connect their illnesses with the influence evil spirits are supposed to have over mankind, and to propitiate the demons with offerings and incantations [32].

The headquarters of the Karen Mission are at Toungoo, in the Northern division, which is in charge of the Rev. H. Kenney. Here there are large day and boarding schools, with over 400 scholars, about one-third of the boys and half of the girls being Christians. All nationalities are admitted; many of them being Karens who have been sent down from the hills for education. Of these some go back afterwards to their homes, and are the great hope of the Karen Church; some, having shown themselves to possess a vocation for the sacred ministry, undergo a more prolonged training, and are passed on to the Theological Seminary at Kemmeline, Rangoon. Under Mrs. Salmon's and Mrs. Kenney's training a number of young women have been rescued from a semi-savage life, and have gone forth as village teachers, and some to be trained as nurses to their fellow-countrywomen, while in many centres others are shedding a great influence for good on those around. The Mission press, entirely worked by old Karen pupils, publishes a religious newspaper (circulating amongst the hills), Prayer-books,* and lately an admirable series of Bible lessons for each Sunday in the year, of great service to the native clergy and teachers.

The Rev. J. Hackney, who has charge of the Southern division, reports that in spite of lack of funds the Church is growing rapidly, and projecting her outposts into distant and difficult mountain regions where it is almost impossible for the Missionary in charge to follow [33].

* A third edition of the Prayer-book was issued in 1893. Many of the poor Karens have been known to deny themselves in order to buy copies, which are sold at 2s. each [33a].

(V.) **ARAKAN** province, covering an area of 16,000 square miles on the north-west coast of Burma, is noted for the beauty of its scenery and the richness of its resources. At the capital—Akyab—500 miles from Rangoon, the American [Dissenting] Mission once planted a station, but surrendered it, and at the time of the Bishop of Rangoon's visit in 1879 there was "no witness for Christ among the Arakanese whatsoever," nor among the mountain tribes in North Arakan. The names of these tribes are the Khamies, the Mros, the Chyongthas, the Chaws, the Khyens, or Chins, all of whom are of Turanian descent. They are robust, well-made, and happy, if not intellectual-looking; and though cruel, excitable, and turbulent, they have also the character of being generally honest, truthful, and temperate. They have no priesthood or caste. Like the Karens their religion is simply nature-worship, or rather the worship of what they believe to be spirits dwelling in the streams, trees, and woods [1 and 1a].

S.P.G. Period (1864, 1889-92).—In 1864 the Rev. J. E. MARKS

spent a fortnight at Akyab, ministering to the Europeans, who had long been without a clergyman [2].

At the time of Bishop Titcomb's visit in 1879 there was a good church, parsonage, Government school, and hospital; but the English Chaplain stationed there by the Calcutta Additional Clergy Society (the Rev. S. Myers) had just been withdrawn. Sufficient local support was however forthcoming to enable the Bishop to replace him by the Rev. J. CLOUGH in 1880 [3].

Since 1889 the Rev. J. M. NODDER, a Missionary of the S.P.G., has been engaged at Akyab in opening up what the Bishop of Rangoon described in December 1890 as "a most useful and promising work" among the Arakanese, as well as in ministering to the English [4].

(1892-1900.) Mr. Nodder was driven from his post by fever in 1895, and a successor has not yet (1900) been appointed. During his short stay "Mission work did not make much progress" [4a].

UPPER BURMA (formerly known as Independent Burma), of which Mandalay became in 1857 the capital, is an inland country, wedged in between India proper on the west and China on the east; the old British Burma Provinces constitute its southern boundary, but in the north its limits extend indefinitely. Roughly speaking its *area* is 183,000 square miles, of which 100,000 belong to the Shan States, which (lying chiefly to the east of Burma proper, and impinging upon the Chinese frontier) have never been more than nominally subject to the rulers of Burma. The country embraces (a) one splendid wide and fertile valley running north and south, about 800 miles long, through which flows the Irrawaddy; (b) a similar but shorter valley on the west, divided by the River Chindwin; and (c) on the south-east of Mandalay a number of smaller and irregular valleys, watered by the Pounloug or Sittang, the Me Pon and the Salween. Its population (exclusive of the Shan States) is 2,946,933, of whom many thousands are Chins, or Kachins, or other wild tribes, and immigrants—Chinese, Tamils, Bengalis, Punjabis, and Telugus, &c. The introduction of Christianity into Upper Burma dates from the downfall of Portuguese Pegu (about 1613), when Christian captives were brought from Syriam, at the mouth of the Irrawaddy, but the Roman Catholic priests who for over 200 years have followed them have not been so much missionaries to the Pagans as pastors of Christians [1].

(I.) **MANDALAY** (S.P.G. Period, 1868-92).

The English Church Mission in Upper Burma is one of the many offshoots of St. John's College, Rangoon. In 1863 the Rev. J. E. MARKS, Principal of the College, gave some Christian books to a Burmese Prince, the Thönzay Mintha, then a refugee in Rangoon, and spoke to him about their contents. On his reconciliation with his father the King (Min-dohn-Min) of Burma he returned to Mandalay and invited Mr. Marks there. For some time there was no opportunity of accepting the invitation, but in 1867 Captain Sladen, the Political Agent at Mandalay, with whom the King had conversations on Christianity, represented that a Christian Mission would be received, and by direction of the Bishop of Calcutta Mr. Marks visited Mandalay in 1868, taking with him six of his best pupils. During their stay, which lasted about three weeks (from October 8), Mr. Marks had several long interviews with the King, who made a grant of land for a church, a school, a residence for a Missionary, and a cemetery, and promised to pay the whole cost of the buildings, adding that the school

was to be built for 1,000 boys. He formally handed over nine of his sons to Mr. Marks for Christian education, and gave about £50 for the purchase of books. Mr. Marks presented some books, including a copy of the Prayer Book, translated into Burmese. The King read the Confession aloud, and then two or three pages silently, and said he would study it attentively. The King kept his promises, and for four years he let Mr. Marks "want for nothing."

The school and clergy-house were opened in 1869; in 1870 the private chapel in the latter was dedicated, the cemetery was consecrated, and a confirmation was held by the Bishop of Calcutta; and on July 31, 1873, the "Church of Our Lord Jesus Christ," as it was called, was consecrated. The offertory on the occasion - Rs.405, of which Rs.175 came from Buddhists - was devoted to the Chota Nagpur Mission [see p. 495]. In erecting the buildings the King had declined assistance, but he made an exception in favour of H. M. Queen Victoria, who, struck by the unwonted act of a heathen King building a Christian church, desired to present a font, which was placed on a slab of white marble especially selected by the King, and soon after used for the admission of a Burmese family into the Church [2].

That Dr. Marks' school was "a most effective one, looked at from every point of view, morally, intellectually, religiously," was the opinion of the founder of the American Baptist Mission, Toungoo (Dr. Mason) [see p. 642], who in the ensuing year enjoyed the daily services in the church at Mandalay while a guest of Dr. Marks [3].

But it now became evident that the object of the King in promoting the Mission had been to secure political advantages thereby from the British Government. Hitherto he had professed a great friendship for Dr. Marks; but having utterly failed in his design he withdrew his support from the school and sent Dr. Marks notice "that it would not be safe . . . to stay longer in Mandalay." The Viceroy of India (Lord Northbrook), seeing that Mr. Marks' life was "in danger," begged the Bishop of Calcutta to recall him at once, "for fear of complications between the two Governments"; but Bishop Milman wrote to Dr. Marks:—

"I replied that it was not our custom to recall Missionaries from their posts at the first appearance of danger. That you had my full permission to retire if you thought it necessary to do so, but that while you judge it needful for your work to remain in Mandalay, I should support you in so doing. But pray let me advise caution, &c."

Mr. Marks therefore held on until January 1875, when he was relieved by the Rev. J. FAIRCLOUGH. His words on leaving were (without knowing it) prophetic: "I will not come here again until Mandalay is a British town" [4].

During the next four years the work was carried on by the Rev. J. FAIRCLOUGH (1875-7), C. H. CHARD (1877-8), JAMES A. COLBECK (1878-9), but with little result [5].

The first-named could not say that even one of the Poongyees who visited him had shown any real desire to know anything about Christianity.

"The place, if not the whole country" (he reported in 1876), "is simply ruled by a system of terrorism such that the people dare not listen to what we have to say. . . . No Minister dare mention the School to the King" [6].

Under Thee Baw, who succeeded Min-dohn-Min on his death in 1878, matters became so bad that in October 1879 the British Residency and the Mission were withdrawn; but during the series of cruel assassinations which preceded this step the lives of some seventy persons, including the Nyoung Yan Prince, his brother, and their families, were saved by the courage and wisdom of Mr. Colbeck, who himself incurred no small risk [7].

The Rev. J. MARKS made an effort to regain influence over his old pupil Thee Baw,* but was refused admittance to his territory by his Prime Minister. Thee Baw "knew nothing of this incident," and "often expressed . . . wonder" that Mr. Marks "did not come to see him." Had he succeeded in doing so things might have gone very differently with the King [8].

After the capture of Mandalay by the British the Mission was at once re-opened by Mr. Colbeck in December 1885—that is, before the annexation † [9].

The church, which was said to have been used as a State Lottery Office, was found to be comparatively uninjured, and it was re-opened for Divine service (English and Burmese) in January 1886. In reply to all suggestions to destroy or alienate the Mission buildings, Thee Baw had always answered, "No, let them alone; I went to school there." In April the school was re-opened, and under the altered circumstances the Mission showed more life than ever. Within six months the Burmese converts numbered 75, and in the school 150 boys were under Christian instruction, the 30 boarders including the sons of several Burmese and Shan notables.

An out-station had also been established at Madaya, eighteen miles north of Mandalay; and others were projected at Amerapooora, seven miles, and Sagaing, sixteen miles south. For the extension of the work in Mandalay and Upper Burma generally, the Society in 1886 provided an additional £1,000 per annum [10].

The converts were zealous in bringing their friends, and at the end of 1887 Mr. Colbeck reported that there was a movement going on

* The Register of the Royal School, Mandalay, contains a record of Thee Baw from the time of his admission (July 5, 1869) to his dethronement in 1885. [See M.F. 1889, pp. 326-7.]

† After the capture the Hman Nan Daw, the grand front hall of the Royal Palace, was used as a military chapel for the British garrison, and the Society's Missionaries assisted in ministering to the troops. During a visit in 1889 Dr. Marks wrote:—"Here in the golden apartment in which I had so often walked barefoot, and weary and anxious, waiting for hours for the appearance of one of my prince-pupils with the joyful words, '*Caw daw moo thee*,' 'The King calls you,' I now stood with my back to the throne, and preached to a large and attentive congregation from the words, 'The power of His Resurrection.' In my long intervals of waiting, in days gone by, I often used to think of the various useful purposes to which the different halls of the palace might be put. But my wildest flights of imagination never assigned such a purpose as that to which we were adapting the hall of audience. . . . As soon as the parade service was over, Colbeck and I hurried across the enclosure to the building called Theebaw's Kyoung, one of a series of apartments, every portion of which is heavily gilded. This also is used as a chapel for celebrations and for evening services. It is much smaller than the palace chapel. There, for the first time in my life in the Burmese palace, I celebrated the Divine mysteries, Colbeck assisting. There were only some half dozen communicants, but I could not help feeling what a marvellous change God has wrought. Here, in a building erected by the last King of Burma for a Buddhist monastery within the precincts of his palace, and adjoining the chamber in which he had placed a very sacred image of Gaudama, we were celebrating the Holy Eucharist, none gainsaying or hindering us" [9a].

which was stirring up Burmans far and wide. On Christmas Eve twenty men and eleven women were baptized before a crowded congregation. These converts had been gathered from various places, and several of them attributed their first doubts in Buddhism to the teaching of a Burmese medical man Ko Po, who was persecuted as a depraved heretic and crucified in Mandalay some seventeen years before. His chief doctrine was belief in a Holy, Wise, and Living God, and he ignored the Poongyees. Ko Po's cruel death terrified his followers, and they conformed to the State religion, but were not convinced of their sins; and now, under British rule and toleration, they found their way into the Church of Jesus.

The converts continued to increase, and in January 1888 the Buddhist "Pope," or Chief Minister, said to Mr. Colbeck, "If you are kind to them all the people will come into your bosom." The people and the Poongyees alike now seemed "utterly indifferent to their own religion," and the Pope's Secretary himself placed a boy in the Mission school with full permission for him to become a Christian [11].

By these events Mr. Colbeck's furlough had been delayed, and on March 2, 1888, he died of fever after over fifteen years' unbroken service in Burma. A man of exceptionally devout life, his whole soul was devoted to his calling, and in every quarter where he laboured he left the impress of his saintly character, his example stimulating even his Bishop "to try to do more for Christ and more in Christ's spirit" [12].

After his death the work devolved for a time on his brother, the Rev. G. H. COLBECK (1888-9), and is now in the hands of the Revs. G. WHITEHEAD and L. SULLIVAN [13]; but the establishment and development of the Church demands a larger staff. For lack of this progress has been checked, and in 1890 unfaithfulness and even apostasy were reported on the part of some of the converts [14]. But while the prospect at the centre is still discouraging, a branch station of much promise was established in 1891 at Myittha, some forty miles south, and good progress is also being made at Madaya [15].

In 1889 a Tamil Mission was begun in Mandalay, and the Prince of Thibaw (a Shan State), whose eldest son has been educated in the Mandalay School, offered to assist in establishing a Mission in his State [16].

(1892-1900.) The work has been hindered at times by the imposition of chaplains' duties on the missionaries, at others by changes in the staff [17]. The Rev. J. Tsan Baw, the first Burman ordained to the office of priest in the Church of England, and who was exercising a good influence over his fellow-countrymen, died in 1894 from cholera, probably contracted while administering Holy Communion to two sufferers [18]. While being educated in England he lost his mother tongue, but regained it on returning to Burma, and while at Rangoon he was the means of bringing many from Buddhism into the fold of Christ, his countrymen being proud and fond of him. In 1895 the daughter of a petty Shan chief was confirmed. She had been brought down to Mandalay by her future husband, who married her after her baptism. In 1898 some more Shans and some Manipuris were confirmed [19].

(II.) **SHWEBO** is situated 50 miles north of Mandalay and 17 miles from the west bank of the Irrawaddy River, and was from 1761 to 1760 the capital of Burma, under the classical name of Rutina-thenga. Up to 1887 it had been unvisited by any Missionaries, and so was a city "wholly given to idolatry," excepting for the small number of Europeans then attached to the military and civil station there [1].

S.P.G. Period (1887-92).—A visit to Shwebo by the BISHOP OF RANGOON and the Rev. JAMES A. COLBECK of Mandalay early in 1887 led to the sending of the Rev. F. W. SUTTON there in the following July for the purpose of opening a Medical Mission [1a]. The natives whom he sought to benefit numbered 24,000; they lived in bamboo huts, were "poor and uncivilised, very ignorant and superstitious." From the first they "pressed" him into Mission work but for four months his primary duty was hindered by the claims of the English troops in the absence of their Chaplain. Assisted at the outset by Mr. Colbeck, Mr. Sutton secured the erection of Mission buildings, including schools and hospital, and in October the dispensary was opened. The people were slow to trust to English medicine, and during the first nine months only 705 cases were treated. In the same period there were sixteen baptisms, one of the first being a young Mandalay princess, a first-cousin to the late king Thee Baw. Though she had a very happy home at Mandalay, she could not be induced to return, but sought the permission of her parents to remain and work amongst the heathen of Shwebo. Having themselves been baptized during her absence they consented, and "Rachel" became a devoted and valuable worker in the Mission. Another of the early converts was the man who erected the Mission buildings. Day after day he used to come to the compound and with a stick describe two lines upon the ground, to which he would point and say:—

"Which is right? I have been walking along *this* one . . . for fifty years, my parents walked along it, and we have been so happy, and spent so much money to obtain merit upon it; now you say, come away, that road is no good, *here* (pointing to the other) is the right one; what can I do?"

For six months this continued, but after the death of Mr. Colbeck of Mandalay he could no longer hesitate.

"He said he had known many good men, but the best of all was our lost friend, what he had said must be true, and he (the builder) must be baptized into the same holy faith, and have the same hope of a joyful resurrection" [2].

Referring to a visit to Shwebo in March 1889 the Bishop of Rangoon said:—

"In the cool of the evening I stood on the side of the moat around the ancient city . . . and saw Rev. Dr. Sutton go down in the waters and baptize twelve adults, all converts from Buddhism in this the youngest S.P.G. mission in my diocese. On the following day I confirmed twenty men and thirteen women, the first-fruits of the harvest" [3].

A hopeful beginning had been made with the schools also, and Dr. Sutton had been much encouraged by the interest shown in neighbouring villages [4], when in 1889 the illness of his wife drove him to England with no hope of the possibility of return [5].

Under the Rev. H. M. STOCKINGS (1889-92) "the foundations of a successful Mission" are being laid "wisely and well" [6].

(1892-1900.) Notwithstanding earnest Missionary efforts, the people in this district are more than usually indifferent to the claims of Christianity and to the education of their children, and there have been several cases of irregular marriage between Christians and Buddhists [7]. Industrial training has met with good success, a farm having been secured in 1893 for boys and weaving introduced for girls [8]. On April 17, 1899, a portion of the Mission buildings and the Mission records and registers were destroyed by fire [9].

(III.) **PYINMANA** (Ningyan), 1891-2.

This is an important centre on the Toungoo side of Upper Burma, on the railway equidistant from Mandalay and Rangoon [1]. In January 1891 the Rev. J. TSAN BAW, a Burmese clergyman, opened a Mission there under the Society. A school was erected on a plot of land abandoned by the Salvation Army, and there was a hope of a flourishing Burmese and Karen congregation there [2], when in December 1891 progress was interrupted by the illness of Mr. Baw, who removed to Rangoon [3].

(1894-1900.) In 1896 the Rev. J. Hackney was transferred from the Toungoo field to Pyinmana to open a Karen Mission there, but he had to leave on furlough in 1897, and the Mission has not yet (1900) been resumed [4].

BHAMO is situated on the Irrawaddy, three days' journey from the Western Chinese frontier and 210 miles north of Mandalay. Though it has suffered greatly from the raids of the Kacheens, Chinese, Burmese and Shans, its fixed population being only 3,000, it has retained its vitality as a centre of trade with Burma and China [1].

Some Mission work there appears to have been attempted by the Rev. J. MARKS of Mandalay in 1873 [2], and visits have since been made by Messrs. FAIRCLOUGH (1877), JAMES COLBECK and the BISHOP OF RANGOON (1886), the general opinion being that it is desirable to establish a Mission there, not so much for the Burmese as for the Kacheens and Chinese-Shans [3].

THE ANDAMAN ISLANDS (area, 2,508 square miles).

The Andaman Islands (situated in the Bay of Bengal to the south-west of Burma) have been designated "an earthly paradise," while its aboriginal inhabitants are "among the lowest in the scale of humanity" [1]. After the Indian Mutiny (in 1859) a new element was introduced by the formation of a convict settlement at Port Blair, on Ross Island, one of the smallest of the group. But the presence of the convicts, most of whom are at large in the settlement, is not regarded as a cause of insecurity to the Europeans, as the worst characters are confined on Viper Island, and the murder of Lord Mayo (in 1882) was committed by a fanatic on political grounds. The Andamanese belong to the family of Oceanic Negroes, but seldom exceed five feet in height. They live on shell-fish, birds, and beasts. They have no form of worship or religious rites whatsoever, though they believe in a Great Being (Puluga), the author of all good, and in multitudes of evil beings, of whom the chief are three spirits dwelling respectively in the woods, in anthills, and on the sea. Some of their legends also appear to carry the doctrine of the transmigration of souls. Degraded though they be, they are merry, lighthearted, fond of singing and dancing, and very impressible [2].

From the earliest years of the British occupation local efforts have been made for the civilisation of the aborigines. The first Chaplain of Port Blair, Mr. Corbyn, was placed in charge of them, and during the Chief Commissionership of Colonel Man the first definite steps were taken to raise them by the establishment of a Home and Orphanage. Further, a son-in-law of Colonel Man, Lieutenant Laughton, in conjunction with the Rev. T. Warnford, formed a local Missionary Society chiefly for their evangelisation.* Over Rs.5,000 were raised and placed in the hands of the Bishop of Calcutta for the furtherance of this object, and every effort was made to find a missionary, but without success. A son of General Man reduced their language into Roman characters and published a grammar and vocabulary, and from time to time the Chaplain and other residents made representations to Bishops and Societies, but without avail. Individual baptisms there had been, and the Bishop of Rangoon at his first visitation in 1878 confirmed two Andamanese girls; but for another seven years, with the exception of the Home and Orphanage, no direct effort was made to civilise the people. Meanwhile disease threatened their speedy extinction, and in 1885 there were only a few thousands left [3]. Of the total population of the islands (16,609), about four-fifths are convicts, 9,433 being Hindus, and 483 Christians.

S.P.G. Period, 1885-92.—The year 1885 brought with it the appointment of Mr. J. H. NODDER as the Society's first Missionary to the islands. Pending the selection of a permanent site Mr. Nodder settled at Haddo, and commenced work with seven boys from the Orphanage and two from the Nicobars [4]. [See below.]

In 1886 he was transferred to Rangoon, and no English Missionary has yet been found to replace him, though some useful work has been carried on by a Madras Catechist under the superintendence of the Government Chaplain, the Rev. C. H. Chard [5].

(1892-1900.) The work of the catechist among the convicts is restricted to Christians. The Andamanese (2,000 in 1898) are rapidly dying out. The orphanage was transferred to the Nicobars about 1898. In that year the Bishop of Rangoon dedicated a church tower, &c., erected as a memorial of Captain McCarthy and the crew of the *Enterprise*, who perished in a cyclone in 1892. A few of the lascars belonging to the steamer were rescued by the female convicts joining hands and making a chain of deliverance from the shore [6].

THE NICOBAR ISLANDS (area, 635 sq. miles, population about 7,000) lie between the Andaman Islands [p. 653] and the Island of Sumatra. The inhabitants are of Malay descent. In a religious sense they are the most miserable and utterly ignorant people of the earth. Though having some dim notion of a superior Being, they have no word in their language to represent God. The word they use signifies "up there," "above," and conveys no idea of life or personality. Nature lavishes upon them food in abundance, requiring but little labour, and this they regard as the gift of some beneficent being. They think the "De'w she ol kahce"—the good spirit—dwells in the moon, and fancy they can trace his lineaments as he gazes upon the earth. In their votive plates they sometimes represent the "giver of all" in human form, draped in a skirt made of grasses. But though indifferent to the service of the one who they believe to befriend them—offering no worship to him and having no idols to remind them of him—much of the time and thoughts of every man, woman, and child are devoted to conciliating the evil one and disembodied spirits. They live in constant dread and abject terror of the unseen world, spending their little fortune and being kept in poverty by the bribes they offer to the spirits which they suppose to be ready to pounce down and eat the life out of them.

Strange to say, these vindictive and destructive spirits are the souls of father, mother, and other near relatives who, during life, loved them with a passionate love. The idea seems to be that the soul in its disembodied state is utterly miserable, and that it is for ever trying to become again incarnate, and enjoy once more its canoes, and cocoa-nuts, and pigs.

As the Hindus impoverish themselves for years by the extravagant expenses at their marriage feasts, the Nicobarese do the same by the cost of their repeated death-feasts,

* The establishment of a Mission was sanctioned by Government subject to the rule which forbids Missionary efforts among the convicts [3a].

which are three in number—the first, on the death of an individual; the second, three months after the death; the third, three years after the death.

Like the Hindus they dedicate their little children, boys and girls, to the office of Ma-phoys. These Ma-phoys become Menloonas, or head devil-doctors, in whom the people have great confidence.

Noble attempts to plant the Cross on these beautiful islands were made by two Jesuits in 1711—Père de la Boesse and Père Bonnet, who are believed to have died within three years of landing—and by the Moravian Brethren from 1768 to about 1787,* when, twenty-four of their number having laid down their lives in the cause, the one survivor, J. G. Haensel, was withdrawn and the mission abandoned. A third attempt (by a Roman Catholic Missionary from Rangoon about 1807) also proved abortive, and with his early departure Christian enterprise in those regions ceased until 1885 [1].

S.P.G. Period, 1885-92.—In 1885 a Mission was opened by the Society in the Andaman Islands for the benefit of the Nicobarese as well as the Andamanese. The plan adopted is to bring relays of children from Car Nicobar, a populous island on the north of the group, to Port Blair, in the Andamans, and after a stay of a few months in the Orphanage to return them to their parents. This work is conducted by a catechist. They are taught to repeat over and over again in their own tongue short sentences on the goodness, love, and holiness of God and His mercy and lovingkindness in the gift of His Son, to be repeated hereafter in many a Nicobar hut where the blood of pig and fowls has been sprinkled for fear of demons—sweet sounds strangely mingling with the weird, excited, and drunken utterances of Menloonas. Thus far the work has not advanced much beyond this stage; but already the confidence of many has been won, the parents being pleased and surprised with the learning displayed by their children. The catechist, Mr. V. Solomon, a Tamil convert, who had charge of the Mission under the Port Blair Chaplain in 1888, has gathered some interesting particulars of the life and notions of the Nicobarese [1].

(1892-1900.) Besides the orphanage work—(the orphanage was removed to Car Nicobar in 1897-98)—Mr. Solomon has for over ten years visited the Nicobars annually for three months. He has thus acquired a considerable knowledge of the people's language and great influence over them. The young men of the orphanage show a keen desire for baptism, and refuse to join in the ceremonies of their heathen kinsmen. Physically the people are of small stature and strongly built. In disposition they are mild and easy to manage, and they constantly bring their differences to Mr. Solomon for settlement [2].

(For *Statistical Summary for Burma* see p. 732.)

* Bishop Caldwell states that "some Missionaries remained till 1792" ("Tinnevely Mission," p. 267); but the detailed account of the Rev. C. H. Chard (in *M.F.*, 1885, p. 235) gives 1787 as the date of withdrawal.

CHAPTER LXXXIII.

CASHMERE.

CASHMERE, one of the native tributary States of India, lies to the north of the Punjab. Its natural beauties, its fertile soil and temperate climate have made it celebrated throughout the East, and by the Hindus it is regarded as holy land. The aborigines are a distinct nation of the Hindu stock; but in A.D. 1586 the country became a part of the Moghul empire. After being subjected by the Afghans, and next by the Sikhs, it was ceded to England at the end of the first Sikh War as an indemnity; but a year later (1846) the greater part of the ceded territory was sold to Gholab Singh (a Hindu prince) for Rs.7,500,00. The sale, which was effected against the wish of the inhabitants, brought them many years of misrule and oppression. The native State includes Cashmere proper, Jammu, Punch, Ladakh, and Gilgit. *Area*, 80,900 square miles. *Population*, 2,543,952; of these 1,703,710 are Mahomedans (chiefly of the Sunni sect), 691,800 Hindus, 11,399 Sikhs, and 219 Christians.

At Srinaggar, the capital of Cashmere, a Medical Mission was begun by the C.M.S. in 1864; but the work of evangelisation has encountered more than ordinary opposition:

S.P.G. Period (1866-7 and 1891-2).

As yet little has been done for the Cashmerees by the S.P.G. In 1865 the Rev. Arthur Brinckman, formerly an officer in the British Army, informed the Society of his intention to proceed to Cashmere for the purpose of forming a Mission, and at his desire he was appointed an Honorary Missionary, on the understanding that though Cashmere was not then "within the jurisdiction of any Bishop of the Church of England," he would consult the Bishop of Calcutta and be guided by his advice in the work [1].

During a stay of about eighteen months in the country (1866-7)—his headquarters being at Srinaggar, the capital—Mr. Brinckman made some progress in acquiring Cashmiri—a work of unusual difficulty, as that language possessed no alphabet and Persian characters had to be used. His knowledge of Hindustani however was helpful; but little impression could be made on the Cashmerees, and his efforts were confined almost entirely to his servants.

Though a few Cashmeree converts might have been made in the Punjab, as yet (1867) there was not one residing in his own country. The first native baptized at Srinaggar was shut up in a dungeon with a log of wood chained to his leg, and was released only at the intervention of the British Government. The Missionaries were constantly surrounded by spies, and everyone seen frequenting their premises was reported and punished. The "visible results" of Missionary labours thus far were therefore "simply nothing." The Rajah was personally friendly, but he would not allow Mr. Brinckman to build a church, even for the English visitors. Nevertheless through the C.M.S. Medical Mission the Gospel was preached to at least 1,000 natives yearly [2].

With the object of getting the condition of Cashmere ameliorated Mr. Brinckman visited England towards the end of 1867, and published a pamphlet on "The Wrongs of Cashmere." It was also his intention to qualify in Medicine and return to Cashmere as a Medical Missionary [3]. Though unable to accomplish his wish he has shown an

abiding interest in Cashmere, and in 1891-2 he entrusted £1,000 to the Society for investment as the nucleus of an endowment for a Bishopric in that country [4].

1892-1900.

In the meantime the way had been further prepared for the Society's re-entrance into the field, which took place in 1893 under the following circumstances. About the year 1884 a Moham-medan family of the highest order—"Syeds"—the father a Maulvie, came from their residence at Sialkot, near Cashmere, to Meerut, on their pilgrimage to Mecca. Influenced by a Christian book (in which Moham-medanism was compared with Christianity), and by the preaching of the Rev. D. Jeremy, a C.M.S. native pastor, they abandoned their pilgrimage, and after being prepared for baptism were sent on to the Rev. H. Höppner, the S.P.G. missionary at Roorkee, who helped to find them work, and after further instruction baptized them on Whitsun Day, May 24, 1885. While pursuing their occupations at Roorkee they also quietly, and without Mr. Höppner's knowledge, sought to influence their relatives and friends in the Sialkot district and at Jammu, and about the year 1890 one of the sons, Yakub, employed as teacher in the Mission school, asked leave to go to Jammu with a view to persuading some of them to embrace Christianity. The result was that he brought back to Roorkee first his brother-in-law, and next an uncle, both of whom received baptism. In December 1893 Ishaq, a brother of Yakub, was sent up from Roorkee as catechist to take up his residence in Jammu, and his arrival was a comfort to his friends and was welcomed by other inquirers. Mr. Höppner followed in January 1894, and baptized eight persons, one of them, Munshi Hassan Din, being a learned Moham-medan, to whom Ishaq three years before had given an Urdu Bible.

The catechumens had remained firm under persecution, the first convert—Murad Masih—saying, "I am ready to sacrifice my life for Christ if it be necessary." By the law of the State, anyone changing his religion loses all his property. Accordingly Hassan Din's "friends" took possession of his property, and he became almost destitute, and was hooted in the street. Nevertheless his wife clung to him, and with their three children was also baptized. At a second visit in 1894 Mr. Höppner baptized eight adults, Ishaq's father (Maulvie Ibrahim) having meanwhile "mightily persuaded the people" [5].

In January 1895 the Bishop of Lahore, who exercises episcopal supervision over Cashmere, visited Jammu. He described the work as "quite unique," was much impressed by the genuine earnestness of the older Christians, and confirmed four persons. He also saw the necessity of placing a native clergyman at the spot. The man was forthcoming in the person of Yakub Masih, whose ordination was determined on, the Society being responsible for his maintenance; but the Scotch Presbyterian Mission at Sialkot protested against the English Church sending missionaries into a country where they had established a small out-station, and simultaneously grave charges were brought against the moral character of the catechist. The Society, as well as the Bishop, declined to recognise any claims on the part of

the Presbyterians to an exclusive occupancy of the country,* and a careful investigation by the Bishop resulted in the slanderer acknowledging that his charges were unfounded [6].

Bishop Matthew, therefore, ordained Yakub as deacon, in Lahore Cathedral, on December 22, 1895. On returning to Jammu in January, Yakub found his brother Ishaq ill with fever, the result of exposure in his Missionary work, and on the 9th, only two days after their meeting, the zealous catechist died. When it became known in the city that he was dead, "a stream of men and women began to move to the house," so greatly was he beloved and respected [6a].

At his second visit to Jammu Mr. Höppner was kindly received by the Maharajah of Jammu and Cashmere, who, himself a Hindu, said that the Christians should not be persecuted on account of their religion. In reality, however, not only is preaching in the bazaar forbidden, but even permission for the erection of a church had not (up to 1900) been obtained,† while the converts have endured grievous persecution. Some of them have been watched night and day by both Hindus and Mohammedans, and the obnoxious law still exists, that anybody changing his religion has to forfeit all his property. Notwithstanding all this, there were seventy-two baptisms in the four years 1894-98, the majority being Mohammedans‡ [7].

The Rev. Foss Westcott, of Cawnpore (who, at the request of the Bishop of Lahore, visited Jammu in 1898), reported that "a real work" was being done. The Christians (numbering fifty-six) were scattered over Jammu and six villages. All but four were earning an independent livelihood. Though mostly poor people, they contributed to the weekly offertory, and the relief of the most needy. Some work in the zenanas was also being carried on, on a small scale, by Mrs. Ishaq. A Maulvie, whom Mr. Höppner had baptized on his last visit, had formerly been a keen opponent of the Mission work; he was now bearing patiently the annoyances to which his baptism had exposed him. Another Maulvie, after studying the New Testament, and comparing it with the Koran, stated that "in reality Moham-

* The whole matter was dealt with by the Bishop in his charge of 1895, in which he showed that the gathering-in of these converts had been "due entirely to the zeal of natives of their own district, and, in some instances, of their own kith and kin." Their evangelizing efforts had begun "almost, if not quite, as soon as the Scotch," and, so far from being prompted by any thought of interference or aggression, had "reached a section of the population which" the Scotch "had never approached." There is no friend of Missions who would not hail such a method of spreading the truth as they adopted as most hopeful and worthy of imitation. The protest of the Scotch could only be justified on the theory "that the people are made for Missions, and not Missions for the people." Any symptoms of aggression or deliberate intrusion the Bishop would not have countenanced, but in the present instance he conceived that he was "rather maintaining the just rights of Indian Christians to proclaim the Gospel to their own belongings, and to demand for them the pastoral care of that Church to which they themselves belong."

† It was not until 1899 that the State authorities conceded a site for a cemetery for the burial of Christians, who hitherto had to be buried, "here and there, in the jungle" [7a].

‡ Mr. Höppner had a long argument with the Maharajah (in 1896), who, taking an English Bible, offered to give him "Rs. 50,000 if he convinced him of the truth of Christianity and made him a Christian." His objection to the conversion of his subjects appears to apply more to the Hindus than to the Mohammedans, but Mr. Höppner boldly told him that persecution would not keep Christianity out of his dominions, and that his Highness will see not only Jammu but his whole State Christianised—a statement which "he took very well" [7].

medan religion is based on cruelty and Christianity on love." The death of Bishop Matthew, of Lahore, took place just at the time when Yakub was to have been ordained priest [8]. His successor, Bishop Lefroy, after a visit to Jammu in 1899, deemed it desirable that the ordination should be further postponed in order to allow of Yakub receiving systematic teaching at the Divinity College, Lahore. Of the Mission the Bishop reported that his uppermost feeling was one of much thankfulness, and there is every reason to believe that "a true foundation has been laid, and therefore that the work will go on and prosper in the power of God" [9].

Up to the present (1900) the Rev. H. Höppner of Roorkee has been the superintending missionary of Jammu, but Bishop Lefroy proposes that one of the Delhi missionaries should relieve him of the office [10].

(For Statistical Summary see p. 732.)

CHAPTER LXXXIV.

AJMERE AND RAJPUTANA.

THE Rajputana Agency, situated in the north-west of India, between the Presidency of Bombay on the south and the Punjab on the north, comprises twenty native States and the British district of Ajmere-Merwara. Of the native States seventeen are Rajput, two are Jat (Bhartpur and Dholpur), and one is Mahomedan. Total area, 130,268 square miles. Population, 12,558,870 (including Ajmere 542,358); of these 10,629,289 are Hindus, and 4,538 Christians (including Ajmere 2,683).

S.P.G. Period (1881-92).—In 1881 the Society's Missionaries at Delhi undertook the spiritual care of some native Christians who had gradually collected at Ajmere for work in various public offices and railway workshops. Refusing to be amalgamated with the United Presbyterian Mission, they contributed to the support of the catechist provided for them, while strongly desiring an ordained native pastor. Moved by this consideration and by the fact that no Mission work whatever was being carried on by the Church of England among the Rajputs, who are known as one of the most manly and trustworthy races of India, the Society consented in October 1886 to the transfer of the Rev. TARA CHAND from Karnaul to Ajmere, in the double capacity of pastor of the native congregation and evangelist to the Rajputs in the neighbourhood. A new and most important centre of influence in the heart of Rajputana was thus acquired for the Church [1].

Within two years (1886-8) the native congregation, assembling in a room in the Magazine or Old Fort, increased from 110 to 150; progress was made towards the erection of a church, schools were opened, evangelistic work was regularly carried on in the town by Mr. Chand and his assistants, and visits were undertaken to neighbouring places [2].

Efforts are being made to extend the work and to raise an endowment for the native pastorate; and Mr. Chand believes the "leaven of truth is working powerfully in the hearts of the people," though "for visible results we have patiently to wait in faith." His public

preaching meets with the usual opposition from the Mahomedans and Aryas; but this, though unpleasant, increases rather than diminishes the number of hearers of the Word [3].

(1892-1900.) The work at Ajmere is so established that Mr. Chand feels it will grow even when he can no longer direct it. Besides his Missionary duties he has assisted in the revision of the Urdu New Testament. Through the munificence of an old resident, an institution named after him, "The Fordham Home and Orphanage," and designed for native orphans and very poor Eurasian children, was erected at Ajmere in 1896, the opening taking place on October 30.

In 1897 the Society's existing Mission School was removed to a new building erected in the Orphanage compound. In this school the orphans (all boys) receive general instruction (free), industrial training being provided in another building erected in 1898* [4].

(For Statistical Summary see p. 732.)

* The Home must not be regarded as an S.P.G. institution, though the Society assists in the education of the children.

CHAPTER LXXXV.

EUROPEANS IN INDIA.

IN consequence of a representation from the Bishop of Calcutta and a memorial from the European and Eurasian community of the Diocese of Bombay in 1864, a "considerable discussion" took place in that year "as to the expediency of the Society's appropriating any portion of its funds towards providing the ministrations of religion to *English* workmen, labourers, sailors, or others of the poorer class in India," who seemed not to be comprised within the spiritual charge of the Government Chaplains. The practice of the Society hitherto had been "to confine its operations in India to the evangelization and pastoral care of heathen and converts" [1], although there were instances in which its Missionaries had occasionally ministered to Europeans also [2].

The dioceses of India were now "regarded as coming within the scope of the Society's resolutions of July 1860 relative to endowments for the Church in the Colonies" [3], and the Society was "ready to consider any application for supplying the ministrations of religion to English settlers of the humbler class" in India.

Temporary assistance in the object desired was (1864) extended to the Diocese of Bombay [4], and in 1866 £1,000 was granted from the Society's "Colonial Church Endowment Fund"* to supplement a sum of £7,000 contributed chiefly by the shareholders of the East Indian Railway as an endowment "for the payment of Clergy to be stationed along the line of railway from Calcutta to Delhi." For every clergyman so appointed the Government promised a further allowance of £180 a year [5]. In 1867 it was necessary, however, on the recommendation of the Calcutta Diocesan Committee, to lay down a rule

"that as the Missionaries of the Society are sent out for the sole purpose of preaching the Gospel, and teaching among the native people, they be required to abstain from ministrations among the Europeans, except such as are merely

* This fund was opened in 1868, and in 1860 £10,000 was appropriated to it by the Society [5a].

occasional, or if continued, arising from obvious necessity, the latter to be reported immediately to the Committee and the Bishop . . . [and] to the Parent Society" [6]. The wisdom of this rule and its subsequent modifications has been confirmed by experience, and frequently the Society has had to insist on its observance. In many instances the health and work of Missionaries have suffered seriously from their being burdened with the duties of Government Chaplains. For example, in Burma, where the Rev. C. Warren's death in 1875 had been hastened by this cause, the Society discovered in 1890 that the imposition of Chaplain's duties on its Missionaries was "the rule and not the exception." Representations to the Government and to the Bishop of Rangoon on the subject effected much-needed relief [7].*

As most of the Indian dioceses have long had local societies for supplying additional Clergy for Europeans [8], and it is the duty of Government to provide for all its servants from its ecclesiastical establishments,† it was felt "that every time a missionary ministers to Europeans in India he is encouraging the Government to make no addition to the list of chaplains and the people to withhold their contributions to the Additional Clergy Societies" [9].

Nevertheless, in addition to the aid already referred to, the Society has in a few cases, as at Delhi, Cawnpore, &c., contracted with Government to supply English services, in consideration of certain advantages [10]. In 1876 it set apart £300 for aiding the Bishops in providing ministrations for the English in India; but though the grant was renewed annually for four years, not a penny of it was drawn [11]. In 1891 the Bishop of Calcutta solicited the Society's aid in supporting Missionary Chaplains who should combine work among English people and natives [12].

According to the Census of 1891 the number of Europeans in India (including the military, about 76,000) was 168,000, and of Eurasians 79,842. Of the latter, 36,089 were professed members of the Church of Rome, and 29,922 of the Church of England.

* The Bishop himself wrote: "The longer I live the more do I feel as the result of observation that English work tends to alienate the mind from Mission work" (L., December 3, 1890). It should be added that all money earned by taking English duty is placed at the Society's disposal, not retained by the Missionary [7a].

† The annual expenditure of Government on the ecclesiastical "establishment" in India is about £194,546, and provides for 240 Chaplains (159 Anglican, 74 Roman Catholic, and 7 Presbyterian). In addition there are a number of "aided Clergy" (Anglican, Roman Catholic, Presbyterian, Wesleyan, &c.).

CHAPTER LXXXVI.

CEYLON.

CEYLON has been compared to a "pearl-drop on the brow of the Indian continent," and in fact it is one of the loveliest islands in the world. It lies off the southern extremity of India, and in size is rather smaller than Ireland. Little is known of the early history of Ceylon. The Veddahs are the aborigines, and in the 5th century B.C. the Hindus invaded the island and established there the Singhalese dynasty. Later on Ceylon was visited by the Greeks, the Romans, and the Venetians. In A.D. 1505 the Portuguese settled on the west and south coasts; but they were dispossessed by the Dutch about 1656, and the Dutch by the English in 1795-6. The settlements thus acquired remained under the Presidency of Madras until 1801, when Ceylon was constituted a separate colony. With the conquest of the interior province—Kandy—in 1815, the whole of the island came under British rule.

The Portuguese and the Dutch had shown much zeal in propagating Christianity; the latter not only divided the island into parishes and erected a church, school, and manse in each, but forbade the erection of idol temples, and strove to enforce a general profession of their own form of religion. The English went to the other extreme. In the first year of British rule 600 heathen temples were built in the province of Jaffna alone. But such was the neglect of the Christian religion that sixteen years later more than one half of the 350,000 native Christian converts committed to English care by the Dutch had relapsed into heathenism, and in 1851 the whole number of Christians in connection with the non-Roman Missions was said to be only 18,046. The religious destitution of the Singhalese Christians would have been greater but for the Dissenting Missionaries (American and English) who occupied the field. Visiting the island in 1816 Bishop Middleton (of Calcutta) found Governor Sir R. Brownrigg active in building churches and founding schools, and otherwise promoting religion, but chiefly through the instrumentality of persons not of the Established Church, which could reckon only two clergymen in Co.ombo, and two or three chaplains at distant stations, and notwithstanding the desire of Sir R. Brownrigg and successive Governors for the extension of the Church's influence, and the labours of the C.M.S., which entered the field in 1817, the Church in Ceylon up to at least 1846 was still feebly represented in comparison with other Christian bodies [1].

Area of Ceylon, 25,865 square miles. Population, 7,912,224; of these (by race) 2,600,000 are Singhalese (who occupy the Southern districts), about 750,000 Tamils or Malabars (who occupy the northern part of the island and the eastern and western coasts), 200,000 Arabs (or Moormen), 18,000 Burghers (the descendants of Portuguese and Dutch), 10,000 Malays, 8,000 Europeans, and a few Veddahs; and (by religion) more than one half are Buddhists (mostly Singhalese), about 600,000 Hindus (Tamils), 200,000 Mahommedans (Moormen and Malays), and 302,000 Christians.

As early as 1818, when the Society was preparing to enter the East Indian field, Ceylon was regarded as included within the scope of its operations [1a], but more than 20 years elapsed before it actually became so [2]. In the meantime however the island had slightly participated in the benefits of Bishop's College, Calcutta [3], and the Society had endeavoured to secure its erection into an Episcopal See. Bishop Middleton in 1816 thought it "high time that Ceylon should have a Bishop" [4]; and in 1835 the Auxiliary Committee of the Society at Bath recommended application to Government on the subject. It was not considered advisable to do this until Bishopsrics had been secured for Madras and Bombay [5]; but in March 1840, in reply to a report forwarded by Lord John Russell on the state of religious instruction and education in Ceylon, the Society, after pointing

out that the Indian Bishops had expressed their inability to exercise effectual superintendence in the island, recommended the appointment of a Bishop for the colony and stated its readiness to co-operate in providing and maintaining additional Clergy there [6].

In the following November the Rev. C. MOOYAART became the first Missionary of the Society in the island, being stationed at Colombo [7], whence about the end of 1841 he was transferred to Matara or Matura on the south coast; and in 1842 the Rev. H. VON DADELSZEN was appointed to Newera Ellia in the interior, and the Rev. S. D. J. ONDAATJEE to Caltura and in 1843 to Calpentyn (or Kalpitiya) on the west coast [8]. In 1843 also a District Committee of the Society was formed at Colombo by the Bishop of Madras [9], and in 1845 Ceylon (which had been added to the See of Calcutta in 1817 and to that of Madras in 1835) [10] was erected into a separate Bishopric under the name of Colombo. The first Bishop, Dr. JAMES CHAPMAN, was consecrated in Lambeth Palace Chapel on May 4 [11], and landed at Colombo on All Saints' Day (1845). The Bishop found the whole of the western coast of the island—from Jaffna to Galle—entirely destitute of Clergy, excepting Colombo, and *there* two of the churches were vacant [12]. Out of Colombo there were “but three consecrated Churches.” Southward, among the Singhalese “an apathetic Buddhism, or actual unbelief,” prevailed. Northward, among the Malabars, “an unimpressible Brahminism” was “everywhere in the ascendant” [12*a*]. In his visitations of 1846 “but one feeling . . . of kindly welcome and courtesy” was expressed towards the Bishop wherever he went; but “although much occurred which could not but please, still there was far more to humble” him, as the following passages from his journals show:—

“Wherever one goes it is the same; Brahma, Vishnu, Siva, Mahomet, and Buddha, each can number his thousands: Christians are counted only by units. . . . To see the land at every step so wholly given to idolatry, could not but stir the spirit within, and bring it in abasement before Him to whom alone are known the times and seasons of all things. Yet the thought that Christian England should for fifty years have held sway over this dark land, and in that time should have done and attempted so little for its spiritual improvement, made shame the predominant feeling of the heart too frequently amid the fallen, neglected ruins of what a more earnest zeal had done for a less pure faith in the times both of the Portuguese and the Dutch [13]. . . . Were British rule to become, in the changes brought about by the Providence of God from year to year, a fact of history to-morrow, no visible impress would be seen of our faith in the whole face of the land. With the Dutch it was different. They conquered, they colonized, often they converted, the people. Everywhere they built schools and churches; everywhere, to this day, in the maritime provinces, we see traces of them. We use them, but we strive not to emulate them. Because they did not all things well, we think and talk about their faults, but little imitate that in which they are clearly imitable. This island has now been under British rule for fifty years, but not a single church has been built* to be compared with those of which we see the ruins in some of the rural districts, or those which witness against us in each of their principal military stations [14]. . . . The retrospect is in many respects saddening. That I should have been so many weeks absent from home, traversing districts in which for so many years British power has been dominant, and English Churchmen resident, and yet should only have crossed the threshold of one consecrated

* It was not until 1850 that the Bishop could report the consecration (at Fambodde) “of the first Mission church in the Kandyan Province since it became subject to British rule” [14*a*].

church, is of itself sufficiently humiliating; but when it is added that the *ruins* of many fallen churches are visible—proofs of what those who came before us tried to do, both among the heathen and for them—the sense of our national accountability is much deepened. When, too, we see *our* own work undertaken by others, speaking indeed the same language, and teaching the same Bible, but coming from the shores of America to spend and be spent in God's service, for the good of those benighted families whom God's providence has confided to us, the thought is more and more humbling, both for our country and our Church. Education is doing its work, and so is dissent. If Christians could but be brought to work, though not with each other, still not against each other; without antagonism, though not in concert; some impression—a visible and real impression—might be made on the dense and dark mass of heathenism and superstition around. But it is far otherwise. Where the field is so vast and so open; where so much is to be done in every way, and on every side, to see altar set against altar, and brother against brother, is indeed most sad and humiliating. In the north, the scene of my late wanderings, it is less so than in any other part of my diocese. There the parochial divisions of the Dutch still remain, and the result is happily for peace, in the clearly defined limits of each other's ministrations. . . . Unless more help can be given from home, and more self-denial and devotion are exercised here, another half century must pass of England's rule without any calculable influence of England's faith on the heart and mind of Ceylon. The stigma attaching to it in the poetry of . . . the gifted Heber must still continue its reproach. But our hope is of better things. You [the Society] will work with us" [15].

The Society had assisted the Bishop in taking out additional workers from England [16], and acting on its principle of not wholly supporting but "assisting to support" a Missionary he was able in 1846-7 to make the Society's annual allowance of £800 available for double the number of clergy. Thus with a sum of £300 formerly allotted to one station (Calpenty) six stations were now occupied at £50 per annum each—local aid supplying the rest [17]. It had been stated that the settled Europeans in the interior were all Dissenters, but two travelling clergymen sent there in 1846 were welcomed unreservedly, and in one of the districts subscriptions were at once set on foot for building six churches [18]. Considerable State aid also was elicited by small grants from the Society, it having been shown that the S.P.G. Missionaries had in 1847 periodically visited all the Government servants, both civil and military, at fifteen different stations, "who must otherwise have been altogether deprived of every ministrations of religion" [19].

The importance of including the Europeans as well as the native races in the Society's operations may be illustrated by the fact that, whereas before the period of British rule drunkenness (though not uncommon in some maritime districts) was "almost an unknown vice" in the central provinces, it was in 1850 "in the mind of some of the more principled Buddlists . . . associated with Christianity, as an almost necessary accompaniment of conversion. 'What!' was the answer of a Kandy Chief to a Missionary, who urged upon him the baptism of his son, 'would you have me make him a drunkard?'" [20]. Happily, in Ceylon, caste was of a social and civil, rather than a religious, character [21]; and it was found possible to give all the schools, Government as well as the Mission ones, a Christian character. So desirous were the natives for education that it was reported in 1848 "anywhere and everywhere they will at once build a school for their children." Under these

circumstances the Bishop might well regard schools as "the real field of hopeful labour, of increasing and boundless, but not unfruitful labour," and as the "seed-plot" of "an abundant harvest" [22]. From the first Christian education has always formed an important part of the Society's operations in the island [23], and in 1851 a College was opened in Colombo [see p. 795*b*] which has supplied duly qualified Mission agents, lay as well as ordained, the lack of which had hitherto been a great hindrance to the cause* [24]. On the resignation of Bishop Chapman in 1861, after 16 years of anxious and devoted service, the Society's Missionaries in Ceylon had been increased threefold, and more than one-half were of the native races. Owing to the efforts which the Bishop had promoted for raising local contributions, the charge upon the Society for the support of each clergyman had been kept comparatively low [25].

His successor, Bishop Piers Claughton (translated from St. Helena in 1862) [26], bore testimony to the fidelity and worthiness of the native clergy—in almost every instance where they had been placed in full charge of a district the result was "both to increase the number and to improve the character of the native converts" [27]. At the close of his episcopate in 1870 he reported that since the formation of a Native Ministry in Ceylon

"the history of the Church . . . in the island has consisted of an almost continuous record of advancement and progress. In villages where there were formerly no Churches and no Christians there are now no temples and no heathen. I have myself consecrated churches in villages which were a short time before entirely heathen and these churches, with very few exceptions, have been built at the people's own expense. In the city of Colombo we have twelve churches. . . . One instance of the indirect influence of the teaching of Christian Missionaries is that the Sunday traffic in the city of Colombo has greatly diminished; another is that whereas the name of a Christian used to be a reproach it is now coming to be thought an honour."

The diocese thus presented "a good specimen of the practical work of the Society" [28], to whom he owed a "pressing debt of gratitude" [29]. The third Bishop of Colombo, Dr. H. W. Jermyn, consecrated in 1871 [30], was forced by illness to resign in 1874 [31], but much good work was done during his brief episcopate. The finances of the Church were brought to a sound condition, the local contributions increased fourfold, chaplaincies were established in coffee districts, and the Clergy appointed thereto, although principally supported by the planters, were "pledged to the acquisition of either Singhalese or Tamil, and to do Missionary work among the labourers who reside on the estates." There were also cheering instances of wealthy Singhalese Christians building churches and schools on their estates, and a system of permanent land endowment of some of the stations was commenced [32]. In 1873 the Bishop wrote:—

"There can be no better field for Missions than Ceylon. Everywhere the door is open wide: with more men and more money we could make sure in a generation

* The difficulty in providing native agents had been enhanced by the fact that (to quote the words of the Bishop in 1846) "The Singhalese is certainly the very antithesis of the Saxon race; so little migratory are they, that the removal sometimes to the distance of only a few miles is looked upon almost as transportation: their native village is the home of themselves and kindred and a few miles round it constitutes their country [24*a*]."

of all the Buddhist population. Even now we are progressing well. I myself baptized, on my late tour, 28 men of one village, the first fruits of the whole village which is now seeking and being carefully prepared for baptism: yet the Tamils are more difficult to deal with than the Singhalese" [33].

Bishop Jermyn regarded Buddhism as having lost its hold on the people of Ceylon [34], and the Report for 1874 recorded that "by the testimony of all Buddhism is effete; its hold on the people is as slight as it is possible to be, and soon millions of our fellow-creatures will be left without the semblance of a faith" [35]. Five years later however the present Bishop of Colombo (Dr. Copleston, consecrated 1875) [36] expressed the decided opinion that

"Buddhism as a whole is not conquered, or near it. It remains in the fullest sense the religion of the mass of the Singhalese. There is certainly not a display of any such zeal among its adherents as the books represent in their description of early times; but we have no means of knowing, I believe, how far such descriptions, with their multitudes of learned and devout priests, their laity far advanced in the 'paths,' their enormous donations and sumptuous buildings, and the like, are the product of the historians' pious imaginations. I am inclined to think that Buddhism, with all its severe precepts, has always been very indolently and laxly pursued by all but a very few. There are now a few who give largely and erect Dagobas, and a few who aim at a high standard; while the mass are easily contented with an occasional offering of road-side flowers, and occasional attendance at the reading of 'bana,' which has answered its purpose, some of them say, so long as they have seen the priest who reads. And I think it is most likely that the case was very much the same, even when, with the patronage of kings and with no rival religions to keep it in the shade, the outward appearance of Buddhism was more striking. There is little doubt that Buddhism is far more vigorous in Ceylon than it was a hundred and fifty years ago, if the word 'vigorous' can be used of that which is essentially sluggish, dull, deep-rooted, unproductive. At the present day it is receiving an *impetus*, so far as it is capable of 'impetus,' from the prestige given to it by the interest taken in Pali scholarship and Buddhist literature in Europe. The Secretary of an obscure Society—which, however, for all the Singhalese know, may be a distinguished one—has been writing, it appears, to several Buddhist priests here, hailing them as brothers in the march of intellect, and congratulating one or two of them on the part they took so nobly against Christianity in a certain ill-judged but insignificant 'public controversy,' which took place years ago in a village called Panadure. These letters the priests have printed in a little pamphlet, along with some selections from an English book, which describe some spiritualistic performances of Buddhist priests in Thibet. The result is that on every side they are inquiring about Thibet. It is supposed to be the scene of magnificent triumphs of Buddhism, miracles being wrought there quite as in the good old days. This nonsense has a good deal of effect, I think, on the common people; while the more educated, having really become free-thinkers, welcome the extravagant encomiums passed on the true original Buddhism by European writers, and thereby justify their own adherence to the national religion. . . . It is, I fancy, considered a mark of culture in England to say that Buddhism is very like Christianity, if not almost as good; and no doubt many think there can be no harm in praising Buddhism in England, because no one there is in danger of adopting it. Now both these are errors. Buddhism is not like Christianity either in theory or in practice. In theory, if like Christianity at all, it is like Christianity without a Creator, without an Atoner, without a Sanctifier; in practice it is a thin veil of flower-offering and rice-giving over a very real and degraded superstition of astrology and devil-worship.* And it is also an error to suppose that Buddhism can be safely

* Speaking on the same subject in the previous year the Bishop said that "Buddhism was virtually extinct so far as its nobler parts were concerned, but it was in full vigour so far as it consisted of devil-worship and magic, and the basest superstitions. If you said that a man was a Buddhist, it did not mean that he studied the ancient versions in which the holy teaching of Buddha was enshrined; it meant that if that man fell ill he would send for the devil priest, who would come in his frightful garb, shrieking his hideous charms, and beating tom-toms around the sick man's bed" [37a].

praised in England. All that comes out here and is made the most of. Two priests were induced to go over to Lyons (I think it was), robes and all, to teach Pali, it was said to some French *savants*; but I am assured that many in Colombo believed that the French nation, dissatisfied with their own religion, had sent for these priests to teach them Buddhism. Some English gentlemen, passing Galle about five years ago, visited a temple in the south of the island, and held a long and most interesting conversation with the priests there (of which conversation I was allowed to see a record in MS. before I left England); and it appears that on leaving, one of them paid a few compliments, such as no doubt he could very honestly pay, to the morality and philosophy of the creed he had been discussing. These . . . were printed and circulated in a small pamphlet, in which it was represented that some English gentlemen had come on purpose to inquire whether Buddhism or Christianity were the better religion, and had gone away convinced in favour of Buddhism" [37].

About this time some excitement was occasioned in various parts of Ceylon by the President-Secretary of the so-called "Theosophical" Society, who with Hindu and Mahomedan disciples from Bombay went about preaching "strange doctrines." Worshipping in the Buddhist temples "they attracted much veneration from ignorant followers of that religion, and much increased the prejudice against Christianity"; but in 1880 the effect of their teachings had "subsided" [38].

Meanwhile "considerable activity" was being shown "in all parts of the Church, Native as well as English," and substantial progress was being made [39], the natives being greatly impressed by the fact that the Bishop was able to minister efficiently in Tamil and Singhalese as well as Portuguese [40]. The "barriers . . . set up by differences of race, language, and custom" render it a difficult problem to fuse together into one whole and hold together under one organisation the four distinct elements comprised in the Church in Ceylon, viz. the English residents, the mixed race of Burghers, the Singhalese, and the Tamils; but the Bishop stated in 1878 that the Society "had kept open all the means of dealing with this great question, and it had worked in the most effective way." In the native ministry, which it had done much to raise up, there were "men of high education and European culture, who occupied precisely the same position as European clergymen, who were trusted by Europeans and natives, and ministered to both alike." And at "that great centre of spiritual life in Ceylon . . . St. Thomas' College," might be seen "English, Singhalese, and Tamil youths living together, praying, working, and playing side by side." He looked upon that "as the best omen for the day when all the varied elements of the population should be united into one living Church" [41].

The Society, he stated, held "a defined relation to the Church of England . . . authoritatively representing her both in its work abroad, and also in its claims upon all Church members for their contributions towards Missionary enterprise:"—

"It does not seek nor desire to keep its work or the fruits of its work distinct from the local church of the countries where its funds are expended, so as to be able to say this is ours—we have done so much—but . . . it has ever followed the opposite and far higher policy of identifying itself in every country with the Missionary efforts of the local church in that country. . . . In this, the method of the S.P.G.'s Missionary work, lay the answer to any who ask where is the result of the Society's work in this or any diocese. In this diocese there is scarcely a station, except those under the sister society, which does not owe much, some of which owe almost all to the S.P.G. Thus in stations where

Government provided for the pay of a catechist the Society gave an additional sum to enable the Bishop to place there, instead of a catechist, a priest. It is in this way that the flourishing churches along the coast from Mannar to Tangalla have been nurtured—without the S.P.G. they would have been little, by its help they are what they are. Yet so unobtrusive has been the good work of the Society that few know that in these Missions it has any part—those, however who know appreciate” [42].

In summing up the results of the Society’s labours in Ceylon in 1881 the Bishop said :—

“ The Society has given a Missionary character to all the Church’s work here. It has supplied a Missionary side to the work of almost every chaplain and catechist.

“ In laying greater stress on this than on the work, though there is some good work, which the Society could point to as entirely its own, I consider myself to be giving the highest praise. If it is true here, to an unusual extent, that there is no marked line of distinction between chaplain and Missionary, English Church and Native Church, between one part of the Church and another,—this is due to the wise and unostentatious course which the Society has pursued. At the same time, let me not be thought to underrate the excellent work and very encouraging results which have been seen, for instance in the Buona Vista Mission, or the invaluable services of St. Thomas’ College, of which the Society, though not the founder, is the liberal supporter.

“ I am conscious that since I have been here, less has been heard of the S.P.G., and that I have discouraged the titles ‘S.P.G. Mission’ and ‘S.P.G. Church,’ which were used almost universally of all that was not ‘C.M.S.’ I was myself called the ‘S.P.G. Bishop.’ We now hear less of S.P.G. and more of the Church and of the diocese. This is simply because, till of late years, S.P.G. meant the Church, and meant the diocese; while the C.M.S. meant, in most minds, a body outside it. Knowing it to be the desire of your Society to be the handmaid of the Church, not a substitute for it, I have not hesitated to count on your generous willingness to be so far put in a secondary position. My efforts to induce the Church Missionary Society to give prominence to the diocese rather than the Society alone have not been altogether unsuccessful, because your Society has allowed me to assume such willingness on your part. Now that we have to endeavour to organize the diocese as one whole, it is much easier for me to call on all to recognise their membership of the diocese, than it would have been to call on ‘the C.M.S. to join the S.P.G.’

“ If I have made my meaning at all clear, it will be seen that I wish to show that we owe it to the Society for the Propagation of the Gospel that we—not merely have Missions but—are a Missionary Diocese; and that if, by God’s blessing, we solve the problem of organizing a compact Church out of our many different elements, it will be in great measure due to your Society” [43].

The course taken in the early part of Bishop Copleston’s episcopate of “insisting more than before on the distinctive teaching and discipline of the Church,” involved “the loss of most of that aid which formerly was obtained from Presbyterians.” (The work among the English planters is here more particularly referred to.) The loss however was “more than compensated for by the increased attachment of Churchmen” [44]; and in the four years following the final withdrawal of State aid the number of Clergy increased by nearly 20 per cent. [45]. On the announcement of disestablishment in Ceylon the Society came forward in 1882 with a grant of £2,500 towards providing a permanent endowment for the See, when (on its next avoidance) the Government episcopal income will cease [46]. In 1886 the Diocesan Synod formulated a constitution appropriate to a self-governing Church [47].

The principle of self-support has been so effectively applied as to justify the expectation expressed by the Bishop in 1889 that

“we shall not have occasion to fear, even when the Society's grant is—as of course it must some day be—entirely withdrawn, that any of the Society for the Propagation of the Gospel stations will be altogether unable to maintain the ministrations of the Church” [48].

A few years previously the Diocese had begun to benefit from the reversion to the Society of what is known as “the Stuart Property,” estimated to be worth £10,000 [49].

(1892-1900.) The Society has been gradually reducing its aid to Ceylon [50]. In 1898 the Bishopric Endowment Fund, originated and aided by the Society, was completed [51].* In expressing his indebtedness to the Society for all that it had done in helping forward the work of the Church in his diocese, the Bishop in 1895 declared that it had “proved itself as the true handmaid of the Church, from the patent fact that its aim had ever been to seek the true welfare of the Church rather than its own.” In Ceylon, where Hinduism, Buddhism, and Islam existed in force, and where the Church herself had varied conditions, her members were of every degree of culture, ranging from the educated Englishman to the Veddah, and her operations included alike the pioneer Mission and the fully organised parish. The Church is guided by a great principle, to which the S.P.G. is faithful, that the work among Christians and the work among heathen have a unity. We need have, the Bishop said, no anxiety about our “Anglicising” the native Churches too much. So long as we give them “life” there is no fear of our crippling their growth. They will ultimately throw off what is ill-adapted for them. It was a mistaken idea to say to them: “Be original, at any cost. Be Oriental. Be picturesque.” Let them live through their stage of transition, grotesque though it be.

As the result of twenty years' experience in Ceylon the Bishop was enabled, in inviting clergymen from England, to give them new “guarantees of blessing which he could not then have offered. For the English Church is on the right road to its Land of Promise, and we are well able to possess it” [52]. In the last few years Buddhism in Ceylon has become “a *popular force* opposed to Christianity.” Schools have been started as rivals to the Mission schools, and in many places the competition has been severe [53].

In 1897 the Society accepted a bequest from a Mrs. Barton of a house and land called “Kompange Lindegawawatte, *alias* Kohombegahawatte,” “for the purpose of building an Episcopalian place of worship,” and the rent and interest are being added to the capital of the fund pending the question as to the erection of a church [54].

* Over £25,000 has been invested, the interest accruing to be added to the capital so long as Bishop Copleston retains office. The Society's contribution was £2,519, including £19 from Special Funds up to the year 1900.

NOTES OF THE SOCIETY'S PRINCIPAL STATIONS IN CEYLON.

(I.) COLOMBO, 1840-92.

The Society's operations in Ceylon began (not at Newera Ellia in 1838, or at Matura in 1841, as some of the early S.P.G. publications state [1]), but at Colombo in 1840. The Rev. E. MOOYAART, who

was then stationed there, was removed to Matura some two years later [2]. During the next six years effective Mission work appears to have been carried on in the district by lay agency under the superintendence of the Colonial Chaplains; for on the appointment of the next S.P.G. clergyman, the Rev. C. ALWIS, in 1848 or 1849, there were as many as fourteen native congregations for him to take charge of in the neighbourhood, and the Diocesan School Society, "the most important handmaid" of the S.P.G., could exhibit in its thirty schools in and around Colombo nearly 1,500 children, many of whom were inspected by the Bishops of Calcutta and Colombo in January 1849 [3]. In the same year the Society accepted the trusteeship of St. Thomas' College [4], which with its assistance was opened in 1851, its jubilee year (1851-2) being further marked by the foundation of the future cathedral in connection with the college [5]. From this time Colombo has been the centre of the Society's work in Ceylon. Of the college, which is specially noticed on page 795*b*, it will suffice to say here that its influence for good has extended throughout the island, where many native laymen as well as clergymen, educated within its walls, "are doing their best to support and extend the Church of Christ" [6].

The other branches of the Society's Mission in Colombo embrace pastoral and evangelistic work among the various races, including the inmates of the jails and of the pauper and leper hospitals, and involving the use of four languages—English, Singhalese, Tamil, and Portuguese.

The chief centres of the Mission are Mutwall, in the north-eastern suburbs [7] (including the Cathedral and College), Cotton-China (or Kotahena) the eastern district [8], and Kayman's Gate [9].

A fresh impetus was given to the cause by Bishop Claughton, who at the commencement of his episcopate began "the practice of preaching to the natives, in large numbers, at their work in the coffee stores" [10], and afterwards continued to do so in the open air once a week for more than a year [11]. Open-air preaching has since been carried on with good results by the clergy, thousands of heathen being thus reached who would never have been got into any place of worship [11*a*].

Much attention has been devoted to the Tamil Coolies, and as early as 1855 the Rev. C. DAVID of Cotton-China (himself a Tamil) expressed his surprise at the "amount of Christian knowledge possessed by the numerous emigrants from the Madras Missions." Mr. DAVID visited the Coolie-sheds twice daily and was heard gladly. Frequently he addressed 500 at one time—Heathen, Mahommedans, and Christians—and in 1860-1 from 7,000 to 8,000 coolies were annually coming under his instruction [12].

Besides similar work among the Coolies the Rev. C. DEWASAGAYAM of Kayman's Gate, another Tamil clergyman [13], was able in 1861 to minister to the inmates of the leper hospital in Singhalese and Portuguese as well as Tamil. Though half of them were heathen they were always willing to hear the Word of God and to join in prayer [13*a*].

To the Rev. S. W. DIAS, a Government Chaplain and the superintendent of S.P.G. work at Demetagode in 1869, the Church is indebted for the translation of the Prayer Book into Singhalese—a work

which the Bishop of Colombo stated in 1869 had been "performed with remarkable success," although, owing to circumstances, his translation had not at that time been generally adopted in Ceylon [14].

(1892-1900.) The centre of the work of the diocese continues to be St. Thomas' College, Colombo. Since its foundation the College has educated between two and three thousand boys, who in different parts of Ceylon are by their lives doing their part in spreading the Church of Christ. Under the present Warden the College and the Cathedral have reached the "highest level of efficiency and popularity" [15]. St. Michael's, Polwatte (an enlargement in 1887 of St. Thomas' Chapel), is the centre of vigorous Church life in the South of Colombo. In some parts of Colombo District the mixture of races and creeds increases the difficulty of the Society's Missionaries, especially at Kotahena, where, surrounded by Roman Catholics, Salvationists, Baptists and Wesleyans, Buddhists, Hindus and Mohammedans, the converts have been exposed to persecution [16]. In 1897 the Society's aid to Kotahena and Mutwal was withdrawn [17].

(II, III.) MILAGRAYA and GALKISSE, 1846-92.

Previously to the appointment of the Rev. J. THURSTAN to Milagraya in 1849 that station was under two native catechists, and when in 1852 Galkisse, which had formed part of the charge of the Rev. S. W. DIAS, Colonial Chaplain, was added to it, the combined Mission made up an area of 27 square miles to the south of Colombo. The two distinguishing features of Mr. Thurstan's work were the bringing the people to contribute, with liberality hitherto unprecedented, to the support of religion among themselves, and the teaching of the children "to earn almost all their whole living even at an early age." When Mr. Thurstan arrived there was no church in the district, but "almost entirely" by the aid of his congregations "three churches" and "ten schools" were erected within the next five years, the people contributing money, materials and labour, some of them working by moonlight after a hard day's (twelve hours) work at their own callings. The churches were situated (1) at Milagraya, $3\frac{3}{4}$ miles south of Colombo; (2) at Wosher's Village, Colpetty, $1\frac{1}{4}$ miles south of Colombo; and (3) at Timbirigasyaga, 4 miles south-east of Colombo. Of the population of 16,800 in 1854, nine-tenths were professing Christians "and at least eight-tenths" were professed "members of the Church of England" forming nine congregations. Among them however were still "a great many, who in the hour of trial" (such as sickness) resorted to "heathen ceremonies." Numbers of the men had "become perfectly ashamed at the folly, if not shocked at the wickedness," of these old ceremonies, "but the majority of the women" still hankered after them. [1].

The system of industrial education was introduced into Ceylon by Mr. Thurstan at Colpetty, Milagraya, in 1850. "Numerous were the predictions of failure" in the attempt, but in a few years it answered the "most sanguine expectations" and was "appreciated by all classes of society." Mr. Thurstan's feeling was that

"If we can but train up the rising generation in such schools, the idleness

poverty and wickedness with which the villages now abound, must, by God's blessing, be lessened; the inability of the villagers to contribute towards the maintenance of Christian teachers be removed; Satan's stronghold must be undermined, and a highway opened through his territory for the glad tidings of salvation."

In the Industrial School the boys were trained "to act as village schoolmasters, or industrious peasants." Employments were taught which they might with advantage introduce into their villages on leaving school [2]—such as the cultivation of arrowroot, tapioca, guinea-grass, cinnamon, &c., the rearing of cattle and silkworms, and the manufacture of furniture. The institution soon gave "a stimulus to industry among the parents of the boys." When the preparation of arrowroot (the first object attempted) was introduced, considerable difficulty was experienced in inducing the villagers to cultivate it, but when they perceived a prospect of a ready and certain return, neglected lands were reclaimed, and idle hands employed, so that whereas in 1852 only 52 lbs. of roots were offered for sale, in the first six months of 1855 over 23,000 lbs. were purchased from the villagers. Similarly the women during a period of famine were at last induced to undertake the manufacture of baskets &c. Industrial classes were formed in three villages, and in 1855 numbers of females who but a short time before "dreamed away their existence, lounging on mats," were engaged in active and useful employment [3]. "The failure of the Government in several similar attempts" renders Mr. Thurstan's success, with his limited resources, all the more remarkable [4]. In 1855 his institution gained a second-class medal at the Paris Exhibition [5], and in 1861 its entire support was undertaken by the local Legislature [6]. The general work of the Mission has continued to prosper [7].

(1892–1900.) The principal work of the Galkisse Mission has been its schools, which, notwithstanding strong Buddhist opposition, have been maintained and improved, and are educating over a thousand boys and girls [8].

(IV., V.) **MOROTTOO** (or **MORATUWA**) and **CORALAWELLE** (*south of Galkisse*), 1853–73, &c.

In 1853 a Singhalese catechist, Mr. A. DIAS, was engaged for the work of evangelising the heathen in this district, under the superintendence of the Chaplain, the Rev. C. SENANAYAKA. Some four years later, when he was ordained deacon, there were 3 churches and 10 schools in the Mission, and in Morottoo alone there were 6,500 Church members out of a population of 15,000 [1]. A new church was also in progress there, and on St. John's Day (December 27) 1861 the building, the cost of which (over £5,000) had been defrayed almost entirely by a Singhalese ("Modliar De Soyza"), was consecrated under the name of "Emmanuel Church." It was built in the "Perpendicular Gothic style," and surpassed "everything of the kind in Ceylon." Five thousand people, including the Governor, were present at the consecration [2]. At both stations the cause continued to prosper, and Morottoo in 1864 was "almost to be considered a Christian town, Buddhists being the exception amongst its inhabitants" [3]. At one

time "a good deal of hostility" to the Church prevailed amongst the Wesleyans, but by 1869 this had "greatly lessened" [4]. Four years later two of the Coralawelle villages began to provide half of the stipend of their Missionary [5].

(1892-1900.) "The Holy Emmanuel Society," a local Singhalese body formed for intercession and evangelisation, planted a Mission in the island of Duwa in 1893, and the formal opening day, May 1, thereupon became the "Duwa Festival Day" [6].

(VI.) **PANTURA**, or **PANADURE** (*south of Coralawelle*), 1848-92.

Work was begun at Pantura in 1848 by Mr. F. DE MEL, a Singhalese catechist, who after five years' effective service was ordained deacon [1]. Under Dutch rule in Ceylon there were many churches in this district "in which proponents officiated." On the abandonment of the proponent system by the English "the churches were suffered to fall into ruins, and the people relapsed into Buddhism." Mr. de Mel however discovered among them a desire to return into the fold; his efforts to lead them were seconded by the Christians, and by 1858 the first-fruits of native Churches had been gathered in Kehelwatta, Naloor, Horetuduwa, and another village, and temporary places of worship had been erected in them at the expense of the converts [2]. From this time active opposition was encountered from the Buddhists, but the continued building of new churches and schools and the gathering-in of fresh congregations testified to the value of Mr. de Mel's work during the next eighteen years [3].

Good effect was produced by the schools, in some instances children being "the means of converting their parents by imparting . . . the elementary truths of Christianity" [4].

Hence the Buddhist leaders found it necessary to forbid the sending of children to the Mission Schools and to establish "opposition schools." They also (so it was reported from Horetuduwa in 1888) resorted to persecution and instituted societies for propagating Buddhism and overthrowing Christianity [5].

(1892-1900.) The Buddhists, who here are very rich, while the Christians are poor, have continued their opposition, and have opened rival Sunday (as well as day) schools; but the Mission has more than held its own [6].

(VII., VIII.) **KOORENE**, or **KURUNA**, with **NEGOMBO &c.** (*north of Colombo*), 1863-92.

In the district extending 25 miles north of Colombo to Negombo and including five principal stations, all densely peopled, a great desire was professed in 1847 for the establishment of the Church of England, the people offering "to contribute monthly towards the maintenance of the Mission." A grant was assigned from the Society's funds by the Bishop of Colombo [1], but it does not appear that the Society became actually connected with the district or had a resident Missionary there until 1863, when the Rev. T. CHRISTIAN was stationed at Koorene and regular services were established by him and the Rev. J. Dart at Negombo [2]. By Mr. Christian's diligent labours the work was so extended that in 1875 his district covered 841 square miles, containing

over 10,000 souls, of whom 1,788 were Church people. The population, mainly Singhalese, included many Tamils, some Burghers, and a few English [3].

(1892-1900.) The work in Negombo district now partakes more of the character of an ordinary and rather backward parish than that of a Mission. Each of the "villages" is in the midst of a large Roman Catholic population, and there are scarcely any non Christians [4].

(IX.) **CHILAW** (*north of Negombo*), 1846-88, &c.

Some years previously to 1846 a party of Tamil Christians in India, weavers by trade, being persecuted for their religion, sought refuge in Ceylon, and having been allotted a spot of land near Chilaw by the Dutch Government they settled there and introduced (as the Flemings did in England) the art of weaving. At the request of the District Judge the Bishop of Colombo stationed a catechist there in 1846, Chilaw being then made a branch of the Putlam Mission [*see* below]. A church had been built for the people some years before by the Hon. F. I. Templer, but many of them were "living in a state of reckless sin, from utter but irremediable neglect." "They were accustomed to make offerings in the neighbouring temples," and "only two of them" could read, though some of the children had been baptized by the Romish priest. On taking charge the Society's Missionary was "much cheered" by a gift of 100 copies of the Tamil Scriptures from the American Mission in the north of Ceylon, and in less than two years a great improvement was visible.

In August 1847 Confirmation and Holy Communion were administered at Chilaw for the first time, and in English and Tamil. At this visitation the two survivors of the original settlers were presented to the Bishop, "and with less of native grace than adulation prostrated themselves" before him. The community now consisted of 60 or 70 adults, and while the rate of Cooly wages was only 6*d.* a day, the industrious weaver could earn from 3*s.* to 5*s.* a day at his loom [1].

The subsequent record of the Mission is one of regular work among Tamils and English, ministrations to prisoners also being mentioned in 1866 [2].

(X.) **PUTLAM** (*north of Chilaw*), 1846-88.

This station, then the seat of the Government, was in 1846 made the centre of a Mission district, including Calpentyne [p. 673] and Chilaw [*see* above], under the Rev. S. NICHOLAS. A site for a church was selected in 1847, when the Holy Communion was celebrated at Putlam for the first time, but the efforts of the residents, described as "meritorious" in 1846 [1], had not succeeded in erecting the building as late as 1864, when a fresh attempt was made [2].

To the Tamils however the Mission has proved of considerable benefit [3], not the least important feature of which has been the

revival among coolies of the impressions of their early Christian education in India [4].

(XI.) **CALPENTYN**, or **KALPITIYA**, 1842-70, &c.

The chief inhabitants of this populous Malabar town, situated on a peninsula 25 miles north of Putlam, had been begging for a clergyman for over three years when in 1842 the Rev. S. D. J. ONDAATJE was transferred there from Caltura, which was given up as an S.P.G. station. About this time (1842-3), a church was built "on the site of an old Portuguese Romish church," chiefly at the expense of the District Judge, Mr. J. Cavie Chitty, and on August 16, 1846, eighteen Tamils were confirmed in it by the Bishop of Colombo.

This being "the first visit both of a Chief Justice and a Bishop at Calpentyn," the two functionaries, who travelled together, were welcomed on landing by "multitudes of eager and excited natives." The temporary withdrawal of the clergyman had been followed by the "secession . . . to Rome of Mr. Chitty and many others," but the Mission was now (1846) connected with Putlam and placed under the charge of the Rev. S. NICHOLAS, the Society's principle "of aiding rather than maintaining Missions" being here first applied in Ceylon, and with signal success [see p. 662] [1]. At this time the district was "the only position occupied by the Church between Jaffna [in the extreme north] and Colombo, a range of populous country of 250 miles," and the Government Agent, Mr. Caulfield, a promoter of the Mission, assured the Bishop that for the fourteen years in which he had resided in the island he had never before been "at a station where a clergyman was placed, or where he could be blessed with the Church's ministrations" [2]. The ministrations of Mr. NICHOLAS (a Tamil) proved "acceptable to Europeans as well as to natives" [3]; and he soon reclaimed some of the seceders and won respect from all parties [4]. Some opposition appears to have been encountered in 1853 [5]; but the Mission progressed, and in 1861 services were being conducted in Portuguese as well as Tamil and English [6].

(XII.) **MANAAR**, 1852-83.

This small island, separated by four miles of sea from the north-west coast of Ceylon, forms a link in the connection with India *via* "Adam's Bridge."

At a visit in 1851, when he administered confirmation in English and Portuguese, the Bishop of Colombo found over fifty communicants—that is, almost all the resident adult members of the Church then in the island. Since the cession of Ceylon by the Dutch (1796)

no Christian minister had been stationed in Manaar, and the station was now only visited twice a year by the Rev. J. C. ARNDT from Jaffna. The result, as the community represented to the Bishop, was that "their children die unbaptized, their dead are buried without the solemn ordinances which they crave; and some are tempted to join a less pure faith." With the aid of the Society and the Government, the Rev. R. EDWARDS was stationed at Manaar in 1852 [1]. His work consisted in ministering to the Christian congregation in the Fort Church, in organising and conducting schools, and occasionally endeavouring to convert the heathen and Mahomedans in what was described in 1855 as "not . . . a very hopeful field of labour" [2].

(XIII.) **MATURA**, 1841-92.

This was the second station occupied by the Society in Ceylon, the Rev. E. MOOYAART being transferred there from Colombo "about the end of the year 1841" [1]. The district, which was termed "the stronghold of Buddhism and Demonism," comprised 93,921 Buddhists, 3,785 Mahomedans, and 376 Christians. For the Christians, most of whom it was feared had "from long neglect, sunk into a state of religious indifference," services were opened in the town of Matura, "in a Dutch church," and at the out-stations of Tangalle, Hambantolle, and Belligam [2]. To this branch of work the Rev. S. D. J. ONDAATJE added services in Singhalese and Portuguese, but such was the opposition of the Buddhists, whose priests numbered 500 [3], that up to 1859 "very little effect appears to have been produced upon the large heathen population" [4]. When in 1864 a church was consecrated at Matura (it had been erected during the previous eight years to supersede the Dutch Presbyterian building in which the services had been held), the Mission was said to have "very good prospects of success" [5]; but the Report for 1876 showed that the work among the heathen had been hindered by the Missionary having to minister to the English [6]. In the latter year a church was consecrated at Tangalle, where since 1864 good work had been done by the Rev. F. D. EDRESINGHE as resident Missionary [7].

(1892-1900.) On Mr. Ederesinghe's transfer to Kalutara in 1898 there was scarcely any work in the diocese which had been more praiseworthy or more successful. Mainly through schools many heathen had been brought into the fold, and this in the face of increasing Buddhist opposition. One of his last acts in the district was to open a Mission among some Barawa. These people are tom-tom beaters at Buddhist processions and devil-dancing parties, and rank so low in caste that the ordinary washers will not wash for them. In gratitude to the Society, which he had served for forty-three years, Mr. Ederesinghe dedicated to the ministry his eldest son, who was ordained on Trinity Sunday 1898 [8].

(XIV.) **BUONA VISTA, GALLE** (*west of Matura*), 1860-92.

In 1858 "an estate of about eighteen acres of land" in the neighbourhood of Galle, "with extensive and substantial buildings erected upon it," was bequeathed by a Mrs. Gibson to the Bishop of Colombo and others in trust "for the maintenance of a Native Female Boarding

School" to which she had devoted all her care and resources for thirty-five years. "No ministerial or Missionary work" having been "commenced there by any religious body," the "unobstructed field" offered "a most inviting field of labour for a new station," and on the representation of the Bishop that without the Society's help "all must fall to the ground," it was occupied by the Society in 1860 "as a purely Singhalese Missionary work" and placed under the Rev. J. BAMFORTH. In the meantime the school—which had once contained over 100 boys and girls, but at the time of Mrs. Gibson's death (at the age of 83) had dwindled down to fifteen children—had been revived by the Acting Chaplain at Galle (the Rev. R. PHILLIPS), and for its maintenance the continuance of Government aid (£90 a year) had been secured, in addition to local contributions (£20 to £30 a year) and the produce of the cocoanut estate—estimated at from £12 to £30 a year [1]. Lace-making was introduced in 1863, and in 1865 (Mr. Bamforth having meanwhile left [2]) an impetus was given to the whole Mission by the appointment of Mr. PHILIP MARKS (a brother of Dr. Marks of Burma), who was ordained in 1866. Under his and Mrs. Marks' superintendence the Mission and Orphanage became thoroughly efficient [3].

In 1873 the School was pronounced to be the best of its kind under Government inspection [4], and the Report for 1876 stated that "from one point of view" the Orphanage is "even more important than St. Thomas' College" [see p. 668], as it aims "at training not only Christian fathers, but also Christian wives and mothers." In connection with the Mission there were now branch stations at Talpe, Malalagama, and Ahangama, with flourishing day schools for boys and girls, and in the Sunday Schools separate classes were held for Christian and heathen men also [5]. On his transfer to Trincomalee in 1890 (when the Rev. F. MENDIS took charge of the Mission and Miss Callander of the Orphanage) Mr. Marks could point to "hundreds of devout worshippers of the only true God" and to a great advance in Christian education as the result of the work in the past twenty-three years [6].

(1892-1900.) In 1899 a portion of the orphanage and a portion of the S.P.G. ground were requisitioned by Government for use in dealing with the plague should it ever visit Ceylon, and the compensation money was invested for the benefit of the institution.

As on its present lines the institution as an orphanage does not correspond with the needs of the present time, the question of its future is now (1900) under consideration [7].

Mission work has been carried on at Galle, as well as at Buona Vista, amid strong Buddhist opposition, and among the converts is a son of one of the late leading members of Buddhism [8].

(XV.) TRINCOMALEE, 1842-52, &c.

During three days' stay at Trincomalee while on his way to England in 1880 the Rev. W. MORRISON, an Indian Missionary of the

Society [see p. 914], officiated on the Sunday in the Garrison Church and baptized the child of the Wesleyan Missionary, Mr. George [1]. The extreme point of Fort Frederick was mentioned by the Bishop of Colombo in 1846 as being "held very sacred by the Hindus, and offerings of flowers, &c. are thrown every month from it into the sea, with much solemnity; nor is the highest point of the precipitous rock without its tale of Sapphic interest from blighted affection" [2]. Mission work in connection with the Society was organised at Trincomalee in 1842 or 1843 by the Chaplain, the Rev. O. GLENNIE [3], and during the next six years an annual grant of £48 elicited £72 per annum from Government and private sources, and directly led to the appointment of three catechists and the formation of a Portuguese and a Tamil congregation at Trincomalee and of two others (English and Portuguese) at Batticaloa, and to the baptism of 30 heathen, and indirectly led to the opening and maintenance of three schools among the Tamils [4].

Visiting Trincomalee in 1846, the Bishop of Colombo was gratified "to see the Church in the position it ought ever to occupy abroad as well as at home. in the respect and affection of all its members: education doing its work well; the people constantly and faithfully visited; the ordinances and services of the Church duly and fully observed" [5].

An examination of the Mission Schools by the Bishop in 1850 confirmed his opinion of such agencies as being "the best and by far the most effective means of propagating the Gospel among the heathen" [6].

(XVI.) **BATTICALOA** (*south of Trincomalee*), 1846-92.

Of this, the first place in Ceylon visited by the Dutch (in 1602), the Bishop of Colombo reported in 1846:—

"It is inhabited wholly by Tamuls, whose religion is Brahminical. There is a temple in almost every village, although many of them are mere sheds. Some of them, however, are of stone, ornamented with mythological figures of bulls, monsters, &c. The town is built on the island Puleantivoe (Tamarind Isle), and the fort by the Dutch, as the date over the gateway marks, in 1682. This is now almost wholly in ruins, having no more than a single residence within it. . . . That which was pointed out to me as the Dutch church is now a miserable, dilapidated ruin, serving as a stable. I saw no mark of its ever having been appropriated as a church, and if it had, it would not now be desirable, on account of its distance from the population of the town, and the unshaded exposure of the road to the sultry heat of the sun. A single Mahometan soldier is in charge of the fort.

"We have a place assigned by government for the episcopal service, but it is under the charge of an un instructed and inefficient catechist. The Rev. S. O. Glenie visited it fr *m* Trincomalie, at a distance of more than seventy miles, at my request, to prepare the few candidates for confirmation; and will continue to do so once in a quarter until some permanent arrangement is completed: the present must not continue as it is. The Protestant portion of the community are almost all Wesleyans: they have one large chapel, and one resident missionary. The Romanists have two chapels, and a single priest from Goa. There are also a mosque and a Brahminical temple" [1].

In 1842 the Society had been appealed to by the District Collector to assist in an effort originated by Governor Mackenzie for the improvement of the condition of the Veddahs. Villages were formed in 1841 at Nelavelly, 27 miles from Batticaloa, and at Oomanne, still further in the wild forest. Under the encouragement given, the Veddahs, who had been in "a most abject and miserable condition," "soon cleared the ground, built houses, farmed gardens, and learned readily the use of agricultural implements." Another tribe, observing their increased comfort, built a village at Caravethy, and a fourth tribe was assisted in settling at Nadene.

The "undoubted aborigines of the island" were "now for the first time gathered together, and brought within the reach of civilization."

The Bishop of Madras, whom the Society consulted in 1842, could not then recommend it to occupy Batticaloa as a Mission Station, and the work being one which only those on the spot could undertake, the co-operation of the Wesleyans was sought and obtained [2]. At the time of the Bishop of Colombo's visit in 1846 a native Missionary, maintained by the Government, was still resident among the Veddahs, two of whom the Bishop interviewed, but the schools which had been opened, had been abandoned partly from want of teachers, and partly from the indifference of the people [3].

After a personal inspection of the Veddahs in their homes four years later the Bishop considered that the Government experiment carried out by Mr. Atherton "was a successful one, as far as their settlement in villages, the formation of homes and families, and consequent social improvement is concerned"; "but their religious instruction" had "*all* to be done." Indeed their "Religious Instructor" stated that, some years before, about 50 had been "baptized by the Wesleyans, who had now left them altogether. They had no school, and very little religion. He was desirous of doing more to instruct them, but did not know how." He had been a Wesleyan himself "but could get no guidance and no instruction." He now asked the Bishop to receive him for confirmation "and to take charge of those who were committed to him by the Government." This was done in connection with the Mission at Batticaloa, and arrangements were made for the regular visitation of all the Veddah villages—now seven in number—ranging along about 40 miles of coast [4].

In Batticaloa itself attempts had been made to prejudice the people (generally) against the Church and the rite of confirmation, but the Bishop's visit in 1846 strengthened many in their attachment, forty persons were confirmed, and a site was selected for a church in place of the unconsecrated chapel in use, which it was necessary to remove to make way for improvements. Owing to the recent discontinuance of the Government schools in the district the Society's two schools were now the only ones among a population of 60,000. Of these, that opened gratuitously by Mrs. Hannah, the wife of the Catechist, and taught by herself (a native), was "one of the best girls' schools in Colombo" [5].

In 1855-6 the Rev. S. NICHOLAS (a Singhalese) and the Rev. J. HANNAH (a Tamil) were appointed to Batticaloa; services were held by them in Tamil and English at three branch stations [6], but up to 1863 "with scarcely any result" [7].

Some of the heathen, while admitting the truth of the Missionary's remonstrances, spoke of themselves as "wild insects" and as worshipping as their fathers had done; and on one occasion when their paddy crop was dying for want of rain and their prayers had been unheeded, they were found to have removed their god into the midst of their field "in order, that feeling the heat, he might bring a shower of rain for his relief" [8].

In 1876, when the Government agency was removed to Batticaloa from Trincomalee, the pastoral work among the English was hindering evangelistic efforts among the heathen, but the Rev. D. SOMANDER had effected some good among a remote village of toddy drawers who had given £40 towards building a church [9]. Mr. Somander had long been anxious to open work among the Veddahs [10], and, although the records are silent on the subject, these people do not appear to have been entirely neglected, as in connection with the out-station of Pettahle the Rev. A. VETHECAN in 1889 referred to a Veddah congregation, and speaking of the race he said:—

"The thought of more Gods than one true God has not once entered into a Vedda's head; the Vedda neither makes an image, nor bows down to it, nor worships it; the Vedda does not, without due regard, take the name of God into his mouth, nor does he abuse the name of the deity with rash oaths; he honours his father and mother and others like them; the Vedda does not malign his neighbour, nor is he angry with him; he does not quarrel with him, nor seek revenge upon every light injury; adultery and fornication are unknown to him; stealing is very rare among the Veddahs; as a rule, the Vedda speaks always the truth" [11].

(1892-1900.) The work among the reclaimed or "village" Veddahs has advanced under the Rev. H. L. Wait. The Veddah children are quick, and the adults "not markedly inferior to their Tamil and Singhalese neighbours." At Navatkuda, a new outstation, the work is of peculiar interest on account of the persecutions which the Christians (poor Tamils) have undergone. The life of the Rev. A. Vethecan was shortened by the assaults of the heathen, and on one occasion the Christians were quite driven away and Government had to intervene [12].

(XVII.) **NEWERA ELLIA, or NUWARA ELYA, 1842-70.**

Little is recorded of this station during the time of the first Missionary, the Rev. H. H. VON DADELSZEN. In 1843 (the year after his appointment), when he had a small English congregation, his return to India was proposed by the Bishop of Madras on the ground that there was not sufficient scope for a man of his powers, the place itself offering "no field for Missionary labour among the natives," though in the season it was visited by "the first people" of the island, it being the sanatorium of Ceylon [1]. Mr. Von Dadelszen, however, remained until 1847 [2]. His successor, the Rev. J. THURSTON, removed to Colombo after a stay of fifteen months. Under the Rev. J. WISE, who took charge in 1849 [3], the work of the Mission was "one of continued progress," and of the Church opened in 1850 and consecrated in 1852 the Bishop of Colombo wrote in the latter year, that the building then formed

"not only the brightest ecclesiastical ornament of the diocese, but an abiding witness, I trust, of Christian truth and our Church's vitality in the very centre and on the very summit of this heathen land. As Buddhism has its shrine (a mere shed) on the summit of Adam's Peak, 7,800 feet above the sea level, Christianity has built

its nobler sanctuary on the elevated plains of Nuwara Elya, direct from which rises Pedro-Taragalla, the apex of Ceylon, to the height of above 8,200 feet' [4].

The station had now become a permanent assistant chaplaincy [5]. In 1856 an Industrial School was established by the Rev. E. MOOYAART, and an ex-Buddhist priest became a pupil, but after three years' successful management it was discontinued, the population being found insufficient for its maintenance [6]. In other respects the work among the Singhalese had been growing [7], and to the Rev. R. PHILLIPS, who took charge in 1859, it was a great relief after living in many parts of the island to come to Newera Ellia and "behold the singular spectacle of a native village almost entirely Christian, free from all the usual signs of idolatry." At the same time he reported that "a great and salutary change" had been made in the Kandyan marriage laws "at the request of the natives themselves" [8].

The Mission, which embraced work at Ratnapoora (an ancient Singhalese city), Saffragam, and Badulla [see p. 680] [9], appears to have ceased to receive aid from the Society in 1870 [10].

(XVIII.) **KANDY** (*north of Newera Ellia*), 1849-69.

In urging the Society to establish a Mission at Kandy in 1843 the Bishop of Madras said:—

"If this ground—a most promising field of Missionary labour—be not occupied *immediately*, it will be lost to the Church of England for ever. Kandy is the capital and centre of the coffee-plantations of Ceylon; numerous Europeans and East Indians must ere long be employed as superintendents of those estates, and many are so employed already; and at the least there are *thirty thousand* natives of India, imported as labourers from the continent, without anyone who cares whether they have a soul or not. They have thews and sinews and that is enough."

At that time there was a Colonial Chaplain in Kandy and "a very valuable Mission" of the C.M.S., whose operations however were "strictly limited to the town" [1]. When, a few years later, the chaplain seceded to the Church of Rome, the Rev. H. VON DADELSZEN of Newera Ellia was appointed his successor, and the Bishop of Colombo wrote to the S.P.G. (February 9, 1847):—

"You may point to this as one example of a faithful Missionary of your own being selected purposely to counteract the sophistries and seductions of Rome. The result has fully confirmed my selection. Confidence succeeded to distrust and unreserved satisfaction has been expressed to me by many" [2].

In 1849 the Society undertook the pastoral care of an Indo-Portuguese congregation at Kandy, the Missionary (the Rev. E. LABROOY) having also the charge of Kornegalle and Kaigalle [see p. 681] [3]. After ten years' labour Mr. Labrooy could not report very encouragingly of his Kandy flock [4], but under the Rev. G. H. GOMES in 1861 their numbers greatly increased [5].

(XIX.) **MAHARA** (*west of Newera Ellia*), 1847-8.

In 1847 the Bishop of Colombo reported that "a real movement for good" was at work among the Singhalese, who were "offering in different districts to give ground" and "labour and materials for churches and schools," if he would supply clergymen and teachers. As instances, the native headman of the Mahara district, a Christian, proposed, in return for a clergyman for a population of 20,000, to build either one large church or four small ones (at Palliagodde, Mahara, Himbulgodde, Alutgamma), "and to go with his family into the district for the superintendence of the schools, and to throw all the weight of his influence in support of the clergyman," for whom also a house would be built. Already at one place he had called the people around him and claimed "their own efforts for their own good." "At once there were fifty volunteers to dig the foundation and thirty more to proffer labour." A native Registrar in the same district was "about to build an entire church" at Farawella; and at Calamy a son (aided by his father) had undertaken to repair a church built by his brother at a cost of £300. Against such overtures as these it was not possible "to turn a deaf ear or a closed hand and heart," and the district was entrusted to the Rev. J. THURSTAN. In the next year the Mission embraced 70 villages, "clustering in a population of about 37,000 souls, one third of whom" professed "a nominal Christianity, having been baptized many years ago, but long since neglected." Already nine schools had been opened, and services were being held at twelve different places in temporary buildings erected by the natives. The Society's aid for the support of a clergyman at Mahara does not appear to have been required after 1848.

(XX.) **BADULLA**, 1848-92.

At this place, which was being visited in 1848 by the Rev. J. Thurstan of Mahara (40 miles westward) [1], arrangements were made in 1850 for building a church in memory of Major Rogers, a Government Agent highly esteemed by the natives [2]; and in 1854 a regular Mission was organised under the superintendence of the Rev. E. MOOYAART of Newera Ellia [3]. An Industrial School was begun in 1856 [4]; in 1857 the resident native Catechist, Mr. A. RATHNA, was ordained, and in the next year the church was consecrated and a confirmation held. The Church members now numbered 72, more than half being Europeans [5]. As the centre of the Onvah district, in which (with a population of 84,000) there was no other resident clergyman of any denomination, Badulla offered a wide field for a Mission [6]. In 1864 it was described as the least satisfactory of the Missions [7]; but eight years later, the Rev. G. H. Gomes being then in charge, it had become "a very successful one"—there being "a large number of native Christians, whose piety and zeal might put to the blush those who have better opportunities" [8].

Owing however to the claims of the English residents the Missionary

here, as elsewhere in Ceylon, was unable to devote as much time as he desired to the native Christians and heathen [9].

(1892-1900.) Schools constitute the chief feature of the work; the new building erected in 1894, and known as the Collegiate School, appears to have been then the largest school in Ceylon [10].

(XXI.) **MATELLE** (*north of Kandy*), 1864-92.

This place, and Kornegalle and Kaigalle [*see* p. 679], were described by the Bishop of Colombo in 1848 as

“out-stations of the Government, with resident European magistrates, and agents, and many Burghers of mixed descent, attached to the courts and offices of Agency for each district, who, with their families, are most of them members of our communion, but wholly unvisited now by any Clergyman, except myself in these periodical wanderings. At each place” (the Bishop said) “I was welcomed very cordially by the respective representatives of Government, who placed their court-houses, &c., at my disposal in every case, for Divine Service, and furnished them as decently and fitly for the occasion as circumstances would allow” [1].

Matters appear to have continued thus until 1857, when such local support was elicited for the maintenance of a clergyman and the building of a church at Matelle that the Society's bounty, “the moving spring, which set the whole at work,” was not then needed at all [2].

In 1864 however a catechist [3], and in 1869 a native clergyman, the Rev. W. HERAT, were stationed at Matelle by the Society [4].

(1892-1900.) The Society continues to assist in the support of a native clergyman, and converts are being gathered in by means of schools and evangelistic services [5].

(For *Statistical Summary for Ceylon* see p. 732.)

CHAPTER LXXXVII.

BORNEO AND THE STRAITS SETTLEMENTS.

PART I.—BORNEO.

THE island of Borneo, situated in the Eastern Archipelago, was visited by Europeans in 1822, 1808, and 1520, and the first European settlement on it was formed by the Dutch at Landak and Sudakana in 1608. This was soon discontinued, and an English one established in 1609 was abandoned in 1623. The Dutch factories were revived in 1747 and 1776, and though these were relinquished in 1790, the Dutch have managed to secure permanent possession of over two-thirds of the island. Under the East India Company a British settlement was founded in 1762 at the island of Balembangan, which had been ceded by the Sultan of Sulu; but owing to the attacks of pirates it was removed in 1775 to the island of Labuan, a small factory being at the same time planted at Brunei. Failing to re-establish their first settlement the Company gave up their connection with Northern Borneo in 1808. Between 1838-41 Mr. (afterwards Sir James) Brooke established the independent State of Sarawak, which in 1888 was placed under British protection, and Labuan Island was made a British colony in 1846. (*Area of Sarawak*, about 41,000 square miles; *population*, about 300,000.) Extensive concessions in North Borneo were obtained from the Sultan of Brunei by some Americans in 1865, but not utilised, and finally in 1877-78 the Sultans of Brunei and Sulu ceded the same district to Mr. A. Dent, who transferred it to the British North Borneo Company. Further cessions have since been obtained, and in 1888 the British Government assumed a formal protectorate over the territory, which comprises the whole of the northern portion of Borneo from the Sipitong River on the west to the Sibuco River on the east coast, with all the islands within a distance of three leagues. (*Area of British North Borneo*, 31,000 square miles; *population*, estimated at from 150,000 to 200,000, mainly Malays, Bajows, Dusuns, Sulus, Dyaks, and Chinese.) *Area of the island of Borneo*, about 280,000 square miles. Estimated *population*, 1,846,000, consisting mostly of Dyaks (aborigines), Malays, and Chinese or Dyak-Chinese. The principal *languages* spoken are (1) Malay, (2) Sea Dyak, (3) Land Dyak, (4) Milanow, and (5) Chinese. Each of the three Dyak languages (2-4) have many varieties of dialects.

The Sea Dyak race retain the hereditary energy of predatory habits. The Land Dyaks are a milder race, who, although they have proved themselves very capable of learning, are below the Sea Dyaks in civilisation and impressibility.

The Dyaks live in long houses erected on posts from 12 to 15 feet above the ground, and containing from two to fifty families under the headship of one man. The private rooms of each family open on to a common verandah, where the men carry on various occupations—making nets, baskets, boats, &c., and the women pound the paddy, and the stranger comes and goes.

Although the Dyaks have a vague belief in God (whom they call Tuppa, Jeroang, or Dewatah), practically their ancient religion consists of a firm belief in innumerable and mostly hostile spirits, to whom sickness and misfortune are ascribed, and to avert whose wrath offerings and prayers are to be made. They have also endless superstitions about charms and magic. Thus they will not sow their paddy until the voice of a certain bird is heard in the woods; and, when on an expedition, if one of the omen birds sings behind them they return, convinced that misfortune will overtake them if they proceed.

From the fear of evil spirits or devils arose the Dyak custom of head-taking. If a man lost his wife or child, he put on mourning and set out to take as many human heads as he considered an equivalent for his misfortune—thus hoping to propitiate the evil spirit of health. Before sowing the seed in his farm he sought more heads, which he brought home fastened about his neck, to rejoice over when the harvest was reaped. The custom thus derived so spread that a head-taker became regarded in the light of a successful warrior; and the ghastly present of a human head became the favourite love-token which a young man laid at the feet of the girl whom he desired to marry. The women incited the men to this horrible practice, and it mattered not whether the head was that of a man, woman, enemy or stranger—a head they would have for a wedding present.

Sixty years ago Englishmen knew little about Borneo, except that it was a large and fertile island, and that its coasts were inhabited by a set of daring and cruel pirates, who infested the seas in the neighbourhood of their island, and robbed and murdered the crews of many vessels every year.

In 1830 it attracted the attention of Mr. James Brooke, formerly a naval cadet, who while travelling in search of health and amusement was moved to devote himself to the suppression of the existing piracy and slavery, and to the amelioration of the condition of

the inhabitants of the island. After eight years' preparation and inquiry he sailed from England in the *Royalist*, which was fitted out at his own expense and manned by a crew who had been under training nearly three years. Landing almost a stranger at Kuching on August 15, 1838, his influence rose and prospered until he was besought by the native rulers to take upon himself the government of the region where the beneficial effects of his interference first manifested themselves, and on August 1, 1842, he became Rajah of the Province of Sarawak. Each year of his rule was marked by new services to the cause of humanity, robbery and murder were suppressed, and the natives were taught and encouraged to gain a honest livelihood by trade or farming.

THE Society's operations in Borneo began at Sarawak in 1848 and were extended to North Borneo in 1886.

(I.) TERRITORY OF SARAWAK, 1846-92.

Having (as above described) prepared the way for the introduction of Christianity, Rajah Brooke appealed to the Church at large to assist him in establishing a Mission.

Neither the S.P.G. nor the C.M.S. being able to undertake the work, a personal friend of Mr. Brooke, the Rev. C. D. Brereton, organised on May 2, 1846, a committee, under the presidency of the then Earl of Ellesmere, to form a Church Mission institution which should collect and administer funds for sending out and supporting a Mission to Sarawak under Mr. Brooke's protection, with a view to the eventual extension of Christianity "throughout the island of Borneo and the adjacent countries inhabited by the aboriginal and Malay races." The list of contributions was headed by the Queen Dowager, and the S.P.G. subscribed £50 per annum [1].

In June 1847 the Rev. F. T. McDougall, M.A. (of Magdalen Hall, Oxford, and a Fellow of the College of Surgeons), was appointed by the Archbishop of Canterbury and the Bishop of London to be the head of the Mission. The Rev. W. B. Wright and the Rev. S. F. Montgomery, M.A., were chosen as his fellow-labourers. But before the time for their departure Mr. Montgomery died of fever, caught in visiting his parishioners at Upper Gornal. The two remaining Missionaries, with their wives and children, sailed from London for Singapore in November 1847, and after an eventful and trying voyage reached Singapore May 23, 1848, and landed at Sarawak (or Kuching*) on June 30, 1848 [3].

They were hospitably received by the English residents in the Rajah's service, and the upper part of the court-house was assigned as their abode until a Mission-house could be built. A school and dispensary were fitted up at once for the use of the natives, and, being much resorted to, brought the Missionaries into contact with the people, and enabled them to gain their confidence. On Advent Sunday 1848, five orphans of Malay and Dyak mothers were baptized. Mr. Wright resigned his post in January 1849, and Mr. McDougall worked on alone until 1851, when, the Mission-house being built and inhabited and the church† completed, Bishop Wilson of Calcutta came to consecrate it, and brought with him from Bishop's College,

* "Kuching," in Malay, means a cat.

† St. Thomas' Church. The foundation was laid on August 28, 1848, and the building was erected by Chinese carpenters, from drawings and models by Mr. and Mrs. McDougall. The baptismal font was a large white shell, large enough to hold an infant [4a].

Calcutta, Mr. C. Fox to take charge of the native school. Mr. W. W. NICHOLLS, following in the same year, remained but two years, and then returned to Bishop's College. From the time of the consecration of the church (January 22, 1851) daily services in English and Malay or Chinese became the rule [4].

During the first three years of Mr. McDougall's residence at Sarawak, besides the work of his own immediate station at Kuching (which was the residence of the Rajah, the Malay chiefs, and the trading population, both Chinese and Malay), he had to pioneer the way among the Dyak tribes for settling Missionaries among them when they should be sent [5], so that when in 1851 the Rev. W. CHAMBERS arrived from England, and in 1852 the Rev. W. H. GOMES, a Singhalese, from Bishop's College, Calcutta, and the Rev. W. HORSBURGH from China, openings were made and work was ready for them to begin upon. Up to June 1852 there had been about 50 baptisms [6].

Mr. Chambers went to the Sea Dyaks on the Batang-Lupar and its branches, and Mr. Gomes to the Sea Dyaks on the Lundu river; Mr. Horsburgh was unable to stand the climate more than three years [7].

The increase of the Mission staff and other additional expenses having exhausted the resources of the *Borneo Church Mission Fund*, it would have been impossible to carry on the work unless the S.P.G. had undertaken the whole charge and expense of the Mission from January 1853 [8].

An endeavour was now made to complete the organisation of the Church in Borneo by consecrating Mr. McDougall, then in England, as Missionary Bishop, the Society having in 1852 set apart £5,000 towards an Episcopal endowment.* Temporary difficulties, however, prevented this step being taken; but in 1855 he was designated Bishop of the colony of Labuan, and returning to Borneo he remained there until three Bishops could be assembled at Calcutta for the *first consecration of [an English Colonial] Bishop out of England*, which took place on St. Luke's Day, October 18, 1855. The Bishop on his return to Sarawak found that Sir J. Brooke objected to his exercising his functions there as Bishop of Labuan, and therefore appointed him Bishop of Sarawak, enabling him as such to exercise his jurisdiction and superintend the Church's work in the Rajah's dominions [9].

In 1855 the Rev. J. Grayling, from England, and Messrs. Koch and Cameron, students from Bishop's College, Calcutta, were added to the Mission staff. Mr. Grayling, after a short trial, was unable to bear the climate, and Mr. Cameron, finding the work not suited to him, left also [10].

Mr. Gomes was ordained priest, and Mr. Koch deacon, in 1856, and while Mr. Chambers at Banting and Mr. Gomes at Lundu were slowly and steadily making their way among the Sea Dyaks, having each gathered together a band of converts and built small churches at either place, fresh openings were occurring elsewhere. The Mission schools at Kuching were prospering, the Church services well attended, and the work of conversion among the Chinese promising to be remarkable, especially among the gold mines at Bauh or Bow, where the Bishop had established a Mission [11].

* A further endowment grant of £2,000 was made by the Society in 1882, but this lapsed in 1887 [9a]. The episcopal income has, however, been supplemented by an annual grant from the Society ever since 1855.

Just then, in the beginning of 1857, when all seemed so full of hope, the rebellion of the Chinese against Sir James Brooke's government checked the work, and threw everything into confusion. Attacking the town of Kuching on the night of February 18, they sought to kill the Rajah and his European officers, some of whom were slain, and others miraculously escaped, and the place was ravaged with fire and sword. The Bishop and his family, with those who had sought safety in the Mission-house, the wives and children of the Europeans, and some of the Christian Chinese and their families, took refuge at Linga in the Government fort, near which Mr. Chambers was stationed, and where he and his Balow Dyaks did their best to provide for the necessities of the refugees. While there Mrs. McDougall and her daughter attended a native feast by invitation, but retreated in horror on finding served up at it "three human heads . . . on a large dish, freshly killed, and slightly smoked, with food and siri leaves in their mouths." "The Dyaks had killed our enemies and were only following their own customs by rejoicing over their dead victims." After a month the whole party returned to Sarawak to find their homes ransacked of all their goods. This was a great check to the work of the Mission, for most of the Chinese, good and bad, were killed or driven out of the country by the Malays and Dyaks, and the old head-taking spirit had been rekindled, so that it was long before the Dyaks again settled down to be influenced by the teaching of the Missionaries amongst them [12].

While the country was in this state of constant alarm Messrs. Hackett, Chalmers, and Glover arrived from St. Augustine's College. They were ordained deacons on Trinity Sunday 1858, and Mr. Chalmers was appointed to open a Mission among the Land Dyaks [13].

In June 1859 the permanent iron-wood church which had long been building at Banting was consecrated, and a confirmation held there. Soon after this, when the Bishop had gone to Lundu to visit the Mission and confirm, he was warned of a Mahommedan plot, which had been long in preparation amongst the Malays, to kill all the Europeans, root out Christianity, and proclaim the rule of Islam. It soon after discovered itself by breaking out prematurely at Kennoit, an out-station on the Rejang River, where two Europeans, Messrs. Fox and Steele (formerly Mission agents), fell victims; but owing to the faithfulness of the Dyaks to their Christian friends and Missionaries the plotters were discovered and punished, and further mischief was prevented [14].

The country, however, was long after in a state of alarm, and unfavourable to Missionary work; by constant outbreaks of piracy at sea, and fighting and head-taking on shore, the people's minds were so occupied with war that they had no heart to listen to the things that belong to their peace.

The Missionaries remained quietly at their posts, keeping their small flocks together, studying the language, making translations for the use of their converts, and acquiring influence over the heathen by relieving their wants, attending to them in sickness, settling their disputes, and the like.

Mr. Chambers' industry and energy soon enabled him to acquire and reduce the difficult Land Dyak language to writing, and instruct

many of the Quop people who offered themselves as catechumens. In December 1859 the Bishop visited England. During his absence the three new Missionaries, not being able to stand the climate, resigned; but in 1861 Messrs. Crossland and Mesney, from St. Augustine's College, and Messrs. Abé, Zehuder, and Richardson were sent out from England [15].

In May 1862 a conflict took place between the Sarawak Government steamer and pirates off the coast of Borneo. The Bishop of Labuan, who was accompanying the acting Governor, Captain Brooke, took part in the conflict and sent an account in a letter which was published in the *Times* of July 16. In referring the matter to the Archbishop of Canterbury the Society asked his Grace "to address to the Bishop . . . such a letter as he in his wisdom" should "see fit," and added that apart from this case it repeated its principle and deprecated its Missionaries ever willingly engaging in any of those conflicts which may surround them in their distant fields of labour [16]†

When on May 23, 1864, the Bishop and Clergy met together as a Diocesan Synod for the first time, they desired that their "first Resolution should be an expression of gratitude to the . . . Society" to whom "the existence of the Church" in Borneo was, under God, owing and under whose fostering care "the foundations of a great and permanent work" had "been laid" [17].

Already the influence of Christianity was spreading to even distant tribes. Thus a Balow Dyak named Remba, while at Banting exercising the craft of his tribe (who itinerate and make Dyak ornaments in brass, silver, and gold), was taught and baptized by Mr. Chambers. In due course of time he returned to his own country, far inland, and became the head of his village. There for ten years (1859-69), during which he saw no one to further instruct him, he taught the people of his own house, and Dyaks coming from thence brought messages from him and reported that he had built a substantial church, where thirty of his people regularly assembled for prayer [18]. Similarly, in 1863, Buda, the son of the old pirate chief Linga, himself noted as a head-taker and pirate, having conversed with some Christian Dyaks, became an inquirer and put himself under Mr. Chambers' instruction. He showed great earnestness and ability, learning to read and write in a short time. The following year he returned with his wife and daughter, to be more fully instructed. Then he went back to his own tribe, and so successfully and diligently did the work of catechist among them, that on Mr. Chambers visiting them in 1867, after six days' and nights' careful inquiry and examination, he found upwards of 180 of them so well instructed and so desirous to become Christians that he felt it his duty to baptize them all. And thus another congregation of Christians sprung up amongst the Sarebas, the very people who but a few years before were the worst of all the piratical Dyaks, and most dangerous enemies of Sarawak.

The number of Dyak converts was now (1867) above 1,000, and besides the mother church at Sarawak there were four permanent churches and three chapels in which increasing congregations of native Christians regularly assembled. The women, who from the beginning had opposed the giving-up of head-taking and of other heathen practices incompatible with the profession of Christianity,

† See footnote on next page.

and who thus formed the greatest obstacle to the Missionary, were now following the example of their husbands and brothers. Thus at Lundu out of 50 candidates for confirmation more than half were women, and in all the stations the women and girls were offering as catechumens [19]. The schools too were now more regularly attended and in many cases sought after, and six Dyaks were working as catechists among their own people [20].

While the Dyaks necessarily occupied the chief attention of the Missionaries, the Chinese settlers (many of whom were Dyak-Chinese—the descendants or sons of Dyak women) and immigrants were not overlooked [21].

The converts willingly contributed to the support of one of their number (Foo Nygen Khoon), who was ordained deacon on Trinity Sunday 1865 [22]. They also, and of their own accord, established in 1865 a Chinese House of Charity for the shelter of Christians temporarily out of work, and for the temporary abode of visitors to keep them out of temptation [23]. Up to 1867 two hundred Chinese had been baptized [24]. The first converts were mocked at by their heathen neighbours, and during an attack of rheumatism, when Dr. McDougall had to use crutches, the carpenters regarded it as a punishment inflicted by the Chinese gods for interfering with their religion. "He is no longer a man," said they, "but obliged to go on four legs, like a beast" [24a].

In 1868 Bishop McDougall resigned and Sir J. Brooke died.[†] The latter was succeeded in the same year by his nephew, Mr. C. Brooke; and, in accordance with the expressed desire of the new Rajah and the known wishes of the Dyaks, Archdeacon Chambers became the new Bishop [25]. On his consecration in 1869 the Straits Settlements [see p. 695] were added to his jurisdiction [26].

The beneficial results which had taken place during the dynasty of the first Rajah had been great. When in 1848 Dr. McDougall first went to Borneo "it was as much an unknown country as Britain was before the Romans visited it." "Life was unsafe, no one dared to go out of his run without incurring great risk, and being in danger of attack from some hostile tribe." But the Rajah's administration had brought such security that an Englishman now going into the country would, instead of being attacked, "be welcomed as a friend by the natives, who would, perhaps, ask him to instruct them."

In 1848 the Dyak's knowledge of God was limited to a belief "that there was a Creator, but . . . that He slept, and did not care for mankind"; and "If they worshipped at all" it was "the evil spirits." "It had been the endeavour of the Missionaries to awaken the minds of these people, and to tell them of their God, and Father, and they had, in great measure, listened to what was said to them." Such was the testimony of Bishop McDougall in 1868 [27].

While, however, the obstacles arising from the unsettled state of the country, the variety of languages, and the climate (which so many of the early Missionaries were unable to endure) had been in a measure surmounted, the "one great difficulty of Mahometan opposition and competition" still remained. "Every Mahometan ruler, trader, and resident amongst the Dyaks" (so it was reported in 1867) "is to a certain extent a Missionary and they are working successfully in

[†] Illness was the cause of Dr. McDougall's resignation. The purely missionary and spiritual side of his character is well brought out in *Memories of a Bishop and his People*, by the late G. J. Bonyan Esq. (Longmans), and, to quote the present Bishop's words, "his work in Borneo was marked by so much judgment and clear foresight . . . and the present generation thankfully acknowledge the debt they owe to the pioneer Bishop and his fellow-workers."

many places where there is neither Christian Missionary nor catechist to counteract their efforts" [28]. But notwithstanding "periods of general discouragement," the Sarawak Mission continued to make "steady" if not "very rapid" progress during Bishop Chambers' episcopate [29], which continued until 1879, when, after 28 years of faithful labour in Borneo, he resigned in broken health [30]. His successor, Archdeacon Hose, who had while Colonial Chaplain taken an active part in Missions, and was regarded by the Rajah as "the best man to undertake the work" [31], was consecrated in Lambeth Palace Chapel on Ascension Day 1881 under the title of "Bishop of Singapore, Labuan, and Sarawak" [32]. This designation (the Archbishop of Canterbury explained to Bishop Hose) was calculated to "reserve any right which may accrue to you as Bishop of Labuan and would yet give the prominence you desire to the position of Singapore as the headquarters of your work" [33]. (The Missions in the Straits are noticed on pp. 695-702).

During the first six years and a half of Bishop Hose's episcopate 1,714 persons were baptized and 1,090 confirmed, and the number of native Christians had risen to 3,480 [34], and at all the stations there has since been growth [34a]. A noticeable feature in the progress was "the growing readiness of the Dyaks to build simple prayer-houses for themselves in the neighbourhood of their own villages." Besides seven consecrated churches there were at least eighteen "humble structures scattered over the country, built by the people themselves and almost entirely at their own expense, each one a centre of religious light and life in its own neighbourhood." An advance had also been made in the matter of education [35].

The standard of attainments required for Holy Orders has not yet been reached by a Dyak, though there are plenty of native lay agents employed [36]; but two Chinese have been raised to the Diaconate and have rendered long and excellent service both among the Dyaks and their own countrymen [37].*

TERRITORY OF SARAWAK (1892-1900).

The custom of "head-hunting" is now practically extinct within the territory of Sarawak, and another result of wise government is that the white man is regarded by the natives as a friend, and the missionary receives everywhere a cordial welcome [40a].

A meeting of the Diocesan Synod, convoked in 1894 to inquire into the spiritual welfare of the Dyak Christians and the idolatrous customs of the heathen Dyaks, brought to light many superstitious and idolatrous customs which were still adhered to by some Christians, all of which were condemned by the Synod, especially the most hurtful one—the practice of using "Manangs"—i.e., witch-doctors [40b].

* A mission to the Milanow race and the central tribes of Borneo was first projected in 1864, but want of agents has prevented its establishment [38].

The Rev. W. Crossland, who visited the Bejang River in 1869, testified to the extensive opening for work among the Milanows. Contact with the Malays had given them some desire for the knowledge and worship of God, yet they seemed for the most part repelled rather than drawn to Mahommedanism [39].

The Rev. C. S. Bubb of Banting had in 1878 a Milanow servant-boy under Christian instruction [40].

In 1898 a lady in the north of England generously undertook to support an additional missionary in Sarawak territory, who should be her representative in the Mission-field, which she is unable herself to enter. At present it is most difficult to carry on the work of the Missions in consequence of the scarcity of missionaries [40c].

Notes of the principal Mission stations of the Society in the Territory of Sarawak, viz.: Kuching, Lundu, Quop, Merdang, Undop, Krian, Banting, and Skerang :—

KUCHING,* the capital of Sarawak, is situated on a fine broad river, and is commanded by a fort which dates from before the Chinese rebellion. It is now a strong place, garrisoned by four or five hundred Malays and Dyaks. In Kuching, where the Bishop with another missionary of the Society has spiritual charge of the European and other Christian residents, services are held in three languages. The church of bilian, which resists the ravages of white ants, has been standing fifty years. The Dyaks are good singers, and, with a few Chinese, furnish a choir competent to sing the daily services in English. At Christmas, all Christian Sea-Dyaks in the district attend service at Kuching. In 1898, although most of them were huddled in boats sheltered only by palm-leaf awnings from almost continuous rains, there were none who elected to go home before making their Christmas Communion on St. Stephen's Day. Parties of natives from distant villages and towns are constantly applying at Kuching for teachers [40*d*].

The Rajah of Sarawak has testified to the excellent work done by the Mission School for boys. The boarders, all of whom are Christians, comprise Chinese, Land and Sea Dyaks, East Indians, Malays, Eurasians, and a few English.

The good seed sown in the school is gradually bearing fruit, and helping to extend Christianity in Borneo and the Straits Settlements and in China, and there are instances of a readiness to witness for Christ under circumstances requiring great self-sacrifice.

Much good has also been effected by the Girls' School [40*e*].

Apart from the schools a remarkable work is being done among the Chinese in the district. In 1899 about one hundred Hakka Chinese arrived at Kuching, having been brought at the expense of the Government to introduce improved methods of cultivating rice. They were settled in rough sheds three and a half miles away from the church, but on Good Friday, the day after their arrival, they all came down to Kuching for service, and the confirmed among them all came and made their Easter Communion. These people were converted in China by the Basle Mission [40*f*].

In 1897 Archdeacon Mesney, after thirty-six years' devoted and excellent service in Borneo, was obliged to retire in ill-health [40*g*]. For many years, in addition to his duties at Kuching, he had ministered to the Dyaks of Merdang† and the neighbouring villages

* For an account of the Mission for the period 1848-92, see pages 683-8.

† The few English in Borneo are much scattered and there are no rich men among them.

‡ Merdang was originally connected with Quop [see p. 690].

on a branch of the Sarawak river, some twenty miles distant. Owing to his long-continued bad health this work had languished, and in some parts—*e.g.*, Merdang Gayam—people had lapsed into heathenish ways. Under his successor, the Rev. A. F. (now Archdeacon) Sharp, a wonderful revival took place. He devoted much time to visiting the people in their villages, living in their houses, teaching them as late as midnight. He learned their peculiar dialect of Malay, and trained young men to carry on the teaching, and to lead the common worship in his absence.

Merdang itself soon became "entirely Christian," and the "Orangtuah," or headman, gave up two of his sons to be workers in the Mission, and with his people erected, at much sacrifice, a permanent church: Their ambition is to be a "*suloh*"—a lamp or torch—to shed the light of the Gospel upon the district around them. The headman, when his wife died, rebuked his sons for their extravagant manifestations of grief at her burial as being inconsistent with Christian trust. New centres were occupied, in one of which (Kranji) the headman had hitherto opposed Christian teaching. As a result of Mr. Sharp's interview this man called the leaders of the village about his dying bed and admitted his mistake, and left a parting charge to his people to receive the instruction offered to them and promote the Mission. His advice was followed. At Sabaioi, another village which has become Christian, the wife of a headman hesitated to be baptized until she could feel that by so doing she would not forfeit the hope of meeting her unbaptized dead child "in Sabayan, the abode of the departed." The Dyak women have shown eagerness to learn from Mrs. Sharp [40*h*].

LUNDU (60 miles west of Kuching), 1853-92.

The Lundu River was visited by the Rev. F. T. McDougall from Kuching in 1848. Its banks were then inhabited by Dyaks, Chinese and Malays, to none of whom had the Gospel been proclaimed before. The Dyaks (of the Sebuyow and Balow tribes) seemed willing to receive instruction, and in January 1853 a Mission was opened in the district by the Rev. W. H. GOMES. Two years later the population was increased by a migration of Malays and Lara Dyaks from Sambos to take shelter under Rajah Brooke's Government. Mr. Gomes' labours were at first thwarted by Mahommedan influence, but on Whitsunday 1855 eight of his converts were baptized at Sarawak [41]; and on August 19 in the same year a church was opened, it being the second erected in Sarawak province [42]. The Dyaks listened with interest to instruction "when they found our account of the creation and fall of man corresponded in some measure with their own traditions," and the Gospel gradually gained ground [43].

In return for a house erected for him by one tribe (the Salakows), in 1861, he offered remuneration, but the whole tribe decided that as his visiting them was in itself a token of his affection for them, the money should be returned with an apology. When the decision was expressed an influential man

"jumped up from his seat in great excitement, threw down on the mat, before the

assembled Dyaks, the sheets of paper on which were printed the Ten Commandments, the Lord's Prayer, and the Creed, from which he had been learning, and said, 'This is worth more than any wages he can give us. Has anybody hitherto come to teach us the truths which now, for the first time, we are taught by him? Did not our former masters come to us only to plunder and tyrannise over us? Rather than look for remuneration, we ought to be thankful that he comes to us at all, and to remember that the wish to have a house here is in itself a proof of his affection for us'" [44].

On September 2, 1863, Bishop McDougall consecrated the reconstructed church at Lundu, which was filled with natives, seventy-five being baptized converts, in the place where fifteen years before he paid the first visit to "a heathen warlike, head-taking tribe." After the consecration Holy Communion was administered to thirty-six communicants, and eleven persons were confirmed and seven baptized [45].

The next three years saw remarkable progress, the principal women and the chiefs of the three Dyak tribes being among those who embraced Christianity [46]. At Sedumak, an out-station begun in the face of ill-will and opposition in 1862, there were 103 converts in 1866, and the work had become firmly established [47].

Only a small portion of the Salakows lived in the Sarawak territory, but the diffusion of "a considerable knowledge of Christianity" in the adjoining countries of Samboo and Pontianak, under Dutch rule, had in 1868 resulted from an interchange of visits between the converts and the other members of the tribe [48].

Under the Rev. J. L. ZEHNDER good progress was made also among the Lara Dyaks during the next eight years [49].

1892-1900.

After thirty-two years' labour at Lundu, practically without furlough, Mr. Zehnder resigned in ill-health, but he died on February 10, 1898, while waiting for the steamer in which he was to remove from Lundu. An accomplished linguist, writing and conversing in many European and Oriental languages, he was specially valuable in translation work, and at Lundu, a point at which several races meet, it excited the envy as well as admiration of some of his fellow-workers to observe the freedom with which he spoke to "every man in his own language." On Sundays the service was conducted in Malay, which is more or less understood by all. After service was over, the people who had come from a distance would congregate in the verandah of the Mission-house for refreshment and a little gossip; and it was a sight to be remembered to see the old missionary going from group to group—Sebuyaus, Selakaus, Laras, Chinese, and Malays—with something sympathising or humorous to say to each.

His successor, the Rev. F. W. Leggatt, an experienced missionary among the Dyaks, is struck with the variety of tribes and languages in his new charge. He finds the Dyak, as a rule, unable to separate himself from his companions and to stand alone, and that therefore the missionary must persevere until he has convinced a whole village, or a considerable portion of it, so that each convert may strengthen and support his brother [49a].

QUOP, with MURDANG and SENTAH, 1859-92.

The Mission begun in this district by the Rev. W. CHALMERS [now Bishop of Goulburn] about 1859 [50], made such progress under the Revs. F. W. ABÉ and J. L. ZEHNDER that by 1863 the Chiefs of Quop and Murdang had been baptized and were using their influence to bring their tribes to baptism [51]; and six years later the entire population of Quop, with the exception of four old people, had become Christian [52].

The average attendance at the daily service was now from 70 to 100, and a great moral, social and religious advance had taken place among the Dyak, immoral customs being "rarely heard of" and Christian services taking the place of heathen customs [53].

When in 1873 some of the old people returned to heathen rites the young Christians, though persecuted, would not join them [54].

In 1874 Ah Luk, the first Chinese baptized by Bishop McDougall [in Sarawak], was (after ten years' lay service) ordained deacon [55], and as such he still continues to labour in the Mission [56].

The Rev. C. W. FOWLER, who since 1882 has had charge of the district, and under whom the work is being extended, states that among the elder Dyaks superstition appears almost ineradicable. But the converts, though poor, are willing to undertake any Church work, and their contributions "put many an English parish to shame." Those who possess pepper gardens agreed in 1888 to devote a tenth of the proceeds to the Church [57].

1892-1900.

The Rev. F. W. Nicholls (who succeeded Mr. Fowler in 1893) and the Rev. Ah Luk have maintained the pastoral work in face of much opposition. This, and the weakness of the clerical staff, has hindered the prosecution of aggressive evangelising work. The area of the Mission is very large, and the villages are many. In Quop itself the work is similar to that of a small English parish, all the people being Christians. The school there is doing "a vast amount of good." The translation of the Gospel of St. Matthew into Dyak was accomplished in 1897, and the two missionaries have almost completed the translation of St. John's Gospel, and the construction of a Dyak vocabulary [57*a*].

UNDOP, 1863-92.

Visiting the River Undop (a branch of the Sakarran River) in 1863 for the purpose of opening a Mission, the Rev. W. CROSSLAND was well welcomed by the chief and the people, who promised to regard his preaching and help to supply his wants [58].

Three years later eleven Dyaks were confirmed, and though the people who had removed to this centre from the higher grounds at the request of the Government had become unsettled, wishing to return [59], the Mission was persevered in, and remarkable progress was

achieved in a boarding school for Chinese and Dyak-Chinese boys opened at Sabu in 1868 [60].

When in 1870 small-pox broke out, Mr. Crossland, urged by the head-men, inoculated 700 of the tribe and attended them all. It took him three months, and 10 per cent. died. The Dyak custom was to run away and leave their sick to live or die, and the dead bodies to be devoured by the wild pigs; but in this instance nothing could exceed the care which the people took of their sick or with which they buried the dead. The ministerial work of the Missionary was promoted by his medical skill; the converts showed zeal in putting down head-hunting [61]; and in 1873 the people had been brought to commence the annual tillage of their farms by a service in church in lieu of their customary "bird-omens" and other superstitions [62].

In 1886 some of the Undop Dyaks, after consulting the head of the Saribas Dyaks as to his opinion of Christianity, came to the Missionary and said: "*The Orang Kaya has convinced us. Teach us to pray. Teach us to worship God. We wish to put ourselves under your guidance in these matters for the future.*" The result was the baptism of the whole village, and other villages hearing of it, asked for teachers. "This" (said the Bishop of Singapore) "is some of the fruit that has come from the seed which was planted in that Saribas heart some twenty years ago" [63].

1892-1900.

By almost incessant travelling the Rev. W. Howell has sown the faith over a very large area, planting small chapels and Mission houses in every village so soon as a few people have shown themselves to be faithful, and then slowly, steadily, year after year gathering their neighbours into the fellowship of the Gospel with them.

Sabu, his headquarters, has a mixed population of Dyaks and Chinese, and, so far as the Dyaks are concerned, it may be called a Christian village. Some of the Chinese also have embraced Christianity, but the progress of this branch is very slow. The Dyak work in the district is full of interest and hope, and the zeal and example of the Sabu converts are having far-reaching results.

One of the Christians at Apit was a "Manang," or witch-doctor, who, when converted, handed over his "lupong" (charm-chest), consisting of pigs' tusks, stones, roots, thorns, &c., and thus proved to the other "Manangs" and heathen that in giving up such a profession no harm will happen to the person. Mr. Howell considers a catechumenate of two or three years desirable before baptism, but he says that when once a Dyak is really converted (not an easy task) he "becomes an instrument towards converting his own relations," and is never tired of trying to enlighten his fellow-men. Such is the case now in the Undop, and among the most zealous converts are several of Mr. Crossland's old schoolboys. One invaluable worker, when on his death-bed, called his wife and daughters around him, and in the presence of the missionary besought them not to relapse into heathenism on his death [63a].

KRIAN, 1870-92.

In 1870 the Rev. J. PERHAM was appointed to the Krian River district, in which 200 Christians of the Saribas tribe were being taught by Catechist Buda, their old chief's son [64].

The faith of the converts was not proof against the reverses of fortune, hence in 1873 old heathen customs were resorted to [65 and 66].

When from the examples of the faithful few it was seen that no peculiar disaster resulted from the profession of Christianity, but that "paddy" would "grow as usual," the confidence of the people returned, and by 1876 the work, which the Missionary at one time almost despaired of, was bearing good fruit [67].

A church was built and consecrated in 1877 [68], and in 1886 Temudok became the new headquarters of the Mission [69].

SAREBAS AND KRIAN (1892-1900).

The Missions on the Sarebas and Krian rivers are, for want of men, attached temporarily to Banting. The inhabitants of these rivers are the most intelligent and energetic of all the Dyak tribes, and some of the Christians have been shining examples of loyalty to the Faith. One Sarebas convert, a leading chief, when lying on his death-bed, being pressed by his heathen relatives to make offerings to the evil spirits, to whom his illness was attributed, boldly replied, "I am a Christian, and for a number of years I have had nothing to do with any of such heathen practices, and I will not do so now. If it be God's will that I die, I shall die; and if He will that I live, I shall live. Turn all those people out of the house, and don't let them come near me again" [69a].

BANTING, or SAKARRAN, 1851-92.

Between two tributaries of the River Batang Lupar (east of Sarawak)—the Linga and the Sakarran—a Mission Station called Banting was opened by the Rev. W. CHAMBERS in 1851. The first celebration of Christmas in 1855 drew all the Christians with their friends from twenty miles around [70].

In 1856 a church was erected [71], and though the population was for some years in a "floating condition," numbers daily visited the Clergy, and considerable progress was made.

Some of the converts, as already shown [p. 686], became effective voluntary evangelists [72], and in 1869 one of the leaders of the most formidable head-taking expeditions in the country told the Rev. W. R. MESNEY that he did not see how the blackened heads which were the most prized possession of every Dyak house could be allowed to remain much longer unburied, and the opposition of the heathen majority did not wholly prevent this being done in the next three years [73].

In 1870-1 many converts were confirmed at Saruai and Simambo, in prayer-houses erected by themselves. Among them was a Catechist's wife ("Indum," a Dyak), who exercised a powerful influence over the women in her own village, and whom the Bishop "heard read her beloved Gospel with the correct, unaffected and simple pronunciation of an English lady" [74].

In 1872 some of the chief men, including two famous old warriors, waited on the Bishop and spoke boldly against the heathen practices of their nation, and a successful stand was made against the custom of burying a live new-born infant with its dead mother [75].

The Mission has continued to make good progress notwithstanding the hindrances arising from the migratory habits and the superstitions of the people [76], and in 1885 the Rev. J. PERHAM reported that "at Saribas more than anywhere else" the seeds of Christian truth spread of themselves, and before the arrival of the authorised teacher" [77].

Steps are now (1892) being taken to make Banting the headquarters of the department for training Dyak catechists and schoolmasters in the province [78].

BANTING (1892-1900).

As the heathen are constantly tempting the Christians to go back to their old heathen customs, the Mission naturally suffered from having been left for long intervals during five years without a resident missionary. The work, which was revived by the Rev. C. W. Fowler in 1893, has been further developed by the Rev. E. H. Gomes (1897-1900) [78a]. [*See also* Sarebas and Krian, p. 690b.]

SKERANG, 1887-92.

The Skerangs, the last of the Dyak tribes to submit to the Rajah of Sarawak, having spontaneously asked the Bishop of Singapore for a teacher, a mission was opened among them on April 28, 1887, by the Rev. F. W. LEGGATT. The Skerangs were formerly notorious as head-takers, and their "awful" moral condition when Mr Leggatt arrived was in striking contrast to those who (as at Banting) had been under Missionary influence, and a few of whom assisted at the opening of the Mission. All the Skerangs were quite ignorant of Christianity, and it was doubtful "whether any single one of them ever heard of the existence of it. Two or three of them had declared their intention of becoming Christians, "but the majority were very unsatisfactory" when, in August, Sumbang, the chief, returned from a gutta-percha expedition. Calling on Mr. Leggatt, he said, "Tuan, my people have been telling me about this 'sembayang' (worship) which you have come here to teach us; but I want to hear all about it from you." After several conversations the old chief at last one evening said:—

"Well, I have tried the birds, and I have tried the spirits. I have listened to the voices of the one, and have attended to the demands of the other, and made offerings to them; but I never could see that I gained any benefit from them, and now I shall have no more to do with them. I shall become a Christian."

The result was a council of the whole house, at which they all resolved to become Christians, and on the Feast of St. Michael and All Angels thirty-five were baptized by the Bishop, others being kept back for further instruction [79].

During a visitation of cholera in the next year (1888) some of the Christians, in the absence of Mr. Leggatt, were frightened into erecting

an altar to propitiate the spirit who was supposed to cause the sickness. Mr. Leggatt destroyed the altar and told them that if they rebuilt it he would not hold services for them again. The people submitted to his ruling, and a few months later, at their own request, a service was held in church for the blessing of the seed which they were about to sow. Some of them said of the service, "How fit and proper! Nothing in our old rites was like this" [80].

1892-1900.

During the absence of the Rev. F. W. Leggatt on furlough (1893-4) many of the Christians fell away, excusing themselves by saying that the catechist and reader were all very well, but they were "only Dyaks like themselves," and a visit or two from a neighbouring missionary was not sufficient, they therefore thought it well to absent themselves until the return of their own "Padre," by whose decision they would abide. Severe rebuking was needed to bring the lapsed back. Since then the work has been progressing [81].

(II.) NORTH BORNEO [see p. 682].

As a result of a visit of the BISHOP OF SINGAPORE to Sandakan (the capital of North Borneo) in 1882, the residents began to raise funds for building a church, and the Governor (Mr. Treacher) and other officials to hold lay services regularly [1]; and in 1883 a Chinese catechist of the Society was sent from Kuching to the North Borneo Company's settlements, "where he was welcomed by a considerable party of Chinese Christians . . . settled there" [2]. With the aid of certain members of the Company the Society in 1888 sent the Rev. W. H. ELTON from England to establish a Mission both among the Europeans and the Natives [3]. Until Mr. Elton landed at Sandakan, on September 2, no clergyman of the Church of England, except occasionally the Bishop and a Naval Chaplain, had ever visited the region [4], and at the first celebration of the Holy Communion (on Sunday, September 9, 1888) "there were only three persons present, but in the evening the little bungalow" in which service was held was full. The town of Sandakan is prettily situated in a basin of hills about two miles inside the fine harbour from which it takes its name. When Mr. Elton arrived there were about fifty European residents and a mixed native population of about 5,000. The tribes on the sea-coast, called "Bajans," are chiefly of Malay origin. They live mostly in boats, and earn a livelihood by fishing, &c. In the interior the main portion of the population are the "Dusuns," who are partly of Chinese origin. "They are, for the most part, quiet and orderly, but indulge in occasional head-hunting raids." Some of the tribes, especially those near the sea coast, had become Mahommedans, but those in the interior offer a good

field for Missionary work. At Sandakan a school for Chinese and Malays was at once started, and on Palm Sunday 1889 a school-church was opened for the use of both English and natives [5].

Mr. Elton's next step was to travel up the rivers in search of the Europeans in the country, who had never been visited by a clergyman. The planters are of various nationalities, mostly Dutch, but Mr. Elton was well received everywhere. He baptized many children, and since his arrival the planters have come to church to be married instead of resorting to civil marriages. Mr. Elton next sought out the Chinese Christians scattered at the various towns around the sea-coast at Kudat and Labuan, and, having made provision for regular ministrations to them and to the Europeans, he returned to Sandakan and made arrangements for building a permanent church [6].

SANDAKAN (1892-1900).

In order to secure a suitable site an immense hill had to be levelled: this took five years. The foundation-stone of the church was then laid, on Michaelmas Day 1893, by Governor Creagh, and on Easter Day 1898 the chancel was consecrated. It is built of chiselled stone from the first quarry opened in North Borneo, the arches being of Hong Kong granite. The plans were furnished by a good architect,* but Mr. Elton himself was the builder, the workmen being Chinese, who had to be taught their work. For strength and durability there is (at present) nothing that can compare with it in Singapore, Hong Kong, or even Shanghai. The late Rev. Brymer Belcher and his family were the chief contributors to the cost, the residents also helping liberally [7].

The European community, including the Governor, the civil servants of the Chartered Company, and the commercial element not only attend the services of the Church with commendable regularity, but are also very liberal in the aid they render to the church and schools and other work among the heathen. Every possible assistance and encouragement have been afforded also by the court of directors of the North Borneo Company in London.

The port is visited by both English and American warships, on which Mr. Elton always takes service when there is no chaplain on board; there is also a considerable mercantile marine, and many of the officers and men take great interest in the work of the Mission [8].

The Dutch and German Lutherans also at outlying stations continue to welcome Mr. Elton's ministrations [9].

The Chinese Christians in Sandakan, numbering about 200, are very attentive and regular in their religious duties. At the Chinese service on Sundays the church is always well filled, and they subscribe liberally towards the support of their catechist [10].

The school, which for some months had only one pupil, a Chinese boy, was under Chinese masters for the first four years, but this did

* The late Mr. B. W. Mountfort, of New Zealand.

not prove satisfactory, as they had no influence except over the Chinese boys. Under English masters steady progress has been made, there being now about fifty scholars of various nationalities—Eurasians, Chinese, Malays, Sulus, Muruts (from Kaningow), and other natives of the interior, who speak a language of their own. The teaching is carried on in English and Malay, and Chinese is taught to the Chinese boys by a Chinaman. A boarding department has been established for the Christians or those preparing to be Christians. The chief difficulty lies in the wild nature of many of the boys, some being exceedingly difficult to hold, and almost every week there has been a runaway. In such cases several boys are despatched in pursuit, and the runaway is nearly always brought back and is happy again for a time [11].

With the aid of the Women's Mission Association Mr. Elton was enabled, in 1899, to start a girls' school, which, it is hoped, will provide the Christian boys in due time with Christian wives [12].

Mr. Elton has made his influence felt in all parts of the North Borneo State, and in all departments of the work there are many encouragements. Already offshoots of the Sandakan Mission have been planted at Kudat and Kaningow, and steps are being taken (1900) for opening Missions at Tawao, or Cowie Harbour (300 miles to the east of Sandakan), and among the Dusuns, a tractable people who live mostly near the coast. The Mohammedans are trying to convert them, but they have no desire to become Mohammedans, and are quite willing to embrace Christianity [13].

KUDAT (1888-92).

On his way from England in 1888 Mr. Elton sought out some "Hakka Christians" (Chinese) in Kudat, a settlement 150 miles north-west of Sandakan. At a subsequent visit in 1889 to their village in the jungle, although they had only fifteen minutes' notice of his arrival, all that were there (some 40) "left their work" and assembled for service, bringing four infants for baptism. Six months later, over 100 met Mr. Elton in a carpenter's shop, where a "most interesting service" was held, one infirm old man being brought on the back of another, and \$100 was promised for a church. By 1890 there were 1,000 Hakka Chinese in Kudat, of whom 600 were converts of various Missions in China,* such as the Basel, the Berlin, the C.M.S., Wesleyan, and Baptist, and were urgent in desiring a Church pastor. In September of that year their school-church, "full to over-flowing," was opened by the Bishop, and arrangements were made for stationing Mr. Richards there [1]. Mr. Elton describes the work among the Chinese as "most encouraging. They are a hard-working set of people, and are singularly earnest in their religion when once they become Christians" [2].

* There are no Missions in Borneo other than the Anglican and the Roman.

1892-1900.

On Whitsun-Day 1892 Mr. R. Richards was ordained deacon in Sandakan Church for the Kudat Mission. He had previously visited Kudat, but finding it impossible to learn the Chinese dialect there he went to China for eight months and acquired the Hakka dialect. During his absence Mr. Elton had a church and parsonage erected, and induced the Chinese Christians to form one united congregation. Among these, now numbering 600, and steadily increasing, Mr. Richards has done "a truly grand work."

The whole population—men, women, and children—the women with their babies on their backs—go to church, and all the adults are regular communicants. These report themselves individually to the missionary before each communion, and in this way strife is allayed and reconciliation effected. The Chinaman loves to take his case into a law court, but in Kudat this habit ceases. In all his travels and experiences Mr. Elton has never known such services [3].

Altogether the people are most earnest and attentive to their religious duties, and "the Mission is always encouraging." At one of their settlements outside Kudat they built a church before Mr. Richards arrived, and when, in 1896, it was blown down they promptly rebuilt it themselves at a cost of \$200.

The admission of one of their catechists to Deacon's Orders on Easter Tuesday (April 12) 1898 was the first instance of the ordination of a Chinese in North Borneo. He is a man of rare power and influence, and his devotion to the spiritual and bodily needs of his flock is astonishing [4].

In addition to the Chinese the small European community at Kudat and in the district are ministered to.

On one of his journeys, thirty miles by sea in an open boat, to visit a planter, Mr. Elton had a weary night, and for fourteen hours was clinging to the mast, wet through [5].

In 1900 a night raid was made on Kudat by some of the rebel Mat Salleh's followers, apparently in order to avenge the North Borneo Company's annexation of Tambunan and Mat Salleh's death. The raid (April 28) was purely political and had no connection whatever with the missionaries or the Christian converts, though several of the latter were unfortunately killed and Mr. Richards had a narrow escape, having to walk in the darkness, through a shower of bullets, to the Government offices a few hundred yards from his house. The Rev. Fong Hau Kong also had a providential escape [6].

KANINGOW (1896-1900).

While planting Missions on the coast of North Borneo (from 1888 onwards), the Rev. W. H. Elton was also anxious to open work among the natives in the interior, and meanwhile he prepared the way by sending messages to the chiefs asking them to entrust their children to him for education. In 1896 the Society sent the Rev. F. Perry and the Rev. H. J. Edney to Kaningow to open a Mission among the Muruts. Kaningow is almost in the centre of North Borneo, about three days' walk from Kimanis Bay. It stands on a small elevation in the midst of the Limbawan plains, and is the centre of thirteen kampongs (native villages). The Muruts occupying the basin of the Padas river are a wild pagan tribe, short in stature, and with long jet black hair: their eyelashes and often their eyebrows are plucked out, and their teeth are ground down.

Before the advent of the British North Borneo Company the country was in a terrible state; head-hunting was common, and no man was safe, whether on a journey, in his fields, or in his house. The population, at one time considerable, has consequently become sparse.

They are now harmless and tractable, but dirty and intemperate. As to religion, they have an idea of one great Spirit, and their conception of Heaven is that it is on the summit of Mount Kinabulu, which the good at death reach quickly with ease, while the rest are delayed by frequently slipping backwards for a length of time proportional to the delinquencies of their earthly lives. Of worship they had no idea excepting in so far as they might have seen Moslem traders at prayers, though they have not come under the influence of Mohammedanism. Practically the Muruts have no religion, no superstition even. The most considerable of their customs with which Christianity will interfere is polygamy, but this does not at present appear to be an insuperable difficulty.

Mr. Perry arrived at Kaningow on November 21, 1896, and received a hearty welcome from Mr. Barraut, the resident magistrate, who did everything in his power to make him comfortable, and to put him in touch with the natives, also helping by his attendance and support at the "bichara" (conference) with the native chiefs.

Services were started for the few Europeans, and on the first Sunday in Advent evangelistic work was begun, Mr. Perry preaching on the verandah of the Residency to eight Murut chiefs (Orang tuah) in Malay. After the address there was a long "bichara," of which the upshot was a gathering of thirty-two chiefs on the third Sunday in November at Kaningow, the result being that they pledged themselves to build a Mission-house and school.

The first year's work consisted in the erection of a Mission-house, the clearing and planting of the Mission grounds, visiting the natives, showing them Scriptural pictures and explaining them in their own language, the administering of medicine to the sick, and the instruction of the boys who had gradually gathered round the Mission and of the Dyak police. The boys all learn to read and write Malay, and are given a lesson every day on some Scriptural subject, which is illustrated

by pictures. The Murut prayer, used by the missionary and the boys day by day, was probably the first Christian prayer in the Murut language, viz. :—

“Ya Allah, makiassi akkai.

Translation (O Lord, have mercy upon us.)

Tuhan Isa, makiassi akkai.

Trans. (Lord Jesus, have mercy upon us.)

Ya Allah, makiassi akkai.

Trans. (O Lord, have mercy upon us.)

Tuhan Isa, ani akkai nu tolong, menunow akkai.

Trans. (Lord Jesus, give us help, teach us,

ani akkai ngakanan, balo guangkai maansu. Amin

Trans. give us food, make our hearts good. Amen.)” [1].

In 1898 the work was interrupted by the illness of the two missionaries, which necessitated Mr. Edney's transfer to another station. Mr. Perry recovered, and in 1899 (there being no church at Kaningow) he took six of his Murut boys to Labuan, where they were baptized on Easter Day [2].

He is now preparing a Murut vocabulary, and reducing that language to writing for the first time.*

Gunsanah, the chief of Bandukan, is inclined to become a Christian; should he do so, many would probably follow his example, as he is the most influential chief in the district [4].

* Nearly every “pagun,” or village, has a different dialect, but underlying all the wide differences there appears to be a substratum of common language, which can only be arrived at by a collection of the different dialects and a careful elimination of foreign words, and words used only in certain localities. Many difficulties await the future translator besides the variety of dialects, for so far no words have been found by which such ideas as “holy,” “kingdom,” “will,” “reverence,” &c., &c., can be rendered without using Malay terms, which it is most inadvisable to introduce on account of their connection with the Mohammedan religion [3].

(III.) LABUAN.

The island of Labuan (*area*, 30 square miles), situated about six miles off the north-west coast of Borneo, and distant 300 miles from Sandakan, was uninhabited when ceded to Great Britain by the Sultan of Borneo in 1846. It was occupied in 1848, and the inhabitants are now chiefly Malays from Borneo and Chinese.

On December 18, 1866, the BISHOP OF LABUAN consecrated, under the name of "St. Saviour's," a church which had been erected at Labuan during the previous two years under the Rev. J. MORETON, Government Chaplain [1]. After the withdrawal of the Chaplain, the Acting Governor, the Hon. A. Hamilton, in "a noble example of faith and perseverance" (and since 1882 under the Bishop's licence), held "a lay service in the church every Sunday" for nine years (1860-9), although the congregation averaged "from one to six only." In 1889 Labuan was placed in charge of the Rev. W. H. ELTON, the Society's Missionary in North Borneo. Labuan had then become "a mere shadow of its former self," containing only about six Europeans and 5,000 natives, but with the re-working of the fine coal mines in the island the population has begun to increase. One of Mr. Elton's first objects was to erect a school-church in place of "the pretty little wooden church" destroyed by a jungle fire in 1889 [2], but the new building had no sooner been finished than it was demolished by a storm in 1891, and the work of reconstruction had to be begun once more [3.]

(1892-1900).

Mr. Elton continued to visit Labuan from Sandakan quarterly up to 1899, since when it has been worked from Kaningow, which is only three days' journey from it. The Mission has two centres—one at Victoria Harbour, where European Christians predominate, and the other at Coal Point (the other side of the island), where the Chinese Christians have built themselves a little church, and are ministered to by Chinese catechists. Pending the rebuilding of the church at the former place service is being held in a school-chapel [4].

CHAPTER LXXXVII.

PART II.—THE STRAITS SETTLEMENTS.

THESE settlements are distributed along the west and south coasts of the Malay Peninsula (Straits of Malacca), and consist of the islands of Singapore [p. 696], Penang [p. 699], and Pankor, with the districts of Malacca [p. 699], Province Wellesley [p. 700], and the Dindings* on the mainland, besides which there are the protected States of Perak, Selangor, and Sunjei Ujong [p. 701].

THE Society's work in the Straits Settlements began at Singapore in 1861, but the Missionary, the Rev. E. VENN, died in 1866 "before it was possible for there to be much result from his work." At that time "Missionary work in the Straits Settlements was in a very languid condition." "The Indian custom of appointing chaplains to the various stations for short periods and then recalling them to India" had prevented their engaging in Mission work themselves, and "in Penang nothing was being attempted," while in Malacca "the traces of the London Missionary Society's labours . . . were fast dying out." On the transfer of the Settlements from the Government of India to the rule of the Colonial Office in 1867 "the Chaplains were made permanent incumbents," and in 1869 the Settlements were detached from the See of Calcutta and placed under the Bishop of Labuan, himself a Missionary of the Society. Application for help to the Society was "generously responded to"; the Singapore Mission was revived in 1872 [see p. 696], and others taken up or started at Penang in 1871 [p. 699], Province Wellesley in 1879 [p. 700], Selangor in 1887 [p. 701], and Perak in 1884 [p. 701].

Reviewing what had been undertaken up to 1884 the Bishop of Singapore said:—

"All this widespread Missionary action could hardly have been attempted without the aid of the Society. It is true that the greater part of the money employed is raised from local sources, but in every case it is not only that local effort has been supplemented by the Society's grants, but that that effort, in all probability, would never have been made if it had not been encouraged by the promise of the Society's aid to make it effectual.

"Of all the good work done by the Society in this Diocese none seems to me more valuable than that which it does in the way of helping small communities of Englishmen to provide for themselves the ministrations of God's Word and

* The DINDINGS territory consists of the island of Pulau Pankor and a strip of the mainland about 80 miles south of Penang, and was acquired by England in 1874 for the protection of British interests.

Sacraments, and to enable their heathen neighbours to hear of God in Christ" [1].

The latter (in the Straits) consist principally of Chinese, Dyak-Chinese, Malays, and Tamils [2].

The general appreciation of the work of the Church of England has been demonstrated by the fact that when in 1881 the Imperial Government decreed the disestablishment and disendowment of the Church in the Straits Settlements, the measure was "unanimously repudiated by the Legislative Council of Singapore"—the four Non-conformist members thereof, and the Roman Catholic Governor, being forward in objecting to it; and as "all classes of the community were anxious for the continuance of the previous state of things" the decree was revoked [3].

SINGAPORE (*area*, 206 miles) is an island situated at the southern extremity of the Malay Peninsula. Taken by the King of Java in 1252 and abandoned in the 14th century, it remained independent and scarcely inhabited until 1819, when by treaty with the Malayan princes it was acquired for England, under whom it has become the great commercial and shipping emporium for the East. For four years it was subordinate to Bencoolen* in Sumatra, and then (1823) to Bengal until 1826, when it was incorporated with Penang and Malacca, the seat of Government being transferred to it in 1836. A number of small islands adjacent to Singapore are included in the settlement.

In 1856 or 1857 a Mission was established in Singapore to enable the congregation of St. Andrew's Church to discharge the duty of making the Gospel known to the heathen around. The Mission was under the management of a local Committee and entirely supported by voluntary contributions; and by 1859 some sixty Chinese and Tamil converts had been gathered in a wooden chapel, and a Tamil and a Chinese catechist were being employed under the superintendence of the Government Chaplain, the Rev. T. C. SMYTH. From his ignorance of the language and his increasing duties as Chaplain Mr. Smyth could not exercise satisfactory supervision, and he therefore applied to the Society to send out a Missionary for the work, there being already 40,000 Chinese "of a kind peculiarly free of access" resident in the settlement [1].

S.P.G. Period (1861-92).—The Society complied with the request by sending out the Rev. E. S. VENN in 1861 [2]. The Tamil and Chinese congregations received him "with affection," and for five years he laboured among them and the heathen with singular zeal and humility and with encouraging success [3]. After his death in 1866 the Mission remained without the superintendence of a resident Missionary until 1872, when an efficient successor was found in the Rev. W. H. GOMES [4]. In the meantime, partly by the Society's efforts, the Straits Settlements had been separated from the Diocese of Calcutta and placed under the jurisdiction of the Bishop of Labuan, of which See St. Andrew's Church, Singapore, was

* Exchanged for Malacca in 1824.

"formally declared the Cathedral" on December 20, 1870, the building being then "the most striking and beautiful church east of the Cape" [5].

On Mr. Gomes' arrival he found "only one Chinese catechist at work, with very few attendants at the *one* service held on Sunday." The work among the Tamils had been given up, and the Mission was in debt, the European residents having refused support unless proper supervision was guaranteed. Besides the immigrants from China and South India the Eurasians and "Straits-born" Chinese (who speak Malay) demanded attention.

Efforts were at once directed towards holding services in the three languages—Malay, Chinese, and Tamil—and Mr. Gomes soon had a large staff of teachers and catechists working under him [6]. The Straits Government having granted land for the erection of Mission buildings, a beautiful school-chapel was opened in 1875, to which the Chinese and Tamil congregations contributed over \$200, some of them giving a month's wages [7]. Among the Chinese gambier and pepper planters at Jurong a branch station was opened in the next year under peculiar circumstances. A planter, who had resided at Jurong for twelve years, came to the Missionary seeking for instruction, and requesting that a catechist should be sent to teach his people. He had been a great opponent of Christianity, and in trying to the utmost of his power to check its spread among his countrymen had been guilty of tyranny and oppression towards those who had embraced it. But God was pleased to lead him to the truth, and convince him of the sinfulness of his past life. "He said that, notwithstanding his wickedness, God had prospered him, and he was therefore anxious to spend and be spent in His service." At his own expense he now built a chapel on his estate to help in spreading the Gospel among his countrymen scattered over the different plantations. This chapel was afterwards replaced by a substantial church ("St. John's"), which was built by donations from friends [8].

In 1877 a new house was begun in Singapore to serve as a residence for the Missionary and as a home for Divinity students to be prepared for the work of catechists, who were much needed [9].

Besides this Home and a very efficient day school for boys [10] there is "St. Andrew's House," established in 1888 in order "to provide a Christian home for boys who come from a distance to attend any of the schools in the place, and also for such poor boys, orphans, and others, as can be maintained either as foundationers of the Raffles Institution or by private charity." The teaching in the Government schools being purely secular, it was felt necessary to provide this means of Christian instruction, and boys have been received from Penang, Malacca, Johore, Perak, Saigon, Siam, and Borneo, the Mission chapel being used as the school-chapel daily [11]. The boarders of St. Andrew's House also attend the daily morning service, which is in English and open to Europeans as well as English-speaking natives. On Sundays services are held in Chinese, Tamil, and Malay. There are so many dialects, or rather languages, spoken by the different Chinese who come to the Straits, that there is considerable difficulty in making the service intelligible to the mixed congregation which attends it. It is partially met by the prayers being said in one dialect,

the lessons read in two others, while the sermon is preached in Hokien, and rendered by the catechist into Cantonese.

Instead of having one Chinese catechist with a knowledge of several dialects, Mr. Gomes' plan has been to choose from the converts such as show fitness for teaching, and thus, for the same amount as was paid hitherto to one man of varied acquirements, five catechists were in 1890 "engaged in preaching the Gospel to their respective countrymen—Hakkas, Macaos, Hokiens, Teyecheus and Hylams," and good proof has been given of "their earnest and persevering labours." Similar work is carried on among the Tamils and Malay-speaking peoples. By means of his translations into Malay and "Hokien colloquial," using Roman characters in both instances [see pp. 806, 809], Mr. Gomes has enabled those Malays and Straits-born Chinese who can speak their respective languages but can read only in the Roman characters to join in the services of the Church [12].

Besides the money given for the current expenses of the Mission, the native congregation contribute liberally for the sick and needy, the burial of poor Christians, and the maintenance of the chapels. Efforts are also being made to make the Mission eventually self-supporting. One of the catechists, Chin Sin Wha, who had been instrumental in bringing many of his countrymen to Christ, left at his death in 1882 all that he had—about \$300—to be invested for the benefit of the Mission. Other Chinese Christians have bequeathed smaller amounts, and donations have been received for the same purpose [13].

With a changing population like that in Singapore it is difficult to calculate numerically the results of the Mission. Chinese and Tamils reside there for a time and then leave for more lucrative employment elsewhere. Up to 1890 there had been 356 baptisms, most of them adult [14].

"If" (added Mr. Gomes in that year) "half of these represented resident families, what a growing congregation we should have! With the exception of some Straits-born Chinese, the others have left. But this very fact gives an additional importance to Singapore as a Mission station. We are instrumental in preparing evangelists to carry the news of salvation to the heathen in other countries. Those who leave us, the baptized as well as catechumens, do so under a promise to read and expound the Scriptures to the best of their power to their countrymen wherever they may be placed. And we have had gratifying proof that this has been done with good result in several instances" [15] [16].

(1892-1900.) Mr. Gomes continues his polyglot labours with excellent results. Notwithstanding the constant departure of members of the native congregation to other parts of the world the numbers keep up, and the interest taken in the services, and in supporting and extending the Mission, is evidence of self-denial and earnestness. In every department there is progress, but the most fruitful branch of the work is that among the Chinese, who listen gladly to the Gospel message, and, though slow to place themselves under instruction, yet when they have embraced the Faith are consistent and exemplary in conduct, and zealous in advancing all Church work by self-denying and liberal contributions [17]. The Mission school, which is self-supporting, obtained at the Government inspection (in 1895) 98 per cent. of possible passes [18].

Mr. Gomes' labours as a translator have given many works of abiding value to the Church, such as the Prayer-book in Malay (1893), and in "Hok-kien colloquial" Chinese (Roman characters), the vernacular of the Chinese Straits-born Christians. This great work was completed in 1899, the fiftieth year of his ministry [19].

MALACCA (*area*, 659 square miles) was taken by the Portuguese in 1511, yielded to the Dutch in 1641, and to the English in 1795, who restored it to the Dutch in 1818 and finally acquired it in 1824. Under the Portuguese it was once the great commercial centre of the East, but its trade gradually declined, and on the establishment of Penang almost ceased.

From 1860 to December 1868 the Society assisted in the maintenance of a Girls' School at Malacca, which under Miss J. Williams proved "of great benefit to the rising generation of young women" there, from 40 to 50 of whom (of Chinese and various races) were instructed annually [1]. On her resignation shortly after 1868 the school was carried on by local effort [2]. In January 1871 the BISHOP OF LABUAN confirmed four Chinese at Malacca—the first-fruits of a Mission which had been set on foot a few months before (or in 1869) by the Chaplain, the Rev. G. F. HOSE [3]. The support of a Chinese catechist, at first derived from local sources, was afterwards undertaken by the Society [4]; but the Mission has suffered from the frequent change of Chaplains [5].

PENANG, or Prince of Wales Island (*area*, 107 square miles), was ceded to England by the Rajah of Kedah in 1785. In 1805 it was made a separate Presidency under the East India Company, and in 1826 Malacca and Singapore were united with it under one Government. In 1836 the seat of Government was transferred to Singapore.

For the Tamils in Penang a native catechist (Mr. R. BALAVENDRUM) was engaged by the Chaplain, the Rev. J. MORETON,* in 1871. His support, at first provided from local sources [1], was partly undertaken by the Society in 1880 (after his ordination) [2]. Under the superintendence of the Chaplains, Mr. Balavendrum's work has been "eminently successful" among his countrymen [3]; and (to quote the words of the Bishop of Singapore in 1882 and 1884) "he has won the respect of all the English residents as well as of his Tamil congregation" [4]. On the occasion of a Hindu festival in 1885 his new converts accompanied him and the Mission agents, and "taking their place in the crowd, for three days expounded to the people the simple truths of the Gospel and distributed portions of the Holy Scriptures." On similar occasions in previous years such appeals led to frequent interruptions, but now the truth of Christianity was admitted although Christianity itself might not be embraced [5]. In 1886 a Mission chapel was erected [6], and in 1887 a Chinese department was added to the Mission through the instrumentality of the Chaplain, the Rev. L. C. BIGGS [7], and about two years later three Chinese were confirmed.

* A sustentation fund for the Chaplaincy, begun by Mr. Moreton, was estimated to have reached \$3,000 in 1882 [1a].

(1892-1900.) On his resignation in 1897 Mr. Biggs left a Christian congregation of some fifty Chinese [8].

In the Tamil Mission not a year has passed without gaining converts or candidates for confirmation. Though the newly-converted as a rule migrate to other parts of the world for livelihood, yet they are not known to renounce the faith they have received, but rather to publicly show the spirit of their Christian religion. One converted five of his relatives in India to Christianity. In his work, Mr. Balavendrum, whose parents and grandparents were converts of Swartz at Tanjore, has been greatly helped by his wife (deceased 1893), who knew five languages [9].

PROVINCE WELLESLEY (*area*, 298 square miles) is a slip of the mainland opposite Penang, and was acquired by England from the Rajah of Kedah in 1798.

The need of Missions in the Malayan Peninsula, both for Europeans and for the Malay, Chinese, and Tamil labourers, &c., was brought before the Society in 1871 and in 1874 by the Rev. J. MORETON, then Chaplain of Penang and formerly an S.P.G. Missionary in Newfoundland. In Province Wellesley more than two-thirds of the Englishmen were Churchmen, but as the visits of the Penang Chaplains had almost ceased and there were no other opportunities of worship than those afforded by a Presbyterian Missionary or by going to Penang, many of them attended the Presbyterian services [1]. In 1876 the Society set apart a grant for a Missionary Chaplain in Province Wellesley. In February 1879 the post was undertaken by the Rev. H. McD. COURTNEY, his support being partly provided for locally [2], and a Presbyterian Committee in Penang contributing £200 a year to the Mission, the latter aid being continued up to 1890 [2a]. The European residents, both Government officials and sugar planters, warmly welcomed Mr. Courtney, but they were so widely scattered that it was practically impossible for the several little communities to gather together at any one centre every week. Services were therefore arranged for them at several centres—in police stations, court-houses, or drawing-rooms, as was most convenient—in addition to Bukit Tengah, his headquarters, where, and at several out-stations, Mission work was organised among the Tamil immigrants also. A Boarding School was formed at Bukit Tengah, and the Government secular schools being put to a great extent under his direction, and the planters securing his superintendence for those which they had established for their own coolies, catechists and schoolmasters were soon at work, and Mr. Courtney himself made good progress in the Tamil and Malay languages. Excellent work had been done and arrangements were being made for the erection of a church at Bukit Tengah when Mr. Courtney was attacked by abscess on the liver and died on July 30, 1888, after a short illness [3]. His successor, the Rev. W. HORSFALL, had not been at work six months (1891) when owing to the failure of a local banking firm all the Mission funds (\$1,533) were lost, with a house and 25 acres of land “which had never been made over in legal form.” To prevent the collapse of the Mission the existing Mission Committee (a mixed body of Presbyterians and Churchmen) handed over their property for the use of the Mission to a distinctly Church Committee [4]. Mr. Horsfall left for Australia in 1892 [5]. His place has been filled by the Rev. H. C. Henham [6].

(1892-1900.) Services are held at several centres, so that attendance at Divine worship is possible for all who care to avail themselves of the privilege. There is not so much *direct* evangelistic work carried on among the natives as could be wished, but *indirectly* in various ways efforts are being made to win souls for Christ. The boarding school also has greatly developed under Mr. Henham's care [7].

NATIVE STATES.—The anarchy which had been prevailing in Perak and other States of the Malayan Peninsula to the detriment of British trade led also in 1874 to the stationing of British Residents in Perak, Selangor, and Sungei Ujong, their duty being to aid the native rulers by advice and to exercise certain functions delegated to them. Similar arrangements were made for the Negri Sembilan States in the neighbourhood of Malacca in 1883, for Johore (in the south) in 1887, and for Pahang (on the east coast) in 1888, and most of the Protected States were in 1895 constituted the "Federated Malay States."

PERAK.—In 1881 the Bishop of Singapore visited Perak and held service at Taipeng (the principal settlement) for the English residents, whom he urged to make efforts for the regular celebration of religious ordinances among themselves and for the evangelisation of the heathen. His suggestions were well received, and the Assistant Resident, Mr. Maxwell, offered to read prayers on Sundays till a clergyman could be procured, and the others promised to attend. With the aid of the Society, which greatly encouraged local effort [1], the Rev. A. MARKHAM was stationed at Taipeng in December 1884 as a Missionary Chaplain. His coming marked "the beginning of an attempt to extend the bounds of Christ's Kingdom . . . into . . . the native States of the Malay peninsula" [2]. Services were held at first in a schoolroom, but when Mr. Markham resigned in Dec. 1887 he left a church (consecrated in the previous August) and a promising Mission among the Tamil immigrants [3]. After his removal, however, the Tamil Mission was broken up, and in trying to restore it his successor (the Rev. F. S. PYEMONT-PYEMONT, appointed in 1890) had to combat the prejudice of the settlers against the Christian Tamils "owing to the gross immorality which prevails among the Roman Catholic Tamils." At first he "could get no assistance from anyone," but in July 1891 he succeeded in re-opening the Mission. The Rev. R. BALAVENDRUM of Penang occasionally assists in the work, but a resident Tamil clergyman is needed [4], and the Society in 1892 made provision for the support of one [5].

1892-1900.

South India supplied an efficient Tamil candidate—Mr. A. Gnanamani (ordained in 1896)—by whose ministrations the Tamil Christians have been stirred up to more active Church life [6].

SELANGOR.—On February 13, 1887, the Bishop of Singapore consecrated at Kuala Lumpur, the chief town of the State of Selangor, a church ("St. Mary's") which the people with the help of the S.P.C.K. had built. This was the first church consecrated in the native States of the Malay Peninsula. Services were carried on regularly by a layman, the Bishop and the Chaplain of Malacca occasionally paying visits, and the nucleus of a Chinese Christian Church was formed by

converts from Sarawak and Singapore [1]. In 1890 the Rev. F. W. HAINES was sent out by the S.P.G. as Missionary Chaplain [2].

(1892-1900.) Mr. Haines found that there were Tamils as well as the English and Chinese to be ministered to. In 1895 (February 9) "the first brick church erected in the native states of the Malay Peninsula" was consecrated (at Kuala-Lumpur) [3]. The Rev. R. O. Vethavanam (ordained in 1900) is exercising a most valuable influence over the Tamil Christians [4].

(For Statistical Summary for Borneo and the Straits see p. 732.)

JAVA.—During the English occupation of this island in 1813-16 the London Missionary Society began to send out agents to the Malay Archipelago, one of whom was stationed at Batavia, the capital of Java. On the withdrawal of the L.M.S. from Batavia in 1842 their chapel, "a neat and commodious brick building," and a parsonage, were "placed in trust for the benefit of the inhabitants." Successive Consular Chaplains at intervals carried on Mission work among the English and natives for six years with the aid of "a handsome subsidy" from the Dutch Government, and then assisted by an allowance from the British Government, which was discontinued about 1872 [1]. In 1874-5 the Bishop of Labuan and Sarawak (having been entrusted with the oversight of the English Church communities in Java) appealed to the S.P.G. for assistance [2]. An appeal received in 1866 from the Rev. Dr. Smith could not be complied with [3], but the Society now (1876) voted a grant towards the support of a Missionary Chaplain at Batavia [4]. While this was being done the Consul-General obtained a Chaplain from England—the Rev. C. Kingsmill—and as he "never felt either called" to Mission work or able to attempt it—his congregation "refusing to believe in the existence of a Malay convert"—the Society's aid, which could not be utilised, was withdrawn in 1878 [5]. In the next year, Mr. Kingsmill having left, the Society was again appealed to, and frequently up to 1884 it renewed its offer of pecuniary help, which however does not appear to have been utilised [6]. Meanwhile the BISHOP OF SINGAPORE and the Rev. W. H. GOMES (both Missionaries of the Society) visited Batavia. The former in January 1882 found there "a pretty little church . . . with schoolroom and parsonage," and the "nucleus of a native congregation, which might soon be increased." He "gathered the most accessible of them together" and "ministered to them in Malay." Some of them prayed him "with tears in their eyes to send out a shepherd to the little flock," which had "been untended for nearly five years." "Large congregations," including many English-speaking Dutch people, also shared in the ministrations of the Bishop. Later in the year a similar report of the native congregation was received from Mr. Gomes, who was "surprised to see how the converts" had "kept together, and held services among themselves," though they had not "even a Catechist to instruct them" [7]. In 1883 a Chaplain was engaged there, but left after a few months, and the Bishop of Singapore then licensed a layman to act as Reader, as a temporary measure [8].

CHAPTER LXXXVIII.

CHINA.

THE Empire of China includes China proper and her vast dependencies and tributaries, Manchuria, Mongolia, Eastern Turkestan, Thibet, &c., its total area being about 4,468,750 square miles, or more than one-twelfth of the land surface of the globe. China proper, the subject of this chapter, occupies the south-eastern corner of the Empire, and consists of eighteen provinces. *Area*, 1,534,953 square miles. *Population* estimated at over 300 millions. Of these about 1,100,000 are Christians. The principal religions of China are Confucianism, Taoism, and Buddhism, to which may be added Mahommedanism in the northern and western provinces. Confucius and Lao-tzu, the founders of the first two of these systems, were contemporaries about 500 B.C., and Buddhism appears to have been introduced from India in the last two centuries before the Christian era. Of the gods in China it may be said "their name is legion," the country being full of idols. Among the common people Buddhism and Taoism prevail; the learned adhere to Confucianism. But the distinctive features of all three religions are now to a great extent obliterated, and their doctrines may be treated as the foundations of a common faith, so far as the masses are concerned. Practically, *ancestral worship* is the religion of China. Christianity is believed to have been introduced into China in the 7th century by the Nestorians, whose Missions, after spreading far into the country, died out under the persecution of the Ming dynasty (A.D. 1368-1628). Missions were begun by the Roman Catholics towards the close of the 13th century; by the London Missionary Society in 1807; by the American Church (which was founded by the S.P.G.) in 1834; by the C.M.S. in 1844; and by the S.P.G. itself in 1863. The American Church sent a Bishop to Shanghai in 1844; since then the following Bishoprics have been founded by the English Church: Victoria (Hong Kong), 1849; Mid China (formerly called North China), 1872; North China, 1880; and a separate Bishopric is being formed for Shantung Province.

There are about 200 varieties of the Chinese spoken language; but (in addition to the translations of others) through the labours of Dr. Schereschewsky, the second American Bishop, the Bible has been translated into Mandarin ("strictly speaking the spoken language of China") and thus opened to "vast multitudes" of the people.

The British Colony of Hong Kong consists of the island of that name (signifying "red torrent"—*area*, 29 square miles), ceded in 1841, and the opposite peninsula of Kow-loon (*area*, nearly three square miles), ceded in 1861, and some adjacent islets.

The territory under British rule includes also some 800 square miles of the mainland adjacent to Kow-loon, and Wei-hai-Wei, both held under lease granted in 1898.

THE Society's operations in China have been carried on in the districts of PEKIN (1863-4, 1880-1900), with Yung Ching (1880-1900), and Lung Hua Tien (1880-1900); CHEFOO (1874-1900); TAI-AN-FU (1879-1900), with Ping Yin (1879-1900); and TIENTSIN (1890-1900), and steps have been taken to open work at PEI-TAI-HO and WEI-HAI-WEI.

In 1843 the Society appealed for funds for planting a branch of

the English Church in the newly-acquired settlement of Hong Kong, with a view not merely to provide the British residents with the means of grace, but also for the more effectual introduction of Christianity into the Empire of China [1]. Over £1,800 was raised, and the interest of this was in January 1845 placed at the disposal of the Bishop of London towards the maintenance of one or more Chaplains at Hong Kong [2]. During the next four years the Society assisted in raising an endowment* for a Bishopric there, and on May 29, 1849, the Rev. George Smith was consecrated in Canterbury Cathedral†, by the title of Bishop of Victoria, to the spiritual oversight of Hong Kong and the consular stations or factories in China [3], the primary object of the Bishopric, however, being to promote Missionary work among the natives in the Empire [3a]. The Society was not then in a position to engage directly in work in China, but it maintained "a friendly intercourse" with the Bishop of Victoria, and promoted the raising of funds for his general Missionary plans, which included a college ‡ (St. Paul's) founded at Hong Kong in 1849 [4].

In 1853 the Bishop drew attention to a religious movement originating in connection with a rebellion which had broken out about three years before in the southern province of Kwangse. The rebel chiefs (whose adherents were estimated to number 150,000) professed to believe in Christianity, declared that they were "commissioned by the Almighty to spread the knowledge of the one true God," and everywhere showed "a determination to destroy idolatry of every kind." During a week's visit to Nanking in 1853 the British Plenipotentiary, Sir G. Bonham, and his party were "received with delight by the rebels" the moment it was discovered they "were Christians" and would not offer opposition. On leaving they were loaded with copies of twelve pamphlets, among which were the Book of Genesis, "an almanac with all the *Sabbath Days* marked," "an abstract of the true religion from the creation downwards," the Ten Commandments with a Commentary, hymns, &c.—"a most interesting and extraordinary collection." These people (who appear to have obtained their Christianity in Canton and the neighbourhood) professed "in the clearest manner faith in the expiatory sacrifice of our Saviour as the only means of reaching heaven," and presented an "astonishing compound of truth and error." They pretended to "a new revelation commissioning them to eradicate evil from the earth, and restore China to the worship of the only true God," whom they called "the Heavenly Father," "Christ," the "Celestial Elder Brother," "the Emperor," the "Teen-Choo," and "Choo."

They were ready to welcome foreigners and trade on the one condition of *no opium being imported*. The Society was now urged to enter the field [5]. It could not then do so, but in response to renewed appeals from the Bishop it undertook in 1859 to commence a Mission, which it was thought desirable should include a Medical Missionary and an Orphanage, the latter partly with a view to training for the service of the Church young children "exposed" or abandoned [6].

* More than one half of the endowment was given by "a Brother and Sister."

† This, with the consecration of Bishop Anderson, of Rupert's Land, was the first consecration that had taken place in the Cathedral since 1570.

‡ In 1876 the Society voted £200 per annum for Divinity studentships in the college, but in the next year the grant was withdrawn as not being required [4a].

On March 19, 1863, the Society's first Missionary to China, Dr. J. A. STEWART, arrived at Hong Kong, and on April 28 at Peking, the place selected as the basis of operations [7]. At that time the British Legation, deeming it impolitic that "Protestant Missionaries" should settle at Peking, refused to assist them in so doing, though not going so far as to prevent them. But an exception was made in favour of the Medical Missionary, and a room was placed at his disposal by the Rev. J. S. Burdon of the C.M.S., who had overcome the difficulty of settling by acting as English instructor to some Chinese Tartar youths [8]. In the autumn of 1863 Dr. Stewart was joined by the Rev. F. R. MICHELL of St. Augustine's College, Canterbury, who had been studying Chinese in the Straits Settlements [9]. Unfortunately, while the Society was seeking a qualified superintendent for the Mission, Dr. Stewart showed such a lack of discretion (in purchasing, without authority, "a fine palatial site") that his bills on the Society were dishonoured and he was recalled in January 1864 [10]. In the following March Mr. Michell accepted an engagement at Shanghai [11]. Operations in China remained suspended for ten years, but in the meantime the Society expedited (in 1866) the filling-up of the See of Victoria vacated by Bishop Smith [12], and accumulated funds for the renewal of work [13].

Soon after the appointment of the first Day of Intercession for Missions, in 1872 the Society received an anonymous offer* of £500 per annum for five years for a new Mission in China, and in July 1874 it sent out the Rev. C. P. SCOTT and the Rev. M. GREENWOOD to Chefoo, where they arrived on October 3. Go where they would there were "millions to be converted, round every spot habitable under treaty," but Chefoo was chosen partly because of its climate (perhaps the best in China) and partly because it is an admirable base of operations in the great Shantung Province; its language too, the Mandarin, when acquired, opens all the northern provinces of China [14].

During the winter the Missionaries were the guests of Dr. Nevius, † the head of the Presbyterian Mission, whose many good offices for their comfort and for the furtherance of their work received formal recognition from the Society [15]. In 1875 they accompanied Dr. Nevius on long Mission tours, and assisted in distributing books to the audiences, who occasionally numbered 1,000. Though Dr. Nevius was tolerably well known upon the route there was much curiosity manifested, and to Mr. Scott it was "rather trying," for, said he, "I could hardly speak at all; so I had to submit with a good grace while they pulled about my whiskers, my buttons, coat, and boots, and wanted to know my age and my honourable name &c. . . . As a rule they were very friendly; but on one or two occasions, while preaching at fairs we were pushed and jostled and had a few stones thrown at us from behind."

The custom of calling all foreigners "kuei-tzu" or "devil" had been recently forbidden by the Chinese Government; nevertheless the term was commonly applied to the Missionaries and all foreigners [16].

* From a member of St. Peter's congregation, Eaton Square—Mr. Dudley Smith, who died in 1897.

† On the death of this "good kind friend" (who "fell dead in a moment, sitting in his study" in Oct. 1893), Mr. Greenwood and Bishop Scott, "by the special request of his widow, read the funeral service of the Church of England over his remains" on Oct. 18, 1893. One of Dr. Nevius' latest acts was to give a donation towards the building of a new (Anglican) Church in Chefoo [15a].

In Chefoo itself there had been in existence since 1864 the "Union Chapel," erected by the foreign residents "for the use of Anglican and other Protestant Churches." In this Messrs. Scott and Greenwood began to hold services in 1875 [17], and the connection was continued until 1885, when, under the Rev. F. J. J. SMITH, a separate building was obtained for the English Church services [17a]. For the instruction of Chinese inquirers a room was opened in the native quarter of the city (Yentai), but pending proficiency in their language the Missionaries deemed it prudent not to admit anyone to baptism. To facilitate the acquisition of the vernacular, which occupied two years, Mr. Greenwood retired in 1876 to Foosan, a town ten miles from Chefoo, and in the same year Mr. Scott compiled in Chinese a book of family prayers for the use of such natives as were well disposed towards Christianity [18]. A portion of 1877-8 was occupied in evangelistic tours in the interior [19], and in 1878-9 Mr. Scott, accompanied by Mr. Capel, who had joined the Mission in 1877, spent nine months in administering famine relief.

During the great famine of 1876-9 in China it is estimated that from nine to thirteen millions of people perished from hunger, disease, or violence, and that over £100,000 (including at least £50,000 from Great Britain) was collected and distributed in relief through foreign agencies alone. The provinces affected were Chih-li, Shansi, Shensi, Honan, and Shantung. The efforts of Messrs. Scott and Capel were directed to Shansi, where, with the aid of £1,000 contributed through the Society and £3,000 from the Shanghai Committee, they were able to relieve over 5,000 families. In so doing they ran no small risk, having to pass through regions almost untravelling by foreigners, and finding it prudent to adopt native costume—not for disguise, that being impossible—but "so as to attract less notice and avoid being robbed"—the aid being distributed in silver.

In the then attitude of the Chinese, who could "hardly believe in the existence of such a virtue" as "*disinterestedness*," Mr. Scott felt that an attempt to press the Gospel on them would have only the effect of producing the impression that the relief was being given "in order to buy them over to Christianity." Hopes had been entertained by some that this act of Christian charity would result in turning the thoughts and hearts of the people towards the Faith and leading them to embrace it in goodly numbers. The most powerful man in the empire—Li Hung Chang, Viceroy of the province of Chili—expressed his opinion "that there must be something in a religion which can induce men to risk their lives in order to relieve their suffering fellow-creatures in a country so remote from themselves," "and the inutility of idol-worship . . . struck the people, when after all their sacrifices and offerings to false gods no relief comes." The hopes formed, so far at least as regards any immediate or direct fulfilment of them, were destined to prove fruitless [20].

The outcome, however, was not without an important benefit to the Church. Dean Butcher of Shanghai followed up the favourable impression which had been made on the native mind by urging the establishment of a strong Mission in the province of Shantung under a resident Bishop, a course which involved the division of the diocese founded in 1872 under the name of North China, but whose Bishop

(Dr. Russell) lived at Ningpo, far away. The proposal (supported by Admiral Ryder, ex-Commander in Chief of the Fleet on the China station) was adopted by the Society in October 1878, and in response to its appeal for funds the anonymous donor who had furnished the means of starting the Chefoo Mission contributed £10,000 for an episcopal endowment; and on the festival of SS. Simon and Jude (Oct. 28) 1880 the Rev. C. P. SCOTT was consecrated (in St. Paul's Cathedral) Missionary Bishop for the new diocese, termed North China, and the Rev. G. E. MOULE (in succession to Dr. Russell, who died in 1879) Bishop of the remaining part of the old diocese, which was now appropriately designated Mid-China [21]. About this time, the C.M.S. having relinquished their work in Peking, which had been begun in 1862, but which had never shown such signs of prosperity as the Missions further south, the S.P.G. adopted the Mission and one of the Clergy, the Rev. W. BRERETON, who remained to carry it on among the natives [22] and to minister to the Europeans [22a].

Thus far the Missionaries in North China had not received much encouragement [23]. "That Bishop SCOTT and his little band are becoming known, are exciting a spirit of inquiry, and are personally commending the truth of our holy religion to all with whom they come in contact," was the sum of what could be reported up to 1882 [24].

The work left by the C.M.S., however, "proved a valuable nucleus" [25], and in 1883 there came "the first tidings of distinct progress." On the anniversary of the Bishop's consecration he confirmed sixteen Christians in Peking and ten at Yung Ching. All but one of the former had been communicants previously, but the work in the out-stations was regarded as more hopeful than in the city itself [26], where to Mr. Brereton it had seemed "impossible to ruffle the dead level of listlessness" which day by day confronted the work of preaching to the heathen [26a].

The next anniversary of Bishop SCOTT's consecration was marked by the first episcopal consecration that had ever occurred in the Chinese Empire, at least in connection with the Anglican communion, when Dr. W. J. BOONE became the third successor of his father, the first American Bishop to China. The consecration on October 28, 1884, took place at Shanghai, the senior Bishop (Dr. Williams, of the American Mission in Japan) being assisted by the Bishops of:—Mid-China, and North China [27].

Missionary work was now being interrupted by the Franco-Chinese quarrel, which, though not interfering with the personal safety of the S.P.G. Missionaries, yet led to their falling under the suspicion and dislike entertained for all foreigners [28].

The claims of the latter at Chefoo absorbed much of the Missionaries' time, and in 1885 efforts were directed to making Chefoo a centre for all institutions for Church work among the foreign residents and Peking a centre for all native work.* In the latter city that work was still "discouraging" [29], but the next three years saw many signs of progress in the district [30], two important features being the addition of an industrial department to the Peking school in 1886, with a

* This centralisation has not prevented the continuance of a native and English branch at both places.

view to enabling natives to continue earning their own living* on becoming Christians [31], and the ordination (as deacon) on the second Sunday in Lent in 1888 of CHANG CHING LIAN, a long-trying native lay-helper at Peking—this being the first native ordination in North China [32]. Chang came from Yung Ching, some 40 miles south of Peking, where the C.M.S. had gained a footing in 1869 by the help of the medical skill of the Rev. W. H. Collins. Among the ten confirmed there by Bishop Scott in 1883 [see p. 707] was an old man who had been baptized 12 years before by Bishop Burdon, and who, though the only Christian in his village, had never since missed the Sunday services, notwithstanding that he had to walk six miles each way. After the confirmation Holy Communion was administered for the first time in Yung Ching [33].

In the next year a Taoist priest was received there as a catechumen [34]. The reception which new-comers met with from the Christians at Yung Ching at this period (1883-4) was thus described by Mr. Brereton:—

“The whole congregation would rush towards the door, as if either going to assault him or to hoist him on their shoulders, but in reality only to lead him to a seat. After mutual polite requests to be seated (even when there was no intention of sitting down), the ceremonious row would subside, and the service resume its course, as if nothing had happened to interrupt it. However, there was no real irreverence, and the thing will soon right itself” [35].

To add to the distraction the room in which for many years service had to be held had “the disadvantage of being adjacent to the police court,” so that the worshippers could hear the delinquents beaten. Owing to the opposition of the authorities it has not been possible to purchase a Mission site, but a property has been obtained by mortgage from one of the converts [36].

Another station in connection with Peking is Lung Hua Tien, 20 miles south of Hochien Fu. It was begun in 1879, previously to its transfer from the C.M.S. to the S.P.G., and at the end of eight years the converts had been formed into “a Christian Church.” Lack of workers however has hindered its development [37].

In Peking itself, besides the chapel of the British Legation, which is used as the church of the English colony, there is the Church of “Our Saviour,” schools, and a dispensary; the dispensary, begun in 1890, is carried on without the Society’s aid [38].

Since 1891 the Rev. F. L. NORRIS has been endeavouring to form the nucleus of a college at Peking for the training of native Clergy [39]. An attempt had been made to form a college for European agents at Chefoo in 1881 by the Rev. C. J. Corfe (now Bishop of Corea), but the scheme proved a failure and was abandoned after three years’ trial [40]. The College property has however proved invaluable as a Missionary’s residence, and the chapel built in connection with it in 1883 (largely by the aid of naval officers) serves as a church for the English at the port in summer months. Besides this building, “St. Peter’s,” situated 1½ miles from the foreign settlement, there is the

* A winter refuge for the poor, many of whom die in the streets of cold, was opened about 1884, but though accommodated in the preaching-room it has no official connection with the Mission [31a].

temporary church of St. Andrew, erected in 1887 in the centre of the settlement [41].

From 350 to 380 miles south of Peking lies the city of T'ai-An-Fu, situated at the foot of the great Tai-Shan or Sacred Mountain—noted as being the chief centre of idolatrous worship for the whole of the Shantung Province. Almost every deity worshipped in China has a temple on the mountain, but the principal object of worship is the shrine and image of the great goddess “Pi-Hsia-Yuan-Chün” (otherwise the “Sheng-Mu” or “Holy Mother”), whose grand temple is perched on the summit of the mountain, which is about 4,000 feet high. It appears that in the time of the Emperor Ming-Ti, A.D. 58–78, a young woman named Yü-Yeh left her father's home and took up her abode in Tai-Shan, with the object of purging her heart and cultivating virtue. In due time, having attained to a perfect state of holiness, she became, according to popular belief, a fairy. During the pilgrim season, which occupies about four months in the beginning of each year, thousands of the humbler classes may still be daily seen plodding their way up the steep ascent to pay their devotions to the Lao-Nai-Nai, or “Old grandmother,” as she is commonly termed.

The ascent has been facilitated by the construction of a stone pathway, which, including about 7,000 stone steps and several bridges, stretches from the north gate of the city to the summit—a distance of from 13 to 15 miles—the pilgrims being expected to perform the “kowitz” (*i.e.* knocking the forehead on the ground) 500 to 600 times on the way [42].

T'ai-an-Fu was selected by the Rev. M. Greenwood and the Rev. C. P. Scott as a desirable place for a Mission in 1878, in which year they began to visit it. The work at first consisted mainly in the distribution of tracts or leaflets to the pilgrims and talking with inquirers in a room hired for the purpose. In 1880 hostility showed itself for the first time, but Mr. Greenwood, who was regarded as a foreign spy in the guise of a Missionary, escaped without much injury, thanks to the efforts of his native teacher. Three successive winters were spent by Mr. Greenwood in the city (1879–82), and though having no other accommodation than that of a wretched Chinese inn, and often alone for months together, “subjected to misunderstandings and rough usage,” and “rewarded by hardly any immediate result,” still he persevered. Owing to his absence on furlough the station was unoccupied nearly two years, but in 1884 he returned and at Ping Yin, a neighbouring village, two converts were baptized and confirmed in 1884. On this occasion Bishop Scott, while revising a manual on the Ten Commandments prepared by a Chinese student (or “educated man”), found that “Thou shalt not envy” had been substituted for the eighth Commandment, and was assured that “it would not be right even to suggest that an educated man could think of stealing”—an assurance not confirmed by experience [43]. When in 1887 the Revs. F. H. SPRENT and H. J. BROWN took up the work so long carried on by Mr. Greenwood, and adopted native dress, they found that not even the sanctity of a Buddhist temple was respected by the Chinese thief, for while the Missionaries were lodging in a temple all Mr. Brown's Chinese clothes were stolen. In November 1887 opposition broke out, “an attempt was made to ‘boycott’ the two Missionaries,”

and later on they withdrew for a time. By the help of Mr. Chang a suitable property for the Mission was at last secured in 1889 on mortgage [44].

In some respects the work at Tai-An-Fu and Ping Yin is "the most interesting part" of the Mission in North China, as the Missionaries live "in more or less native style" and are "able to mingle more freely in the native life . . . than is possible at Peking" [45]; and while discouragements are still not wanting, the Report for 1891 stated that "there is still much for which to be thankful" [46].

In 1888 Bishop Scott drew the Society's attention to the needs of Tientsin, an important place of commerce, being the port for Peking, and containing a large foreign settlement. Hitherto there had been no clergyman of the Church of England there, but Missionaries of various denominations assisted by the earlier settlers had erected "a Union Church," in which the Church Service was read every Sunday morning [47]. Visits made to the district by the Rev. W. Brereton in 1889 convinced him "that a clergyman for *English* work at Tientsin and the outlying places such as Taku, Tangku, and Tangshan," was "the first need of this diocese." While the Church was making distinct, though slow, progress among the heathen, "as a set-off against every Chinaman" baptized was "the fact of the sympathies, and in some cases the formal allegiance, of an English Churchman alienated from the Church of his baptism, and often lost to all care of religion."* At Taku, where Mr. Brereton held service in the pilot-office, he was told that this was the first visit the people "had ever received from a clergyman of the Church of England since the foundation of the settlement shortly after the War of 1860," and yet the majority of his congregation were Church members [48].

Provision having been made by the Society [49], Mr. Brereton was transferred in 1890 to Tientsin, where on November 2 a "church-room was dedicated" and he was "instituted as minister by the Bishop," the congregation numbering about forty [50]. In appreciation of his services the British residents have offered liberal and substantial gifts, among which must be reckoned that of a site for a church and parsonage granted by the Municipal Council in 1891.

While the English branch of the Society's work in China has quickly brought a response of encouragement [51], and abundant proofs of the reality and depth of a Chinese convert's religion have been given in other parts of the world, the growth of native Missions in China has been comparatively slow.† Nevertheless it is interesting to record the belief expressed by Bishop Boone in 1886 "that as China in the past has been the grand civiliser of all the neighbouring nations, so as this [Missionary] work progresses, she will send forth her Missionaries into all the bordering nations round about and evangelise them." In the American Mission the Bishop could point to thirteen native deacons ordained within the

* It is due to the Society to state that grants towards the support of Missionary Chaplains at Hankow (£200 per annum) and Shanghai (£500) were voted by it in 1876 and 1876 respectively, but *not being used* were withdrawn [Hankow 48a] [Shanghai 48b].

† In 1886 Bishop Scott stated that two or three centuries of Roman Catholic labour in China had produced only one million of professing Christians, and seventy years' labours of the Anglican and Protestant Churches only 100,000 converts [52a].

previous four years [52]. At this period much good was anticipated from the proclamations issued by the Chinese authorities in various parts of the Empire in 1886, calling on the natives "to live at peace with Christian Missionaries and converts, and explaining that the Christian religion teaches men to do right and should therefore be respected" [53]. But the hopes raised were dissipated by the wave of anti-foreign feeling excited in 1891, which culminated in riots and the destruction of churches and other Mission buildings, and the murder of some Missionaries, though happily the Society had no losses of its own to record. In the opinion of the Rev. W. Brereton, after 16 years' experience of the country,

"the chief offence of the Missionaries' presence in China is one which must be faced as a fact, but need not be apologised for: it is akin to the offence of the Cross." While "the causes of the present trouble are manifold," and "foreigners, missionaries, secret societies, mobs have each their share of blame to answer for," "China's official and literary leaders have by far the largest share of guilt. By fostering delusions and suspicions, they have made a time of crisis into a time of confusion; they have alienated the sympathies of foreign Governments; they have raised to a pitch of well-nigh ungovernable panic the suspicions of their own people" [54].

1892-1900.

For many years the North China Mission was content to lay foundations without visible results, but in 1895-96 the work was reported to be spreading far and wide "in a truly marvellous way." The readiness of the country generally for the Gospel was striking compared with the time when the Mission was founded, and baptisms and confirmations were now being multiplied on a scale which ten years before no one dreamed of as being possible. To-day it was the poor and simple country folk for the most part who were flocking in—large numbers being won from old native sects of a partly religious and partly political character—"to-morrow" (added Bishop Scott) "it may be the learned and governing classes."

That the work was thus far "established" was due to the labours and self-denial of the missionaries, who mostly had been working for a bare maintenance [55].

The work among the English also had been fruitful.

During the war with Japan (1894) the Chinese were grateful for the care and attention bestowed upon them at the Mission hospitals, and any ill effects of the war directly affecting the Mission soon passed away [56].

The anti-foreign riots in 1895, which involved the Missions in Szchuen province (not an S.P.G. field) in a common ruin, and the martyrdom of several missionaries, were followed by the foundation of a Bishopric for Western China (first Bishop Dr. W. W. Cassels, consecrated 1895) [57], and by a strong effort to procure an Imperial edict not only tolerating Christianity in China, but even commending it and its propagators to the people, and denouncing the slanders against the teachers and followers of that religion. But at the moment when success seemed most hopeful the attempt failed, owing to the old cause—the conflicting interests of the various European Powers [58].

In April 1897 the Bishops of Mid-China, North China, Western China, with the (American) Bishop of Shanghai, &c., and the Bishop

of Corea, held a conference at Shanghai, and adopted some important resolutions* [59]. With the assent of the Conference, a proposal was shortly after submitted to the Archbishop of Canterbury for a separate Bishop for Shantung,† one of the two provinces of the Diocese of North China in which the Church had been planted.

The startling political changes in the next year, especially the "concessions" granted by China to Great Britain, moved Bishop Scott to appeal to the Society to plant a Bishop and three priests in each of the provinces in his diocese still untouched by any work of the Anglican Church, viz., Shansi, Shensi, Honan, and Kansu.

When the Bishop made his appeal the Chinese seemed more favourably inclined towards the enlightenment which "foreigners" have to bring to them than they had ever been before; but in the autumn of 1899 began that great anti-foreign movement which, led by the "Boxers,"‡ and deliberately encouraged by the Chinese Government, spread from Shantung Province to Chili and other parts of China, bringing persecution and death to numbers of native Christians, and to not a few foreigners, and destruction to their homes and property. Many suffered terribly, and acts of revolting cruelty were reported. Much damage was done to Mission property, and of the foreigners, among the first to suffer martyrdom (if not the first) were three of the Society's missionaries [see pp. 711h & 711j]. Several others passed through more or less danger,§ two being among the besieged in Peking [see p. 711d], and Mrs. Scott died from an illness due, in a measure, to the severe strain which she had undergone during the bombardment of Tientsin and in the weeks following [see p. 711f] [59a].

In some of the secular papers the opinion was expressed that missionaries (generally) were responsible for the trouble in China. So far as the Society's missionaries were concerned this was utterly

* One (in view of current misunderstandings arising out of the two terms, 'Religion of the Lord of Heaven' and "Religion of Jesus,") recommended that all branches of the Anglican Communion should use and promote the use of "Religion of Christ" as equivalent of Christianity. A second recommended the adoption of the term "Tsung Ku Chiao Hwei" as the equivalent of "Anglican Communion." (*This term was only adopted tentatively, and two years later a similar Conference adopted a Chinese transliteration of "Anglican" instead.*) Another resolution dealing with the inconvenient and misleading method of reckoning the days of the week, commonly used by the non-Roman Catholic Churches in China, recommended a change of the phraseology, so that, "while 'Lord's Day' stands for Sunday, Monday is always spoken of as the second day of the week."

† The endowment required for the proposed Shantung Bishopric will be completed in 1901 with the aid of £1,000 from the Society's Bicentenary Fund [59a].

‡ The Society of "Boxers" originated from a semi-religious guild founded nearly a century ago under the title of "I Ho Ch'uan," or "Fist of Righteous Harmony." Its object, nominally the revival of the worship of the ancient heroes, in reality was to band people together for mutual defence. Condemned by Imperial edict in the reign of Chia Ch'ing, 1796-1820, it remained dormant until recently revived by what the Rev. R. Allen terms "the aggressive attitude of foreign nations and the semi-political propaganda of the Roman Catholic Church" [59b].

§ The estimates of the number of native Christians slain vary from 20,000 to 60,000. The losses of the foreign members of the non-Roman Missions were: adults, 135; children, 52=187. Of these, 98 were British, 56 Swedish, and 32 American (U.S.). In referring to the martyrs, and in particular to the three connected with the Society, Lord Alton, shortly after becoming Lord Chief Justice of England, stated that he sometimes felt that he would give "all" his "success and prosperity, or a very large part of it, in order to have done one-tenth of the good these men have done" [60].

untrue.* Lord Salisbury—whose speech at the Bicentenary meeting in Exeter Hall on June 19, 1900, has been greatly misrepresented—while urging “caution and prudence within the due limits of devotion and enthusiasm” as being “the duty of missionaries in a foreign land,” was careful to add that the missionaries “cannot renounce, they cannot abandon, they cannot even be lukewarm in the commission which they have received.” In regard to “this Chinese matter” he said:—

“You observe that all the people that are slaughtered are Christian. Do you imagine that they are slaughtered simply because the Chinese dislike their religion? There is no nation in the world so indifferent on the subject of religion as the Chinese. It is because they and other nations have got the idea that missionary work is a mere instrument of the secular Government in order to achieve the objects it has in view. This is a most dangerous and terrible snare. I need not say that it is utterly unjust. There is nothing which can be more devoted and more free from secondary motives than the missionaries who leave these shores.”

The American Minister to China in 1895, the Honourable Charles Denby, in a dispatch addressed to the United States Government, on “the main, broad, and crucial question” regarding missionary work, “does it do good?” said he thought “no one can controvert the patent fact that the Chinese are enormously benefited by the labours of the missionaries in their midst,” adding, “in my opinion they do nothing but good” and the “converts seem to be as devout as people of any other race.” Much weighty evidence might be quoted in support of this view; *e.g.* the special correspondent of the *Standard* wrote:—“If the missionaries made no converts for ten years, I should consider the two or three thousand of them scattered over this vast Empire to be doing work well worth the paltry cost,” † while Mr. H. J. Whigham, of the *Morning Post*, states that “only missionaries endeavour honestly to do something for China, and, as a matter of fact, only the missionaries ever do bring about real results”; and he commends them also and

* The same may be said of the non-Roman Missionaries generally. But as regards the others the following Resolution of the Anglican Bishops in conference at Shanghai on September 1, 1899, speaks for itself:—“We have no wish to complicate our spiritual-responsibilities by the assumption of political rights and duties such as have been conceded to the Roman Catholic hierarchy. But we cannot view without alarm, both on behalf of our flock and the Chinese population generally, the rapidly-growing interference of French and other Roman Catholic Priests with the provincial and local government of China.” It should be remembered that the Roman Catholic Bishops and Priests had assumed the style of great Mandarins, and had helped their converts in lawsuits even to the extent of browbeating the Chinese magistrates [60a.]

† An article in the *Daily News* of September 7, 1900, stated that if nothing occurs to retard the onward march of Christianity, even at a lower ratio than the past, then the next century will see China a Christian country, and the Yellow Peril will be ended. The peril lies in its heathenism. The writer of the article, who had been a resident in China for eighteen years, added that for a proof of the sincerity of the native converts in China we have but to look to their church contributions, for “a Chinese will not pay away money for Christianity unless he is convinced of its truth.” Then, again, the growth of the people’s confidence in Medical Missions and in educational work is remarkable. The medical missionaries are consulted by all classes, from Viceroy to beggar, and their influence has helped much to break down opposition to non-Roman Missions. In gratitude for the aid rendered to his wife by a lady doctor, Li Hung Chang built and equipped a fine hospital in Tientsin and placed it under the management of a medical missionary. The Christian converts come from all ranks, from the mandarin to the coolie, from the learned literati to the ignorant labourer. The great majority belong to the agricultural and artisan classes, who are the strength of the country. The moral conduct of the convert is a tremendous advance on that of his heathen neighbour, and his Christian character averages up well with that of his British fellow-Christian. Another writer (in the *Outlook*) says that the missionaries are contributing more to the advancement and enlightenment of the Far East than all other agencies combined. St. Luke’s Mission Hospital, Shanghai, is so much appreciated that for nineteen years it has been self-supporting [61a]. The following reproach was uttered by a Chinese some time ago: “If you Englishmen believed your religion you would have been here long ago” [61b].

their converts for their unexampled heroism and courage during the Boxer uprising.

Mrs. Bishop, the famous traveller, says "unhesitatingly":—

"that the raw material out of which the Holy Ghost fashions the Chinese convert, and often the Chinese martyr, is the best stuff in Asia. One finds that everywhere where the Chinese becomes a convert he afterwards becomes a missionary, and indeed a new creature."

Another authority, Mr. Clement J. R. Allen, formerly British Consul at Foochow, in delivering a powerful defence* of Missions in China, refuted charges that had been brought against missionaries and their work and showed that the troubles there "are not due to the introduction of Christianity," but "they are directly due to the absence of Christianity, to heathenism, the very evil that Christianity is to do away with."

Then there is the testimony of that great authority on Chinese matters, Sir Robert Hart, the head of the Customs Department in China.

He foresees the time when twenty millions or more of Boxers, armed, drilled, disciplined, and animated by patriotic—if mistaken—motives, will make residence in China impossible for foreigners, will take back from them everything they have taken from China, will pay off old grudges with interest, and, further, will become so aggressive as to "imperil the world's future." In Sir Robert's opinion nothing but a partition of China—which at present, he admits, seems impracticable—"or a miraculous spread of Christianity in its best form—a not impossible, but scarcely to be hoped for, religious triumph—will defer, will avert this result." †

Unfortunately, in China, foreigner and Christian have been synonymous terms and have been confounded in a common hate. The belief that the missionaries are spies in the pay of their respective Governments, seeking by their teaching and various charitable works to steal the hearts of the people and prepare the way for a foreign army, has been the greatest of all hindrances to the spread of Christianity in China, and it is as allies of the foreigner that native Christians are persecuted, robbed, and murdered ‡ [61].

The spirit which inspires the missionaries was well expressed by the Rev. F. H. Sprent in 1900. For the last seventeen years missionaries in China have "always been in danger of losing their lives," and they "took it as a matter of course" [62].

It is right to add that the Society not only declined to claim, but actually refused to accept compensation for the loss of life, or of property, sustained by or in connection with its Missions in China. As a matter of fact, though three of its missionaries were killed, its buildings were not injured [63].

The principal Mission stations of the Society will now be noticed in turn.

* See a Paper read at the Portman Rooms, London, and published in the *Mission Field*, January 1901.

† See the *Fortnightly Review*, November 1900.

‡ Recently (1900) a new name has been given to the converts in the province of Shantung, where Mr. Brooks was killed. Hitherto the missionaries had always been called "yang kwei-tzū," or "devils from abroad." Now the native Christians are called "eh-kwei-tzū," or "second-class devils," which they do not at all like [62a].

PEKING (1892-1900).

"In this abominable city of dust and decay," the headquarters of the Mission work in North China and the residence of the Bishop are located. The needs of English and natives are alike attended to. For the former services are conducted at the Legation chapel,* whilst the purely Chinese work is directed from the Mission compound. The native work embraces teaching of schools, training of medical and theological students, and ministering to the bodily ailments by means of an excellent hospital and dispensary under properly qualified management. From this centre also native stations in the surrounding district are managed. Most of these stations are, in turn, centres of operations in the surrounding country, and a large number of villages are influenced in this way [1].

The medical work, which is still carried on without financial aid from the Society, has proved a most valuable agency, both in relieving suffering and in bringing the missionaries into closer contact with the people. Its devoted head, Dr. Alice Marston, died at Nagasaki on May 23, 1900, while on her way to England on sick leave.

The Women's Mission Association supports an English teacher for the girls' school [2]. A clergy training school, which was started in 1897, has, under the Rev. R. Allen, begun to send out teachers to the Mission stations [3].

The work suffered much dislocation during the war with Japan; but the prospect of the invasion of Peking by the Japanese kept the city peaceful, and the Chinese were more civil than had ever been known before [4].

The Rev. R. Allen and the Rev. F. L. Norris were the two missionaries of the Society who shared the lot of the besieged in the British Legation, Peking, in 1900.†

In his dispatch to the Marquis of Salisbury, recommending those officers and civilians who rendered exceptionally good service during the siege of the Legation, Sir Claude Macdonald said that the Rev. F. Norris

"rendered invaluable service, outside his own special duties, in working with pick and shovel in the trenches, and on the barricades; also in taking charge of and encouraging the Chinese converts in their work on the defences. He was always ready, willing, and cheerful; though severely wounded by the explosion of a shell in the park of Prince Su, he stuck to his work and was at all times a splendid example to those around him."‡

During the attack on the Legations 2,750 native Christians threw in their lot with the foreigners there. In obedience to the previous assurances of the British Minister that no converts could be protected, and his commands, the Society's missionaries scattered all but a few of their flock in order to save their lives. The heroism of two of the

* In 1897 the Society granted £500 from the Marriott Bequest towards building a new church in Peking, but owing to the delay caused by the unsettled state of that city the grant has been transferred to the Tientsin church.

† With three lady workers of the Mission not on the Society's list, viz.: Miss J. M. and Miss E. Ransome, deaconesses, and Miss M. Lambert, nurse.

‡ Equally strong testimony appeared in the *Times* of October 15, 1900, from its famous correspondent, Dr. Morrison.

boys of the clergy school, viz., Wang Shu T'ien and Lei-Yü-Ch'ün, must be recorded.

Hearing that some of the native Christians in the mission at Yung Ch'ing, their home, had apostatized under fear of death, they implored to be allowed to proceed there in order to exhort the Christians to be steadfast, or, if necessary, to set them the example of dying for the faith. The journey was extremely perilous, but the latest accounts show that they were brought safely through the danger.

The relief of the Legations took place on Aug. 14, 1900, the British force, under General Gaselee, arriving some time before any of the other troops. On Sunday August 19, a thanksgiving service was held at 9 A.M. outside the chapel in the Broadway. A few hymns and the Te Deum were sung, and Mr. Norris read some appropriate prayers, and then Dr. Arthur Smith (of the American Congregational Mission) delivered an address, summing up the events of the siege in which the Divine protection was most manifest. After the relief of the Legations, Mr. Norris remained in charge of the Mission at Peking, and Mr. Allen accompanied Bishop Scott on a visit to England [5].

CHEFOO (1892-1900).

The Rev. Chin Lan Chang, the first and, as yet, the only native deacon of the North China diocese, "an able and useful man," died at Chefoo in 1893 [1]. In the same year the Rev. M. Greenwood resumed work there, and at his own expense purchased and fitted up a hospital for the use of natives, which, though discontinued a few years later, served a good purpose, and was mainly instrumental in securing an opening at Pu Huo village in 1897 [2]. In Chefoo, up to 1893, the visible results of the native Mission—that is, baptisms—were almost *nil*, but a boys' school opened in 1896 proved very successful [3]. As regards the English community, for whom a new and permanent church ("St. Andrew's") was erected, the work has been "abundantly blessed," the result of the long seed-sowing in patience, and the almost unbroken maintenance of Church services ever since 1874 [4]. The consecration of this church by Bishop Scott on Dec. 8, 1895, is said to have been "the first instance of the consecration of an English church in the Chinese Empire."

Mr. Greenwood died in 1899 at Chefoo, where he began his missionary life, and where he spent the greater portion of it, though for a time he lived in Peking, and for several years was buried in the interior of Shantung, where, silently and prayerfully, often quite alone, with intervals spent at the coast, he laboured heart and soul to lay the foundation of the work in T'ai-An-Fu and Ping-Yin, which afterwards, under others, grew to encouraging dimensions.

Frequently in his journeys he was refused a night's lodging, and had to wander about, he and his faithful native companion, without anywhere to rest, and he was often near death. The first to offer for the North China Mission, and the first English worker to die on the field, his life of simple devotion was an example to all. For many years he drew no salary from the Society, and at his death in 1899 he bequeathed his estate* to the Society [5].

* Gross value £6,242, £2,000 payable at once (including £1,000 for the Chefoo Mission), and the residue on the death of certain annuitants.

TIENTSIN (1892-1900).

"Seldom has a grant been more timely or felicitous" than that voted by the Society to Tientsin in 1890, and under the administration of the Rev. W. Brereton (who laboured until his health gave way in 1894) and the Rev. F. L. Norris it has called out considerable local support. Every facility is afforded foreigners of obtaining the benefits of religion which their absence from home might otherwise render impossible, and the needs of the younger generation are supplied by a school for boys and girls under able and duly qualified teachers.

Before the Chinese outbreak in 1900 it was believed that the next few years would see an extraordinary development of the Church's work in Tientsin and in the whole of the north-east district, along with the anticipated development of Tientsin itself as the port of Peking and the centre of a growing trade [1].

In 1897 the Society granted £500* from the Marriott Bequest towards the erection of a church at Tientsin. As yet the work of the Mission is English, but the church will be available for the Chinese also when work has been begun among them, and for the British marines and sailors, for whom special services are held in the church room at present used for the residents [2].

Some valuable property which had been acquired for the Mission was fortunately transferred to the Society, as trustees, just before the Chinese outbreak in the summer of 1900 [3].

On the day after the capture of the Taku forts by the Allies the Chinese began shelling the foreign settlement in Tientsin. The house in which the Mission party† sought refuge having been struck twice, they made their way to the Town-hall. Creeping under walls while the shells were shrieking over their heads they all got there safely, and found on arrival most of the women and children gathering in the hall for safety. Life there was a strange sort of picnic, the refugees lying about on the floor of the great hall at night and feeding in the gallery when there were no shells coming, and in the cellars when the bombardment was going on.

On July 5 all the women and children were removed in a huge lighter down to the mouth of the river at Taku for conveyance to a safe place. The Bishop and Mr. Liff accompanied them, the former returning to Tientsin to minister to the sick and wounded and to the troops generally, being the only Anglican clergyman with the exception of an American army chaplain [4].

On Sunday, August 26, a service of thanksgiving was held at Tientsin for the relief of that place and Peking. Mrs. Scott was present and then apparently well, but a week later illness necessitated her removal to Nagasaki, Japan, where she died of dysentery on September 7. Although not actually martyred, her death was indirectly due to the privations suffered during the siege of Tientsin and the great anxiety connected with Peking. One of the last acts of her devoted life was to make an appeal on behalf of the British soldiers and sailors wounded or disabled in the expedition to Peking [5].

* Since increased by the transfer of the Peking grant [see p. 711*A*].

† Consisting of the Bishop and Mrs. Scott, the Rev. G. D. and Mrs. Liff and child, four English schoolmistresses, and seven pupils.

TAI-AN-FU (1892-1900).

The Society's missionaries were the first to "occupy" Tai-an-fu, and for several years they were the only foreigners residing in the prefecture.

Tai-an-fu, now one of the most important stations of the Church in North China, is a centre of widely extending influence embracing several villages of considerable promise, and a standing witness for Christ in the Mecca of Chinese Buddhism. A million pilgrims visit the sacred mountain every year [p. 709], whilst the temple is one of the greatest in the Empire, and the birthplace and burial place of Confucius is only distant about sixty miles to the south [1].

When the Mission was originally opened by the Rev. M. Greenwood and the Rev. C. P. (now Bishop) Scott in 1878 the Society did not see its way to sanctioning their residence so far inland (that being its first inland station in North China), and the work had to be fitful and desultory until the Revds. F. Sprent and H. J. Brown went to settle there in 1887. For the first three years they had much difficulty in procuring a habitation, and at one time they even had to remove to the neighbouring city of Che-nan-fu. By patience and fortitude they eventually won a footing, and in 1893 their great need was that of natives competent to instruct those who wished to hear, where, a few years before, scarcely anyone would listen to the Gospel message.

Among the catechumens at this time was a man who had been won over by an elder brother, whom he had threatened to murder for becoming a Christian, and therefore, as he thought, "a disgrace to the family."

The work, now the most hopeful in the diocese [2], developed to such an extent that by 1895 Ping Yin, fifty miles distant, had its resident missionaries, becoming in its turn a centre of operations where formerly it was but an out-station. Medical work did much to advance the Mission, and steady, quiet progress continued to be made up to the time of the anti-foreign movement in 1900, one remarkable feature being the number of earnest Christian women at Ling-sha who were trying to convert their heathen husbands. In most instances the Chinese women are more difficult to reach than the men and rarely show such earnestness as this.

The confirmation at Kou-t'ou on May 16, 1900, of a man who had forsaken polygamy appears to have been the first instance of the kind in the diocese. In this case the man, after a catechumenate of several years, put away his second wife after making suitable provision for her [3].

A conference of the clergy of the district was held at Tai-an-fu, during Rogationtide 1900, under Bishop Scott, whose journey on the road from Pao-ting-fu to Ping Yin was made under an armed escort of Chinese [4].

PING YIN (1892-1900).

The "city of peaceful obscurity," as Ping Yin has been termed, is about four hundred miles from Peking. It lies in a hollow of the basin of the Yellow River, and in the rainy season it is usually

inundated with water. It was first visited by the Rev. C. P. (now Bishop) Scott and Mr. A. Capel in 1877, and became an out-station of the Tai-an-fu Mission, from which it was separated in 1893, and placed under the Rev. G. D. Iliff. The seed sown by the Rev. M. Greenwood [p. 711e] bore good fruit; the work extended into the surrounding villages; a medical dispensary drew numbers of patients from far and near; attention was given to the training of the young, "the great hope of Christianising China," and prospects were bright up to the end of 1899 [1]. The anti-foreign movement, headed by the Boxers, then spread into the district, and the Rev. Sydney Malcolm Wellbye Brooks was murdered on December 30, about a mile from Ta Kuan Chuang. His head was taken from his body and both were thrown into a ditch. His death was due in a great measure to the bravery with which he confronted danger in order to support his colleague (the Rev. H. Mathews), who was alone at Ping Yin, for which purpose he left Tai-an-fu on December 29, where he had spent Christmas at the house of his sister. When the news of his death reached Ping Yin the Chinese Christians "wept freely," for they "loved Mr. Brooks with more than ordinary affection, and the thought of his terrible suffering"—for he had been tortured—"and of all their own affliction was more than they could bear." When on the Feast of the Epiphany (January 6, 1900) his remains were laid in the Christian cemetery at Ping Yin, the Christians who stood around the grave, in the presence of many heathen, could hardly fail to be stirred up to higher thoughts of love and service [2].

YUNG CHING.

Yung Ching is a small, insignificant town fifty miles south of Peking. The district contains about 300 villages, varying in size from a small market-town to a tiny hamlet, the total population being about 50,000. A Mission station was begun there by the C.M.S. in 1869,* and transferred to the Society in 1880.

Since then, excepting for about three years (1891-4), when the Rev. F. L. Norris was in charge, it was worked from Peking until in 1896 the Rev. H. V. Norman became the resident missionary, aided in 1898-1900 by the Rev. C. Robinson.

From 1869 to 1891 there were only fifty baptisms, but during the next six years there were 230. The Christians, the majority of whom are from the villages, have enjoyed popularity among the citizens, and are known as a peaceable, law-abiding people. In 1898 the local magistrate attended service on Easter Day to see what was meant by worshipping God on that great festival.

The opening of a dispensary in 1896 naturally helped to strengthen the position of the Mission. A rumour got abroad that Mr. Norman (who had acquired medical knowledge at Salisbury Infirmary) could break the habit of opium smoking, and, in response to many pitiful entreaties, he took in several patients, and eventually sent them home cured of the habit. Mr. Norman's labours were indefatigable, and the

* Yung Ching is the oldest Anglican Mission station in the diocese next to Peking.

Church in North China is indebted to the Yung Ching Mission for some of its best native workers. At Tai-wang-chuang, a village some five miles from Yung Ching, a native convert named Wang-chih-k'ai, after his confirmation in 1893, began to make efforts to spread the Gospel among his family and neighbours.

At first he provided a preaching-room, and when the converts had largely increased he gave an excellent site for a church. Here, on Easter Tuesday, 1899, after the Holy Communion had been celebrated in the old room, Mr. Norman, with the help of a few native Christians, marked out the foundation of the new church, and "then knelt down and asked for God's blessing and guidance and protection during the building operations." Mr. Norman spent much time and pains on the building, doing a good deal of the work with his own hands. The result was that with the help of the native Christians the church was built in ten weeks. The carpentering was done by a young Chinaman brought up in the Peking Mission School, who had been regarded as a failure until Mr. Norman took him in hand and gave him a special training at his own expense.

At the Dedication Service on July 6 (1899) many of the Yung Ching Christians were present, and some hundred heathen women came from neighbouring villages to witness the service and gratify their curiosity at this "foreign building." The church was dedicated to St. Peter, and, in preaching on St. Peter's Confession of our Lord's Divinity, Bishop Scott exhorted his hearers to be bold in confessing Christ before men, and to love and reverence the Name of God.

Up to 1900 the work of the Mission in Yung Ching district was full of encouragement, not the least encouraging feature being the number of women who had become Christians.

On this subject Mr. Norman wrote:—

"At an early celebration of Holy Communion where I have seen these women, inwardly so earnest, outwardly so changed in their appearance, I have been moved to thankfulness. No one who could compare them with non-Christians would say with a clear conscience that Missions are a failure" [1].

Besides Tai-wang-chuang, there are several other out-stations in the Yung Ching district, and the missionary-in-charge has also to oversee Lung-Hua-Tien (distant more than 100 miles from Yung Ching), where the opening gained was one of the few direct immediate results of the famine relief work in 1878-9.

The Roman Catholics are strong and aggressive in the district, but the little body of Christians there have held firmly to their Church faith, and require to be formed into a new centre under a resident Missionary [2].

In visiting the out-stations, Mr. Norman would time himself to reach a village after dark, so as not to compromise the native Christians there. Directly he got to the gate of the village he dismounted from his donkey and was guided to the house where all the converts were gathered. Dressed as a Chinaman, clean-shaven, and wearing a pigtail, he passed through the village unnoticed. At the house he would put on his surplice, and, standing by a little table, he would instruct the converts, sometimes for hours. At midnight

he would lie down on a hard brick platform, with many people around him, for a few hours' sleep. About three in the morning a man would tell him to get up. He had not taken off many clothes, and would soon be prepared for the chief service. Gathering all together, he would celebrate the Holy Communion. Then he would say a few more comforting words, when he would be told that it was time to go. His bedding would be put on the donkey's back, and he would mount and leave the village before dawn. This process would be repeated until he had covered all the stations, when he would return to his starting-point [3]. On June 1, 1900, the Mission at Yung Ching was attacked by the "Boxers," and the two missionaries suffered martyrdom, Mr. Robinson's death taking place on June 1 and Mr. Norman's on June 2. (Some six months later Mr. Norris, of Peking, found that their bodies had been buried temporarily by the magistrate, and he arranged to have them interred in the Church cemetery.) Mr. Robinson, a young worker of quiet, steady devotion, had just become practically useful in the native Church. Mr. Norman was a most earnest, gifted, and experienced missionary, and his death was an immense loss to the Mission. Several of the native Christians were also killed, and the new church at Tai-wang-chuang was burnt down, while that at Yung Ching was sacked [4].

PEI-TAI-HO (1900).

At this new watering place up the Gulf of Pe-chi-li a grant of land has been made by Mr. Chang Yen-mow, and it is intended to provide a small house with church-room adjoining, where the many residents who flock there in the summer can be ministered to [1].

WEI-HAI-WEI (1900).

The Wei-hai-Wei territory leased to Great Britain by China in 1898 comprises the island of Len-kung-tan and all the islands in the Bay of Wei-hai-Wei, and a belt of land ten English miles wide along the entire coast-line of the Bay.

Since its acquisition by Great Britain as a naval station several of the Society's missionaries have visited Wei-hai-Wei, which is forty miles from Chefoo, and a site has been purchased with a view to opening Mission work there soon [1].

NOTE.—Yuan Shih-kai, the new Governor of Shantung, who, when foreigners were being attacked and native Christians were being massacred in other parts of the Empire, protected the Missionaries in his province, has recently invited the English and American Missionaries labouring in Shantung to return to their stations, promising them special protection. "You have been preaching in China many years" (he wrote), "and without exception exhort men concerning righteousness; your Church customs are strict and correct, and all your converts may well observe them. In establishing your customs you have been careful to see that Chinese law was observed. In regard to your presence in this Province, I willingly testify that it makes for good, and that the teaching you impart is calculated to benefit all who may embrace and follow its precepts. Moreover its

effects upon our people are beneficial, and do not in the least interfere with their duties as subjects of the Empire and law-abiding citizens. As regards your adherents from among my people, I grant them full liberty to embrace and follow the excellent teaching which you have so consistently and faithfully imparted hitherto. They shall have the same rights and privileges as other citizens, having done nothing against the integrity of our Government" [63a].

(For Statistical Summary for China see p. 732.)

CHAPTER LXXXIX.

COREA.

THE kingdom of Corea consists of a peninsula lying to the north-east of China, and separated from Japan by about 100 miles of sea. For centuries it proved a "bone of contention" between its two more powerful neighbours, but its endeavours to maintain its independence met with considerable practical success, and finally the suzerainty to China to which it had been subject disappeared entirely in the war of 1894-5 between China and Japan, and (under the Treaty of Shimonoseki) Corea became an independent kingdom. In 1897 the native name of the country, "Cho-sen" (= "Morning Calm"), was changed to "Tai Hau" (or the "Great Han").

The *area* of Corea is about 93,000 square miles, and the population is estimated at between ten and eleven millions. The origin of the race is an abstruse question, but while deriving their ancient civilisation from China, and bearing a strong resemblance to the ancient Japanese of Yamato, the Coreans are a distinct race from the Chinese and Japanese. Though sunk in indolence, poverty, sensuality, and filth, they are a well-clad people—dressing for the most part in white—and are pleasing in appearance, being fine and tall, and having gentle and in many cases intelligent countenances, and a beggar is rarely seen. Buddhism, which three centuries ago was the established faith, is now proscribed in the walled towns, and its influence in the rural districts is practically feeble, although the attractions of the scenery in the Diamond Mountain range—which contains the most notable collection of Buddhist monasteries—are so strong that it is a common thing for parents to visit the temples in search of sons who have disappeared without apparent cause. The Confucian philosophy remains as the religion of the learned classes: the unlearned have none, unless it be an excessive reverence for, or dread of, ghosts and evil spirits. In 1777 some young men studying under the Confucian teacher, Kivem, became acquainted with some Jesuit books recently imported from Peking, and this led to one of them, Senghuni by name, visiting Peking, where he was converted and baptized. Returning to Corea he communicated what he had learned to his fellows. Many converts were made (Kivem among them), and though the dread of a foreign faith produced persecution a hierarchy was formed after the model of that seen at Peking. The leaders acted as bishops and priests till doubts arose as to the validity of their proceedings, when (1790) they resigned their ministry, and further instructions were sought for at Peking. The envoy was baptized and confirmed, and supplied with everything necessary for the celebration of the Eucharist in case a priest should visit them; but the prohibition of ancestral worship by the Jesuits raised fresh persecution, and the first Christian priest to enter the country—a Chinese named Jacques Tsin in 1794—suffered martyrdom in 1801. The same fate befell two French priests and a French Bishop, who followed about 1835-6 (having been preceded by a second Chinese priest in 1834). Though disguised, they had worked so successfully that in 1838 there were 9,000 Christians. Six years passed before another priest entered Corea, and then after a period of success the same result ensued: more edicts, persecutions, and martyrdoms

alike of Frenchmen and Coreans. Every approach of an European or American ship created a panic and endangered the lives of the Missionaries—a French expedition in particular, which retired without conquest, leaving a terrible legacy to the persecuted Christians. At length in 1882 the first treaty was made with Corea by America, others quickly followed, and though as yet there is no legal toleration for natives professing Christianity, it is hoped that the period of danger for Christian Missionaries is past.

THE Society's operations have been carried on in Seoul (the capital) (1890–1900), Chemulp'ho (1891–1900), Mapo (1893–1900), and Kanghoa (1893–1900).

The idea of an Anglican Mission to Corea was originated in 1880 by the Rev. A. C. SHAW, one of the pioneers and founders of the Society's Mission in Japan. In view of the opening of Corea for foreign intercourse, Mr. (now Archdeacon) Shaw felt that the Society should be ready to take the lead in Missionary work there by sending out a Bishop with Clergy, and in order to prepare the way he sent one of his Japanese catechists to Corea in 1880 to study the language, his native flock in Tokio contributing to his support [1]. The idea was considered premature at the time [2], but Mr. Shaw continued to urge it [3], and when in 1884 a treaty was being negotiated between England and Corea the three English Bishops in China seized the opportunity to make an identical proposal. The provision in the treaty that British subjects shall be allowed the free exercise of their religion involved more discussion than many of the commercial privileges, as it had to contend with "that traditional hostility to Christianity," which until recently "had been manifested in . . . the fiercest forms of persecution." But though the treaty did not actually sanction "Missionary enterprise" it was thought that by the time Missionaries had become acquainted with the language and the Government and people of Corea opposition might be overcome. Those most strongly opposed to religious innovation—viz. the nobility, literate and governing class, form a larger proportion of the population than in China, and Medical Missions were regarded as the most potent means of overcoming their opposition and of enlisting the sympathies of the people, especially as Christian books were immoral in Corean estimation, and as such were included among those prohibited on that ground [4]. Immediately after the treaties were made it was understood that the Government would welcome medical men and teachers, the former to establish hospitals, the latter to instruct the people in Western languages—especially English—and in other subjects. The American Presbyterians and Episcopal Methodists quickly took advantage of the offer, and in 1885 Archdeacon Wolfe, of the C.M.S. Mission at Foo Chow, sent two Chinese Christian catechists* to settle in the port of Fu-san, on the south-east coast of Corea.

In 1887 Bishops SCOTT (of North China) and BICKERSTETH (of Japan) visited Corea, and appealed to the Archbishop of Canterbury to take steps to insure the sending of a Mission from the Church at home without delay [5]. The matter was again brought before the Society, which year by year had steadily kept Corea in mind and made it the subject of many prayers, and now (1888) offered the Bishop of

* When Bishop Corfe went to Corea he was asked to adopt them—their support, provided by some friends of C.M.S. in Australia, being likely to be withdrawn—but they declined to receive a proposed visit from him in 1890 [5a].

North China £2,500 for a Mission [6]. Happily it was found possible to carry out the original idea of entering on the Mission "in the fullest form," and under Royal Mandate [7] the Rev. C. J. CORRE, whose services as a Naval Chaplain had received recognition in the highest quarters, was on All Saints' Day 1889 consecrated in Westminster Abbey first Missionary Bishop of Corea* [8]. The Society now (1889-90) guaranteed an annual grant of £1,500 [9], but from the first "the seal of Apostolic poverty" was stamped upon the Mission: the Bishop and his companions, while making no professions and taking no vows of poverty, arranged to live a common life on a small common fund [10]. On his way to Corea the Bishop visited, on behalf of the Mission, nine towns in the United States, eight in Canada, and three in Japan, everywhere meeting with cordial sympathy. In the Diocese of New Westminster he received the offer of the services of the Rev. R. SMALL of Lytton and of Mr. PEAKE. The other members of the Mission consisted of Drs. WILES and LANDIS, the Revs. M. N. TROLLOPE and L. O. WARNER, and Messrs. J. H. POWNALL and M. W. DAVIES [11].

The Bishop reached Chemulp'ho on the Feast of St. Michael and All Angels 1890 [12], and Seoul on the next day (September 30), Dr. WILES having preceded him by three weeks. No time was lost in opening medical work amongst both natives and Europeans, and in providing religious ministrations for the latter at Seoul and Chemulp'ho, and in setting up at Seoul a Mission press—given by Navy Chaplains. Premises were acquired at both places, provision being made for eight men living together at Seoul in a building which was named "The House of the Resurrection" [13] because work in that city was begun on Easter Day 1891 [14].

On September 30, 1891, the first Anglican Church in Corea was dedicated at Chelmulp'ho under the name of "St. Michael and All Angels." On the following Sunday the first confirmation was held, "the candidate being a little serving maid of a pious German family" [15]. In Lent 1892 the primary ordination of the Bishop was held at Seoul, when Messrs. Warner and Pownall were admitted to the priesthood [16], and on Advent Sunday the new and permanent Church of the Advent was opened there [16a].

To the medical branch of the Mission, which receives substantial support from the British Navy, and is doing "splendid work," a women's department was added in 1891 [17]. In the printing press, as in the medical work, the Mission was reported by the Bishop in the same year to be "finding its name known and appreciated long before any of the evangelistic work could be even begun . . . that two Coreans are already working it under us is a great fact, seeing what the country and its inhabitants are like." (The first works printed were a Corean dictionary and a manual by Mr. Scott, of the British Consular staff [18].)

In 1891 the Bishop visited Gensan and Fusan with a view to opening work there when means are available. At the latter place the Japanese would be the object of the Mission

* A portion of Manchuria was in 1891 added to his jurisdiction. [See p. 716.]

[19]. The Bishop found several Japanese Christians in Chemulp'ho on his arrival, some of whom he assisted to learn English [20]. In 1891 a Japanese catechist from Tokio was engaged to work among his countrymen, but he proved unsatisfactory and had to be dismissed soon after his arrival [21].

In preparing for the work before them in Corea the English missionaries have had to acquire the Chinese language as well as the Corean. The latter is said to be "useless until it is supplemented by Chinese" [22].

As yet it is early to expect converts from among the Coreans, but the foundations of the Mission have been so wisely laid as to justify the hope of a large ingathering in the future [23].

1892-1900.

It was Bishop Corfe's wish that for the first five or six years of the Corean Mission the missionaries should refrain from attempting any direct evangelistic work, and spend the time in quiet preparation, by study of the language, literature, habits, methods of thought, &c., of the people. The set time may be said to have expired at Christmas 1896, when the first few catechumens were formally enrolled. From the first, however, the English in Seoul and Chemulpó have been regularly ministered to, and in the meantime the hospitals and the Mission press had been actively preparing the way for the conversion of the natives, and the economy of the "common fund" system [p. 714] had enabled a large portion of the Society's grant to be spent in the purchase of properties for the Mission [24].

An account of the several departments of work is given under the respective Missions [pp. 715*a-e*], from which it will be seen that efforts have been made to reach the Japanese and Chinese as well as the English and the natives of the country. As Bishop Corfe says:—

"The Society stands upon the highest of all possible levels. It recognises its duty both to Englishmen and to persons who are not Englishmen, and declares in the most emphatic way that Jesus Christ is a universal Saviour, and hung on the cross not only for Englishmen, wherever they may be found, but also for the whole world."

The Bishop has repeatedly acknowledged the "generous confidence" which the Society has reposed in him and which he cannot believe is denied to other Missionary Bishops. "Each year" (so he wrote in 1895) "deserves a separate expression of thankfulness, as each year brings with it some little development of work, which, but for the Society's help, could never have been brought about" * [25].

The Mission continues to receive the active support of the naval service. The captain of H.M.S. *Leander*, who had seen Mission work throughout the South Pacific—Anglican, Roman Catholic and Nonconformist—testified in 1898 that the Corean Mission was second to none of them [26]. †

* On another occasion he described the Society as "A Mother of Churches."

† Since then the hospitals have been frequently visited by officers and men belonging to H.M. ships, which, on the outbreak of hostilities between China and Japan, came in greater numbers to the harbour of Chemulpó. And the testimony offered by them has always been the same, and of increasing value to the maintenance of the medical work, which, begun by the personal friends of the Bishop, must depend for its ultimate support

By the resignation of the British Consul-General, Mr. Hillier, in 1897 the Mission lost "the truest friend and wisest adviser" it "ever had in Corea" [27].

Efforts are being made by Bishop Corfe to raise a small endowment of £5,000 for the support of the Bishopric* [28].

SEOUL (1892-1900).

The hospitals and dispensaries—which stand on the Society's land, but are maintained without its aid, principally by the Hospital Naval Fund—have done noble work both in relieving suffering and in preparing the ground for the ordained missionaries. To overcome some of the prejudices against foreign aid to the sick is in itself a Missionary work, especially in the case of the women, who have been accustomed to the treatment of witch-doctors, "who pretend to cast out the evil spirit of the disease." † There are two hospitals—(1) St. Peter's, Tyeng Tong, begun in 1891 by Dr. Wiles in a small building attached to the "Advent" Mission House and in a vacated American hospital. In 1892 the hospital was assigned for women and children, under Dr. Louisa Cook, the male patients being removed to Nak Tong. As enlarged by the aid of Mrs. Isabella Bishop, the building was formally opened on July 2, 1895. ‡ (2) St. Matthew's, Nak Tong, begun by Dr. Wiles in the Mission compound in 1891, and enlarged by Dr. Wiles in 1893 and by the Sisters in charge in 1894 [1].

During the war between Japan and China the first brunt of the Japanese attack (in 1894) was sustained by Corea. The condition of the missionaries at Seoul was the subject of much anxiety, but they stayed at their posts calm and undismayed during the Japanese occupation. While in some departments work was arrested, the Mission extended its influence by the care of the sick and wounded and refugees. Even Corean ladies had their curiosity aroused by the works of love and mercy. "Why have you come to us?" "Why are you so kind to us?" they asked [2].

(By the changes resulting from the war, the value of the Mission property in Seoul was enhanced, though at the expense of privacy, a

by the benevolent upon the claim derived from the intrinsic value of the work done. Since the occupation of Wei Hai Wei (250 miles W. of Chemulpó) by the British in 1898 the visits of H.M. ships have been a rare event, thereby depriving the hospital work of its most hopeful source of help, namely, the testimony of these eye-witnesses.

* Towards this object the Society gave £1,000 in May 1901 from the Bicentenary Fund.

† A list of the various spirits exorcised by the Corean sorceress (the exorcist in Corea is always a female) will show what a hold superstition has on the people. There are spirits of the heavens, the earth, the mountains and hills, the dragons, the district, the Buddhist faith, the ridge-pole, furniture, the family, the kitchen, goods and chattels, small-pox, of the seven stars which form the Dipper, of the house site; and spirits which serve one's ancestors and jugglers, take the form of animals, take possession of young girls and change them into exorcists, make men brave, reside in trees, cause tigers to eat men, and cause men to die on the road, or away from home, or as substitutes for others, or by strangulation, drowning, suicide, and fire, or by being beaten, or by falls, pestilence, cholera; and spirits which cause women to die in child-birth, and which roam about the house causing all sorts of calamities [1a].

‡ And the responsibility of its maintenance was undertaken by the Sisters of St. Peter's Community, Kilburn, six of whom, together with four trained nurses, are engaged in different parts of the Mission. On the termination of Dr. Cook's engagement, her place was taken by Dr. Katharine Allan.

new royal palace having been erected close to the Tyeng Tong property.*) [2a].

For general Mission work Seoul has proved unpromising. The inhabitants do not present the best type of Corean character, and the place is largely occupied by American Nonconformist missionaries, and dominated by a huge French cathedral [3, 4].

The headquarters of the Anglican Mission at Nak Tong, in the centre of the city, include a central home for the missionaries in Corea, and the Church of the Resurrection (used principally for the native services), besides the hospital and dispensary and printing offices [5].

At Tyeng Tong, a quarter of the city near the British Legation and the Customs House, the Mission compound includes, besides the above-mentioned women's hospital and a residence for the doctor, the Mission House of the Sisters of St. Peter, a house at present occupied by the Bishop, an orphanage containing some twelve outcast children, mostly girls (provided for by the Sisters), and the Church of the Advent (built by the Rev. M. N. Trollope) in which regular services have, from the first, been provided for the European residents in Seoul. The Bishop is assisted in these ministrations by one or other of the resident clergy, and for some three years had the benefit of the occasional ministrations of the Rev. J. M. B. Sill, who enjoyed the probably unique privilege of being at once a Deacon in the American Church and the Minister of the U.S. America to Corea [6, 7].

In the Church of the Resurrection on Christmas Eve, 1896, six catechumens were admitted by Bishop Corfe (the Corean office being used), three being from Seoul and three from Kanghoa, and then five orphans, trained by Dr. Landis, were baptized by immersion, the English office being used. On the next day the first Corean service from the Prayer-book was held. These events marked the beginning of "active Mission work" in Corea after seven years' preparation.† [8].

Its continuation has been slow, but not slower than was anticipated. At the present time (1900) there are about twenty adult Christians and an equal number of catechumens, who, with their children and the orphans, are regular attendants at the Corean services.

Mission Press and Translation Work.—From the Mission Press, set up at Seoul by the Bishop and worked by the Society's aid, have issued, under Mr. Hodge's superintendence, many valuable books in the vernacular. A full list is given in Chap. XCVI., but one must be noticed here, viz. :—

"Lumen ad Revelationem Gentium," or "A Light to lighten the

* In 1900 the Society sold a portion of the Tyeng Tong land to the British Government for the erection of barracks.

† In 1894 Bishop Corfe's servant "Wang," who had been with him since the commencement of the Mission, was baptized (under the name of Andrew) and confirmed at Chefoo (where he had been sent for instruction). Bishop Corfe, who was present, lent him soon after to Mrs. Bishop, the famous traveller, to act as her servant and body-guard in a journey in Corea and Manchuria. Mrs. Bishop gave the highest character of Andrew which any employer could give a servant. His newly-found Christianity was pronounced to be the real article by people of all kinds—European, Corean, and Chinese, heathen as well as Christian—with whom in her varied travels through "unbeaten tracks" Mrs. Bishop came in contact [8a].

Gentiles.' In the absence of any satisfactory version of the Holy Scriptures, the missionaries compiled this summary of the Gospel story in the words of the New Testament as the basis of their preaching and teaching. It contains a brief account of the life, death, resurrection, and ascension of our Blessed Lord, followed by the story of Pentecost and the foundation of the Church as recorded in the Acts of the Apostles; the whole is preceded by St. Paul's sermon at Athens, beginning at Acts xvii. 2.*

The Mission Press has also afforded a means of introducing industrial employment among the Coreans [9].

MAPO (1893-1900).

Mapo is "a considerable village," situated about three miles from Seoul, of which it has recently become the new port. A large property capable of being used either for agricultural or building purposes was purchased for the Mission in 1890. After serving as a retreat for study and translation work for the missionaries at Seoul, &c., it was occupied in 1896 by Messrs. Hillary and Badcock, the house being named "St. Mary's."

Some orphan boys, now removed to Kanghoa, were transferred from Chemulpó in 1898, and it is hoped that one day St. Mary's may be used as a seminary for training native agents for Kanghoa and other stations.

The property (now untenanted) occupies a commanding position, and but for Mr. Trollope's intervention would have been converted into a fortress by the Japanese during their invasion in 1894 [1].

KANGHOA (1893-1900).

Kanghoa is a beautiful and fertile island, about the size of the Isle of Wight, separated from the mainland by a strip of water 400 to 500 yards broad. It is about thirty miles from Seoul and less than twenty from Chemulpó. Its population (about 25,000) are mostly scattered in little villages and farmsteads. In the centre of the island is the old-fashioned walled city (the Carisbrooke of our Isle of Wight), which contains the Governor's residence and the market place. The city and island of Kanghoa have occupied a conspicuous place in Corean history and politics, lying as the island does at the mouth of the river leading to Seoul. All over the island there are various fortresses—Kanghoa being one of the "five fortress citadels" for the protection of the capital. The island was a stronghold of Buddhism, there being still nine or ten monasteries or temples in the mountains [1].

In the course of an up-country journey of exploration in 1893 the Rev. L. O. Warner visited the island, and was struck by the fact that no missionaries of any sort were settled in a place which seemed so suitable for a Mission station. Mr. Warner was accompanied by the Rev. M. N. Trollope (for two days), Mr. J. W. Hodge, also by a Corean servant, a teacher, and an "enquirer," who had walked over 100 miles to ask Bishop Corfè to teach him the Christian religion.

* It was published in three forms—(1) in alternate paragraphs of Chinese and En Moun; (2) in En Moun alone; and (3) in English. Mr. Trollope, the editor of the book, has given valuable assistance to a Nonconformist Board which in 1893 was occupied in revising a version of the Corean New Testament. He did this with Bishop Corfè's consent, as an honorary member of the Board, without a vote and without accepting any responsibility for their conclusions. The educated classes in Corea read and delight in a classical style of Chinese, whilst they affect some ignorance of and much contempt for the En Moun, or alphabetical writing of the poor and uneducated classes. The English version is now published as a tract by the S.P.C.K., and has been adopted for translation into several other languages.

The people were most friendly, but as usual they were inquisitive and full of queer fancies and questions.

In July 1893 Mr. Warner settled at a little port—Kap Kot Chi—near the mouth of the River Han, the best site then obtainable. His work in the island was described by Bishop Corfe, in 1896, as “the bright spot of the Mission” in Corea, “viewed as a Mission, and apart from the medical and printing work,” and hopes were entertained of Kanghoa becoming “the Iona of Corea.” Already people were coming from distant parts of the island, and even from neighbouring islands, to inquire about Christianity. On Mr. Warner's retirement from Corea in 1896, Mr. Trollope took up the work. A temporary place of worship was added to the Mission-house (St. Nicholas), and on Christmas Eve (1896) three selected “inquirers” from Kanghoa were admitted as catechumens by Bishop Corfe in Seoul.

On Sunday, November 7, 1897, two of the catechumens were baptized by Mr. Trollope and confirmed by Bishop Scott (of North China) during Bishop Corfe's absence in England. The services (baptismal in Corean and confirmation in Chinese) took place at Chemulpó, and this was “the first Corean fruits (exclusive of a few infant baptisms) of the Society's Mission in the country.” One of these, John Kim, died soon; the other, Mark Kim, became a power for good, and on Whitsun Eve, 1898, he had the happiness of seeing his father and mother, his wife and his three grown-up brothers, besides other men and women, baptized (by Mr. Trollope) at Kanghoa, and of holding the font used on the occasion. Their confirmation (by Bishop Corfe) followed immediately, and, by the end of the next day, when their children were baptized, the native Church in Kanghoa had grown from two to forty souls. One of the newly-baptized chose the name of Paul, because he had himself been a persecutor.

Previously to this (in 1898) the headquarters of the Mission, with an increased staff, had been removed into the city, where a boarding-school was opened. Day-schools have since been opened in certain districts of the island.

On November 15, 1900, a permanent church erected in the city was dedicated by the Bishop in the name of SS. Peter and Paul, seven clergymen and all the Christians and catechumens of the island (some hundred or more) being present. In the same year out-stations were opened in the villages of ON-SYOU-TONG and MOUN-SAN-TONG, in the south-east of the island, about twelve miles from the city [2].

CHEMULPÓ (1892-1900).

In St. Michael's Church (rebuilt in 1894) the English, from the first, and more recently the Coreans and Japanese, have been ministered to in their own language, though for lack of a permanent resident clergyman the station is a weak one [1].

Close to St. Michael's Church the first hospital of the Corean Mission (St. Luke's) was dedicated on St. Luke's Day, 1892.* In 1897 the Society granted £500 towards providing new buildings, which were opened in the autumn of 1899, a considerable sum having been added to the Society's grant, partly as a memorial to Dr. Landis.

* The medical work at Chemulpó was begun in October 1890, in a native house in the town.

To the natives the institution is known as "Nak syen si ē wūn" ("The Hospital of joy in good deeds")—an appropriate testimony to Dr. Landis,* whose services from 1890 until his death (April 16, 1898) were devoted to the Mission without a break, except for one short furlough of five months [2]. In addition to his work at the hospital, Dr. Landis for nearly two years (1891–2) kept an English night school for Japanese and Chinese, and from 1892 onwards he gathered round him a small school of Corean orphan boys, who on his death were transferred to Mapo.

He also assisted in translation work, for which he was specially qualified as "the great scholar" of the Mission, acted as lay reader, and learned bookbinding† in order to teach it to the Coreans. Thus, though not formally connected with the Society, Dr. Landis did much to promote its work in Corea [3].

The English school for Japanese and Chinese adults was revived by Mr. Smart in December, 1892, but as the two nationalities agreed only to differ—on two occasions there was a "free fight"—the Chinese were dismissed in 1893. Owing to the war between Japan and China the school was closed in 1894, and, after eighteen months spent at Tokyo in acquiring Japanese, Mr. Smart (on Christmas Day, 1895) began direct evangelistic work among the Japanese in Chemulpó. On September 29, 1896, four of his converts were baptized in St. Michael's Church (by immersion) by the Rev. M. N. Trollope, and confirmed by Bishop Corfe. Since then the work has gone on developing in an encouraging manner, and in 1897 this Japanese Mission had its adherents in Mokpo, Fusan, Gensan, Seoul, and in 1899 at Chinnampo. Some of them were baptized in Japan, and they clearly understand and appreciate the idea of the unity of the Church in whatever land it may be, or whatever nation one may belong to. Two of the Christians from Japan were found by Mr. Smart living at Fusan in 1897, "without anyone to help them," and yet they had been saying morning or evening prayer every Sunday.‡

For the perfecting of the work so well begun by Mr. Smart in Corea a resident Japanese-speaking clergyman is needed, but Bishop Corfe has been looking for this in vain, though thankful for the occasional visit of a clergyman from Japan [4].§

(For *Statistical Summary for Corea* see p. 732.)

* Eli Barr Landis, M.D., born December 18, 1865, at Lancaster, Penn., U.S.A. Brought up a Mennonite, but admitted to the Church during his College days at Philadelphia.

† From the first it was the aim of the Corean Mission not to wait for evangelistic work before pressing on the heathen the advantage to them of honest labour.

‡ In returning from a visit to England, in 1899, Mr. Smart travelled by a Japanese steamer, and made good use of the opportunity to get the sailors together and talk to them about God and the Faith. They were most friendly, and many had learnt a great deal of Christianity and wished to be Christians, but they said they were so situated, with no one to instruct them, that, try as they would, "everything seemed against them." Mr. Smart has heard many Japanese seamen acknowledge the help in Christianity received during their stay in England.

§ In 1900 Mr. Christian Steenbuch was ordained Deacon by Bishop Corfe and sent to Kobe, where, under the direction of the Bishop of Osaka, he commenced his study of Japanese, with a view of ultimately supplying this need. In the same year Mr. Smart was sent to Japan to endeavour to procure the services of a Christian Japanese who would act as Catechist at Fusan, where the work has shown signs of development in consequence, no doubt, of Mr. Smart having spent many months amongst the ten or twelve Christians in that town. In the autumn of 1900 the Bishop visited Fusan and confirmed two adults in the temporary church attached to the Mission-house. Since then Mr. Smart has been formally transferred to Japan to prepare for ordination under the American Bishop of Tokyo with a view to returning to Corea.

CHAPTER XC.

MANCHURIA.

THIS dependency of the Chinese Empire lies between China proper and Mongolia on the W. and N.W., and Corea and Russian Territory on the E. and N.; and is divided into three provinces, viz. Shing-King (or Liao-tung), Kirin, and Tsitsihan.

IN 1885 the attention of the Society was drawn by the Foreign Office to a report by the British Consul at Niu Ch'wang regarding the work being done in Manchuria by French Roman Catholic and Irish and Scotch United Presbyterian Missions. An Apostolic Vicariat of Manchuria was created in 1840, and in 1842 one of the Missionaries—Labrunière—was murdered by aboriginal robbers, not far from Sagalien-ula. Recently great progress had been made by the French Mission, which in 1884 could reckon over 12,000 Christians, and which was reaping much of the fruit of the recently-established Protestant Missions owing to the Roman Catholic religion offering “more moral and material attractions,” and in particular to the similarity of the Romish and Buddhist ceremonial.

The general toleration of Christianity was described as “astonishing,” and the attitude of the people towards it, “on the whole, friendly” [1].

No action on this report was taken by the Society [2], but the question of occupying Manchuria was renewed in 1888 in connection with the Mission to Corea then being organised, and, as the outcome of a suggestion made by Bishop Scott, the province of Shing-King, being the southern part of Manchuria, was in 1891 added to the jurisdiction of the Bishop of Corea by the British Foreign Office. Its capital is Moukden, 380 miles N.E. of Peking. The climate is excellent [3].

In April 1892 Bishop Corfe visited Niu Ch'wang (the treaty port) for the purpose of establishing ministrations for the neglected English residents there. Services were commenced in the court-room belonging to the English Consulate on Easter Day, and were continued by the Bishop until June, when the work was taken up by the Rev. J. H. Pownall [4].

1892-1900.

Towards the end of 1893 Mr. Pownall was invalided to England (where he died in 1894), and the Rev. F. W. Doxat was transferred from Corea to carry on the work at Niu Ch'wang. Mr. Pownall had “made the Church respected,” but (owing to twenty-five years’

neglect) churchgoing had not yet begun to be a part of the lives of the majority of the foreign residents. Mr. Doxat worked with energy and self-denial. His salary he gave to a fund for building a church, and, like Mr. Pownall, he devoted some time to learning Chinese. Shortly after the outbreak of the war between China and Japan in 1894 Mr. Wylie, of the Scotch Presbyterian Mission, was murdered at Liaoyang by the Chinese soldiers, and the other Presbyterian missionaries in the interior of Manchuria sought refuge in Niu Ch'wang, where they and Mr. Doxat rendered great help in ministering to the wounded Chinese. The Japanese showed a splendid example of courage, discipline, and humanity [5].*

On Mr. Doxat's departure (in 1897) the Rev. F. H. Sprent, of North China, was lent to Niu Ch'wang, and during his stay there a church was built, opened in November 1899, and dedicated on May 6, 1900. Schools were opened (in 1899) for European children, to whose education Mr. and Mrs. Doxat had devoted some time. The boys' school is now under the charge of the Rev. A. B. Turner and Mr. H. E. Charlesworth, a volunteer missionary of great value and devotion [6] [7].

In the anti-foreign outbreak of the Boxers in 1900 the Presbyterian and Roman Catholic Missions in Manchuria suffered great loss. Many native converts laid down their lives, though offered the chance of recanting; others recanted under the terrible pressure to which they were subjected. Niu Ch'wang itself and district did not suffer much from persecution, the Russians being in too great force, and many Missionaries from the interior received hospitality at the Mission House. Mr. Charlesworth, who, previously to Mr. Turner's arrival, had been practically in charge of the Mission, had rendered signal service by his coolness and intrepidity. The defeat of the Boxers on August 4 was followed by great brutality, the Russian soldiers entering houses and killing women and children, and being only restrained by the foreign community and some merchants from sacking the town [8].

In the midst of these troubles the Society received, through Bishop Corfe, a sum of £7, the amount of a collection in the new Church of St. Nicholas, Niu Ch'wang, on Whit Sunday. The offerings, the Bishop said, may be considered as expressing the thankfulness of the congregation to the Society for all that has been done for them by it during the last eight years [9].

Arrangements are now being made for the transfer of the Province of Shing King to the jurisdiction of the Bishop in North China [9a].

(For Statistical Summary for Manchuria see p. 732.)

* Everything they bought from the natives they paid a fair price for, and they even fed the starving Chinese. But the Chinese soldiers robbed everywhere, destroying what they could not use, and making themselves a terror to everyone but the enemy; and yet in hospital the wounded were very patient and grateful, and (to quote Mr. Doxat) "there is certainly something in the Chinese out of which the grace of God can mould a very fine character." During the Japanese attack on Niu Ch'wang the Mission compound was filled with refugees—mostly women and children. On the taking of the city the Chinese rabble gave themselves up to pillaging, but the Japanese soon restored order.

Since the Russian occupation in 1900 the country has been infested by Chinese robbers, who are "absolutely merciless and fiendish."

CHAPTER XCI.

JAPAN.

JAPAN, "the land of the rising sun," is an empire of islands lying off the eastern coast of Asia, the principal being Hondo (in the centre), Yezo (to the north of it) and Kinshiu and Shikoku (to the south of it), the whole group being termed Nippon or Dai Nippon. The aborigines, the Ainu, of whom some 16,000 remain, are believed to be of Aryan origin, and to have been conquered in the 7th century B.C. by mixed races from Southern Asia. From these invaders sprang the Japanese, who date their history as a nation from about 660 B.C., when Jimmu (or Zimmu), claiming descent from the Sun Goddess, founded the dynasty of the Mikados or Emperors. About A.D. 1143 one of the Daimiyos, or nobles, began to usurp the authority of the State, and subsequently received the title of Shogun (or Tycoon), and this office, carrying with it practically the government of the country, was not abolished until 1868. Shintoism, the ancient religion, was then selected as the "national" religion, but in reality Buddhism (believed to have been introduced from China through Corea about the sixth century), is now the religion of the people. European discovery of Japan dates from A.D. 1543, when Mendez Pinto, a Portuguese, landed on its shores. Francis Xavier (who remained three years) and other Jesuits followed in 1549, and by the end of the century the Roman Catholics could reckon 200,000 nominal converts.

The interference of the Jesuits in political affairs led to an edict for their banishment in 1587 and to civil war and persecution, culminating in the massacre of 30,000 Japanese Christians at Shimbara in 1637. Trampling upon the Cross now became an annual ceremony, and on every village notice-board appeared the proclamation: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he violate this command shall pay for it with his head." With the exception of some Chinese, and a few Dutch merchants who were allowed to live in the islet of Deshima, Japan remained closed to all foreigners until 1854, when the United States Government succeeded in opening one port for a Consul to live in. In 1858 a treaty was made with Great Britain by which six other places were opened for trade and foreign residence. In 1868 a revolution took place by which the Mikado was restored to actual supremacy, and the Shogun was reduced to the rank of a military noble. The results of the change were tremendous, and during the years of Meiji, or "the bright period," as the years since then are called, the Japanese have made extraordinary strides in the arts and learning of European civilisation. Ambassadors were sent to America and Europe in 1872, the publication of the anti-Christian laws was discontinued in 1873: in 1876 the Christian Sunday was adopted by the Government as a day of rest, in 1884 the religious orders (Buddhist, &c.) were practically disestablished and disendowed, and in 1889 a representative Parliament was elected. In 1899 "foreign nationals" became subject to Japanese law.

The American Church (founded by the S.P.G.) began work in Japan in 1869, and the C.M.S. in 1869.

As early as 1859 the S.P.G. reserved £1,000 for Missions to Japan [1], but it did not enter on work in that country until 1873, in which year it established a centre at Tokio (or Tokyo). Its operations have since been extended to Kobe (1876), Awaji (1878), Yokohama (1889), and to numerous sub stations in the country and to the Bonin Islands.

1873-92.

Soon after the appointment of the First Day of Intercession (1872) two anonymous donors supplied the Society with the means of opening a Mission in Japan, and from those who offered their personal service at the time, the Rev. W. B. WRIGHT and the Rev. A. C. SHAW* were selected for the post. A melancholy interest will ever be connected with their departure, inasmuch as the farewell service on July 1, 1873,

* Mr. Shaw had originally intended going to China, but willingly supplied the place of a candidate who had withdrawn from the undertaking.

was the last occasion* on which the famous Bishop WILBERFORCE was at the Society's house, and that he then celebrated the Holy Communion, addressed the Missionaries, and gave them his blessing [2].

On their way out Messrs. Wright and Shaw met with much brotherly kindness from the Church in the United States and Canada, and were joined by the Rev. J. Newman (U.S.), a volunteer for the American Mission. Landing at Yokohama on September 25, 1873, they proceeded to the capital, Tokio (or Yedo). Establishing themselves there in a Buddhist temple they cultivated friendly relations with the Buddhist "religious," began the study of the Japanese and Chinese languages, and on Good Friday 1874 opened services in the temple for the Europeans, the large room cleared of idols making a good church and the heathen altar "a magnificent Christian altar-table." On Trinity Sunday the Missionaries assisted at the ordination of two American priests in the temple [3]. On St. Andrew's Day their first convert—Andrew Shinada—was baptized; four others received baptism on Whitsunday 1875 [4]; and on the 11th of the following September "the first confirmation of native converts held in Japan according to the Anglican rite" took place, when five converts were confirmed by the American Bishop (Dr. WILLIAMS). On the next day all of them received the Holy Communion [5]. In 1876 Bishop BURDON came from Hong Kong and confirmed fifteen men and three women [6].

For about three years (1874-7) Mr. Shaw (by invitation) lived with Mr. Fukusawa, a leading native who exercised "a far wider intellectual influence than anyone else in Japan." Admission was thus gained into a large school which his host had established, and in this Mr. Shaw held classes for the teaching of "moral, which is really Christian, science" [7].

In another school, opened by Mr. Wright in 1875, religious instruction was "the prominent feature"; but after a year's experience Mr. Wright gave up teaching, Mission schools being at that period regarded as unnecessary and (in results) unsatisfactory. More time was now devoted to preaching [8], and the work of evangelisation continued to advance in Tokio and the district, so that in the first four years (1873-7) nearly 150 converts were baptized [9].

It being the custom of the Japanese to take baths almost daily, immersion was sometimes adopted at baptism [10].

Visiting a Buddhist temple in the country in 1877 Mr. Wright found the priest (to whom on a previous occasion he had given a copy of St. Luke's Gospel) very ill, but studying hard the words of the Evangelist, which had led him to believe in the true God. Mr. Wright continued his teaching, and the old man abjured idols and was baptized a few minutes before he died [11].

In the next year Mr. Shaw wrote: "If I had a hundred mouths and a hundred bodies I could employ every one and be sure, whenever I preached, of finding attentive hearers." Up to this time Mr. Shaw

* The Minute adopted by the Society on the death of Bishop Wilberforce (which took place on July 13, 1873) contains this passage:—"He had preached for the Society in nearly every cathedral in the kingdom, and there was scarcely a town where his voice had not been heard in its behalf. . . . Whenever the annals of the Colonial Church, and of the Society in its relations to it, during the eventful middle period of the 19th century come to be compiled, there will not be recorded in them one individual to whom both are under more lasting obligations" [2a].

was almost the only Church Missionary who had not opened a school. From the first he adopted the method of going from station to station preaching and catechising, with the result that he had "nearly if not quite as many converts" about him "as all the other Missionaries of our Communion put together." One of his lay helpers was a blind man who spoke with great power [12].

When in 1876 Mr. Shaw opened his first chapel the caretaker was had up before the civil authorities and obliged to give a written account of what was done [13]. Mr. Shaw had however recently published in the newspapers "Apologies for Christianity" (in answer to numerous attacks on it) and appeals for its toleration [14]; and Government being now secretly favourable to the Christian religion [15] the converts so increased that a larger building became necessary, and in 1879 a new and handsome church* was opened. The English residents greatly assisted in its erection in acknowledgment of Mr. Shaw's gratuitous ministrations to themselves. At its consecration (on June 4) sixteen converts were baptized, and a British Presbyterian present admitted that "he had never before really believed in Mission work among the Japanese," but was now convinced by the conduct of the converts. Up to July 1879 Mr. Shaw had baptized 130 Japanese; and he had now a flourishing school [16]. In May of the previous year a Missionary Conference—the first of its kind ever held in Japan—met at Tokio under Bishop Burdon of Victoria. It was attended by all the Missionaries of the English and American Churches, and perhaps its most important work was an agreement that "there should be but one translation of the Book of Common Prayer used by the English and American Churches in Japan," a result due in a great measure to the influence of Mr. Shaw [17], who with Mr. Wright continued to render valuable assistance in various translation work [18].

The immorality of the Japanese, their jealousy and dislike of foreigners, their restrictions on free travelling and residence in the interior, and the peculiarities of their language, rendered the trials of a Missionary to them enormous, but nevertheless the work was reported in 1880 to be "spreading wonderfully" [19].

In 1882-3 progress was checked by the enforced absence of Messrs. Wright† and Shaw on furlough. The Rev. E. C. HOPPER of Kobe, on whom fell the chief burden of supplying their places, was overwhelmed with the magnitude of the task, but he carried the Mission through the most critical period of its history [20]; and December 1883 brought with it the welcome relief and guidance afforded by a resident English Bishop in Japan [21]. Hitherto the English Clergy in Tokio had all held licences from the Bishop of Victoria, Hong Kong [22] (to whose care the Anglican communities in Japan had been committed by the Archbishop of Canterbury in 1874 [23]), and the American Bishop (Dr. Williams, residing at Tokio) had confirmed and given episcopal oversight at the request of the former [24]. Bishop Williams' services were duly acknowledged by the Society [25], but he joined in the general desire (first expressed at the Missionary Conference held in 1878) for a resident English Bishop [26].

* This building ("St. Andrew's Church") was practically destroyed by an earthquake in 1894.

† The illness of his wife prevented Mr. Wright's return [20a].

The difficulties in securing this were however considerable, as it was necessary to avoid interference with the American Bishop and his Clergy. Acting on the principle on which sister Churches should work in heathen countries, as laid down by the Lambeth Conference of 1878, the Society desired that the appointment of an English Bishop should rest with the Archbishop of Canterbury and that the stipend should be provided by the two great Missionary Societies. To this proposal the C.M.S. consented [27], and on St. Luke's Day 1883 the Rev. A. W. POOLE, an Indian Missionary of the C.M.S., was consecrated in the Chapel of Lambeth Palace as Missionary Bishop in Japan [28].

It was arranged that Bishop Poole should live at Kobe [29], and on his arrival (he landed at Yokohama on December 1, 1883) he entered into an arrangement with Bishop Williams by which the English Missionaries in Tokio were to remain under his supervision as regarded their work, but to hold a special licence from Bishop Williams, who undertook to confirm and ordain for the Japanese congregations connected with the S.P.G. and C.M.S. in Tokio. Owing to Bishop Poole's illness and absence the arrangement was not ratified, and had he lived he would probably have found it impracticable [30]. After a short period of busy work in his diocese he left for California in the autumn of 1884, and coming to England in 1885 he died at Fairfield, Shrewsbury, on July 14 [31].

His successor was the Rev. E. BICKERSTETH, formerly head of the Cambridge Mission to Delhi in connection with the Society, who was consecrated in St. Paul's Cathedral on the Festival of the Purification 1886, and arrived in Japan on April 16 [32]. At his request the question of residence was reconsidered, and the Archbishop of Canterbury decided that he should act on the Lambeth Conference Resolutions and live in Tokio if he desired [33]. This he has done, and in 1891 he and Bishop Hare (then representing the American Church) agreed on a basis for the exercise of the jurisdiction of the English and American Bishops, by which the former retained the south-western part of Tokio. It should be recorded that the Society's Missionaries took up permanent residence in Tokio before the American Missionaries, and that from Tokio's exceptional influence throughout the empire Mission work there is regarded as having a wider range of influence than in any other city in Japan [33a].

Before leaving England Bishop Bickersteth took steps for the formation of a Missionary brotherhood, to which the Society rendered generous aid, which was continued for five years, 1887-91 [34]. This brotherhood (the first member of which was the Rev. L. B. Cholmondeley, Oriel College, Oxford) [35] was described by the Bishop in 1892 as an effective assistant to the Society's Mission in one section of Tokio, especially in educational efforts, "but from its constitution and special aim it cannot permanently undertake work at a distance from its own Mission-house" [36].

In regard to education the Society's Mission in Tokio was behind many others in 1885 [37], but the study of English had now become obligatory in Government schools of every grade, and during the next five years educational work was greatly fostered and extended by the Rev. A. LLOYD, whose acceptance of the offices of Professor in the

Government Naval Medical College and Naval Academy, and the superintendence of the English branch of the celebrated school of Mr. Fukuzawa, gave him access to a large number of educated young men. Some of these were brought to baptism [38], and a scheme for supplying Christian masters in the Government and municipal schools might have exercised a wide influence on the future of Japan had not the illness of his wife obliged Mr. Lloyd to remove to Canada in 1890 [39].

More successful from a Missionary point of view [40] has been the training of Mission Agents, which, begun systematically in 1878 by Messrs. WRIGHT and SHAW [41], and carried on principally by the latter, for many years with the assistance of Bishop WILLIAMS [42] and (since 1889) of St. Andrew's Mission [43], has resulted in the ordination of six native Clergy [44], partly supported from local sources [45], of whom Bishop Bickersteth reported in 1890: "They are, on the whole, a very satisfactory set of men, and we may be very thankful to have them" [46].

The first to receive ordination was Y. YAMAGATA, who was admitted to the diaconate by Bishop Williams on St. Matthias' Day 1885 [47]; and on January 5, 1890, the Holy Communion was celebrated in St. Andrew's Church, Tokio, by a native Priest (Rev. J. T. IMAI), assisted by a native Deacon, for the first time in the history of the Japanese Church [48]. Thus, what had long been felt as the "greatest need" of the Missions in Japan—a native ministry—is in a fair way of being supplied [49].

Among native women in Tokio "a most faithful and successful" work has been accomplished since 1875 by Miss HOAR (of the Ladies' Association), who was joined in 1886 by Miss A. HOAR and in 1887 by the St. Hilda's Mission organised by Bishop Bickersteth and carried on without the Society's aid, its main objects being teaching, nursing, and training [49a]. In 1889 the teaching of a high-class institute for native ladies in Tokio was entrusted to English ladies in connection with the diocese. The teaching of Christian doctrine was prohibited within certain official hours, but "all lessons may be given from a Christian standpoint," and outside the official time there was to be no restriction on the teachers. This movement (which also receives no help from the Society) was expected to exercise a powerful influence on the future domestic life of the highest classes in Japan; but the expectation has not been fully realised in the event [49b].

The probability and the possible danger of "Christianity becoming a popular religion" in Japan had been foreseen by Mr. Shaw in 1884 [50], and two years later the great danger to it in the future appeared to him to arise from congregationalism run wild in the hands of the Japanese. Several able men among them were striving to bring about an union of all the Churches on a so-called rationalistic basis—dispensing with all dogmatic teaching and founding "a grand national Church, such as the world has not yet seen, free from all sectarian teaching, and the crippling influence of creeds" [51]. The Anglican Mission rose to the emergency by organising a native Church, which maintained full sympathy with national patriotism and full communion with the Church of England. The Synod through which this was done in February 1887 was a freely elected body, in which Europeans and Americans were

greatly outnumbered by Japanese, the majority of whom were men of education. The main decisions were unanimous. A constitution was laid down on the basis of the Holy Scriptures, the Nicene Creed, the Sacraments, and the Three Orders, to meet the peculiar needs of the "Japan Church," or "Nippon Sei Kokwai" [see p. 724*b*]. The Anglican Prayer Book and Articles were "retained for present use," and regulations were made for the regular meeting of a Synod and local councils [52]. At the same time a Native Missionary Society directly responsible to the whole Church was set on foot, and in 1888 it commenced operations by occupying two stations in Tokio and one each at Osaka and Kumamoto. This institution, which is slightly subsidised by the S.P.G., the C.M.S., and the American Mission, is one of the most hopeful signs of Church progress, stimulating, as it has done, self-support* on the one hand and Buddhist opposition on the other [53].

In Tokio the growth of the Church was now rapid [54], while in the remote districts "an extraordinary interest" was taken in Christianity, especially at Gifu—a large town 200 miles south-west of the capital—where in 1888 a theatre was placed at Mr. Shaw's disposal and filled by attentive listeners [55]. The next year was remarkable for the granting (on February 11) of a constitutional form of Government by the Emperor, and for the provision made in the constitution for ensuring religious liberty throughout the Empire—the anti-Christian laws which for some years had been allowed to fall into practical oblivion being now formally repealed [56].

This great political change so occupied the minds of the people and created so much ferment that the rate of conversions was temporarily checked [57]; but Mr. Shaw (whose services had been recognised by his appointment as Archdeacon of Tokio and Northern Japan in 1889) [58] could report in 1890 a great development of work in Tokio and the out-stations. The upper classes were being touched, both the Minister and Vice-Minister for Foreign Affairs were Christians, and Christian influence was moulding public opinion in a remarkable way on many social questions [59]. In some respects Japan now offers an opportunity for Christianity to which no land and no epoch can afford a parallel—there being but "little direct opposition to the Gospel," and the climate being favourable for Europeans [60]. Of this however English Churchmen are slow to take advantage. An appeal made by Bishop Bickersteth in 1887 for over £20,000 for the development of the Missions met with a scant response [61]; but in the next year reinforcements began to arrive from the Canadian Church, whose first Missionary, the Rev. J. C. ROBINSON, was stationed at Nagoya [62]. In 1890 the Rev. J. G. WALLER joined the Society's Mission as the representative of the Canadian Church under a scheme [see p. 175] agreed upon in 1888 [63].

"These early Missions of the Colonial Church," says Bishop Bickersteth, will be of particular interest to the Society . . . as the Society will have a right to recognise in the converts which God gives them what are well called 'spiritual grandchildren'" [64].

The terrible earthquake of October 28, 1891, notwithstanding the

* Much yet remains to be done in this direction, "the slow progress the congregations make towards self-support" being reported in 1891 as "one of the most unsatisfactory aspects" of the work [53*a*].

destitution and suffering caused by it, was not without "a bright and useful side in the exhibition of Christian liberality and sympathy" which it called forth. After the great earthquake which destroyed a large part of Tokio in 1853 there were "no public subscriptions," "no display of private benevolence at all" in alleviating the distress "until now," wrote Archdeacon Shaw in 1891, when

"Christianity has kindled a new light in the hearts and consciences of men*—even of non-Christians. When a man met with a misfortune it was felt by the onlookers that it was his own private affair, his fate, the judgment of heaven, with which they had no concern. He was left to struggle through as best he might. Christianity has changed all that. The manner in which the foreign communities and the Christians have come forward to the relief of the sufferers has caused great astonishment and admiration, and cannot fail to have a great effect in turning men's minds towards this source of helpfulness and love. I made an appeal myself, and was able to send about \$600 in money, and from a committee of ladies in the English congregation upwards of ten thousand separate articles of clothing have been sent to the earthquake district. In addition I have . . . formed an orphans' home in connection with St. Andrew's. We have been able to purchase houses and land at a cost of nearly £400, and members of the congregation have promised support to the extent of more than £100 a year."

Buddhism suffered "a very material loss" by this earthquake. Thus at Gifu, a city of spacious temples, shadowed with trees of centuries of growth, hardly a temple was left, and the very trees were burned. In another town thirty temples fell, and in many cases numbers of the worshippers were crushed beneath the ruins. Not only has the faith of the Buddhists received a shock, but in the majority of cases it will be impossible for them ever to rebuild the temples. Amid the ruins at Gifu Archdeacon Shaw pitched a tent a few days after the disaster. In its freely-offered shelter was "more fully realised the Christian life of the first ages than is often possible nowadays."

All Christians seeking friends or bringing relief came to the tent "as to their natural resting-place . . . sure of a welcome in the name of their common Master," and there morning and evening all were gathered to the prayers of the Church. While the heathen loss was so great in this city, only two Christians were injured [65].

"The reality of the work accomplished" by the Society and "the great need of its extension" were witnessed by the Bishop of Exeter and several other clerical visitors from England in 1891, in which year the number of baptisms in Tokio was greater than in any previous one, the majority being of the poorer classes. The opinion of Bishop Bickersteth (1892) that "the future of Japanese Christianity must very largely depend on the work of the Anglican Communion" [66] is confirmed by a person high in the Imperial service, not then a Christian, who told the Bishop of Exeter that he was convinced that Japan would soon be Christian and on the lines of the Church of England. Another native said that if all foreigners were driven out of Japan no human power could eradicate Christianity from the country. These statements were conveyed to the Society at its annual

* Another instance of this is to be seen in the Society's Mission to the Etas, the "Pariahs of Japan." Although there is nothing in the country answering to the Indian system of caste, still for ages there has existed an outcast race called Etas. The Mission to them is making progress in the face of many difficulties, and has moved a native Catechist to strive to atone for the persecution and neglect to which they have been subjected during so many centuries.

meeting in February 1892, on which occasion the Bishop of Exeter spoke in warm terms of the work of its Missionaries [67].

The existing staff is however utterly inadequate to take advantage of the present openings. In Central Japan "a series of towns," the capitals of populous districts, "depend on the Society's Missions alone—so far as the Church is concerned—for evangelisation" [68].

1892-1900.

The indiscriminate enthusiasm for all things Western which held possession of the public mind in Japan in the previous decade—when voices were even raised in favour of a national profession of Christianity as the religion of civilization—has been succeeded by a strong, and in some respects a healthy, reaction. It was rightly felt that customs and beliefs cannot, like railways and telegraphs, be transplanted wholesale from continent to continent, or imposed from without by legislative enactment. The reaction has not yet spent its force, but it is doubtful whether, in the long run, Christianity will be found to have lost anything by it.

During the same period there has been a revival of interest in the ancient religions of Japan—Shintoism and Buddhism*—and an effort on behalf of the Buddhist monachism to retain what survives of their ancient influence. New temples have been erected, one in the ancient capital city of Kyoto, costing, it is said, a million sterling. Buddhistic schools have been opened, magazines published, and "Drawing-room meetings" held [69]. The Buddhist cause derived no small advantage from the "Parliament of Religions"† held in Chicago in 1893, the meetings of which, according to the misleading reports brought back by the Buddhist representatives, "showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity and were ready to accept the teachings of our superior religion" [69a].

This revival, which has probably affected very little the cultured classes of the country, is powerless against the great system of Government education. But so far as it implies any renewal of interest in religious questions among the masses of the people, it is rather to be welcomed than deprecated by the Christian missionary [70].

On the other hand, there has been a great advance of unbelief‡

* The Buddhists rarely meet together for any special service. Each person goes to the temple to say his own solitary prayer, which generally consists of one short sentence, such as "Hail! O great Buddha," repeated over and over again.

† The Society persistently declined to take part in this "Parliament" (see p. 762b).

‡ An enquiry recently made by a Committee of prominent Japanese shows the state of mind existing among the student class in Japan with regard to religion. Questions addressed to students of the Universities and high schools elicited answers from 942 students. Of these, 555 confessed that they were unbelievers in religion in any form; 68 professed faith in Christianity; the remaining 319, who professed belief in religion, were mostly of the Buddhist faith. Only 18 had the courage to profess their faith in Shintoism, the national religion of the country, of which the Emperor is the High Priest, and on a belief in which the new constitution which now governs the country is founded. Those who confessed to having been brought under any religious influence, either in their own homes or elsewhere, were 447. The usefulness of religion for at least others was, however, generally acknowledged, and those who utterly denied the need of religion in any form were only 16 out of the whole number. Their objections to it were founded

among the educated Japanese, both in the direction of Agnosticism and Unitarian negation; under such conditions no immediate results can be expected on a large scale among the upper classes: indeed their "irreligiousness"—the result of long centuries of Confucian teaching, is "the great bar to the successful progress of Missions" in Japan. Other hindrances are the secularism born of the new era, which discredits the idea of revelation and sets little or no value on religion; the lightheartedness which, so far as it prevails, grudges time spent on grave subjects, and which is accompanied by an underlying weariness of life, as is evidenced by the number of suicides—7,000 in one year (1897)—an enormous proportion to the total population [71].

During the period 1883-1900 the number of Christians connected with the Anglican Missions in Japan increased from 500 to 10,000.* These believers are scattered over the whole empire, living alone or in little companies, from the semi-arctic region of the Hokkaido to the tropical islands of Loo Choo and Formosa. Very various were the means by which they were won. Some by school teaching or reading Christian books, some by listening to public addresses, some through words heard and acts of kindness received in Christian dispensaries—the majority probably by personal intercourse with those who were Christians before them, whether foreign missionary or fellow-countrymen,† that intercourse for which Japanese life offers so many opportunities, when the little group gathers round the brazier in the evening to discuss the events of the day. For the most part these Christians are poor and without social standing, but they are all (with the exception of those who are directly employed in Mission work) independent of the foreign Missions as regards their means of support, living the ordinary life of Japanese craftsmen and artificers, clerks or school teachers, among their own countrymen, exposed in consequence (in the atmosphere and surroundings of heathenism) to innumerable temptations, but possessing unrivalled opportunities of winning their brethren to Christ if their conduct is at one with their faith. As regards opposition and persecution, a distinction must be drawn between their legal position and their actual circumstances. Legally by the new constitution of the empire they have the same rights of protection and toleration as the Buddhists or Shintoists. Actually nothing can prevent their being often the victims of harsh treatment and much social annoyance, the hard but salutary portion of early converts [72].

The various Anglican Missions in Japan work in the most complete

on the form under which it has been presented to them, either on account of superstitions connected with these, or of intellectual difficulties connected with dogma, or, lastly, on account of the immorality of the teachers and professors of religion. The widely-felt need for a religion on the part of the Japanese is regarded as a fresh call to the Church to put forth her best efforts for the conversion of Japan, especially as Japan is looked to as possibly the chosen agent of God for effecting the conversion of the countless millions of China [R. 1900, pp. 97-8].

* The numbers were about 500 in 1883, 1,500 in 1888, 6,000 in 1897, and at least 10,000 in 1900.

† *e.g.* See Archdeacon Shaw's account of Andrew Goto Fusazō, whose life, from the day of his baptism, was "one of increasing earnestness and growth in the Faith." [M.F. 1900, pp. 473-4].

accord, their aim being to establish not a foreign but a Japanese Church. Hence these Christians, whether they have been evangelized by the American, or the English, or the Canadian Episcopal Missions, are united in one duly organized body called the "Nippon Sei Kokwai," or "Holy Catholic Church of Japan," with its own constitutions and canons.*

The "Nippon Sei Kokwai" aims at becoming in reality, as well as in name, the national Church of the country. Although its numbers do not yet justify this aim, its proportionate increase in the period under review has been greater than that of other bodies, and its principles—being both Catholic and Evangelical—point it out as being a possible rallying-point for the divided Christendom of Japan. The Church is strongly imbued with this aim. Moreover, the infidel and Unitarian attacks, which have proved so hurtful to some bodies of Christians, have had no effect on the native Church. She is fast becoming thoroughly Japanese. There is nothing in her constitution to bind her to foreign domination like the Church of Rome, and she lies under no suspicion of being connected with a foreign Government like the Orthodox Church from Russia [73].

The question of episcopal jurisdiction—to settle which several attempts had been made—was solved by an arrangement made by the General Synod in 1894-6, whereby the two dioceses in Japan were sub-divided into six missionary jurisdictions, of which four—viz., South Tokyo, Osaka, Hokkaido, and Kiushiu—were assigned to the English, and two—viz., "North Tokyo" (now "Tokyo") and Kyoto†—to the American Church.

As both English and Americans have important works in Tokyo and Osaka (the political and commercial capitals respectively of Japan), the lines of division between North Tokyo and South Tokyo, and between Osaka and Kyoto, were so drawn as to run through these

* Each congregation has its vestry, and sends its representatives once a year to the council of the missionary diocese. Each diocese has its own council and societies for missionary and pastoral work, which are recognised and assisted by the foreign missionary societies; and once in three years the canons require that there should be held (in Tokyo or Osaka) a General Synod of the whole Japanese Church. The meetings of these Synods, whether diocesan or general, are often occasions of no little interest. The Japanese clergy have the right at the Synod to vote separately from the laity—a right which also attaches to the bishops—a very necessary provision in assemblies which in time to come may discuss important matters of discipline or doctrine. Perhaps the most important subject which hitherto has come before the General Synod has been the acceptance of a Book of Common Prayer, mainly a translation of the English Book, but combining also some of the good points of the American Prayer Book. The differences between the English and American books had led to much controversy for many years. All the points at issue have by degrees been settled, and the revised translation, accepted in 1896, is not likely to be altered as long as Anglican Missions are at work in Japan. The task of translation into a language such as that of Japan was indeed a most formidable one, as a theological vocabulary had to be selected or even created. "On the whole the result is satisfactory." The American Consecration Prayer, with the consent of Archbishop Benson, has been inserted as an alternative form to the English, and gives us an important link with our brethren of the Russo-Greek Church in Japan, as well as with the Scottish and American Churches. An appendix provides services for special occasions—such as the Emperor's birthday, intercession for Missions, the admission of catechumens, &c.—to be used at the discretion of the clergy.

† The first Bishop of Kyoto, viz., the Right Rev. Sidney Catlin Partridge, was also "the first Bishop ever consecrated in Japan." The consecration took place in Trinity Cathedral, Tokyo, on the Feast of the Purification (February 2), 1900, the consecrator, Bishop McKim of Tokyo, being assisted by Bishop Graves of Shanghai, Bishop Schereschewsky, formerly of Shanghai, and by the four English Bishops in Japan, *i.e.* the Bishops of South Tokyo, Osaka, Kiushiu, and Hokkaido.

two important cities. The Synod of the Japanese Church has, however, since refused to recognize any lines of division in those cities, lest under the native episcopate of the future such divisions should be perpetuated. The various Missions are therefore free to work in any part of these two cities.

During the former period (1895) the Canadian Church was invited to establish a diocese, to be taken out of North and South Tokyo, but financial difficulties have prevented this being done.

Before any further subdivision of the present dioceses is needed, the day of appointing Anglican Bishops in Japan will probably have passed by [74].

The Society's field of work in Japan lies in the Dioceses of South Tokyo and Osaka.

In furtherance of the principle of non-"Society" Bishops, the Society undertook the entire support of the Bishop of Osaka from the first [see p. 727], and also of the Bishop of South Tokyo when, on the death of Bishop Bickersteth, the C.M.S. declined to continue its contribution to the episcopal income [see p. 720] [74a].

The death of Bishop Bickersteth, which occurred at Chisledon House, near Swindon, on August 5, 1897, removed one "whose far-seeing mind and statesmanlike judgment had done so much in laying the foundations" of the Church in Japan, and in consolidating the Japanese Church into the Nippon Sei Kokwai, with its complete synodical organization. His name will also be remembered as the founder of the two community Missions of St. Andrew and St. Hilda, the former of which (for men), it will be seen, renewed its connection with the Society in 1900 [75].

Bishop Bickersteth was succeeded by Bishop Awdry of Osaka [see p. 727].

Great political changes occurred during the period under review, but on the whole the Church benefited by the new state of things. During the war with China in 1894, Mission work was sometimes hindered by native Christians (including clergy) being called upon for military service, and by the prejudice against a "foreigners'" religion, resulting from the deepened national sentiment.*

On the other hand, the Ministers of War in Japan gave every encouragement and assistance to missionaries and other Christian workers to preach and to distribute Bibles to the Japanese garrisons. Six native Christians received official permission to go with the Japanese troops as chaplains and "comforters." This permission was sought by and refused to Japanese Shinto priests. The Army Department counted Christianity as one of the most important problems of their concerns, because of the good behaviour of Christian officers and soldiers, and of the obedience of Christian natives in Formosa. Bibles and tracts were read and admired by some thousands of soldiers; the ecclesiastical office of the Home Department began to investigate the relation of Church towards State in the West; "Christian Faith and Patriotism," which was one of the great problems, was discussed and explained, not in theory, but in practical

* In Awaji Mr. Smart, of Corea, who was visiting Japan to acquire the language, found the *anti-foreign* feeling so great that after a few days he dared not venture into the town. But this was not the case in Tokyo [76a].

ways; all these and other results could not but bring forth fruits which will glorify our Lord's name. An encouraging work has also been begun among the Japanese police. Though doubtless they desire a knowledge of English most and morals next when they ask the missionaries to teach them, yet they allow moral teaching to be imparted through Christian teaching, and there is no restraint upon their becoming Christians [76].

The revised treaties (made in 1894, and which came into force on July 17, 1899), under which foreign nationals became subject to Japanese law, were remarkable as being the first instance of the Christian nations placing their subjects under the absolute jurisdiction of a non-Christian Power. It seems probable that under the new order of things Mission work generally will in the long run be a gainer.*

The state of religious feeling at present existing in Japan, though chaotic, has features of peculiar interest. The older faiths have greatly lost their hold on the people, and large numbers, while unwilling absolutely to receive Christianity, are searching after some new form of religion—primarily as a basis for morality, which the entirely secular system of education has failed to supply. The magazines and semi-religious press abound with theories, generally crude, as to the new faith which is to be the future religion of Japan. Into all of them a considerable amount of Christian teaching enters, and while the Divinity of Christ is left out of sight, His life and example are held up as the highest pattern for imitation. Yet the American Unitarian Mission, which commenced work some years back under eminently favourable conditions, has utterly failed in its object of founding a Unitarian sect. Its agents in their search after popular favour have gone so far as to hold, in their religious edifice, a festival commemorating the birth of Buddha!

* There could be no more striking proof of the great change that has taken place in Japan during the past twenty-five years, from a condition under which, in law, torture was the recognized method of obtaining proof, and in religion Christianity was still legally subject to persecution. In all at least that relates to material civilization Japan has won for herself a proud place in the line of the nations of the West.

At first it seemed as if the new educational policy of the Government was anti-Christian, as recognition was refused to any school where there was any religious teaching or observance. But it was soon manifest that the motive of the Education Department was not to prevent religious teaching, but to prevent a "religious question arising"—not to hamper the teachers, but to be able to deal with them promptly if trouble should arise. Ever since the new treaties came into force missionaries have been more—not less—invited to give moral and other teaching in the higher schools, and the scholars of these schools have more and more freely come to the preaching places to hear about Christianity. Even the Normal Schools, where the pupils are all boarders, are now freely allowing their pupils to come and some of the teachers come too. The Government is even now (1899-1900) endeavouring to carry a Bill which will give full recognition to Christianity, placing, in fact, all religions, whether Christian, Buddhist, or Shinto, on an equal footing. Its action is encountering vehement opposition from a large section of the Buddhists, of whom, and of their life and of their methods, especially in reference to this matter, the leading Japanese newspaper, the *Jiji Shimpō*, wrote: "Eating, drinking, self-indulgence, and debauchery of all kinds are the sole aims of priestly endeavour. They are quite unworthy of notice, and if all guardianship of temples and their treasures were taken out of their hands, such legislation would be most welcome." A remarkable pronouncement against the teachers of a religion to which the vast majority of the people, nominally at least, still belong! "In the fact, then, of the degradation of what is practically the national religion, and the hopeless immorality of its teachers, lies the opportunity for Christian Missions. It is widely felt" (adds Archdeacon Shaw) "that there is no other source to which man can look for a basis alike for public and private morals" [77].

Besides theories, several new cults, eclectic in their character, have made their appearance.*

But in the midst of all this turmoil of thought, religious or other wise, Christianity is making steady way and winning a secure position for itself, at least as a moral power, the influence of Christian ideas being far wider than the acceptance of Christianity as a faith.† As an instance of this, the chief daily newspaper in Japan, by no means Christian or under Christian influence, states that some information which it put before its readers could be implicitly relied on because it had been derived from a Christian source. Such a statement made twenty-five years before would have been sufficient to utterly condemn it [78].

Indeed at that period, when the Society's first missionaries arrived in Japan, Christianity was proscribed, the great mass of the people looked upon it as an immoral religion—a religion which no Japanese who had a love for his country or a desire for social purity could in any way hold or uphold. English customs were also looked upon as immoral, and notice-boards were posted offering rewards for the apprehension of Christians.

How fruitful the work of the Society has been Archdeacon Shaw showed in 1894, when he could point to sixteen congregations in Tokyo and the surrounding country directly connected with the work of the Society, and to congregations of Christians in the remotest villages who had built their own churches, and were presided over by their native clergy. "We have now in our Mission" (he added) "a small but earnest body of Japanese clergy, hardly to be excelled in any Church in the world for intelligence, earnestness and spiritual power." Good steady progress is being made in every direction, and there is a tone of life and hopefulness among both the native and the European workers. Very little opposition is now experienced in any part of the field, and indeed the chief difficulty lies in the inability of the Church, for lack of workers, to take advantage of the numerous openings everywhere for evangelistic work [79].

* The most popular, called "The Teaching of the Heavenly Reason," and numbering its followers by millions, is said to have been originated by a woman who was formerly a servant in the house of a Roman Catholic priest, and who had received Christian instruction. Some degree of Christian teaching is undoubtedly mingled with the doctrines of the sect, which are, in other respects, extremely superstitious, and its religious observances are mingled with impure and immoral customs which have on several occasions led to the interference of the authorities. Another new religious body, also with a vast following, is that of the "Lotus Gate." The leader of another professes to be a discerner of spirits and a successor to the prophets of the Old Testament, which he accepts. Another peculiar sect is called by a name which (translated) means "The art of causing to flow away what is bad in the character." It is rather a moral society than a religious body. In addition to these bodies, which have had their origin more or less in the religious needs of the people, there seems to be, in the general break-up of the old faiths, an increasing number of charlatans, soothsayers, fortune-tellers, and so on, who live by pandering to the curiosity or superstitious fear of the multitude.

† A new Life of Christ in Japanese has recently been published at Tokyo. The author, a highly-educated Japanese, explains that he is not a Christian, and that the book is written with no desire to propagate Christianity, but simply to make familiar to his countrymen the facts that are believed and accepted by the vast majority of the people of the West concerning Christ, and he concludes by quoting Gamaliel's advice (Acts v. 39 R.V.): "If this counsel or this work be of men it will be overthrown; but if it is of God, ye will not be able to overthrow them." The book is being read by thousands whom books prepared by Christian teachers fail to touch [78a].

Though few in the aggregate it is remarkable to what extent Christians are found occupying posts of trust in Japan. Among ladies of high social standing a great work was done by the late Mrs. Kirkes, a lady of wealth and position, who for some years and until the time of her death engaged in work in connection with St. Andrew's Church, Tokyo. Several, whose position made it almost impossible for them to go publicly to church, were persuaded to attend Christian services in her own private oratory, and there is good reason for hoping that many whose husbands and relations would object to their openly professing the Christian faith are secret disciples of Jesus Christ, and are quietly influencing their families in the same direction [80].

During the last four years the opportunity for evangelizing seamen of Japan while in England has been made use of by a Committee* in London, consisting of Church people especially interested in Missions in Japan, under whose auspices work is carried on by a Japanese Churchman at an Institute at Tilbury, and also in the Port of London, where the work is mainly in connection with Missions to Seamen. A similar effort has been made at Newcastle. The work is of a definitely Missionary character, and leads men who are beyond the reach of missionaries in Japan to go to the missionaries to seek fuller knowledge [81]. The way is now (1900) being opened in the Diocese of South Tokyo to make contact with the Japanese naval officers and men who spend some months in England while their warships are being finished and during this time are brought under Christian influences [82].

The principal stations of the Society will now be noticed in turn.

TOKIO or TOKYO (*continued from pages 723 and 724e*).

1892-1900.

Archdeacon Shaw still remains in charge of this Mission, of which he has been the principal founder as well as the master-builder. On the occasion of his departure on furlough in 1894 it was demonstrated that he had "won the respect and affection of all his fellow-countrymen" in Tokyo, as well as of "an immense circle of Japanese"; that his life during his residence of over twenty years had (to quote the principal native paper in Japan) "been indeed an example to all priests" (almost unique praise from a non-Christian paper for a Christian missionary), and that there were many churches and congregations [*see p. 724e*] where on his arrival there were no native Christians of the Anglican Church [1].

The deaths of Dr. Goto and Dr. Kitagawa (the former at the age of 84) in 1895 recalls the fact that in the early days of the work, when enquirers were few and for the most part young men, they were two of five elderly Japanese who called on Archdeacon Shaw one morning to ask for instruction in the principles of the Christian Faith. It seemed too wonderful to be true, but they proved to be in earnest and in time all were baptized [2].

In 1895 Archdeacon Shaw was formally thanked by the Japanese Government for his services to Japan in one of the most critical periods of its history, by writing and correcting misapprehensions about the country from time to time [3].

The mother church of the Mission, St. Andrew's (built in 1879),

* The Honorary Secretary of the Committee is Miss M. Snowden, 25 Carlton Road, Putney, S.W.

was shaken down by earthquake in 1894, and replaced by a temporary building in the same year [4].

In Shinamicho, a part of Tokyo answering to the East-end of London, there is a Mission which originated (about 1892) from a famine-relief fund raised by Archdeacon Shaw. The work includes industrial classes [5].

In another branch Mission, St. Stephen's (church dedicated in 1891), "the first children's service in the history of the Church in Japan" was held, apparently by the Rev. J. T. Imai, in 1893, just after his return from a visit to England. Mr. Imai, the first native priest of the English Church in Japan, was one of the first-fruits of a "cottage meeting" held in a small school by Archdeacon Shaw [6].

In reference to the notes of other churches in Tokyo given below* it may be added that the work among the Eta is very hopeful though they are degraded and immoral and not easily accessible.

A dispensary in connection with St. Hilda's Mission has, in addition to ministering to the sick, been the means of influencing many patients in favour of Christianity [7].

The work of the Society in Tokyo and other districts has been greatly promoted by the assistance rendered by the St. Andrew's Mission [p. 720]. After the cessation of its aid to the community (1891) the Society could not take credit for their work by retaining the names of its members in its annual reports, but the community felt that some formal recognition was due, and in 1900 they sought and obtained affiliation with the Society.

The work of St. Andrew's Mission includes the training of native clergy and the superintendence of evangelistic work in Tokyo and district and Yokohama. The native students in the Theological College and Divinity School hold great "preaching meetings" in Tokyo, extending over several successive evenings, a system already familiar to the people through Buddhist use.

Owing to the numerous and more lucrative openings, both in official and mercantile life, which now exist it has become increasingly difficult to obtain youths suitable for catechetical work or for the

* In Shinagawa, a suburb of Tokyo, work among the Eta was begun by the Mission in 1880, and ten years later a church, originally built by the American Presbyterian Mission, but whose congregation had fallen away, was purchased by subscription, and is now used in the Mission services both for the Eta and the ordinary Japanese. The funds for the support of the work are supplied chiefly by Mr. Plummer, a former missionary of the Society. The Eta people are an outcast race, whose origin is obscure. To them was assigned the disposal of the dead bodies, whether of animals or men. They were also the executioners, and their presence in the suburb is explained by the fact that one of the chief execution grounds was formerly in that neighbourhood.

In Mita, the district in Tokyo in which is situated the great private University, founded by Mr. Fukusawa, with whom Archdeacon Shaw lived on his arrival in Japan, the Church of Good Hope was built in 1888 by Mr. Lloyd, who was at that time on the staff of S.P.G., and partly or chiefly by funds provided by the Society. It is at present under the supervision of Mr. Gemmill, of St. Andrew's Mission.

In Kiyobashi Ku is situated another church in connection with the Society, and originally built by Mr. Wright, viz., "the Holy Cross"; it is under the supervision of Mr. King, also of the St. Andrew's Mission.

In the Ushigome district a large and handsome wooden church has recently been erected by means of a donation received from a lady in England, by Mr. Cholmondeley. It is named St. Barnabas, and replaces the church built by Mr. Wright in this district in 1879.

ministry. In order to meet this difficulty Archdeacon Shaw founded in 1893 a small choir school in connection with St. Andrew's Church. In 1895 through the liberality of S.P.C.K. a suitable building was provided, in which the boys, who now number ten, live under the supervision of one of the Japanese clergy [8].

Speaking generally, the work among country folk is far easier than in a large city like Tokyo, its difficulty being not so much of opposition* or indifference as the want of resident workers in all central places [9].

The absence of Christian burial-places is, however, an obstacle, as in the case of the heathen the dead are buried in the temple ground and the surviving relatives take great care of the graves, while a solitary dishonoured grave on some lonely hillside is what awaits the Christian dead. The first Christian funeral at Kisaimachi (in 1893) did much to remove the prevailing misconception of Christianity, which was formerly charged with treating the dead in a cruel way, such as nailing the body to boards, and cutting out and removing the heart† [9a].

Among the many country stations watched over and visited from the central Mission at Tokyo are the following:—

In Shidzuoka Prefecture, where work was begun in 1889 : Shidzuoka, Inui, Omiya, Numadzu, Ito or Ohito, and Mishima.

Shidzuoka (population 38,000) is the chief town of the Prefecture, and the town which had special connection with the Tokugawa Shōguns. The last of the Shōguns has recently removed to Tokyo and his residence in Shidzuoka has been turned into an hotel! A hopeful work has been carried on in the scattered villages of the district, with Numadzu as the chief centre.

In Kanagawa : Iyana, Odawara, Kodzu, Hadanomachi, Tamagawa [10].

Hadanomachi, a prosperous town of about 15,000 inhabitants, where Mission work was begun in 1889 by Archdeacon Shaw, is one of the most flourishing of the country stations. Mr. Sato, a gentleman who for many years held the position of mayor in the town, and other influential persons are members of the congregation. The church has been built and a silver communion service has been provided by the congregation itself.

In Chiba Prefecture : Chiba, Fukuda, Mobara, Odaki. Chiba, the capital of the Prefecture, is a town of some 30,000 people. The Society has had more or less desultory work here for some years, but it is only recently that it has been possible to establish regular work in the place. There is as yet but a small congregation and no resident worker.

Fukuda is a village situated on one of the large lagoons which are a feature of this part of the country. The congregation, like Hadanomachi, has built its own church.

* At Matsuzaki, where the Christians had been persecuted, the most notorious offender came forward in 1893 and expressed regret for his conduct and was admitted as a catechumen.

† Once when Mr. Inai was conducting a funeral service in a country village "the whole place was eager to take a glimpse of this dreadful deed."

Odaki (population 4,000 to 5,000) was formerly a castle town and the seat of one of the Daimiyos or nobles who owned allegiance to the Shogun. When the Daimiate was abolished the site of the castle was divided among a number of Samurai, or feudal retainers of the former chief. These were obliged by the exigencies of their lot to almost literally "beat their spears into pruning-hooks" and to endeavour to make a living by cultivating the land of their former stronghold. It is chiefly from among the families of these soldier-farmers that the little flock of Christians in Odaki is drawn. And it is difficult to imagine a more surprising change in human affairs than the sight of these Christians furnishes. But a few years back a dominant soldiery, now following the peaceful occupation of farmers, and at the same time the paths of that religion which was once to them an object of scorn and hatred.

The story of their conversion well illustrates the manner in which Christianity grows up in a land, and the silent and seemingly intricate ways in which God quickens souls, and leads them to Himself. In the old Shogunate days, the chief of what was then the naval department, a remarkable man, and who is thought to be secretly a believer of Christianity, had in his department a band of young clerks. These at the restoration, and on the breaking up of the old order of things, were scattered, and each went his own way. The way of one led him nearly twenty years ago to Christ, and he became in time, first a catechist, and then finally a priest in the Church of Japan. About the year 1893 he came to Archdeacon Shaw and said that he felt impelled to visit this old castle town, where one of his former companions was living, and carry to him the Word of Life. Permission was gladly given, and the result in time was both the conversion of his comrade and his household, and the gathering in of several other families of this ancient soldiery [1].

YOKOHAMA is the principal trading station of Japan, and contains a population of about 122,000. Its occupation by various sectarian Missionaries led it to be regarded in 1876 as not a desirable station for the Society [1]; but five years later an Episcopal Mission was begun there by the American Church [2], and in 1888 a small Mission was opened in connection with the Society's Mission at Tokyo. Mainly through the provision of the will of a former member of the congregation, a negro baker named Clarke, in whose house service had for some years been held, a church was erected in 1891. Superintendence from Tokyo however was difficult and progress was slow; in the beginning of 1892, when the Christians numbered about forty, a catechist was stationed among them, and a few months later the Rev. F. E. FREESE took charge of the Mission.

(1892-1900.) Mr. Freese had done much to organise and consolidate the work—to the support of which the English residents contributed—when his wife's health led to his return to England in 1895. Since then the work of the catechist has been supervised from Tokyo—an insufficient provision for so important a place, which contains a large number of educated young Japanese employed as clerks in the mercantile houses, and a considerable Eurasian community [3].

CANADIAN MISSION IN CONNECTION WITH THE SOCIETY (1891--1900).

Under the scheme of 1888, set forth on page 175, the Rev. J. G. Waller, the first foreign missionary of the Canadian Church in direct connection with the Society, was in 1891 stationed at Fukushima, a city of 15,000 inhabitants, 166 miles north of Tokyo, and the centre of the silk trade.

In 1893 the district of Nagano, the capital of the province of Shinsu, was assigned by Bishop Bickersteth as the field of the Canadian Church Mission, and Mr. Waller removed there [1].

The difficulties of Mission work among the people of the place are great. Nagano being the seat of the worship of Shaka (Amida), the founder of Buddhism at the great temple of Zenkōji, a large portion of the prosperity of the place depends on the numbers of pilgrims who visit the shrine, which therefore stands in much the same relation to the town as the temple of Diana did to Ephesus. The converts are mostly drawn from those who have come to Nagano from other parts of the country, and not from among the natives of the place. Still the opposition to Christian teaching has been steadily decreasing, and insults and acts of open violence, to which Mr. and Mrs. Waller have been subjected, are becoming rarer. The Governor of the Prefecture, who lives near them, is distinctly friendly, as are some of the chief inhabitants. One of the agencies of the Mission is a training home for nurses under the management of Miss Smith, who has made a name for herself already through the whole district, and is continually applied to for aid by the various hospitals of both town and country.

Though the work of the Mission is uphill and slow, and subject to many disappointments, yet in the very shade of the great shrine of Zenkōji, where but a few years since the word Christian was the most hated and opprobrious of epithets, a Christian missionary now lives and works unmolested, steadily winning his way, conciliating public opinion, and drawing one by one into Christ's fold. Already in 1896 he had gathered about him "a considerable number both of workers and converts."

Another centre of the Canadian Mission has been established at the town of second importance in the Province of Shinshu, viz. :—

MATSUMOTO, a flourishing place in the midst of a fertile and populous plain. It was formerly the seat of a daimiyo, or territorial baron, whose castle still remains.

Under the Rev. F. W. Kennedy, assisted by the Rev. M. Kakuzen—a Japanese who was ordained in Canada, and who began the Mission—and a band of earnest native lay workers, the work has been extended to the other towns in the district. The work seems very hopeful, "and is ideal in its character—a little body of Christians gradually gathering to itself those whom God calls, steady to the truth, and showing forth to the heathen around them new ideals of life and duty."

The Canadian Church has not yet been able to found a Bishopric in Japan [see p. 724c], but by mutual agreement its tentative arrangement with the Society ceased at the end of 1899, leaving the Canadian Church free to deal directly with its agents in the foreign field in financial as well as other matters [see p. 176] [2].

KOBE lies 250 miles south of Tokio, adjoining the old native town of Hiogo, and not far from Kiyoto, the ancient capital of Japan. When in September 1876 the Rev. H. J. Foss and the Rev. F. B. PLUMMER arrived as the first two Missionaries of the Society, Kobe had long had several prosperous sectarian Missions, and a Church Service was held every other Sunday in a building called the "Union Protestant Church" [1]. In a short time the Missionaries were able to minister to the natives also [2], of whom they were surrounded by from 120,000 to 150,000 [3], and on November 26, 1877, their first convert (Masackika Iwata) was baptized [4].

Soon after this a man who had a real desire to see Christianity spread suggested to Mr. Foss that he should profess to cure sick people by the touch, as another new sect had done, and having thus gained followers, proceed to convert them. On being told what the diseases the Missionaries desired to cure were, and that the happiness promised was not limited to this life, he went away saying that "the teaching had a deeper meaning than he had thought" [5].

In 1878 Mr. Plummer, who had established a connection with the Bonin Islands, was obliged to withdraw from Japan owing to illness caused by over-study of the Japanese language [6], but he was able in England to continue to promote the cause, and by enlisting the sympathy of Dr. Moon of Brighton an embossed version of the Lord's Prayer and a portion of the Scriptures were sent out for the use of the blind in Japan, where blindness is very prevalent [7]. A school-master (Mr. HUGHES) came to Mr. Foss' assistance in 1878, and on September 28, 1879, a school-church was opened, when four converts were admitted to Holy Communion for the first time, though in the absence of a Bishop the first confirmation was deferred to St. Michael's Day 1881 [8].

In December 1880 the Rev. E. C. HOPPER joined the Mission, but he was transferred to Tokio in 1883 [9], and Mr. Foss was again left the only ordained Missionary until 1890, when his native catechist, J. MIDZUNO, was admitted to Deacon's Orders [10]. Considerable progress had however taken place during the interval in Kobe and the district [11], small companies of Christians being gathered in various places within a radius of 50 to 100 miles [12].

Visiting England in 1886 Mr. Foss brought with him a letter signed by the Native Local Church Committee "on behalf of all the members of the Episcopal Church of Kobe," of which the following is an extract:—

"Dear Sirs,—We who once lived in Darkness and the Shadow of Death, ignorant of the Light of God, and who now by the loving instructions of the Reverend H. J. Foss . . . have been joined to the Church of Christ, becoming members of that Branch of the Episcopal Church which has been grafted in Kobe, Japan, and who have obtained mercy and peace through God the Father and the Lord Jesus Christ, hereby beg leave to address to you a letter of earnest thanks for your great loving kindness.

Our poor countrymen from olden times for more than two thousand years neither served the One True God nor knew the Love of the Saviour of the World, but

were wandering far away in vain superstitions, serving at one and the same time many false gods, and living in the darkness and blindness of error; but now more than ninety persons have, through the kind teaching of Mr. Foss, received baptism, and entered the Holy Church. If you inquire into the state of these ninety brethren—ten years ago they were given over to evil superstitions, serving false gods, and laying up for themselves the just wrath of Almighty God, and being overwhelmed in sin and uncleanness were purchasing to themselves eternal destruction; but now, thanks be to God! they have been made partakers of the love of the Saviour, and, looking up to the light of God, have learnt the way to escape from the wrath to come. And to whom, under God, is their knowledge and happiness due? Surely they ought to thank the deep love of your honoured Society in pitying the sad condition of their poor benighted nation, and the patient training of your Missionary, Mr. Foss.

"We, then, your Christian brethren, having thus received your great mercy, from this time forth, though we are only too conscious how far we fall short, cannot forget that we have become, as it were, a city set on a hill, and as salt in the earth, and long to repay if it were but a thousandth part of your kindness. . . . We beg you to continue to look kindly upon us the least of Christ's flock; and what, then, can exceed our happiness? We cannot hope to express rightly the thankfulness that is welling from our full hearts, but commend ourselves and our weak expressions of gratitude to your kind indulgence" [13].

At Banshu the first convert was an old man who long before had seen that Madagascar had been blessed by the reception of Christianity. Having year after year wished that someone would come to Japan to preach it, he at length heard that it was gradually getting near to his home, and at the age of 70 he set off to Yashiro, four miles distant, to see Mr. Foss. The result was that he was baptized in 1882, and within the next four years eight others were brought to Christianity by his means [14].

In 1889 the S.P.G. Ladies' Association commenced work at Kobe [15], and the English residents, to whom Mr. Foss had long ministered, undertook to support a chaplain of their own [16].

On November 25, 1891, St. Michael's Church was burnt to the ground, but the building (the foundation-stone of which had been laid on September 29, 1881) was insured, and the Christians came forward to aid in replacing it [17].

The addition of another Clergyman to the staff in 1892 [18] was a step towards a development in branch Missions where the work has arrived at a stage in which little more can be done till resident Missionaries are supplied [19].

The principal of those Missions is **Awaji**, an island at the entrance of the inland sea, occupied mostly by fishermen, difficult to deal with [20].

At his first visit in 1878 Mr. Foss preached daily, without any definite results [21]; but the venture was followed up by the aid of a catechist [22]; four baptisms were reported in 1884, the first convert being a man whose life "had been one of exceptional coarseness but on whom Christianity wrought a complete moral change" [23]; and by 1886 there were Christians in three towns in the island, and a public Christian funeral had been held—a thing before impossible. Up to this time the Society was the only Christian agency at work in the island [24].

According to Japanese tradition Awaji was the first part of the earth created; hence in opening a new church in 1890 at Sumoto, its

principal town, Mr. Foss happily associated the idea of light by naming the building "the Church of the True Light" [25].

The Christian communities in Sumoto and Nakagose (in Banshu) now decided to stand alone as distinct Churches [26]; but for real hope of permanent success the presence of an English Missionary is needed [27].

(1892-1900.) By the formation of the Bishopric of OSAKA in 1896, Kobé and its branch Missions became a part of that diocese. It was hoped that the Church Missionary Society would be willing to co-operate with the S.P.G. in providing the stipend if the bishop were appointed (as in the case of the mother diocese) by the Archbishop of Canterbury. But the C.M.S. would not entertain this proposal, made by Archbishop Benson. They were willing to provide the whole stipend on condition that they also nominated the bishop in their Committee, naming two candidates for the Archbishop to select one. As "the appointment of bishops by a committee is not safe or right in principle," and was "not appropriate in this case," the C.M.S. having "already secured the control of two new dioceses in Japan to this extent," the Archbishop declined the offer of the C.M.S., and appealed to the Society to "find the stipend without requiring that the nomination of the bishop shall be in their own hands." The Society readily guaranteed an income of £500 per annum, leaving the selection of the bishop, in accordance with its "invariable custom" in such cases, to the Archbishop. The Society's action met with general approval,* and without any further delay the Right Rev. W. Awdry, who had been consecrated Bishop Suffragan of Southampton on June 29, 1895, was appointed by the Primate to the Bishopric of Osaka. This appears to have been the first instance of the translation of an English bishop to a foreign bishopric. In order to provide the episcopal income the Society opened a Special Fund, and Archbishop Benson expressed the opinion that this was a case in which the bishop should avoid raising another special fund for the diocese, and should also promote the work of the Society itself [28].

The Bishop landed at Kobé on March 27, 1896, and preached in St. Michael's Church two days later—Palm Sunday—Mr. Foss interpreting. His appointment gave the greatest encouragement to the missionaries, but on the death of Bishop Bickersteth he was translated to South Tokyo, and Mr. Foss succeeded him in the bishopric at Osaka, his consecration taking place in Westminster Abbey on the Feast of the Purification, 1899 [29, 30]. In the period under review (1892-1900) much has been accomplished in the Society's Missions, although Mr. Foss (now Bishop) has often been left single-handed. The progress made in the various departments is shown by—(a) The fourfold increase in the number of converts,† and the spread of Christian influence‡ [30a]. (b) The erection of the new native church, Kobé (dedicated April 5, 1894), in place of the old St. Michael's, destroyed

* The *Guardian*, in its leader, expressed the hope that the system of "Society Bishops" had "now received its death-blow, while the S.P.G., as the exponent of a wider and more loyal conception of the episcopal office, will more and more be recognised as the natural instrument of the Church of England."

† In the seven years 1888-94 the number rose from 100 to 400.

‡ E.g., Christian teaching for the police was privately asked for by the Kobé authorities.

by fire on November 18, 1891 [30*b*]. (c) The steps taken by the English Church Committee for building a church of their own in place of the "Union Church" used by the various religious bodies [30*c*]. (d) The ordination of two native deacons (Tsuji Tôru Paul and Hirose Kensuke, on March 6, 1898) [30*d*]. (e) The development of the boys' school, in which Japanese, Eurasian, Chinese, and Europeans are being educated, and the extension of the girls' school opened in 1891 [30*e*]. (f) The establishment of an institution in 1895 for the training of Japanese female nurses, and of a dispensary (1895) in connection therewith [30*f*]. (g) The translation work accomplished (mainly by Mr. Foss), including the "Imitation of Christ," which translation being seen by a heathen led him not only to copy it, but in a few months to become a Christian [30*g*]. (h) The extension of work in the neighbouring districts, especially at NAJIO and TENJIN, and the following places:—

(i) NAKAGOSE (in Banshu).—Here the congregation have shown great evangelical zeal, and the consecration of their cemetery in 1898 appears to have been the first service of the kind held in Japan [30*h* & *i*].

(j) NAKAMACHI, the township which joins Hyogo to Kobé [30*j*].

(k) OKAYAMA, the capital of a populous province. A Church Mission was begun there under a native catechist about 1897, at a time when the local Congregational Mission "was much disordered by free-thinking doctrines," and the minister had alienated almost his entire congregation. No other religious body was in the field, but before beginning work the Rev. H. J. Foss first took care to ascertain that the Church's going there would rather be acceptable than otherwise to the missionaries who were already there. The catechist is working well, and Mr. (now the Rev.) T. A. Nind was stationed there in 1899 [30*k*].

AWAJI (1892-1900).

The island is about 200 square miles in extent, with a population of 200,000. The Rev. C. G. Gardner, who was temporarily stationed there in 1893, found that Mr. Foss was "almost a name to conjure with," and that by his monthly visit and labours he had gained admittance to houses which would to-day be closed to other foreigners. For twenty years (1878-1898) Mr. Foss had, by common consent of other bodies, been given "a free and undisputed possession" of the island for evangelistic work, but in 1898-9 a band of Japanese "Free Methodists"—professing "faith healing"—attempted "to monopolise the Mission work of the island." They failed, and the prospects of the Church are bright [30*l*].

THE BONIN ISLANDS are a small group lying 400 miles S.E. from Japan, to which country they were annexed in 1875. When visited by Mr. Plummer in 1878 they were inhabited by imported Japanese and by a small mixed population of old settlers—English, French, German, Chinese, Ladrone, and Sandwich Islanders, &c., all speaking English and professing Christianity, but in reality intensely ignorant and degenerating. The one learned person in the community—that is, able to read or write—was a man named Webb, a Churchman, who was accustomed to baptize, marry, and bury people. Mr. Plummer brought away with him to Kobe two Ladrone boys for instruction, and three more boys followed in the same year [1].

Two of them were confirmed by Bishop Williams (of the American Mission) and returned to the Islands in 1879 [2], and the others appear to have been sent back in 1864 [3].

1892-1900.

Recently there was a revival of religion among the few settlers in Peel Island, chiefly through the influence of one of their number—a young man named Joseph Gonzalez. This was followed by visits of two clergymen and two ladies from Tokyo, and by the appointment of Joseph as a catechist in connection with the Society, about 1896-7.

Among those gathered in by his means was Hypa, a faithful old native woman of the Caroline Islands, who had settled in the Bonins about 1846, and who became "the greatest wonder" in the islands. Hearing of the Christian service she asked what it meant, and eventually was baptized by Joseph on her death-bed on September 9, 1897, at the age of 112 [4].

FORMOSA (1896-1900).

Formosa, so called by the Portuguese, but known to the Chinese as Tai-wan, or Great Bay, is an island 200 miles long and from sixty to seventy broad in its widest part situated about 80 miles from the S.E. coast of China.

The Chinese took it from the Dutch in 1661 and ceded it to Japan in 1895.

Of the population the majority (between two and three millions) are Chinese. The aborigines number about 250,000 and the Japanese 80,000.

The Presbyterians began work in the island in 1865—the English (or Scotch) occupying the south, and the Canadians (since 1872) the north—their operations being mainly among the Chinese, though occasionally they have been led on to work among some of the savage tribes in the interior and even on the east coast beyond the mountains. In 1899 there were altogether about 6,000 Christians attached to the two Presbyterian Missions.

Under the changed circumstances resulting from the island coming under Japanese rule it became necessary to open Mission work among the Japanese. At the request of the Church authorities in Japan the Rev. A. F. King and the Rev. J. T. Imai visited Formosa in 1896, and in December 1897 the Missionary Society of the Church of Japan decided to send a resident priest there, and the Rev. P. T. Terata was stationed at Taipeh, the northern capital, where most of the Japanese were congregated. A "very large proportion" of the Christians who come to Formosa are members of the Church of Japan, and those first visitors were greatly encouraged by finding they were not forgotten.

The Bishop of Osaka, who at the request of the other Bishops of the (Japanese) Church superintends the work, appealed to the Society in 1899 to send out European missionaries to work from Taipeh through the island from north to south, among the Japanese in the first instance, and, as openings may occur, among the Chinese. Up to 1900 the Society had not been able to do this, but through the Bishop of Osaka it retains a connection with the island. Since the transfer of the island to Japan the whole state of the country has undergone great change, and it is the intention of the Japanese to raise the tone of the Chinese population and to civilise the savages both by education and the just administration of law. Bishop Foss believes that every wise, honest attempt to use this opportunity to teach religion will be welcomed by the Japanese officials, many of whom regard religion as "also essential" [1].

(For Statistical Summary for Japan see p. 732.)

CHAPTER XCII.

WESTERN ASIA.

IN 1841 the Bishop of London drew the Society's attention to an application which the Druses in Syria had made to the English Government for assistance towards their religious education, and at his Lordship's desire the Society placed £600 a year at the disposal of the Archbishop of Canterbury and the Bishop of London for the support of two clergymen to be employed in the conversion and instruction of that people [1]. Civil commotions in the country, however, prevented the carrying-out of the Mission; and as a similar request was made on behalf of the Patriarch of the Chaldæans in 1842, the agents selected for the work—viz. the Rev. G. P. Badger and Mr. J. P. Fletcher—were in that year sent to Mosul instead, the S.P.C.K. assisting in their support. The special objects of the Mission, besides those connected with Christian education, were to procure ancient MSS. as well as printed copies of the Holy Scriptures and of the Chaldæan liturgies and rituals, and to make inquiries into the state and condition of the Churches in Chaldæa and Kurdistan, with respect to doctrine and discipline and to the numbers of their clergy and people. The condition of the Eastern Christians (by whose ancestors "the Gospel was carried, in early times, even to the very heart of China") and the prospect of the further propagation of the Gospel by their means—in particular among the Mahomedans and the half-heathen tribes of Chaldæa and Kurdistan—was strongly urged on the Society at this time by the Bishop of Gibraltar. Mr. Badger remained at Mosul, making occasional excursions into the neighbouring mountains; and having accomplished the immediate objects of his mission and rendered service to refugees driven from their homes by the invasion of the Kurds, he left in May 1844, the unsettled state of the country seeming to preclude the hope of further usefulness for the time [2].

In 1865 application was made to the Society through the Archbishop of Canterbury and the Bishop of London for a clergyman and schoolmaster for certain small Christian communities near Ain Tab in Assyria, and for another clergyman to minister to the few English residents at Damascus and to devote his time mainly to the Druses. The ecclesiastical difficulties of such undertakings required more deliberation and inquiry than it was within the Society's province to bestow [3]; but in 1875* the precedent of 1842 was followed, and a grant (£500) was placed at the disposal of the Archbishop of Canterbury for sending a delegation to the Assyrian Christians [4]. This Mission having been successfully accomplished by the Rev. E. L. Cutts in 1876 [5], the Society during the next eight years made provision (about £250 per annum) for enabling the Archbishops of Canterbury and York to assist the so-called Nestorian Churches in Kurdistan and

* In the previous year the Syrian Patriarch of Antioch, then visiting England, was received by the Society at a soirée on October 18 [4a].

Persia to reform themselves, mainly by the agency of education. The work, though one of great interest, was not strictly within the scope of the Society's operations, and when in 1885 the Rev. R. Wahl,* who since 1880 had been superintending it, was recalled, the Society withdrew its aid, feeling that with the enormous demands on its treasury from the Colonial and Heathen Missions it was not justified in diverting any portion of its funds [6]. Up to the end of 1890, however, the Society continued to act as Treasurer of the Assyrian Christians Special Fund [7], by means of which the Mission is still carried on.

It should be added that during the visit of the Shah of Persia to England in 1873 the Society presented an address to his Majesty praying that "full and legal toleration" might be accorded to the profession of Christianity in Persia, and in reply was assured that during his reign no Christians had been persecuted "for professing the faith of their ancestors," and that such equality would be preserved among all classes of his subjects [8].

On Cyprus† becoming connected with Great Britain in 1878 arrangements were made for the maintenance of a clergyman in the island, who, while caring for the members of the Anglican Communion, was to be "not a rival, but a friend" of the Clergy of the Eastern Church [9]. The Rev. J. SPENCER was selected for the office, but so far from a British civilian population being attracted to the island as had been expected, he had practically no pastoral charge, and a lease to the Society of the chancel of an ancient Greek Church at Nicosia (which under a Mahomedan owner had been desecrated) was subsequently declared to be invalid and the use of the building was denied. Services for small congregations were held in Mr. Spencer's house at Nicosia and in a room at Larnaca on alternate Sundays, but his time was principally taken up by the work of inspecting the island schools under a commission from the Governor. The Society's aid was therefore withdrawn in 1880 [10], but in 1883, and again in 1890, small temporary grants were reserved towards supporting a second Chaplain at Limasol or other place on the coast. As, however, the money was not utilised, the grants lapsed [11].

On the application of the Anglican Bishop in Jerusalem, the Society in 1897 granted £250 from the Marriott bequest towards the erection of a church for the Mission to the Jews at Haifa, Mount Carmel. Haifa is an important centre of Jewish population, being the principal landing port for Jews proceeding into Galilee. The Mission, which was founded there in 1840, is not connected with the Society [12].

(For Statistical Summary see p. 732.)

* Mr. Wahl (who was selected by the Archbishops of Canterbury and York) was not then, nor has he ever been, on the S.P.G. list of Missionaries. The fact that he was not an Englishman proved a serious hindrance to his work, for accounts of which see reference [6a]. His stations were Cochanes (1880-1), Duzza (1882-4), Urumia (1884-5), and Tabris (1895).

† Cyprus is still a part of the Turkish Empire; but by the terms of the Convention of 1878 the Government of the Island is to be administered by England so long as Russia retains Kars and the other conquests made by her in Armenia in the previous war. Area of Cyprus, 3,584 square miles. Population (exclusive of military), 209,291; of these about 28 per cent. are Mahomedans and the rest nearly all members of the Orthodox Greek Church.

730 TABLE ILLUSTRATING THE WORK OF THE SOCIETY IN

(1) The Field and Period	(2) Races and Tribes ministered to	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed	
			European	Native
BENGAL 1820-1900	Bengalis (Hindus, Brahmoe, Mahomedans, Christians) Paharees (Heathen) Kols (Oraons, Mundas, Hos) (Christians, Heathen—devil-worshippers) Santals Uriyans (Hindus and Christians) " " Eurasians and Europeans (Christians) Tamils (Christians and Heathen) Hindustanis (Heathen and Christians) Mixed Indian races (Hindus and Christian) Chinese (Heathen and Christians)	Bengali and English Paharee Hindi, Ho, Mundari, Oraon, Ganwari Santali Uriya English Tamil Urdu Hindi and Ganwari Chinese	75	44
MADRAS 1825-1900	Tamils (Christians, Hindus—devil-worshippers, &c., Mahomedans) Telugus (Christians and Heathen) Canarese (Christians and Heathen) Polnars (Christians and Heathen) Eurasians and Europeans (Christians)	Tamil Telugu Canarese English and Portuguese	112	127
BOMBAY 1830-1900	¹ Guzerattees, ² Mahrattis (Heathen and Christians) ³ Hindustanis (Mahomedans and Christians) ⁴ Parsees (Fire-worshippers and Christians) ⁵ Arabs, ⁶ Persians, (Mahomedans and Christians) ⁷ Egyptians, ⁸ Afghans } ⁹ Jews (Jews and Christians) ¹⁰ Tamils, ¹¹ Telugus, ¹² Canarese (Heathen and Christian) ¹³ Eurasians, ¹⁴ Europeans (Christians) ¹⁵ Chinese (Heathen and Christians)	¹ Guzerattee ² Mahrathi ³ Urdu ⁴ Guzerattee ^{5,6} Persian ⁷ Arabio ¹⁰ Tamil ¹¹ Telugu ¹² Canarese ^{13, 14, 15} English	42	7
NORTH-WESTERN PROVINCES 1833-1900	Hindustanis (Hindus, Orthodox and Aryas, Mahomedans, Christians) Eurasians and Europeans (Christians)	Urdu, Hindi, Bengali, English English	28	6
CENTRAL PROVINCES 1846-1892	Gonds (Heathen and Christians) Tamils (Heathen and Christians) Europeans (Christians)	Gondi Tamil English	2	—
ASSAM 1851-1900	Assamese (Heathen and Christians) Kacharis (Heathen and Christians) Abors (Heathen) Kols (Christians and Heathen) Europeans and Eurasians (Christians)	Assamese Kachari Hindi and Mundari English	9	2
PUNJAB 1854-1900	Hindustanis (Hindus—Orthodox and Aryas—Chamars, Dhanaks, Kohés) (Mahomedans and Christians) Eurasians (Christians) Europeans (Christians)	Urdu, Hindi Bengali Sanskrit Arabic English English English	32	4
CASHMERE, &c. (JAMMU and the country around) 1866-7, 1893-1900	Cashmerees (Hindus, Mahomedans, & Christians) Hindustanis " "	Cashmeree Dogri Punjabi Bhadarwabi Urdu	1	1

(5) No. of Central Stations	(6) Society's Expenditure	(7) Comparative Statement of the Anglican Church generally							
		1701				1900			
		Church Members	Clergy	Dioceses	Local Missionary effort	Church Members	Clergy	Dioceses	Local Missionary effort
32			1	—		147 (S.P.G. 38)	2		
78		A few Europeans	1	—		270 (S.P.G. 79)	3		
15			2	—		82 (S.P.G. 17)	1		
6	See p. 733		—	—		97 (S.P.G. 10)	1		
2			—	—		12	†		
4			—	—		10 (S.P.G. 5)	—		
6			—	—		103 (S.P.G. 11)	1		
1			—	—		4 (S.P.G. 1)	—		

Domestic Missions to the native races. From Madras, Pastors and Evangelists have also gone forth to their countrymen in the Straits Settlements, Natal, Mauritius, and Madagascar.

† 1 proposed.

(1) The Field and Period	(2) Races and Tribes ministered to	(3) Languages used by the Missionaries	(4) No. of Ordained Missionaries employed	
			European	Native
AJMERE AND RAJ-PUTANA, 1881-1900	Hindustanis (Hindus, Mahomedans, & Christians) Rajputs (Hindus and Christians)	{ Urdu and Hindi	—	1
BURMA 1859-1900	Burmese (Buddhists and Christians) Karens (Heathen and Christians) Chins Shans Kachins Paloungs Talaings Toungthoos Mugs Panthays (Mahomedans and Christians) Arracanese (Heathen and Christians) Tamils Telugus North Indian races (Hindus and Mahomedans) .. Manipurians Chinese (Heathen and Christians) Andamanese Nicobarese Europeans and Eurasians (Christians)	{ Burmese { Bghal and Sgan Karen Chin Shan Kachin Paloung { Talaing and Burmese Toungthoo { Arracanese (and Bengali Panthay Arracanese Tamil Telugu Urdu { Manipuri { Ponah Chinese Andamanese { Nicobarese & Andamanese English	35	21
CEYLON 1840-1900	Singhalese (Buddhists and Christians) Tamils or Malabars (Heathen and Christians) Europeans (Christians) Burgbers (mixed races) (Christians) Veddahs (Heathen and Christian)	{ Singhalese Tamil English English and Portuguese	39	31
BORNEO, 1848-1900 & THE STRAITS 1856-1900	Dyaks (Heathen and Christians) Muruts Soolos Malays (Mahomedans and Christians) Ohinese (Heathen and Christians) Tamils Singhalese Europeans (Christians)	{ Sea Dyak, Land Dyak, Malay Murut Malay Hokien, Tey Ochw, Maccas, Hylam, Hakka, & Cantonese dialects Tamil Singhalese English	41	7
CHINA 1863-4, 1874-1900 (including MANCHURIA 1892-1900)	Ohinese (Confucianists, Taoists, Buddhists, Mahomedans, and Christians) Manchus Europeans (Christians)	{ Chinese (Mandarin) English	24	1
COREA 1889-1900	Coreans (Confucianists and Heathen) Europeans (Christians) Ohinese (Heathen and Christians) Japanese (Heathen and Christians)	{ Corean and Chinese English Chinese Japanese	14	—
JAPAN 1873-1900	Japanese (Buddhists, Non-Christians, & Christians) Europeans (Christians) Bouin Islanders (mixed races) (Heathen & Christians)	{ Japanese and English English	21	10
WESTERN ASIA .. 1854-6, 1879-80, 1886-8	Assyrians and Europeans (Christians)		10	—
TOTAL § (pp. 730-3)	48 Native races, also Europeans and mixed races	52	456 §	254 §

§ After allowing for repetitions and transfers

(6) No. of Central Stations	(5) Society's Expenditure	(7) Comparative Statement of the Anglican Church generally							
		1701				1800			
		Church Mem- bers.	Clergy	Dio- ceses	Local Missionary effort	Church Mem- bers	Clergy	Dio- ceses	Local Missionary effort
1		—	—	—			2 (S.P.G. 1)	—	
17		—	—	—		Total for whole of India, pp 731-2 340,613	40 (S.P.G. 26)	1	
31	£2,466,428 (includes p. 730)	—	—	—		25,000	84 (S.P.G. 10)	1	Domestic Missions to Native races.
28		—	—	—		3,500	22 (S.P.G. 19)	1	
9		—	—	—		22,000 †	139 (S.P.G. 9) †	5 †	
4		—	—	—		200	10 (S.P.G. 9)	1	
12		—	—	—		10,000 †	107 (S.P.G. 19) †	6 †	
4		—	—	—		3,000	37	1	
248	£2,466,428	A few Euro- peans 4	—	—		404,313	1,164 (S.P.G. 254)	24*	

* See pp. 767-8.

† Includes the American Missions.

CHAPTER XCIII.

EUROPE.

THE Society was charged by its Charter [p. 932] with the care of British "factories beyond the seas" as well as the Colonies, and that the former "might not be altogether insensible of its concern for them" [1] it came forward in December 1702 to assist in the support of the Rev. Dr. COCKBURN at Amsterdam and in the building of an English church there. A site for the church was given by the Burgomasters* "for the Interest of the *English Nation*, the Honour of its Establish'd Church, and comfort of its Members residing" there "in Peace and War, as Gentlemen, Merchants, Soldiers, Seamen, &c.," and who formed "a pretty good . . . congregation," worshipping meanwhile in "a Private Chapel." Four years before, Dr. Cockburn had introduced the English worship at Rotterdam, where the magistrates had "passed an Act for a legal establishment" and given a site for a church, towards the erection of which the English army in Holland, "both officers and soldiers" had "sett apart a day's pay." Since then he had been labouring three years (1699-1702) at Amsterdam "without any due encouragement or recompence," and the Society now allowed him £50 per annum for two years [2].

For the "youth and servants of the factory &c." at Moscow, "practical books" were supplied by the Society in 1703, and "Greek Liturgies and Testaments" were added for the courtiers, and "vulgar Greek Testaments for the common Muscovites," the Czar having given the English merchants (who resided alternately at Moscow and Archangel) ground to "build a church upon, with other conveniences for the Minister &c."—Mr. URMSTON—who in using the Liturgy of the Church of England was "desired to insert the Czar's name and his sons" therein [3].

Already (in 1702) the Society had begun to communicate its good designs "to other Protestant Nations" with a view of exciting a "Spirit of Zeal and Emulation" among them. As results of this "*fraternal correspondence*" which was carried on for many years, with the circulation of a French translation of the Society's Reports [4], (a) over forty eminent members of the Lutheran and other Reformed Churches in Holland, Germany, Sweden, Switzerland, and other countries (including the Bishops of Stregnetz and Scara in Sweden and a Prussian Bishop) were admitted to membership† (between 1701-18), (b) some of whom (as at Neufchatel, Geneva, and in the Churches of the Grisons, in 1704) went so far as to render the

* In 1708 it was proposed to present the Burgomasters with copies of the English Liturgy in Dutch, but the President of the Society, thinking that it was not consistent for the Society to do so, gave the copies himself [2a].

† For "the Dignity of the Society, and to show them the greater respect," notice of admission of these Foreign Honorary Members was sent under the general seal of the Society [5].

Divine Worship in their churches as conformable as might be to the English Liturgy, and (c) the Society's labours were "everywhere approv'd and in some places happily confirmed, by following the good example, and erecting the like Societies for the use and service of our common Christianity." [See also pp. 468-9, 471-2, 501.] Further than this, the influence of the Society was enlisted with a view to (d) ameliorating the condition of the Protestant galley slaves in France (1702, 1705) and (e) obtaining religious freedom for the Protestant inhabitants of the Valley of Pragelas (1709), and securing the Church in the Palatinate from religious persecution by the Roman Catholics (1710) and befriending those Palatines [p. 61] who about that time had been driven out of their country [4 a, b, c, d, e].

Between 1753-5 the University of Debritzen, which ever since the Reformation had "supplied almost all Hungary with Pastors and Masters of Schools," was (by the Court of Vienna) deprived of "the usual salaries" of its professors and forbidden to have collections in the kingdom. In response to its appeal the Bishops of England and Wales contributed £261. 15s., the University of Oxford £121. 17s., and that of Cambridge £113. 11s., and £600 stock (3 per Cent. Bank Annuities) was purchased. On the recommendation of its own President and the Bishops, the Society in 1761 accepted the trust of the fund, undertaking "to remit the dividends upon it from time to time to the professors of the University in such manner as they shall desire and direct." From 1805 to 1825 no bills were drawn on the account, although the professors were informed of the accumulation of the interest [6]. The fund now consists of £3,050 2 $\frac{3}{4}$ per Cent. Consols [7].

In 1889 the Rector of the University wrote:—

"... Our College—which numbers 29 Professors—is deeply obliged towards the high-merited Society, to which I have the pleasure to express our gratefulness for ever. I mention an interesting thing: 28 students follow the lesson of the English language and literature in our academical department of the College, who are, except 4, all theological students, those four are students of Law." [8].

By direction of King George II. a collection made under "Royal Letter" in 1768 on behalf of the Protestants of the Vaudois Churches was paid to the Society to be invested in Government securities, the interest to be appropriated to "the Religious uses of the Protestant inhabitants of the Valleys of Piedmont."* The fund has been increased by subsequent legacies, donations, and accumulations, and now consists of £10,836 2 $\frac{3}{4}$ per Cent. Consols. The annual income has been applied towards the support of the Protestant pastors and their widows [9]. In June 1862 one of the pastors (Rev. Dr. Revel) attended the monthly meeting to thank the Society for its regular payment of the interest. Though the long persecutions of the Vaudois pastors were at an end their difficulties were still great, the individual salary rarely exceeding £60 a year [10].

In the instances related it will be seen that though the expenditure of its own funds in Europe had been slight, the Society had been instrumental in doing much good in the cause of Christianity and humanity. As yet the benefits were mostly on one side, but in 1795 the Society received a rich recompense for its care and trouble. By

* Two natives of this district, "Syprian and Paul Appia," were granted £10 worth of books by the Society in 1706 [9a].

will of Peter Huguetan Van Vryhouven, Lord of Vryhouven, in Holland, September 10, 1789, it received a bequest of £31,783 Consols, £7,359 4 per Cent. annuities, £5,200 Bank Stock, £999 East India Stock, and a cash balance of £295 (total £44,971), the income only being applicable to the uses and purposes of the Society. The stocks were transferred to the Society under order of the Court of Chancery in 1795, and the fund now amounts to £46,931 invested capital [11]. With the important exception of a contribution of £2,500 in 1841 towards founding the See of Gibraltar (which practically includes the English congregations in the South of Europe) [12], eighty-six years passed after the acceptance of the Vaudois trust before the Society entered on fresh undertakings on the Continent, the occasion being the Crimean War. At an early period of the war the number of Army Chaplains was small, and when the Allies landed in the Crimea there were but four to accompany the finest army England had ever sent from her shores, and one of those soon died. The battles of Balaclava and Inkermann, followed by hurricane, fever, over-exertion, and exposure, filled the hospitals with sick and wounded. At this juncture, when the Chaplains' duty was overwhelming, the Society came forward with the offer of assistance to Government in supplying and supporting an additional body of Clergy. Never did it "undertake any work which so fully called forth public sympathy and support." On October 24, 1854, a Special Fund was opened, and in a few weeks sufficient was collected to send out 12 Chaplains—selected from over 100 applicants. The War Office considered sufficient provision had been made, but urged by the Society it consented in March 1855 to 12 more being sent out, and at the end of the year it relieved the Society from the responsibility of making any further appointments. In all 25 clergymen were supplied by the Society, and their devotion to their calling in hospital and camp was gratefully acknowledged by the army. Four of the number sacrificed their lives—the Rev. W. WHYATT dying at Balaclava, the Rev. G. H. PROCTOR and the Rev. R. LEE at Scutari, and the Rev. R. FREEMAN at sea in 1855 [13].

While the war was in progress the Society began (March 1855) to raise funds for the erection of a Memorial Church in Constantinople, and in February 1856 the Rev. E. PYDDOCKE and the Rev. C. G. CURTIS were appointed Missionary Chaplains in that city, their first duties being to minister to the spiritual care of the British sailors, shipping agents, store-keepers, and other residents in and about Galata and Tophana who were beyond the reach of the Embassy Chaplains [14]. A public meeting on behalf of the Memorial Church was held in London on April 28, 1856,* under the presidency of the Duke of Cambridge, and the foundation stone was laid by Lord Stratford de Redcliffe on October 19, 1858. Actual building was not however commenced for many years, and as it was necessary to carry stone from Malta and to send skilled workmen from England and to employ natives under them, the church was not ready for consecration until October 22, 1868, when that ceremony was performed by the Bishop of Gibraltar in the presence of nearly the whole of the English residents, and of the Protosyncellus, Eustathius

* Her Majesty Queen Victoria and the Prince Consort headed the subscription list by a joint offering of £500, and, on the Day of General Thanksgiving for the Restoration of Peace, collections for the Fund were made in more than two thousand churches. The cost of the erection of the Memorial Church (up to March 1869) was £24,668 [15a].

Cleobulus (sent by the Greek Patriarch as his representative), the Bishop of Pera with attendant Deacons, and an Archimandrite from Mount Athos [15].

The hallowing round of daily prayer and weekly communion was immediately commenced, and it was hoped that the church would prove not only a spiritual home for the Christian English and converts from Mahomedanism, but also a common ground for mutual inquiry and information between the English Church and Eastern Christians [16]. In Mr. Curtis the Society has been privileged to have one who has laboured at this object with unceasing devotion for nearly 40 years—single-handed for the greater part of the time—and amid difficulties so numerous and varied that he has compared his toil to the task of Sisyphus* [17]. Mr. Pyddoke returned to England in May 1856; the Rev. C. P. TILLEY after two years' service (1857-9) resigned [18], as did the next assistant, the Rev. ANTONIO TIEN (1860-2), a Syrian Christian, trained at St. Augustine's College, Canterbury [19]. In 1862 the Mission was strengthened by the ordination of two Turkish converts, after preparation at St. Augustine's College—the Rev. MAHMOUD EFFENDI (an ex-major in the Sultan's army) and the Rev. EDWARD WILLIAMS (Effendi Selim), and by the employment of a near relative of the latter as a catechist, but the first two died in 1865 and the last resigned in the next year [20].

Up to the middle of 1864 the Turkish Government had acted liberally to the Mission, but the confirmation of 10 converts from Mahomedanism by the Bishop of Gibraltar in that year seems to have given rise to reports of a conversion of from 25,000 to 40,000 Turks "to Protestantism." During the excitement thus caused the Rev. E. Williams, the Rev. C. G. Curtis, and some of the converts were arrested, and two of the converts were exiled after six weeks' imprisonment. Direct Missionary work among the Mahomedans was now stopped [20a], and since 1865, for lack of suitable native agents, it has remained practically suspended [20b]. To convert a Turk of Constantinople to Christianity has been said to be almost tantamount to inviting him to undergo immediate martyrdom [20c].

From 1860 to 1880 the Society maintained a school (carried on from 1839 in the crypt of the Memorial Church), in which representatives of English, Armenian, German, Italian, Russian, Greek, French, Dalmatian, Maltese, Dutch, Turkish, Jewish, and mixed races were received [21]; but finding in 1880 that it was "not a Mission School in any sense," but was giving "a good middle class education to . . . children whose parents can afford to pay adequate fees," the Society withdrew its support, but offered to continue the use of the crypt for the purpose [21a]. At the same time the congregation were informed that they must be prepared at an early date to take on themselves some considerable portion of the maintenance of Mr. Curtis, whose work had long ceased to be of a directly Missionary character,

* Besides his own work in Constantinople Mr. Curtis for over six years (1862-8) visited numbers of English people on the shores of the Bosphorus and on the banks of the Danube, who were utterly removed from the ministrations of the Church, and his occasional services were so valued that the settlers, with the aid of the Society, undertook the support of a regular clergyman [17a].

† Turkish women (veiled) were then for the first time present at a confirmation service.

and who in fact was the parish priest of that portion of the English population not availing themselves of the ministrations of the Embassy Chaplain [22].

As no provision existed for the maintenance of the fabric the Society sought the co-operation of the congregation in this object also; but sufficient aid not being forthcoming and the building falling into disrepair [22*a*], a Committee was formed under the presidency of H.R.H. the Duke of Cambridge in 1890 to raise funds for providing for the execution of necessary repairs and for the permanent endowment of the church [22*b*] (see p. 742*a*).

Provision was also made for a memorial tablet* which at last (in 1893) was erected in the church, the actual inscription being as follows:—

“ To the Glory of God as a sanctuary for His perpetual worship, as a thankoffering for peace restored to Europe, and as a memorial to all who died in the service of H.M. Queen Victoria in the Crimean War, this church, on a site granted by H.I.M. the Sultan was erected by the free gifts of the British Nation collected by the Society for the Propagation of the Gospel in Foreign Parts, and was consecrated under the name of Christ Church by the Lord Bishop of Gibraltar, on the 22nd Day of October, A.D. 1868 ” [22*c*].

Soon after the commencement of the Mission to Constantinople the condition and wants of English communities in Europe generally engaged the Society's attention, and in 1862 it was decided “ in accordance with ancient practice ” to extend the Society's operations “ to English congregations on the Continent,” and to make small grants out of its general fund towards the support of Chaplains “ in places where there are large numbers of British sailors, labourers, or other British subjects of poor condition ” [23].

The management of this department was entrusted to a special committee known as “ The Continental Chaplaincies Committee ” from 1862 to December 1884, when that body, finding their position inconsistent with the terms of the Society's supplemental Charter, resigned their functions to the Standing Committee, by whom the work has since been directly carried on [24].

Besides assisting to supply and support permanent and summer Chaplains, the Society, in consultation with the Bishop of London, began in 1863 to make provision for confirmations in Northern and Central Europe; and by an undesigned coincidence, it happened in 1866 that the services of English, Welsh, Scottish, and American Bishops were engaged in visible unity in this work. The arrangement continued until 1884 [25], when (its efforts meanwhile, 1867-75, to establish a Bishopric for the purpose at Heligoland having failed [25*a*]) the Society was relieved of the task by the placing of the British congregations in those parts under the regular episcopal supervision of a Coadjutor Bishop, commissioned by the Bishop of London [25*b*]. Before arranging for a Bishop of the Anglican Communion to visit Sweden communication was had with the Swedish Bishops, as it appeared that a licence had been issued by the King of Sweden in 1827, at the request of the then Bishop of London, authorising the Swedish Bishop Wingard to confirm some British residents [26].

* In substitution for one agreed upon in 1876, but which had never been erected [22*d*].

These courtesies were followed by a striking scene of intercommunion in 1866, when Bishop Whitehouse of Illinois consecrated the English Church at Stockholm, and the Archbishop of Upsala (who had previously united in the Holy Communion) now attended with three other Bishops of the Swedish Church and several clergy of the same, and delivered an address, closing with prayers from the Swedish Liturgy and the Benediction [27].

While on this subject it may be added (a) that in 1864 an application made by the Bishop of Iceland with the view to the consecration of a Coadjutor Bishop (with right of succession) by the English Bishops was brought before the Society, and led to an expression of opinion by the Continental Chaplaincies Committee that the question was one deserving the consideration of the English Church [28]; (b) that in 1865 it was suggested to the Society's Chaplains that the name of the President of the United States should be mentioned in the prayers when Americans formed part of their congregations [29]; (c) that in 1877 the site of a church and building at Mürren was accepted on condition that the building was vested in the Society and lent for the purpose of Divine Worship to the people of the neighbourhood (Lutherans) at hours which would not interfere with the English services. In so doing the Committee felt they were carrying out the wish of subscribers and were making some acknowledgment of the courtesy with which places of worship on the Continent were lent by the inhabitants for the use of English travellers, and that an unconsecrated building in a foreign land (as this was) may be regarded as wholly different from a consecrated church in England [30, 31].

By means of small grants and by loans from a Church Building Fund begun in 1863 the Society has promoted the erection of many churches on the Continent [32].

In 1874-5 the Society appealed to the British Government against the withdrawal of subsidies from the Consular Chaplains [33], and sought to make up for the deficiency by opening a special fund [34].

At home the principal work of the Society has been to obtain the means of carrying on its work abroad and to administer its affairs generally.* In a few instances Emigrants' Chaplains have been supported at English seaports [pp. 819-20].

1892-1900.

The present character, position and work of "English Congregations on the Continent" formed the subject of an invaluable paper by the Bishop of Gibraltar at the Society's Anniversary in London in 1897. The most striking fact to be noticed regarding them is their great increase. In the early days after the Reformation, the call for English chaplaincies was limited to a few British factories, regiments, and embassies. But since wars have become comparatively rare and facilities for travelling have multiplied, our countrymen visit the Continent in annually increasing numbers for recreation, pleasure, health or business. English merchants, traders, artisans, miners, and

* See Appendix, pp. 822-912.

governesses are now resident in all parts of Europe, and jockeys and horse-trainers* in some parts, while British sailors throng every seaport. Wherever our countrymen find their way they are accompanied by the Church in her solicitude to supply their religious wants. Even passengers on their way to and returning from the East are not overlooked, and the Chaplaincy at Brindisi, revived by the Society in 1895, has done great good—the services during three months in one year being attended by over 3,000 persons. Until late years chaplaincies were maintained at our embassies and legations, and in the chief mercantile towns where British Consuls resided, by aid of a small annual Parliamentary grant made through the Foreign Office. The only places at which the congregations now receive this grant are Athens, Constantinople, Copenhagen, Madrid, Vienna, Marseilles, and Trieste. Most of the Continental chaplaincies are in the patronage of the Societies in England. In 1900 the Society had on its list 32 permanent, 84 summer, and 20 winter chaplaincies. The season chaplaincies are supported by a fund that is chiefly maintained by the offerings of the congregation. The Society has other funds for the support of its work on the Continent, such as Church Building, Loan, and Endowment Funds. Most of the English churches on the Continent are vested in one of the English Societies—about forty in the S.P.G. [see p. 742a].

At Balholm† the Church of St. Olaf, opened in 1897 in connection with the Society, was the first church erected in Norway for an S.P.G. chaplaincy, and the first erected since the twelfth or thirteenth century in the picturesque Norse style of architecture, of which a few examples survive.

Some churches have been erected at the cost of the congregations themselves, aided in certain cases by the Society, and here and there churches have been built by private individuals. At Coblenz the chapel in the Royal Palace has, with the permission of the Emperor of Germany, been used as the English church for many years. This building contains fittings of value, some the gift of the late Queen Victoria, and some of the late Empress Augusta.

There are a few chaplaincies in the patronage of the Bishop of London, the Bishop of Gibraltar, private trustees, or the congregations themselves. But in whatever hands the property of the church or the patronage may rest, all chaplains before entering upon the duties of their office must have received a licence from the Bishop of London or from the Bishop of Gibraltar. The chaplaincies in Central and Northern Europe are under the jurisdiction of the Bishop of London, who at the present time is represented by his coadjutor, Bishop Wilkinson. The Bishop of Gibraltar has under his jurisdiction the chaplaincies in Southern Europe, in the islands, and also along the shores of the Mediterranean, Adriatic, and Black Seas.

It is especially for the permanent English communities in the great cities and in the centres of commerce, or in towns like Zurich, where there are numerous young Englishmen studying in the University, that chaplaincies are needed. Such communities are

* *E.g.* at Totis in Hungary and Buzen in Roumania [35a].

† See M.F. 1896, p. 197; and R. 1897, pp. 185-7.

spread over Europe. Each one of them has its own special characteristics and individuality, its own particular history, its own occupations, interests, difficulties, and troubles.*

There are persons who represent the existence of Anglican Bishops, clergy, congregations, and churches on the Continent as being an intrusion, and maintain that when members of the English Church are abroad they should worship in the churches of the country in which they are sojourning. But, as Bishop Sandford points out,

"Such a course is impossible unless we are willing to forego the sacraments and other privileges of public worship. If anyone thinks that such is not the case, let him make the experiment of living on the Continent, and let him ask a priest of the Roman Church to administer the Holy Eucharist to him, or to baptize his child, or prepare one for confirmation, and see what answer he would receive; he would find that these rights and privileges are not granted to members of our communion, and that in order to receive them he must forsake the Church of his baptism."

Moreover, the English chaplains have other pastoral duties to perform besides that of conducting public worship. There are children to be instructed, young people to be sheltered from evil, candidates to be prepared for confirmation, and in some places there is much work to be done for our sailors. The passing visitor sees nothing of this ministerial work, and yet it is most important work, and such as could never be transferred to the clergy of other communions, who, be it observed, would be Roman, Lutheran, Greek, Armenian, Coptic, according to the country in which our people might be settled.

"Until we are all united in one bond of truth and peace" (the Bishop adds) "and all speak the same language, our countrymen residing with their families abroad will continue to require English churches and chaplaincies, and as ours is an Episcopal Church, where she appoints clergy, there for the sake of order and discipline she appoints Bishops to superintend and supplement their ministrations.

"But while we continue this work, I would notice that it is restricted to our own people. We have no mission to make proselytes or interfere in any way with other Churches. In accordance with the traditional policy of our Church, we confine our ministrations to members of our own communion. We maintain this attitude, however, in no spirit of insularity or selfish isolation. No: we are ready to assist in all benevolent enterprises, wherever we are stationed; we are willing to give counsel whenever we are asked for it, and to show sympathy whenever occasion offers. We are anxious, moreover, to further the cause of reform; but we feel that the most effective and the most brotherly way open to us of furthering this object is to endeavour in our own services and ministrations to exhibit the principles, doctrines, and worship of a Church at once Reformed and Catholic."

No class of our community more needs the ministrations of our Church than the British sailors of the mercantile service, who in large numbers frequent foreign harbours, for no class is exposed to so many or so great temptations; and yet, when Dr. Sandford first entered on his office as Bishop of Gibraltar, he found that little effort had been made to promote their moral and religious welfare. No sailors' homes or institutes had been opened to protect them from the crimps and other agents of evil who are ever on the alert to waylay them as they come ashore and to decoy them into wine shops, where they are drugged and sometimes robbed of all that they possess. But now there is provision

* Some are sadly isolated. *E.g.* the Society's chaplain at Buda Pesth found one young lady who had not known any English person to speak to during the three years she had been there. There are nearly 200 English governesses in Buda Pesth, but only one or two English families. Since the establishment of the Society's chaplaincy there much has been done by the Church to bind together those who were scattered and estranged [366].

for aiding British seamen in all the more important harbours within Gibraltar Diocese, from Bilbao, in the Bay of Biscay, to Odessa, in the Black Sea, through the agency of chaplains, lay helpers, and sailors' homes or reading rooms. If sufficient funds can be raised year by year to maintain and extend the work, all the larger foreign seaports will be connected by a chain or network of such institutions.

The Society aids in this work also,* which, however, is mainly carried on by the "Gibraltar Mission to British and American Seamen," established by Bishop Sandford.

Similar good work has been done in some of the ports of Northern and Central Europe. Efforts have been made with a view to restricting, so far as possible, Sunday labour on board ships in port.

The English congregations in many places contain a large American element. Americans have churches of their own at Paris, Rome, Florence, Geneva, Dresden, and Nice, which are visited from time to time by a Bishop of their Church, deputed by their "presiding Bishop" in America to perform this duty. But in places where they have no churches of their own, they are accustomed to join in the English Church services; and in such cases a prayer for the President of the United States and for all who bear rule in the U.S. is said after the prayers for the King and the Royal Family of England. American candidates equally with English are presented at our Confirmations. American sailors equally with English are visited by our chaplains in foreign ports, and are admitted to our sailors' homes and institutes.

One of the purposes for which the Bishopric of Gibraltar was established was to promote mutual knowledge and friendly relations between the Church of England and the historic Churches of the East. This purpose the four Bishops who have held the see have consistently and diligently endeavoured to fulfil, and with some success† [85].

Few Englishmen, however, if any, possessed greater knowledge of the Eastern Churches, and none have done more to promote friendly relations between the Greek Church and the English Church, than the late Canon Curtis, of Constantinople. Whenever Bishop Sandford visited Greek, Bulgarian, or Armenian Patriarchs at Constantinople, Canon Curtis always accompanied him and acted as interpreter. Russian ecclesiastics who have occasionally attended Christ Church (the Crimean Memorial Church) have expressed their pleasure and their astonishment at seeing a Christian altar in our church! The post which he assiduously served for forty years entailed much labour and fatigue, especially during the summer months, when many members of the congregation leave the city and are scattered along the shores of the Bosphorus. At such times, besides the ordinary services in the Memorial Church, he was wont to

* Especially at Marseilles, Havre, Odessa, Liban, Riga, Stettin, Leghorn, and other ports. This branch of the Society's work has proved of great value. The chaplains are heartily welcomed, and, by personal intercourse with officers and men, many erroneous ideas are banished, and the sailors return home with a greater love for the Church. At Riga the Archbishop of that place gave the Chaplain his blessing before the latter began his work. At Marseilles, where there is always an immense number of sailors, the Chaplain's labours have been very fruitful, and successful efforts have been made to counteract the evils of "crimping." In some years the sailors' reading room has been used by as many as 12,000 men [85c].

† See also paper of Bishop Blyth of Jerusalem on the relations of the Anglican Church to the Churches of the East, read at the Society's Anniversary, 1897.

hold others at places where they were specially needed. Occasionally he visited Kustendjé and Galatz for the purpose of performing pastoral duties in behalf of English residents at those places. And it was while performing funeral services in the cemeteries of Scutari and Ferikeni, on August 8, 1896, that he received a heatstroke which resulted in his death on August 13. His great learning and many gifts and graces won for him the respect and affection of all those, of different races and communions, with whom he came in contact* [36].

The reduction of the Society's grant for his successor resulted in the congregation of Christ Church providing one-half of the Chaplain's stipend, besides giving more liberally to other objects. The church had been previously† repaired, and a small endowment fund provided, and under the Rev. T. E. Dowling the work of the Chaplaincy so expanded that it was necessary in 1900 to obtain an assistant-chaplain [37.]

As full Lists of the Chaplaincies aided by the Society are published annually, it will suffice to add here a list of the countries in which they are or have been situated, with the dates of commencement of work :

Austria-Hungary (begun 1866); **Belgium** (1863); **Bulgaria** (1862); **France** (1863); **Germany** (1863); **Greece** (1864); **Holland** (1702); **Italy** (1863); **Norway** (1872); **Portugal** (1871) and the **Azores** (1886); **Roumania** (1862); **Russia** (1862); **Spain** (1876); **Sweden** (1865); **Switzerland** (1863); **Turkey** (1856) [38].

The following churches on the Continent of Europe (with the sites unless otherwise stated) are vested in the Society as a corporation ; or, in cases where a corporation cannot hold the property, in the names of the Secretaries of the Society on its behalf :—

Aigle (St. John's); **Aix-la-Chapelle** (site only); **Axenstein** (All Saints'); **Baden Baden** (All Saints'); **Balholm** (St. Olaf's); **Baveno** ("The Four Evangelists," vested in the Society by Mrs. Henfrey in 1898); **Beaulieu** (St. Michael's); **Bel Alp** ("The Good Shepherd"); **Boulogne-sur-Mer** (St. John's); **Brides-les-Bains**; **Cadenabbia** (The Ascension); **Caen** (St. Michael's); **Capri** (All Saints'); **Constantinople** (Christ Church); **Contrexéville**; **Dieppe** (All Saints'); **Engelberg** (St. Michael's); **Finshauts**; **Freiburg** (SS. George and Boniface); **La Turbie** (for **Monaco**) (St. Cyprian's); **Leipzig** (All Saints')—there is a local endowment fund of M.28,000 8½ and 4 per cent. bonds, the gift of Miss Clara Blatspiel in 1894; **Marienbad** (Christ Church); **Marseilles** (site only); **Mentone** (St. John's Church, Parsonage, and St. John's House of Rest and sites); **Meran**; **Mornex** (Church erected at the sole cost of Miss Weber, who also gave the Society in 1894 £200 as an endowment fund for the repair of the church); **Murren**; **Neuenahr**; **Paramé** (St. John the Baptist); **Partenkirchen** (the Church of SS. Michael and George and its site were presented to the Society in 1889 by Colonel M. F. Ward); **Pau** (St. Andrew's Church, Parsonage, and sites); **Pegli** (St. John's—endowment fund of £500 given in

* A curious incident was reported in 1894. The Sultan wished to know the terms in which he is prayed for in the Memorial Church, and the forms of prayer were accordingly communicated to him [36a].

† The funds raised for this purpose, by an influential committee in England (1890-3), under the chairmanship of Field-Marshal Sir Lintorn Simmons, amounted to £1,523. 19s. 6d., of which, after the expenditure on repairs and the Memorial Brass (which was erected in 1893) (see page 738), there remained a balance of £332. 16s. 10d., which was vested in the Society, the interest therefrom to be devoted to the maintenance of the fabric of the church [36b].

1886-7 by Mrs. Emma Tebbs, of Hillside, Westbury-on-Trym, also held by the Society) **Pontresina** (Holy Trinity—site conveyed by MM. Saratz and Zambail to the Society 1886); **Rapallo** (site only); **Rome** (All Saints); **St. Jean de Luz** (Church of the Nativity); **St. Moritz**; **St. Servan** (Holy Trinity); **Stuttgart** (St. Katherine—church erected by Mrs. Margaret Dunbar Masson, of Porchester Terrace, Bayswater, who also provided (in 1868) £3,000 for its endowment); **Weimar** (St. Michael and All Angels); **Wildbad** (Holy Trinity); **Zurich**.

The Society also holds the following funds for the endowment of churches in Malta:—

Malta (Trinity Church). £160 2½ per cent. Consols arising from a gift of £100 in 1868 from Bishop Trower of Gibraltar; (Sliema Church): £2,000 3½ per cent. Debenture of the Trust and Loan Company of Upper Canada, arising from a gift of £2,000 made in 1871 by Bishop Harris of Gibraltar [39]; (St. Paul's Church, Valetta): This fund, known as the "Hardman Trust," consists of £2,000 arising from the gift in 1901 of William Hardman, Esq., of Malta, and his wife Mrs. Aloisa Annetta Hardman.

"The Collegiate Church of St. Paul, Valetta," was erected by the Queen-Dowager Adelaide for the Anglican Community in Malta, the foundation-stone being laid by the Queen-Dowager on March 20, 1839, and the building being completed in 1844 at a cost of nearly £20,000. The church was then, on March 16, 1844, "by her Majesty's commands placed in the hands and under the protection of the Queen's Government," and the stipend of a Chaplain was provided by the Government of Malta up to 1895, when Roman Catholic influence, exerted at a time when both the Colonial Secretary (the Marquis of Ripon) and the local Chief Secretary were Roman Catholics, succeeded in getting the Government Chaplaincy abolished.

The church occupies a peculiar position in Malta, standing as it does amongst the many Roman Catholic Churches in Valetta as the one representative Anglican Church, independent of either of His Majesty's Services. It was felt that the prestige of the Anglican Church in Malta, and indeed throughout the South of Europe would suffer a severe blow if the church were diverted from its original use or purpose or closed from want of funds.

The Society, before whom these facts were laid, was unable to carry out its intention of contributing to an endowment fund in 1900, but it accepted Mr. and Mrs. Hardman's offer of the above fund, which is to revert to the Society as "absolute owner," to be otherwise applied at its discretion, in the event of the church being taken over by the Government, or the church authorities failing to furnish the Society with an annual statement of accounts [40].

STATISTICS.—On the Continent of Europe, where the Society (1702-4 and 1854-1900) has expended £168,276 (including Trust funds) and has assisted in maintaining 171 Chaplains and 234 Chaplaincies, there are now in connection with it 82 permanent and 84 summer and 20 winter Chaplaincies, under the care of two Bishops. The races ministered to in connection with the Constantinople Mission have included (in addition to British) Turks, Greeks, Armenians, Jews, Arabs, Georgians, Bohemians, and Persians; and the Turkish, Arabic, and Spanish languages have been occasionally used by the Missionaries.

Note to page 743.—Bishop Secker's famous letter was written on January 7, 1751, in consequence of a letter (dated May 9, 1750) from Walpole to Bishop Sherlock of London, which was communicated to Bishop Secker on January 2, 1751. Secker died in 1768, and his letter was printed in 1769 in obedience to an order left with it under the writer's own hand, dated May 25, 1759, viz., "Let the Letter, written by me to Mr. Walpole, concerning Bishops in America, be printed after my Death. Tho. Cant."

It is remarkable that Secker, who was born in 1693 at Sibthorp, Nottinghamshire, was the son of a "Protestant Dissenter" who "destined" him for "orders amongst the Dissenters."

APPENDIX.

CHAPTER XCIV.

THE AMERICAN AND THE ENGLISH-COLONIAL AND MISSIONARY EPISCOPATE : ITS FOUNDATION AND GROWTH, WITH NOTES ON CHURCH ORGANISATION ABROAD.

"I believe there scarce is, or ever was, a Bishop of the Church of England, from the Revolution to this day, that hath not desired the establishment of Bishops in our Colonies. Archbishop Tenison, who was surely no High Churchman, left by his will £1,000 towards it. And many more, of the greatest eminence might be named, who were and are zealous for it. . . . Or if Bishops, as such, must of course be deemed partial, the Society for Propagating the Gospel consists partly also of inferior clergymen, partly too of laymen. Now the last cannot so well be suspected of designing to advance ecclesiastical authority. Yet this whole body of men, almost ever since it was in being, hath been making repeated application for Bishops in America; nor have the lay part of it ever refused to concur in them."

It was thus that Bishop SECKER of Oxford (afterwards Archbishop of Canterbury and sixth President of the Society) wrote to the Right Hon. Horatio Walpole in 1751 (*see* note on p. 742*b*) [1]. His words failed to effect their object, but they will ever endure as testimony to the efforts made by the Society to plant the Church in its fulness in the Colonies.

As early as 1634 a Commission was formed partly for the regulation of the spiritual and ecclesiastical affairs of the North American Colonies, under the control of the Archbishops of Canterbury and York, the Bishop of London and others. In the same year an order of the King in Council (Charles I.) was obtained by Archbishop Laud for extending the jurisdiction of the Bishop of London for the time being to English congregations and Clergy abroad [2]. But (as already shown [p. 2]) forty years passed without any practical benefit from the arrangement [3], and, as Bishop Sherlock said in 1751, "the care" was "improperly lodged: for a Bishop to live at one end of the world and his Church at another, must make the office very uncomfortable to the Bishop, and, in a great measure, useless to the people" [4]. Strenuous attempts were made to secure a better arrangement. Archbishop Laud himself, in 1638, endeavoured to send a Bishop to New England, but troubles in Scotland put an end to the movement. Soon after the Restoration, Dr. Alexander Murray, who had shared exile with the King, was nominated Bishop of Virginia, and a Patent was made out constituting him such, with a general charge over the American provinces. The non-fulfilment of this scheme was attributed by Dr. Murray to the fall of Lord Clarendon from power and the substitution of the "Cabal" Ministry. But Archbishop Secker in the following century, after an examination of the Bishop of London's papers, ascribed the failure to the proposal to provide the endowment out of the Customs [5].

The foundation of the Society necessarily led to its being regarded as the most fitting instrument for dealing with the question. Its first Report, 1704, stated that "earnest addresses" had been received "from divers parts of the Continent, and Islands adjacent, for a SUFFRAGAN to visit the several Churches; Ordain some, Confirm others, and bless all" [6]. The matter had been under consideration from April 1703 [7], and in 1704 the Society stated a Case for the consideration of the Law Officers of the Crown, in which reference was made to the existence of Suffragan Bishops in the primitive times, and to their revival—after long disuse in several parts of the Western Church—by Statute 26 Henry VIII. cap. XIII., and opinion was solicited as to whether under this Act (1) the Bishops Suffragan of Colchester, Dover, Nottingham, and Hull might be disposed of for the service of the Church in foreign parts; and if not (2) whether

the Archbishops and Bishops of the Realm would be liable to any inconveniences or penalties from the Statute or Ecclesiastical laws should they consecrate Bishops for foreign parts endowed with no other jurisdiction but that of Commissary or the like. If so (3) whether by Act Ed. VI. cap. 2, for the election of Bishops, the Queen might not appoint new Suffragans for foreign parts within her dominions [8].

The case was entrusted to the President, Archbishop TADNISON, who at the renewed request of the Society in 1707 laid the matter before Queen Anne. The Queen directed him to submit a plan [9]. In the meantime the cause had gained strength from a petition to the Society (November 2, 1705) from fourteen of its Missionaries convened at Burlington, New Jersey, in which they said:—

“The presence and assistance of a Suffragan Bishop is most needful to ordain such persons as are fit to be called to serve in the sacred ministry of the Church. We have been deprived of the advantages that might have been received of some Presbyterian and Independent Ministers that formerly were, and of others that are still willing to conform and receive the holy character, for want of a Bishop to give it. The baptized want to be confirmed. The presence is necessary in the councils of these provinces to prevent the inconveniences which the Church labours under by the influences which seditious men’s counsels have upon the publick administration and the opposition which they make to the good inclinations of well affected persons; he is wanted not only to govern and direct us but to cover us from the malignant effects of those misrepresentations that have been made by some persons empowered to admonish and inform against us who indeed want admonition themselves” [10].

Urged by this and similar appeals, including that of the “Diocesan” [11], the Society in 1710 represented to the Queen “the earnest and repeated desires, not only of the Missionaries, but of divers other considerable persons that are in communion with our excellent Church, to have a Bishop settled in your American plantations,” as being “very usefull and necessary for establishing the gospel in those parts,” the French having “received several great advantages from their establishing a Bp. at Quebec” [12]. Shortly before this appeal, according to his biographer, the sending of Dean Swift to Virginia as Bishop had been contemplated [13]. In Convocation the stage of consideration was not reached. For at a meeting on January 20, 1711, attended by Archbishop Sharp of York, the Bishops of Bristol and St. David’s, the Prolocutor and two other members of the Lower House, to consider what measures should be submitted to Convocation, Archbishop Sharp desired to include a “proposal concerning Bishops being provided for the plantations; but as my Lord of London, who had a right to be consulted first on the project, was not there, the thing was dropped” [14].

[It is just to add however that Convocation was fully represented in the councils of the Society, and thus had ample opportunities of making its voice heard on this question, both then and during the virtual suspension of its own authority—a period extending from 1717 to the middle of the present century.]

So hopeful was the prospect, in 1711, of a Bishop being obtained that the Society in that year began to negotiate for the purchase of a house for him, in “the sweetest situation in the world, well built, but ill contrived and land enough.” This was at Burlington, New Jersey, and the purchase was completed in 1713 for £610 [15]. In 1712, on the motion of Lord Clarendon, the Society prepared the “draught of a bill proposed to be offered in Parliament for the establishment of Bishops and Bishopricks in America” [16]. Renewed representations to Queen Anne (1712-14) were so successful that but for the Queen’s death the object would have been immediately attained [17].

On the accession of George I. the Society (June 3, 1716) represented to the Crown that in order “to forward the great work of converting infidels to the saving faith of our blessed Redeemer, and for the regulating such Christians in their faith and practice as are already converted thereunto,” it was “highly expedient” that four Bishopricks should be established, one at Barbados for Barbados and the Leeward Islands, another at Jamaica for Jamaica with the Bahama and Bermuda Islands, a third at Burlington in New Jersey, “for a district extending from the east side of Delaware River to the utmost bounds of your Majesty’s dominions eastward, including Newfoundland”—the fourth at Williamsburg in Virginia, “for a district extending from the west side of Delaware River to the utmost bounds of your Majesty’s dominions westward.”

It was proposed that the income of the first two Sees should be £1,500 each and

of the last two £1,000 each : that the Bishop of Barbados should have the presidency of the projected Codrington College [p.197], and that if necessary "a prebend . . . the mastership of the Savoy, or that of St. Catherine's" should be annexed to the Bishopric on the continent most wanting a complete maintenance [18]. The prayer was unheeded, owing to the rebellion in Scotland, political jealousies, and the belief that some of the Clergy favoured the exiled house of Stuart [19].

The patience of the Missionaries was sorely tried by these disappointments, as will be seen from the remonstrance of the Rev. J. Talbot of New Jersey, who had been the first to urge the need of a Bishop:—

(1716.) "The Poor Church of God here in ye Wilderness, Ther's none to Guide her among all ye sons y^t she has brought forth, nor is there any y^t takes her by ye hand of all the sons y^t she has brought up. When ye Aptes heard that Samaria had received the Word of God, immediately they sent out 2 of the cheif, Peter & John, to lay their hands on them, and pray that they might receive the Holy Ghost; they did not stay for a secular design of salary; and when the Apostles heard that the Word of God was preached at Antioch, presently they sent out Paul and Barnabas, that they should go as far as Antioch to confirm the disciples; and so the churches were established in the faith, and increased in number daily. And when Paul did but dream that a man of Macedonia called him, he set sail all so fast, and went over himself to help them. But we have been here these twenty years calling till our hearts ache, and ye own 'tis the call and cause of God, and yet ye have not heard, or have not answered, and that's all one. . . . I don't pretend to prophesy, but you know how 'tis said, the kingdom of God shall be taken from them, and given to a nation that will bring forth the fruits of it. God give us all the grace to do the things that belong to our peace. . . .

"I cannot think but the honourable Society had done more if they had found one honest man to bring Gospel orders over to us. No doubt, as they have freely received, they would freely give, but there's a *nolo episcopari* only for poor America; but she shall have her gospel day even as others, but we shall never see it unless we make more haste than we have done" [20].

That the Society was not responsible for the delay is manifest from the fact that it seized every opportunity of pressing the matter, either formally, or through individuals, as circumstances rendered advisable. Indeed, long before a Bishop was procured it had secured provision for his maintenance. Two of its Presidents, Archbishop TENISON in 1717 and Archbishop SECKER in 1768, and an unknown benefactor in 1727, gave £1,000 each for this object [21]; Mr. DUGALD CAMPBELL in 1720 and the Lady ELIZABETH HASTINGS in 1741 £500 each [22]. Other contributions were received from foreign parts as well as at home. The Rev. Dr. MACSPARRAN of Narragansett, New England, bequeathed a farm for the purpose [23], and from Barbados came the assurance that the advent of a Bishop would be welcomed with liberal offerings [24].

The failure of the petition of "many of the faithful in the communion of the Church of England in North America" to the English Episcopate in 1718 [25] seems to have convinced the Rev. J. TALBOT that there was no hope of ever obtaining Bishops in a regular way. In 1720 he came to England and received help from the Tenison bequest—the interest of this fund being available for some retired Missionary* pending the appointment of a Bishop for America. He returned in 1722, and in consequence of reports that he had refused to take the oaths to the King or to pray for him by name in the Liturgy, his salary was suspended by the Society in 1724 until he could clear himself of the charge. It was also alleged that he in 1722 and the Rev. Robert Welton (Rector of Whitechapel) about 1723-4 had been consecrated by the nonjuring Bishops in England.

Beyond the occasional administration of confirmation by Talbot it does not appear that the episcopal office was irregularly exercised, but whatever confusion might have arisen from the movement was prevented by an order from the Privy Council for Welton's return to England and by Talbot's death in 1727. But warnings and appeals were alike lost on this and successive Governments, which persistently refused to allow the consecration even of those who were the best friends and supporters of the House of Hanover [26].

The feelings of amazement excited by the injustice of this policy can only be

* By means of the accumulations of interest of the Tenison bequest, the Society has been enabled (under the authority of the Court of Chancery) to build up a Fund now represented by £18,780 Government Stocks, the interest of which (= £560 per annum) is available for the pensioning of disabled Missionaries [25a].

equalled by those of admiration for the manner in which it was endured by the Missionaries, whose writings furnish "infallible proofs on this head." (In particular see Memorial of Six of the New England Clergy, 1725 [27]; Address of Clergy of New York Province at their First Meeting in Convention, 1766 (which mentions as "an incontestable argument for the necessity of American Bishops" that "not less than one out of five" candidates "who have gone home for Holy Orders from the Northern Colonies have perished in the attempt") [28]; Address of the Clergy of Massachusetts and Rhode Island in Convention, June 7, 1767 [29]; Letters from Revs. J. SCOVIL, July 6, 1767 [30], E. DIBBLEE, Oct. 1, 1767 [31], S. ANDREWS, Oct. 8, 1767 [32], Dr. JOHNSON, 1769 [33], M. GRAVES, Jan. 1, 1772 [34].)

Amid the troubles of the infant Church in America it was consolation indeed to be able to turn to a body always ready to hear and to sympathise, and to do all in its power to redress grievances. The Bishop of Long Island, U.S., in 1878 said "for nearly the whole of the eighteenth century this Society furnished the only point of contact, the only bond of sympathy between the Church of England and her children scattered over the waste places of the New World. The Church herself as all of us now remember with sorrow, was not only indifferent to their wants, but under a malign State influence, was positively hostile to the adoption of all practical measures calculated to meet them" [35].

In accepting this statement as a true one as regards the majority of Church people, it should be remembered that the Bishops were the leading members of the Society, and therefore entirely free from the reproach of having failed in their duty. Reproach of another kind they, as preachers of the Anniversary Sermons, shared with the Society for "*perpetually ringing changes on the necessity of a Bishop in the colonies.*" Such was the burden of a newspaper attack in America, which received from the Rev. Dr. CHANDLER the reply:—"I will tell him for his comfort that these changes will continue to be rung, and that this object will be perpetually aimed at, until the desired episcopate shall be granted" [36].

Everything that could be done by the Society was done—by action corporate or otherwise. The Bishops of London were indefatigable in their exertions. One of them went so far as to invite the Clergy of Maryland to nominate one of their own number for the episcopal office. Whether this was done with the knowledge of the Crown does not appear; but the nomination of the Rev. J. Colebatch raised such an opposition in Maryland that the local court [about 1728] prevented his departure by issuing a writ of *ne exeat regno* [37]. Bishop Sherlock, as soon as he came to the See of London, applied to the King to have two or three resident Bishops appointed for the Colonies, thinking "there could be no reasonable objection to it, not even from the dissenters, as the Bishops proposed were to have no jurisdiction but over the clergy of their own Church" [38]. Reasonable objections there were none; but sufficient for the day was the evil thereof—intolerance:—

"It was not to be endured that episcopacy should, unmolested, rear its mitred head among the children of men who had said to the world: 'Let all mankind know that we came into the wilderness, because we would worship God without that *Episcopacy*, that *Common Prayer*, and those unwarrantable ceremonies with which the *land of our forefathers' sepulchres* has been defiled; we came hither because we would have our posterity settled under the full and pure *dispensations* of the Gospel; defended by *rulers that shall be of ourselves*' (Mather's "*Magnalia*") [39].

Although it was not intended to send a Bishop to New England, from those provinces came the most determined opposition.

"Was this" (Bishop Sherlock asks) "consistent even with a spirit of toleration. Would they [the dissenters] think themselves tolerated if they were debarred the right of appointing ministers among themselves, and were obliged to send all their candidates to Geneva, or Scotland, for orders? At the same time that they gave this opposition, they set up a mission of their own for Virginia, a country entirely episcopal, by authority of their Synod. And in their own country, where they have the power, they have prosecuted and imprisoned several members for not paying towards supporting the dissenting preachers, though no such charge can, by any colour of law, be imposed on them: this has been the case in New England" [40].

While this spirit prevailed little chance was there of episcopacy rearing its

"mitred head." But with the hope of removing apprehensions that the existence of other religious communities would be imperilled, the following plan was drawn up by the celebrated Bishop Butler in 1750 setting forth the proposals of the New England Clergy:—

"1. That no coercive power is desired over the laity in any case, but only a power to regulate the behaviour of the clergy who are in Episcopal orders, and to correct and punish them according to the laws of the Church of England, in case of misbehaviour neglect of duty, with such power as the commissaries abroad have exercised.

"2. That nothing is desired for such bishops that may in the least interfere with the dignity, or authority, or interest of the Governor, or any other officer of State. Probates of wills, licenses for marriages etc. to be left in the hands where they are; and no share in the temporal government is desired for bishops.

"3. The maintenance of such bishops not to be at the charge of the Colonies.

"4. No bishops are intended to be settled in places where the government is left in the hands of Dissenters, as in New England etc., but authority to be given only to ordain clergy for such Church of England congregations as are among them, and to inspect into the manners and behaviour of the said clergy, and to confirm the members thereof" [41].

The rejection of these overtures was due to political causes. "The true reason of the bishop of London being opposed and defeated in his scheme of sending bishops" was this: "It seems that the Duke of Newcastle, Mr. Pelham and Mr. Onslow, can have the interest and votes of the whole body of dissenters upon condition of their befriending them; and by their influence on those persons, the Ministry was brought to oppose it." Such was the statement of Dr. CHANDLER to Dr. JOHNSON [42]; and in 1754 Bishop Secker (then of Oxford) wrote to the latter: "We have done all we can here in vain, and must wait for more favourable times. . . . So long as they [the Dissenters*] are uneasy, and remonstrate, regard will be paid to them and their friends here by our ministers of state" [43].

The opposition were alive to this fact: their strength lay not in quietness and confidence, but in an unceasing agitation which was kept up by unscrupulous use of unscrupulous means. Colonial legislators and counsellors as well as British Ministers came under their influence; the press of the three leading cities of America was open to a subsidy; pulpits poured forth the vials of wrath; while pamphlets took up the parable in words and in prints too profane for these pages [44].

A violent attack made by a noted Puritan, Dr. Jonathan Mayhew of Boston, on the charter and conduct of the Society and the episcopate scheme, was so ably answered in an anonymous tract as to draw forth his acknowledgment that the "worthy answerer" was "a person of excellent sense and a happy talent at writing; apparently free from the sordid illiberal spirit of bigotry; one of cool temper, who often showed much candour; was well acquainted with the affairs of the Society, and in general, a fair reasoner." The writer of the anonymous pamphlet was Archbishop SECKER, in whom as its President the Society had one of the most powerful of advocates [45]. To quote the words of his biographer:—

"Posterity will stand amazed, when they are told that on this account, his memory has been pursued in pamphlets and newspapers with such unrelenting rancour, such unexampled wantonness of abuse, as he would scarce have deserved had he attempted to eradicate Christianity out of America, and to introduce Mahometanism in its room; whereas the plain truth is, that all he wished for was nothing more than what the very best friends to religious freedom ever have wished for, a complete toleration for the Church of England in that country" [46].

Posterity will also agree with Archbishop Secker's description of the anomalous position of the clergy in America as being "without parallel in the Christian world" [47].

* That this state of things continued will be seen from the message sent from the English Committee acting in concert with the American Dissenters in 1772: "However the bishops and clergy may labor the point, the persons in power do not seem to be at all for it at present, and we hope never will." The reply was a grateful acknowledgment of the "zeal" shown "for the cause of religious liberty on this extensive continent" [43a].

In 1764 he wrote to Dr. Johnson:—

"The affair of American Bishops continues in suspense. Lord Willoughby of Parham, the only English dissenting peer, and Dr. Chandler, have declared, after our scheme was fully laid before them, that they saw no objection against it. The Duke of Bedford, Lord-President, hath given a calm and favourable hearing to it, hath desired it may be reduced to writing, and promised to consult about it with the other ministers, at his first leisure" [48].

But the convenient season was not yet. Party spirit so prevailed that the Archbishop advised action "in a quiet private manner" to avoid "the risk of increasing the outcry against the Society" [49].

The case was admirably summed up by Bishop LOWTH of Oxford in the Anniversary Sermon 1771, in which he represented the colonists as being deprived of

"the common benefit, which all Christian Churches, in all ages, and in every part of the world, have freely enjoyed; and which in those countries Christians of every other denomination do at this time freely enjoy. If an easy remedy can be applied to this grievance; surely in charity it will not be denied to their petitions, in justice it cannot be refused to their demands. The proper and only remedy hath long since been pointed out: the appointment of one or more resident Bishops, for the exercise of offices purely Episcopal in the American Church of England; for administering the solemn and edifying rite of Confirmation; for ordaining Ministers, and superintending their conduct: offices, to which the members of the Church of England have an undeniable claim, and from which they cannot be precluded without manifest injustice and oppression. The design hath been laid before the public in the most unexceptionable form: it hath been supported against every objection, which unreasonable and indecent opposition hath raised, by arguments unanswered and unanswerable: unless groundless fears, invidious surmises, injurious suspicions; unless absurd demands of needless and impracticable securities against dangers altogether imaginary and improbable; are to set aside undoubted rights, founded upon the plainest maxims of Religious Liberty, upon the common claim of Mutual Toleration: that favourite, but abused Principle; the glory and the disgrace of Protestantism; which all are forward enough to profess, but few steadily practice; and which those, who claim it in its utmost extent for themselves, are sometimes least of all inclined to indulge in any degree to others" [50].

On the outbreak of the American disturbances he wrote to Dr. Chandler (May 29, 1775):—

"If it shall please God that these unhappy tumults be quieted, and peace and order restored (which event I am sanguine enough to think is not far distant), we may reasonably hope that our governors will be taught, by experience, to have some regard to the Church of England in America" [51].

The testimony of Archbishop SECKER in 1766 rises up in judgment against the English Government:—

"It is very probable that a Bishop, or Bishops, would have been quietly received in America before the Stamp Act was passed here; but it is certain that we could get no permission here to send one. Earnest and continual endeavours have been used with our successive ministers and ministries, but without obtaining more than promises to consider and confer about the matter; which promises have never been fulfilled. The King [George the Third] hath expressed himself repeatedly in favour of the scheme; and hath promised, that, if objections are imagined to lie against other places, a Protestant Bishop should be sent to Quebec, where there is a Popish one, and where there are few dissenters to take offence. And in the latter end of Mr. Grenville's ministry, a plan of an ecclesiastical establishment for Canada was formed on which a Bishop might easily have been grafted, and was laid before a committee of council. But opinions differed there, and proper persons could not be persuaded to attend; and in a while the ministry changed. Incessant application was made to the new ministry: some slight hopes were given, but no step taken. Yesterday, the ministry was changed again, as you may see in the papers; but whether any change will happen in our concern, and whether for the better or the worse, I cannot so much as guess. Of late, indeed, it hath not been prudent to do anything, unless at Quebec; and therefore the Address from the clergy of Connecticut which arrived here in December last, and that from the clergy of New York and New Jersey, which arrived in January, have not been presented to the king; but he hath been acquainted with the purport of them, and directed them to be postponed to a fitter time" [52].

To Horatio Walpole he had written:—

"The reasonableness of the proposal, abstractedly considered, you seem to admit

And indeed it belongs to the very nature of Episcopal Churches, to have Bishops at proper distances, presiding over them. Nor was there ever before, I believe, in the Christian world, an instance of such a number of such churches, or a tenth part of that number, with no Bishop amongst them, or within some thousands of miles from them. But the consideration of the episcopal acts which are requisite, will prove the need of episcopal residence more fully. Confirmation is an office of our Church, derived from the primitive ages, and when administered with due care, a very useful one. All our people in America see the appointment of it in their Prayer books, immediately after their Catechism. And if they are denied it unless they will come over to England for it, they are, in effect, prohibited the exercise of one part of their religion" [53].

Then followed the eloquent testimony to the Society quoted on page 743.

The "fitter time" of the King came not. Already the writing was on the wall, and, with the revolution, passed for ever from England's rulers the opportunity of doing justice to the Church in America. Weighed in the balances they were found wanting—in matters ecclesiastical even more than in civil—and the loss of the greatest portion of the Colonies was a just retribution. The war in America shook the Church to its foundations—desecrated and overthrew its sanctuaries—persecuted its members, priesthood and laity, unto imprisonment, exile and death. But the revolution set the Church free to have Bishops. In the securing of that freedom invaluable service was rendered by Mr. Granville Sharp. His tracts on the "Law of Retribution" (1776), and "Congregational Courts," which showed the importance of Episcopacy as being, according to a maxim of the English common law, the strength of the Republic, "had the extraordinary effect of convincing a very large body of Dissenters and Presbyterians, as well as Churchmen in America, of the propriety of establishing Episcopacy among themselves in the United States; so that, even during the war, a motion had been made in Congress for that purpose, and was postponed merely because a time of peace was thought more proper for the consideration of so important a regulation. "Even Dr. Franklin the philosopher became an advocate for it" [54].

The independence of the States rendered resident Bishops necessary for the *existence* of the Church. No candidates could be ordained by the English Bishops unless they took the oath of allegiance to the British Crown; and no candidate so ordained could be a citizen of the United States without forswearing himself. The supply of clergy was therefore endangered. Two candidates indeed came to England in 1784 and were refused ordination. Their application to Dr. Franklin for advice showed that there were matters too high even for the philosopher, who sought to solve the difficulty by consulting the French Bishops and the Pope's Nuncio [55].

However, an Act was passed (24th George III. c. 35) empowering the Bishop of London and any other Bishop appointed by him to ordain subjects of foreign countries without their taking the oath of allegiance.

But half measures would not have met the want, and Mr. Sharp pressed the Archbishop of Canterbury to obtain authority "to consecrate Bishops for the true Christian Church in every part of the world" [56].

In the meantime there appeared in England "a godly and well-learned man" anxious "to be ordained and consecrated Bishop" of Connecticut. This was Dr. SAMUEL SEABURY, who for many years had been a Missionary of the Society in Long Island [57]. With the establishment of the Republic, opposition to the introduction of Bishops gradually disappeared. Liberty had been proclaimed to every inhabitant throughout the land, and although the definition of "inhabitant" was limited in respect of complexion, the Church was able to complete her organisation. The Conventions of the middle and southern States said, "Let us first gather together our scattered members." But from the east and north-west came yet wiser advice: "Let us first have a head to see, and then we shall be better enabled to find our members." The Clergy of Connecticut took the lead. They first chose the Rev. Dr. LEAMING (also a former Missionary of the Society), who by his sufferings during the war became a "confessor." Infirmities preventing his accepting the office, the Convention then elected Dr. SAMUEL SEABURY, and commended him to the Bishops of the English Church for consecration.

The election was not however the act of the whole American Church; moreover the British Government hesitated to authorise the English Bishops to consecrate until assured that offence would not thereby be given to the Republic.

For these reasons the Archbishop of Canterbury on being applied to by Dr. Seabury wished for time to consider the question. This was in accordance with the Holy Scripture and the ancient Canons, which "command that we should not be hasty in laying on hands" [58]. But as the Church in America had been waiting for that boon more than a hundred years, Dr. Seabury may be more than excused for seeing nothing but danger in delay and for applying to the Scottish Bishops. Thus it came to pass that he was consecrated at Aberdeen by Bishops KILGOUR, PETRIE, and SKINNER on November 14, 1784 [59]. In the following summer he returned to Connecticut, the first regular* Bishop of the Anglican Communion in North America. (*See portrait on p. 80.*)

The validity of Bishop Seabury's consecration was not questioned, but it was desirable that the succession should be conveyed to America through the English Church. With a view to this Mr. Granville Sharp had been corresponding with various Americans—including Dr. Franklin, Mr. Adams, the first ambassador from the United States, and Dr. Rush, a noted physician and Presbyterian at Philadelphia. Dr. Rush wrote to Mr. Sharp on April 27, 1784, that though a member of the Presbyterian Church, he esteemed "very highly the articles and the worship of the Church of England," and such was "the liberality produced among the dissenters by the war," it was not likely they would now object to a Bishop being fixed in each of the States, provided he had "no civil revenue or jurisdiction" [60].

Negotiations so progressed that in January 1786 Mr. Adams delivered to the Archbishop of Canterbury a formal request from the General Convention of the American Church for the consecration of certain persons recommended. This Convention, held in Christ Church, Philadelphia, October 1785, at the same time gratefully "acknowledged the benevolence of the Society, to whom under God the prosperity of our Church, is in an eminent degree to be ascribed" [61]. Before however the request could be complied with it was necessary to have satisfactory proof of the orthodoxy of the clergymen to be presented for consecration. On this point some doubt had arisen in consequence of a departure from the Book of Common Prayer, shown in alterations made according to a revision of Archbishop Tillotson and a Committee of Divines in 1689. Archbishop Moore therefore conveyed to the Convention the unanimous opinion of the English Bishops that

"While we are anxious to give every proof not only of our brotherly affection, but of our facility in forwarding your wishes, we cannot but be extremely cautious lest we should be the instruments of establishing an ecclesiastical system which will be called a branch of the Church of England, but afterwards may possibly appear to have departed from it essentially either in doctrine or discipline."

The counsels of the English Bishops prevailed. The most objectionable alterations in the American Prayer Book were withdrawn, and the Preface to the Authorised Version states that "upon a comparison of this with the Book of Common Prayer of the Church of England . . . it will also appear that the Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require" [62].

Towards the end of 1786 there arrived in England the Rev. WILLIAM WHITE, D.D., Rector of St. Peter's, Philadelphia, and the Rev. SAMUEL PROVOOST, D.D., Rector of Trinity, New York—Bishops-elect of PENNSYLVANIA and NEW YORK respectively—bearing testimonials from the Conventions of those States.

Having been introduced by Mr. Granville Sharp they were formally presented to the Archbishop of Canterbury by Mr. Adams. An Act † of Parliament having been obtained, they were consecrated on Sunday, February 4, 1787, in Lambeth Palace Chapel, by the Primate (Dr. Moore), assisted by Archbishop

* The two irregularly consecrated by the nonjuring Bishops [see p. 745] left no traces in America.

† Act 26 George III. c. 84 empowers the English Archbishops with the assistance of other Bishops to consecrate to the office of Bishop persons who are subjects or citizens of countries out of His Majesty's dominion.

Markham of York, Bishop Moss of Bath and Wells, and Bishop Hinchliffe of Peterborough [63].

The consecration of the next American Bishop also took place in England, Dr. JAMES MADISON being consecrated Bishop of VIRGINIA in the Chapel of Lambeth Palace on September 19, 1790, by Archbishop Moore, assisted by Bishop Beilby Porteus of London and Bishop John Thomas of Rochester. Dr. Madison was the last Bishop of the American (U.S.) Church consecrated by the Bishops of the English Church [64].

The first consecration of a Bishop *in* America took place on September 17, 1792, in Trinity Church, New York, when Dr. THOMAS JOHN CLAGGETT became Bishop of MARYLAND. In this act, performed by Bishop Provoost assisted by Bishops Seabury, White, and Madison, the succession of the Anglican and the Scottish Episcopate was united [65].

Thus was everything "done decently and in order," and these "ministers of grace, their hands on others laid, to fill in turn their place." "So age by age and year by year, His Grace was handed on," till this branch of the true vine hath taken root and filled the land, and stretched out branches unto the sea and beyond—preparing the way for, and uniting with, the parent tree, in China and Japan, raising goodly plants in Greece, West Africa, and Haiti, striving to make "the crooked straight" in Mexico, and everywhere bringing forth "fruit in due season." Of the 200 Bishops on the roll of the American Church, nearly one-half remain unto this present, filling 81 Bishopsrics.

Such has been the planting and such the growth of the American Episcopate. And herein see we the fulfilment of our Saviour's words, "Every branch that beareth fruit, HE purgeth it, that it may bring forth more fruit."

If the mother country paid dearly for its first experience in colonising—and certainly the loss of half a continent was no light price—it may be said to have been compensated by the experience gained. The advantages of that experience were seen in an improved treatment of the Colonists, in which the Church shared. Her members north of the now United States, who had long been waiting for a head, might have continued to wait, but for the lesson the State in England had received. And so, when it was seen that thousands of loyalists had left the revolted colonies and passed over to Nova Scotia and Canada, the Government lent its assistance in settling them and placing them under the care of a Bishop of that Church to which they belonged. On March 21, 1793, eighteen clergymen (of whom 10 were or had been S.P.G. Missionaries, and 2 more became so) met in New York, and memorialised Sir Guy Carleton, Governor of New York, for the establishment of a Bishopric in Nova Scotia, and at length Letters Patent were issued constituting the British Colonies in North America into a See under the title of Nova Scotia. The person selected for this, the first Colonial Diocese, was, as if by one consent, the Rev. Dr. T. M. CHANDLER, formerly Missionary of the Society in New Jersey, a man distinguished for his services to the Church, both as an evangelist and as a champion of the American episcopate. Although he could not, by reason of ill health, himself accept the office, he was instrumental in filling it by recommending an equally worthy man, the Rev. Dr. CHARLES INGLIS, who as a Missionary of the Society in Pennsylvania and New York, and as Rector of Trinity Church, New York, had already "witnessed a good confession." His consecration took place [at Lambeth] on August 12, 1797, the same year in which American Bishops were first consecrated *in* England [66]. (*See portrait on p. ii.*)

The Society's "American Colonial Bishops Fund," which had served, by waiting, to accumulate a respectable capital since its inception in 1717 (*see p. 745*), now became of practical use in supporting the first Colonial Bishop—a support which has been continued to each occupant of the See of Nova Scotia [the total of the payments, to 1900, being £45,620] [67].

The presence of a Bishop in Nova Scotia proved an inestimable blessing to the Church and to the country generally [*see pp. 117-18*]. But the charge of a territory, now occupied by ten Dioceses, was too much for any one Bishop, and in 1793 the provinces of Upper and Lower Canada, with their dependencies, were formed into the Diocese of Quebec [68].

This experiment also proved of such obvious advantage to the true interests

both of the mother country and of the Colonies, that it is strange that episcopacy did not at once become an indispensable part of the Colonial system. But twenty years elapsed before another Diocese was constituted in any part of the British Dominions.

The claims of the country now selected had been too long neglected. As early as 1694 Dr. Prideaux in his "proposals for the propagation of Christianity in the East Indies," had maintained (as the result of experience there and in the West Indies) "that the existing evils and deficiencies cannot be otherwise remedied, than by settling Bishops and Seminaries in those countries, where Ministers may be bred and ordained on the spot."

The Charter granted to the East India Company in 1698 required them "constantly to maintain in every garrison, and superior factory, one minister [to be approved by the Bishop of London] and to provide there also one decent and convenient place for divine service only" [69]. Little however was done under this Charter for the moral and religious benefit of India. On the renewal of the Charter in 1813-14 the following resolution, adopted by the House of Commons, was made the basis of a clause in the Act:—

"That it is expedient that the Church Establishment in the British territories in the East Indies should be placed under the superintendence of a Bishop and three archdeacons; and that adequate provision should be made from the territorial revenues of England for their maintenance."

This measure, which was introduced in an apologetic manner by the Government, met with much opposition and many prophecies of the evils that would arise therefrom in India [70]. The burdens created by this Act have been the only "evils," and may be held responsible for the death of several Bishops. On the other hand, India has been blessed by the lives of nine Bishops of Calcutta and by the hallowed graves of seven. In other ways the diocese of Calcutta—constituted May 2, 1814 [p. 472]—served as an example of good rather than evil. It was this "due settlement of the Episcopal authority in India": and "the security derived from proper Diocesan controul" which led the President of the Society in 1818 to represent that its operations might then be "safely and usefully extended to that quarter"—a recommendation which was at once complied with [71]. Similarly in 1823 the Bath District Committee of the Society represented the importance of an Episcopal establishment in the West Indies, "from the consideration of the good effects that were already apparent in its recent appointment in the great Eastern Peninsula" [72]. Therefore the Society memorialised Government, submitting

"that the arguments which determined his Majesty's Government to place the Churches of America and India under the direction of provincial Bishops, apply with at least equal force to the case of the West Indies, and [the Society] confidently refers to the experience of those instances, as exhibiting satisfactory proof of the benefits which may be expected to result from the extension of a similar Establishment to these important colonies" [73].

The precedents served to secure the foundation of the Dioceses of Jamaica and Barbados in 1824 [pp. 201, 229]. Hitherto only five sees had been founded in forty-seven years (Nova Scotia 1787, Quebec 1793, Calcutta 1814, Barbados 1824, Jamaica 1824); but since 1835 the average rate of progress has been over one a year, and the longest interval between each successive addition has never been more than three years. Encouraging as this progress is, it has not kept pace with the growth of the Colonial Church. The territory considered necessary to form a Colonial Diocese has generally been of such enormous extent as to render due supervision an impossibility. Nova Scotia, which began with half a continent, received, it is true, some relief in 1793; but the chief burden was shifted on to Quebec, and there remained for nearly forty years.

The case of Calcutta was still harder. Born to greatness, it had greatness thrust upon it until in 1824 it extended over the whole of British India, Ceylon, The Straits Settlements, all places between the Cape of Good Hope and Magellan's Straits, and New South Wales and Van Diemen's Land. This arrangement continued to 1835, when the formation of the Diocese of Madras was followed by that of Australia 1836 [p. 392] and Bombay 1837 [p. 569] [74]. These sub-

divisions afforded considerable but insufficient relief; * and the same may be said with regard to the separation of Upper Canada (Toronto) from Quebec, and of Newfoundland from Nova Scotia in 1839.

In 1841 was inaugurated one of the most important movements in the history of the Anglican Church. A letter addressed by Bishop Blomfield of London to the Archbishop of Canterbury on April 24, 1840, on the necessity of providing for an increase of the Colonial Episcopate, resulted in the formation on April 27, 1841, of a fund for the endowment of additional Bishoprics in the Colonies, to which the S.P.G. and S.P.C.K. gave £7,500 and £10,000 respectively.

In May 1849 the constitution and name of the institution were thus defined: "That henceforward all the Archbishops and Bishops of the United Church of England and Ireland form the Committee to be called the 'Council for Colonial Bishoprics'" [76]. The institution has been strengthened from time to time by the addition of eminent laymen and clergymen, and from the first it has been closely associated with the Society, receiving freely not only office shelter, but also rich stores of experience from the Chief Secretaries of the Society, who have always acted as Honorary Secretaries to the Council.

From 1841 to 1900 (inclusive) the Council has received a total sum of £991,388 (a large portion of this consisting of trust funds transferred to it for specific endowments), and has been instrumental in providing for 67 new Bishoprics [76].

The help of the Council is frequently supplemented or preceded by grants-in-aid from the S.P.G. and the S.P.C.K., the object of all being to stimulate and encourage local effort rather than to displace it. With these three sources available no diocese which does its part need lack a modest endowment for its Bishop.

The progress of the Colonial Episcopate since the formation of the Colonial Bishoprics Council has been encouraging: that it has not kept pace with requirements has been due not so much to the want of funds as to lack of creative power on the part of the Church. By the terms of the Consecration Service the English Bishops are unable to consecrate any Bishop without Royal Mandate or Licence. It has been shown that so far as places abroad are concerned the required authority was withheld until after the older Colonies had become independent: that the English Bishops were then empowered by Act of Parliament (26th George III. c. 84) "to consecrate British subjects or the subjects or citizens of any Foreign Kingdom or State to be Bishops in any Foreign Kingdom," and that three Bishops—two in 1787 and one in 1790—were consecrated in England for the United States. This Act did not apply to the Colonies, but the impolicy of any longer withholding a Bishop from them had been publicly admitted in 1783, the only question being "the proper method" of effecting the establishment of a bishopric. The question, as we have seen, was settled in 1787 by the issue of Royal Letters Patent constituting the Diocese of Nova Scotia. Among the powers conferred on the Bishop was that of exercising "all manner of jurisdiction, power, and coercion ecclesiastical." These Letters Patent were approved by the Law Officers † of the Crown, notwithstanding the fact that representative institutions had long been established in Nova Scotia. With the approval of lawyers ‡ still more eminent, the same course was adopted in 1793, when Canada, which two years before had received representative institutions, was separated from Nova Scotia and erected into the Diocese of Quebec. The precedent of creating dioceses by Letters Patent was invariably followed in the case of the Colonies and Dependencies down to 1863—in some instances with the recognition and support of Parliament.

The right to exercise "all manner of coercion ecclesiastical," especially the power of summoning witnesses, was challenged by the colonists in 1842, in con-

* Between 1822-83 the See of Calcutta was vacant over six years. From 1845 to 1857 the Bishop was unable to visit any place north of Allahabad, and in no part of the Punjab had an Anglican Bishop ever been seen until 1857, when the Bishop of Madras went there [74a].

† 1787.—Sir W. Wynn, Queen's Advocate; Sir R. P. Arden (afterwards Lord Alvanley), Attorney-General; and Sir A. Macdonald, Solicitor-General.

‡ 1793.—Sir John Scott (afterwards Lord Eldon), Attorney-General; Sir John Mitford (afterwards Lord Redesdale), Solicitor-General; and Sir William Scott (afterwards Lord Stowell).

sequence of apprehended action by the Bishop of Tasmania. The question was submitted to the Law Officers of the Crown, who reported that "Her Majesty had no authority by Letters Patent to create *the ecclesiastical jurisdiction complained of.*" In the Letters Patent issued after this decision the Bishops' power of punishment and correction was limited to that of "visiting the Clergy," of "calling them before him," and of "enquiring into their morals and behaviour." The prerogative of the Crown received another blow in 1863, when the Judicial Committee of the Privy Council, in the case of Long v. the Bishop of Capetown, decided that the Bishop's Letters Patent, "being issued after Constitutional Government had been established in the Cape of Good Hope, were ineffectual to create *any jurisdiction, ecclesiastical or civil,* within the Colony, even if it were the intention of the Letters Patent to create such a jurisdiction, which they think doubtful."

This decision was confirmed by the judgment of the Judicial Committee* in the case of the Bishop of Natal, which came before them in 1864-5. Relying on the Metropolitan powers conferred on him by Letters Patent, the Bishop of Capetown had deposed the Bishop of Natal (Dr. Colenso). This raised the question,

"Were the Letters Patent of the 8th of December 1853, by which Dr. Gray was appointed Metropolitan, and a Metropolitan see or province was expressed to be created, valid and good in law?"

On this point the Committee's decision was

"that after the establishment of an independent Legislaturo in the settlements of the Cape of Good Hope and Natal, *there was no power in the Crown by virtue of its prerogative to establish a Metropolitan see or province, or to create an ecclesiastical corporation, whose status, rights, and authority the colony could be required to recognise.*"

"After a colony or settlement has received legislative institutions the Crown (subject to the special provisions of any Act of Parliament) stands in the same relation to that colony or settlement as it does in the United Kingdom.

"It may be true that the Crown, as legal head of the Church, has a right to command the consecration of a Bishop; *but it has no power to assign him any diocese or give him any sphere of action within the United Kingdom.*"

On the general question of Letters Patent the Committee concluded

'that, although in a Crown colony, properly so called, . . . *a bishopric may be created and ecclesiastical jurisdiction conferred by the sole authority of the Crown, yet that the Letters Patent of the Crown will not have any such effect or operation in a colony or settlement which is possessed of an independent Legislature.*"

Later on Lord Romilly, as Master of the Rolls, decided, and the decision was accepted, that Bishop Colenso was entitled to continue receiving the episcopal salary from the Colonial Bishops Council. But while delivering judgment on this point he gave an explanation of the previous judgment of the Judicial Committee, virtually reversing their decision. In this dilemma the Colonial Office consulted the Law Officers of the Crown, and with their advice ignored Lord Romilly's explanation as *obiter dicta*.

The Colonial Churches on the whole were now in a wonderfully improved position. Those in the East and West Indies and the Crown Colonies remained bound as before, but the bonds of the others were broken asunder and were not renewed. Only by Parliament could the unconstitutional Acts of the Crown have been validated, and such Parliamentary legislation was considered to be impossible to obtain. The Colonial Office therefore wisely decided to leave those Colonial Churches free to manage their own affairs, to elect and consecrate their own Bishops without let or hindrance on the part of the State or the Crown [77].

[The first step in this direction was taken after the death of Bishop G. J. Mountain of Quebec, for whose successor (1863) no Letters Patent were issued, but simply a mandate for his consecration, addressed to the Metropolitan of Canada] [77a].

Three years later, when it was proposed to consecrate a Coadjutor of Toronto under the title of Bishop of Niagara, the Secretary of State for the Colonies informed the Bishop of Montreal "that a mandate from the Crown is not necessary to enable Colonial Bishops to perform the act of consecration," and that it rested with the Bishops of Canada, and would be in their power "under the Canadian Acts of 19 and 20 Vic. cap. 121, and 22 Vic. cap. 139, to determine, without hin-

* Then consisting of the Chancellor (Lord Westbury), Lord Cranworth, Lord Kingsdown, the Dean of Arches (Dr. Lushington), and the Master of the Rolls (Lord Romilly).

drance or assistance from the Royal Prerogative, in what manner the consecration of the Bishop of Niagara shall be effected." Attention was drawn to the fact "that under Imperial Acts, of which 59 George III. cap. 60 is the chief, clergymen ordained by Colonial Bishops not having local jurisdiction and residing within the limits of that jurisdiction* are subjected to certain disabilities, except when this ordination is effected under commission from a Diocesan Bishop and within his diocese" [78].

The consecration of Archdeacon BETHUNE [at Toronto] as Coadjutor-Bishop of Toronto on St. Paul's Day, January 25, 1867, is noteworthy as the first instance of a Colonial or Missionary Bishop of the Church of England, elected by the free voice of his clergy and laity, being consecrated without Royal Mandate or Letters Patent. This act completed the emancipation of most of the Colonial Churches [79]. Indeed since this time there has been little difficulty in extending the Colonial and Missionary Episcopate excepting in India. There the difficulties have hitherto been insurmountable for the most part.

The efforts of the Indian Bishops and of the Society have been incessant, and yet during the last sixty years the Church of England in India has been allowed only six additional Bishoprics. Fifty-two years ago the Roman Catholics had no fewer than ten Bishops in Southern India alone; the Church of England in 1900 had only nine Bishoprics in the whole of India [80]. How the Anglican Church has been hindered by these restrictions was told by Lord John Manners at the Society's meeting for the extension of Indian Missions in 1857:—

"Let us look back upon the hindrances thrown, year after year, by the State in the way of the Church making her voice heard throughout India, and we shall see how, when Christianity so to speak, was tolerated there, every restriction and every fetter that could impede her free action was resorted to, as if Christianity was some dangerous, revolutionary spirit which, if once let loose might shiver into fragments the fragile framework of Anglo-Saxon society and Anglo-Saxon Government. . . . Why, even a Malcolm objected to the propagation of the Gospel in those regions [India] and as late as 1898 the rulers of that land—even after Christianity had been what we might call tolerated—opposed the subdivision of the then enormous diocese of Calcutta, on the ground that if they permitted such a measure they would not be doing their duty to the native population" [80a].

The feeling of the Society has been that were it not to support this and similar measures it would not be doing *its* duty to the native population. Between 1826 and 1859 it frequently memorialised the Government for an increase of the Episcopate in India [81], and on the transfer of the country to the Crown it endeavoured (1858) to secure to the Crown the power, as then exercised in the Colonies, of dividing dioceses as occasion might require [82].

In 1861, on the death of the Bishop of Madras, it offered to guarantee the necessary funds for subdividing that diocese [83]; and in 1874, when his successor consulted it as to obtaining a coadjutor, it promised to "co-operate towards securing Suffragan Bishops for India, provided that each Bishop is appointed to minister within definite territorial limits, and that such territory shall not be defined so as of purpose to include only the stations occupied by one Society" [84]. In 1876 the Society proposed a scheme for the establishment of Missionary Bishoprics at (1) Rangoon, (2) Lucknow, (3) Delhi, (4) Lahore, (5) Peshawur, (6) Singboom (Chota Nagpur), (7) Bangalore, (8) Kurnoul, (9) Kolapore, and (10) in the Gujerathi country—the first six to be taken out of the Diocese of Calcutta, (7) and (8) out of Madras, and the last two out of Bombay Diocese. Towards the carrying out of the scheme the Society set apart £21,000, and it was proposed that the Missionary Bishops should "be in the first instance Europeans, to . . . be succeeded as soon as may be by Native Bishops of a self-supporting Native Church" [85].

The death of Bishop Milman during the preparation of the scheme led the Society at once to represent in the proper quarter the unspeakable disadvantage under which any Bishop must labour with so inordinately large a Diocese as had been committed to the Bishop of Calcutta [86]. After two interviews with the Secretary of State for India and a conference held at Lambeth the Society came

* The doubts raised as to the rights and ministrations of the clergy thus ordained have since been settled by the Colonial Clergy Act 1874 (37 and 38 Vic. cap. 77) [78a].

to the conclusion that it was undesirable in the circumstances to move the authorities in England to carry out those proposals which implied the immediate appointment of Missionary Bishops, although there was reason to hope they would be carried into effect in any case supported by ecclesiastical authority in India. This support the Society applied itself to obtain [87, 88].

The conference at Lambeth Palace was convened by the Archbishop of Canterbury, who invited certain members of the Society and other persons to consider the various schemes which had been proposed for an increase of the Indian Episcopate. It was decided that it was desirable "that a territorial Bishopric be founded at Lahore as a memorial to Bishop Milman," and a second at Rangoon, by the aid of a fund raised in the Diocese of Winchester; and the necessity of a further increase in the number of Bishops in India was recognised.

In many respects the altered circumstances were highly favourable to the Church. By the action of the Government the principle was established that although "dioceses constituted by Act of Parliament can only be dealt with in the way of subdivision under the authority of another Act," which there was no prospect of obtaining, yet new bishoprics could be created in *territories acquired since 1833*—which was the date of the last Act dealing with the Indian Episcopate; also (with the sanction of the native authority) in *native States*; and Assistant Bishops could be appointed. The Church was not slow to avail itself of these methods: the year 1877 brought relief to the Bishop of Calcutta by the creation of the Sees of Lahore and Rangoon (by Letters Patent); the Bishop of Madras in the same year commissioned two Assistant Bishops for Tinnevely, and in 1879 was further relieved by the appointment of a Bishop for the native States of Travancore and Cochin [89]. In the first three instances (and in the case of Lucknow, founded in 1893) the Society was privileged to assist in providing the necessary funds [90]. The £21,000 set aside in 1875-6 was reserved until 1882, when, there being no present likelihood of the establishment of Missionary Bishops of the type contemplated, the money was expended in other ways, a portion being appropriated to the endowment of the Sees of Colombo and Singapore. But while doing this the Society declared its intention to carry out the scheme at the earliest possible opportunity [91].

More recent events point to the realisation of the scheme. In May 1885 the Church in Chota Nagpur petitioned their Diocesan for a resident Bishop. The Society supported the petition, and with the approval of the Archbishop of Canterbury memorialised the Government on the subject. The action of the Society at first created a wrong impression in the mind of the Bishop of Calcutta, which was removed by the assurances that no interference with his Lordship's rights was ever contemplated. With the aid of his Suffragans, and after conference with the Church in Chota Nagpur, the Metropolitan worked out a scheme for a Bishop for Chota Nagpur whose position, so far as the Crown is concerned, will be that of an Assistant Bishop, but who will receive jurisdiction by canonical consent—that is, by mutual agreement—and be altogether independent saving the rights of the Bishop of Calcutta as Metropolitan of the province. The Society was asked to co-operate by granting an annual stipend, but in order to ensure the independence and permanence of the Bishopric it has (with the aid of the S.P.C.K. and the Colonial Bishops Council) endowed the See [92]. Should this experiment succeed, and thus far it has succeeded, there ought not to be any further difficulty in obtaining a sufficient number of Bishops for India. [See also pp. 552 and 606.]

For the consecration (in England) of Bishops for places outside of the British Dominions, provision has been made by Act 5 Victoria cap. 6, commonly called the Jerusalem Bishopric Act, passed in 1841, which is an amendment of the Act (5 George III.) under which the three Bishops were consecrated for the United States in 1787 and 1790. This Act of 1841 empowers the English Bishops to consecrate British subjects or the subjects and citizens of any foreign kingdom or State to be Bishops in any *foreign country*, and within certain limits to exercise spiritual jurisdiction over the ministers of British congregations of the Church of England and over such other Protestant congregations as may be desirous of placing themselves under the authority of such Bishops. English Churches in foreign parts are however not necessarily dependent on this Act or on the will of the Crown for the supply of their Bishops. When consecration takes place in England the Royal Mandate or Licence is required in *all* cases. But

most of the Colonial Churches are free, as the Scottish and Irish Churches are, to consecrate without any such restrictions. In the Madagascar difficulty, caused by the refusal of Lord Granville to issue the Royal Licence, the Scottish Church came to the rescue as it did in the case of Bishop Seabury. [See p. 377.] With the settlement of the Madagascar and the Indian difficulties the chief obstacles to the development of the Episcopate abroad may be said to have been overcome. The progress of that development up to the present time is shown in the following lists:—

I. BISHOPRICS OF THE AMERICAN CHURCH

(All independent of aid from England).

(Bishoprics, 81 (including 6 Foreign); Bishops, 84; Clergy, 4,961.)

	Organ- ised	Fir- st Bishop con- secr.		Organ- ised	First Bishop con- secr.
†Connecticut	1783	1784	Arkansas	1871	1838
Maryland	1783	1792	†Central Pennsylvania	1871	1871
†Pennsylvania	1784	1787	South Dakota (formerly "Nio- brara")	1873	1873
†Massachusetts	1784	1797	†Newark (formerly "Nthn. New Jersey")	1874	1874
†New York	1785	1787	Western Michigan	1874	1875
Virginia	1785	1790	New Mexico and Arizona	1875	1875
†South Carolina	1785	1795	Southern Ohio	1875	1875
†New Jersey†	1785	1815	Fond-du-Lac	1875	1875
†Vermont	1790	1832	Quincy	1877	1878
†Rhode Island	1790	1843	West Virginia	1877	1878
†Delaware	1791	1841	Springfield	1877	1878
†New Hampshire	1802	1844	Montana	1880	1880
†North Carolina	1817	1823	North Dakota	1883	1883
Ohio	1818	1819	†East Carolina	1883	1884
†Maine	1820	1847	Colorado	1887	1865
†Georgia	1823	1841	Western Texas	1888	1888
Mississippi	1826	1850	Oregon (formerly "Oregon and Washington"; see "Olympia")	1889	1854
Tennessee	1828	1834	West Missouri	1890	1890
Kentucky	1829	1832	Olympia (formerly "Washing- ton"; see also "Oregon")	1892	1880
Alabama	1830	1844	Southern Florida	1892	1892
Michigan	1832	1836	Oklahoma & Indian Territory	1892	1892
Chicago (formerly "Illinois")	1835	1835	Spokane	1892	1892
Cape Palmas (formerly "Africa")	1836	1851	Southern Virginia	1892	1892
†Western New York	1838	1839	Alaska	1892	1895
Louisiana	1838	1841	Dallas (formerly "Nthn. Texas")	1895	1874
Indiana	1838	1849	Marquette (formerly "Nthn. Michigan")	1895	1892
Florida	1838	1851	Lexington	1895	1896
Missouri	1839	1835	Los Angeles	1895	1896
Shanghai and the Valley of the Yangtze River	1844	1844	Washington (D.C.)	1895	1896
Milwaukee (formerly "Wiscon- sin")	1847	1854	Asheville	1895	1896
Texas	1849	1859	Duluth	1895	1897
California	1850	1853	Sacramento (formerly "Nthn. California")	1898	1874
Iowa	1853	1854	Salt Lake (originally "Utah," then "Nevada and Utah")	1898	1867
Minnesota	1857	1859	Boise (formerly "Wyoming and Idaho")	1898	1887
Kansas	1859	1964	Laramie (formerly "The Platte")	1898	1890
Haiti	1863	1874	Michigan City	1898	1897
Pittsburgh	1865	1866	Brazil	1898	1899
Tokyo (originally "Yedo," then "Tokyo," then "North Tokyo")	1866	1866	Kyoto (Japan)	1898	1900
Nebraska	1868	1865			
Easton	1868	1869			
†Long Island	1869	1869			
†Albany	1868	1869			
†Central New York	1868	1869			

† This mark signifies that the Society has planted and supported Missions which now form a part of the Diocese.
‡ The Society contributed towards the purchase of a See House at Burlington, New Jersey, in 1713.

II. ENGLISH-COLONIAL AND MISSIONARY BISHOPRICS.

(Bishoprics, 97; Bishops, 99; Clergy, 4,862.)

	Founded		Founded
†Nova Scotia†‡	1787	†Bathurst¶	1869
†Quebec‡	1793	Falkland Islands	1869
†Calcutta	1814	†Zululand	1870
†Jamaica†¶	1824	Moosonee	1872
†Barbados	1824	†Trinidad‡	1872
†Madras	1835	Mid-China (formerly "North China")	1872
†Sydney (formerly "Australia")¶	1836	†Algoma‡	1873
†Bombay	1837	†St. John's (formerly "Independent Kaffraria")*	1873
†Toronto¶	1839	Athabasca	1874
†Newfoundland*‡	1839	†Saskatchewan*‡	1874
†Auckland (formerly "New Zealand")†¶	1841	†Madagascar*	1874
Jerusalem and the East	1841	†Ballarat¶	1875
†Tasmania†¶	1842	†Niagara¶	1875
†Antigua‡	1842	†Lahore‡	1877
†Guiana‡	1842	†Rangoon‡	1877
†Gibraltar‡	1842	†Pretoria*‡	1878
†Fredericton	1845	†North Queensland*	1878
†Colombo‡	1845	†Windward Islands‡	1878
†Capetown‡	1847	†Caledonia	1879
†Newcastle¶	1847	†New Westminster*‡	1879
†Melbourne¶	1847	Travancore and Cochín	1879
†Adelaide¶	1847	†North China (see Mid-China)‡	1880
†Victoria (China)‡	1849	†South Tokyo (formerly "Japan")*	1883
†Rupert's Land	1849	†Honduras*	1883
†Montreal‡	1850	†Qu'Appelle (formerly "Assiniboia")*‡	1883
†Sierra Leone‡	1852	Mackenzie River	1883
†Grahamstown‡	1853	†Riverina	1884
†Natal‡	1853	Uganda (formerly "Eastern Equatorial Africa")	1884
†Mauritius‡	1854	†Calgary‡	1887
†Singapore, Labuan, and Sarawak*‡	1855	†Corea*‡	1889
†Christchurch (N.Z.)†¶	1856	†Chhota Nagpur‡	1890
†Perth‡	1857	Selkirk	1890
†Huron¶	1857	†Mashonaland*‡	1891
†Wellington†¶	1858	†Lebombo‡	1891
†Nelson†¶	1858	†Rockhampton‡	1892
†Waipapu¶	1858	Likoma (formerly "Nyasaland")	1892
†Brisbane†¶	1859	†Lucknow‡	1892
†St. Helena	1859	Kiushiu (South Japan)	1894
†British Columbia	1859	Western China	1895
†Nassau*‡	1861	†Osaka (Japan)*	1896
†Zanzibar and East Africa (originally "Zambesi" and then "Central Africa")¶	1861	†Ottawa¶	1896
†Honolulu*‡¶	1861	Hokkaido (Japan)	1896
†Melanesia¶	1861	†Tinnevely and Madura*‡	1896
†Ontario†¶	1862	†New Guinea¶	1897
†Bloemfontein (formerly "Orange River")*‡	1863	Mombasa	1898
†Goulburn†¶	1863	†Carpentaria‡	1899
Western Equatorial Africa (formerly "Niger")	1864	†Keewatin‡	1899
†Dunedin†¶	1866	†Kootenay	1900
†Grafton and Armidale	1867	Proposed:—	
		(†"Nagpur" (for Central Provinces, India).‡)	
		(†Shantung, China‡.)	

† This mark signifies that the Society has planted or supported Missions which now form a part of the Diocese.

* This shows that the Society has contributed to the support of Bishops by annual grants.

‡ This shows that the Society has contributed to the permanent endowment of the See.

¶ This signifies that the Diocese is now independent of aid from the Society.

The grand total of the sums actually expended by the Society on the support of Bishops is £362,760. The influence of the Society is not however to be estimated by its contributions of funds for such purposes. From the first it has borne witness to principles long disregarded, but which are now generally recognised. Instrumentally the extension of the Episcopate may be considered to have been the work of the Society, the result of the warnings and appeals made long since and now at last attended to; and by its work in all parts of the world the Society has had the privilege of creating a demand for Bishops and of giving of its best to fill the offices created. In all, 47 of its Missions have been raised to the Episcopate, and 134 Bishops have been supported wholly or in part from its funds.

It is gratifying to record that three of the latest Missions of the Society—those to Corea, Mashonaland, and Lebombo, were led (instead of followed) by Bishops.

CHURCH ORGANISATION ABROAD.

The instructions drawn up by the Society in 1706 for its Missionaries provided for "meeting together at certain Times, as shall be most convenient, for Mutual Advice and Assistance." [See p. 838.]

In the early days of the Church in America the meetings took place frequently in "Convention"—a term still retained in the American Church—and Commissaries were sent over by the Bishop of London, some of whom assisted in forming parishes. [See pp. 2-3, 57.] But whatever powers were delegated to Commissaries the fact remained that a non-resident Bishop was practically "useless to the people." [See p. 743.] The establishment of Missions and parishes, with vestries, schools, colleges, and libraries, and the holding of conventions and meetings, was about as much as could be accomplished in the way of organisation* without the presence of "the Superior Episcopal Order."

With the advent of Bishops in the United States the several Church Conventions became Diocesan, and all united in the General Convention which was constituted in 1784-5 and held its first meeting in Philadelphia in September and October 1785. The American Church meets triennially in General Convention, which is composed of the House of Bishops and the House of Deputies. All Diocesan and Missionary Bishops are entitled to seats in the House of Bishops. The House of Deputies consists of four clergymen and four Laymen from each Diocese. No alteration can be made in the constitution, or in the liturgy or offices of the Church, unless the same has been proposed in one General Convention and made known to the Conventions of every Diocese and adopted at the ensuing General Convention. The presiding Bishop at present is Dr. CLARK of Rhode Island. No Province, Primate, Metropolitan, or Archbishop finds a place in the organisation of the American Church, and only in recent years has the office of Archdeacon been introduced; but the Conventions answer to the Colonial Synods.

The Colonial Churches were slow in adopting Synodal Organisation. For the first half of the present century they were dependent on local committees and local Church Societies for the development and administration of their resources. These are the bodies which "have borne the burden and heat of the day," which have "hewed timber afore out of the thick trees," and are "known to have brought it to an excellent work"—a work which is still continued by the same agencies but on a more representative basis. As early as 1769 a Committee was formed in Halifax for the purpose of considering and reporting to the Society the state and exigencies of the Missions in Nova Scotia. This body, the first auxiliary Committee of the Society in the Colonies, consisted of the Lieut.-Governor, Chief Justice Belcher, and the Secretary of the Province, and rendered good service up to 1776, when coercive power over the clergy was desired by them from the Society, under the authority of Government. This the Society considered "would be highly improper," and the Committee was dissolved [93].

* It should be added that a Corporation for the Relief of the Widows and Orphans of the Clergy was established in 1769 by three Charters for the provinces of New York, New Jersey, and Pennsylvania, and that for some time it was encouraged with an annual contribution of £60 from the Society. [See p. 40.]

It was not till about 1816 that Church Committees began to be generally introduced in the Colonies. These were of a more representative character than that of Halifax, and most of them, whether "District" or "Diocesan," were connected with one or more of the Home Societies. Gradually from 1831 many of these Committees became absorbed into Diocesan Church Societies, embracing the objects of both the S.P.G. and the S.P.C.K. and having branches throughout the dioceses, so that by 1850 the S.P.G. had become the parent of these institutions in almost all the Colonial dioceses [94]. These associations proved the best handmaids and auxiliaries of the parent Society, and contributed most effectually to the establishment of self-supporting Churches in all parts of the world.

In the second year of its existence the income of the Toronto Church Society, exclusive of considerable grants of land, amounted to £1,800—that is, a sum greater than that received by the S.P.G. in any one of the first ten years of its existence [95]. The Sydney Church Society during its first eleven years raised £84,000 for maintaining Clergy, Catechists, Missionaries, and building churches and parsonages—a sum exceeding the whole income of the S.P.G. for the first twenty-six years [96]. The value of these Diocesan Church Societies has been everywhere recognised—in some cases they have been incorporated by Charter and still exist side by side with Synods, in others they have been merged in the Diocesan Synods. Although Diocesan Conventions had been in existence in the American Church from 1784, nearly seventy years elapsed before similar representative institutions were adopted in the Colonial Church. Bishop Selwyn of New Zealand held a Synod of *Clergy* in 1844 [97]; but the foundation of the synodal system in the Colonies may be said to have been laid by the Australasian Bishops at a Conference held at Sydney in October 1850. This Conference consisted of the Bishops of Sydney (Broughton), New Zealand (Selwyn), Tasmania (Nixon), Adelaide (Short), Melbourne (Perry), and Newcastle (Tyrell). In consequence of doubts as to how far they were "inhibited by the Queen's supremacy from exercising the powers of an Ecclesiastical Synod," they resolved not to exercise such powers on that occasion; but to consult together upon the various difficulties in which they were placed by the doubtful application to the Church in the Province of the Ecclesiastical Laws which were in force in England, and to suggest measures for removing their embarrassments, and to consider other matters. The Conference stated the necessity for duly constituted Provincial and Diocesan Synods composed of Bishops and Clergy, and meeting simultaneously with Provincial and Diocesan Conventions composed of elected laymen, "that the Clergy and Laity may severally consult and decide upon all questions affecting the temporalities of the Church" [98, 99].

[It was thought by many persons that letters patent granted by the Crown subjected a Bishop to certain pains and penalties if without license he ventured to hold a Synod of Clergy and Laity to confer on ecclesiastical matters. But all doubts on this point were removed on the Bishop of Adelaide consulting Sir Richard Bethell, Joseph Napier, Fitzroy Kelly, and A. J. Stephens, who gave their opinion that the summoning of such a Synod would be no legal offence.] The result of the action of the Australasian Bishops has been the establishment in all parts of the world of fully representative and legally constituted Synods, consisting of Bishops, Clergy, and laity—each of whom has a voice in *all* matters considered. In most cases the Synods have received the recognition of the Legislatures and power to hold property as corporations.

DIOCESAN SYNODS were first introduced into—

<i>British North America</i> (Toronto) in 1853	| <i>West Indies</i> (Guiana) in (? 1864) <i>Borneo</i> in 1864 <i>East Indies</i> (Ceylon) in 1865 <i>Japan</i> in 1867
<i>Australia</i> (Adelaide) in 1855	
<i>South Africa</i> (Capetown) in 1857	
<i>New Zealand</i> (Auckland) in 1860	

PROVINCIAL SYNODS, uniting the dioceses in the respective provinces, were established in—

<i>British North America</i> (Province of Canada) in 1861, and (Province of Rupertsland) in 1875 (see p. 763)	| <i>Africa</i> (Province of South Africa) in 1870 (see p. 765) <i>West Indies</i> (Province of West Indies) in 1883 (Bishops only) (see p. 764)
<i>Australia</i> (Province of New South Wales) in 1866 (see p. 766)	

GENERAL SYNODS were formed for—

(1) *New Zealand* (uniting all the Dioceses) in 1859 (*see p. 766*); (2) *Australia and Tasmania* (uniting all the Dioceses) in 1872 (*see p. 766*); (3) *The Dominion of Canada* (uniting all the Dioceses excepting Caledonia), 1893 (*see p. 763*). The formation of the Canadian General Synod is specially memorable as having been the occasion of the creation of the first two Archbishoprics in the English Colonial Church. The Synod was organised at Toronto on September 13, 1893, when the Metropolitans of the two Ecclesiastical Provinces of "Rupertsland" and "Canada" (*viz.*, Bishop Machray of Rupertsland Diocese, and Bishop Lewis of Ontario Diocese) were designated "Archbishop" of their respective Sees, as well as "Metropolitan" of their Provinces, and Bishop Machray was also elected "Primate of all Canada."

The existing American and Colonial Church *organisations* for **FOREIGN MISSIONS** are:—In the UNITED STATES.—(1) "The Domestic and Foreign Missionary Society," incorporated 1846 and comprehending all persons who are members of the American Church. It includes the Board of Missions, a Missionary Council, a Board of Managers, and the Women's Auxiliary to the Board of Missions. (2) The American Church Missionary Society (auxiliary to the Board of Missions), incorporated 1861.

In AUSTRALIA and NEW ZEALAND.—The Australasian Board of Missions (Domestic and Foreign), organised 1850. [*See p. 398 and index.*]

In the WEST INDIES.—The West Indian Mission to Western Africa, organised 1850-1, on the occasion of the third Jubilee of the S.P.G., with the aid of a contribution of £1,000 from the Society. [*See pp. 205, 260.*]

In the ECCLESIASTICAL PROVINCE OF CANADA.—The Canadian General Board of Missions, consisting of the Provincial Synod, working by means of "the Domestic and Foreign Missionary Society of the Church of England in Canada." This Society includes all persons who are members of the Canadian Church. Organised 1883. In 1886 the Women's Auxiliary was formed in connection with it. [*See p. 175.*] (*Note.*—Missionary Unions were formed in parts of Canada in 1875, and Diocesan Boards of Foreign Missions in Nova Scotia in 1870, and in Fredericton in 1874.)

By means of these agencies and Colonial contributions to the English Foreign Missionary Societies, the American and Colonial Churches are joining in the evangelisation of the world. [*See pp. 87, 193, 253, 383, 385, 467, 731, 733.*]

Church Congresses were instituted in the United States in 1874; Australia (Melbourne), 1882, and Canada (Hamilton), 1883.

It is unnecessary to add anything on the subject of the minor Church institutions abroad. In many respects, especially as regards synodical organisation and self-government, the daughter Churches are far in advance of the mother, and able to solve some problems which in England seem to be insoluble.

The progress of Church organisation from simple meetings of the Clergy through each successive stage to Synods—Diocesan, Provincial, and General—has been shown; it now remains to record the union of the various branches of the Anglican Communion in the so-called "Pan-Anglican Synod," or, to use the more proper term, the LAMBETH CONFERENCE. This "crowning of the edifice" owes its origin to the daughter Churches. The first suggestion was made in 1851 by Bishop Hopkins of Vermont, when responding to the invitation of the President to join in celebrating the Society's Jubilee:—

"It is always a grateful theme to an American Churchman when a Prelate of our revered Mother Church speaks, as your Grace has been pleased to do, of the 'close communion which binds the Churches of America and England.' For my own part, I would that it were much closer than it is, and fervently hope that the time may come when we shall prove the reality of that communion in the primitive style, by meeting together in the good old fashion of Synodical action. How natural and reasonable would it seem to be, if, 'in a time of controversy and division,' there should be a Council of all the Bishops in Communion with your Grace! And would not such an assemblage exhibit the most solemn and (under God) the most influential aspect of strength and unity, in maintaining the true Gospel of the Apostles' planting, against the bold and false assumptions of Rome? It is my own firm belief that such a measure would be productive of immense advantage, and would exercise a moral influence far beyond that of any secular legislation" [100].

The next movement came from the Provincial Synod of Canada, which in September 1865 addressed the Convocation of the Province of Canterbury.

This request being supported by many other Bishops, home and colonia, and by the Convocation of Canterbury, Archbishop Longley convened a Conference which met on September 24, 1867, and was attended by seventy-six Bishops, viz.: 18 English and Welsh, 5 Irish, 6 Scottish, 24 Colonial and Missionary, 4 retired Colonial, and 19 American (U.S.) Bishops. A second Conference was opened on July 2, 1876, at which one hundred Bishops were present, viz.: 35 English and Welsh (including three Suffragan Bishops and four ex-Colonials holding "permanent commissions" in England), 9 Irish, 7 Scottish, 80 Colonial and Missionary, and 19 American (U.S.) Bishops. A third Conference which began on July 3, 1888, consisted of 145 Bishops, viz.: 40 English and Welsh (including 8 Suffragans), 11 Irish, 6 Scottish, 53 Colonial and Missionary (including two Coadjutors), 6 ex-Colonial, and 29 American (U.S.) Bishops [101].

In connection with the Conferences the Society organised meetings throughout the country, which were supported by Bishops from all parts of the world. At Sunderland on August 2, 1888, the late Bishop Lightfoot of Durham gave expression to the universal feeling of gratitude for the work accomplished:—

"There are now fourteen African Bishops. Not one of those Dioceses existed till Her Gracious Majesty had been on the throne fully ten years. There are nineteen Sees in British North America, and only two of them were in existence at the commencement of this reign. There are now thirteen Australian Sees, and the first of them was created just about the time Her Majesty ascended the throne. There are eight Sees in New Zealand and the Pacific Islands, and not one of them existed at the commencement of the reign. Let us ask ourselves what a See means? It means the completion of the framework of a settled Church government; it means the establishment of an Apostolic ministry, which we believe was especially ordained by God to be the means by which the ministrations and the gifts of the Church of Christ should flow to men. It is the enrolment, as a corporate unity, of one other member of the great Anglican communion. The question which we have to ask ourselves is, by what agency, under God, had these results been achieved? I do not wish for a moment to under-rate the assistance which has been rendered from other quarters. The noble generosity of individuals has done much; the co-operation of the great Church Missionary Society has done more. There is a special association likewise for the establishment of Colonial and Missionary Bishoprics. But the one Society which from first to last has taken up this special work, and has carried it to these glorious results, is the Society for the Propagation of the Gospel. I think, therefore, at the Lambeth Conference, when our hearts were full of thanksgiving for their results, it would have been base ingratitude if we had forgotten the instrumentality through which God had worked. When I speak to American Bishops or clergymen, their language is the language of heartfelt enthusiasm and gratitude towards the Society. I think we may say that if there had been no Society for the Propagation of the Gospel there could, humanly speaking, have been no Lambeth Conference" [103].

The Society was associated with the closing service of the last Conference (held in St. Paul's Cathedral on July 28, 1888), by receiving the thank-offerings made on that occasion [104].

The meeting of the fourth Lambeth Conference, which was antedated by Archbishop Benson in order that it might coincide with the 1,300th anniversary of the landing of St. Augustine, chanced to coincide also with the commemoration of Queen Victoria's* sixtieth year—1897. It opened on June 30, and was attended by 194 Bishops; viz.: 52 English and Welsh (including 20 suffragans); 10 Irish; 7 Scottish; 70 Colonial and Missionary (including 5 coadjutors); 6 ex-Colonial Bishops (including 4 acting as assistants to English Bishops); and 49 American (U.S.) Bishops (including 3 coadjutors).

A large portion of the Encyclical Letter from the Bishops dealt with Missions, and contained much that will justify and commend the Society's work, e.g., "The Colonists are our own kin and we cannot leave them to drift away from the Church of their fathers. . . . The work" of Foreign Missions "at present stands in the first rank of all the tasks which we have to fulfil. . . . Our duties to the Colonies in all spiritual matters are undeniably heavy. But the great task of evangelising the human race is largely put upon us, and we cannot shrink from bearing the burden."

This division of work concurs with the Society's policy, which places first in order the care of the Colonists, next that of our heathen fellow-subjects in our Colonies and dependencies, and then the conversion of the heathen beyond the Empire.

Further, the Bishops were of opinion that on the converts from heathenism, and *à fortiori* on the Colonists, must be impressed "the universal duty of maintaining their own ministry"; and they added that "Societies do not profess to do more than form or found Churches, retiring from the work when the Missions pass on to the stage of organised Church life."

This also has been the aim of the Society, though generally it has been necessary to continue its help for long periods after Churches, Dioceses, and Provinces have been fully organised.

As on previous occasions, the Society was allowed to be, in a sense, united with the proceedings of the Lambeth Conference. Its annual meeting was fixed by his Grace the President for a day which would make it a *quasi* prelude to the great gathering at Lambeth. The annual service in St. Paul's Cathedral on June 23 was attended by the Primate and sixty-six Bishops, and the preacher, appointed by the Archbishop of Canterbury, was, as in 1888, a Bishop of the American Church—the Bishop of Mississippi. On June 25 the Society held two meetings in St. James's Hall, London, when an address of welcome† to the Bishops supplanted the usual brief report, and the Church's work in all parts of the world was brought before crowded audiences.

As in 1888 the offertory at the concluding service of the Lambeth Conference (held in St. Paul's Cathedral on August 2) was given to the Society [105].

* In connection with this event, the Society (June 18, 1897) presented an address of congratulation to the Queen, in which it recalled Her Majesty's acceptance of the office of Patron in 1888, the late Prince Consort's recognition of its claims on the occasion of the third Jubilee in 1851 by being enrolled on the list of Incorporated Members, by presiding over its Annual Public Meeting and by making a donation to its funds, and the further mark of royal sympathy by the contribution of Her Majesty and His Royal Highness to the fund for erecting the Memorial Church, Constantinople, at the close of the Crimean war. As a result of its endeavours to fulfil the obligations laid upon it by the Royal Charter in 1701, the Society had been "the means of planting the Church in almost every part of Her Majesty's Empire," and had "fostered the growth of the Church until many dioceses have become independent of all external aid." During Her Majesty's reign (1837-97) the number of Anglican Bishoprics in foreign parts had increased from seven to ninety-two, and the Society's missionaries from 219 to 763, the native clergy, of whom there was not one in 1837, now numbering 132 of Asiatic and 46 of African birth. The address was "very graciously" received by the Queen [105a].

† This address contained a fuller summary of the spiritual progress and expansion of the Church, and of the Society's share in the same during the Queen's reign, than that given in the address to Her Majesty. The new fields occupied by the Society in the period can be seen at a glance by referring to the table at the beginning of this book. While the number of English-Colonial and Missionary Bishoprics had risen from 7 to 92, the American Bishoprics had increased from 16 to 78 = 170 in all (*see* R. 1897, pp. 17-19).

The Society declined an invitation to take part in the so-called "Parliament of Religions" held at Chicago in 1893. A similar invitation to the Archbishop of Canterbury met with similar treatment, because (as his Grace explained at the Society's Annual Public Meeting in 1893) the attempt to present a parliament of religions appeared to him "to be a total misapplication of a true view," and "we cannot make our Christianity a member of a parliament of religions without acknowledging that those religions have equal claims, and that they came to mankind under a parity of conditions." That he could by no means admit, and therefore, although not surprised at the Roman Catholic and other churches having accepted the invitation, he felt that for the Church of England he must refuse it. It might have been possible to have accepted it if it were "a question of evidences," but that did not seem to be the idea. Our religion does not consist of evidences only. There is faith, a deep-rooted faith, in one Father, Son, and Holy Ghost; and faith and devotion, such as must be entertained by every Christian soul which is rooted and grounded in Him, could not be subjects for discussion. "The Church is like the old temple. There is the court of the Gentiles; there is the court of the women into which the ordinary worshippers are admitted; there is the court of the priests; there is even the holy place; but I do not think that we could go to any such assembly and leave our holy of holies behind us; still less could we imagine that its veil could be drawn aside."

The result of the gathering, as shown by the misrepresentations of Buddhist delegates on their return to Japan, justified the action of the Society and its President (see p. 724), and proved that the holding of such a meeting was, as a Japanese Christian said, a great mistake [106].

FOOT-NOTES FOR PAGES 763-8.

† This mark signifies that the Society has planted or supported Missions which now form part of the Diocese.

* This shows that the Society has contributed to the support of the Bishop by annual grants.

‡ This shows that the Society has contributed to the permanent endowment of the See.

§ This indicates that the Bishop had *previously* been a Missionary of the Society.

¶ This signifies that the Diocese is now independent of aid from the Society.

THE ENGLISH-COLONIAL AND MISSIONARY BISHOPRICS,
1787-1900, arranged under their respective countries and in
Ecclesiastical Provinces, with lists of the Bishops.

(For general chronological list of the Bishoprics, see p. 759.)

I. BRITISH NORTH AMERICA (24 Bishoprics).

PROVINCE OF CANADA (10 Bishoprics).—Montreal was constituted a Metropolitan See by Letters Patent in 1861, but ceased to be so on the resignation of Bishop Oxenden, when (in accordance with the previous decision of the Provincial Synod that the primacy should no longer be of necessity attached to Montreal, but that on each avoidance a Metropolitan should be named by vote of the House of Bishops) Bishop Medley of Fredericton was elected "Metropolitan" on January 27, 1879, and held the office until his death in 1892. The successive Metropolitans have been Archbishop Lewis of Ontario (1898-1901) and Archbishop Bond of Montreal, elected 1901.

1787. NOVA SCOTIA†† (the first Colonial See).—*Bishops*: C. Inglis, §* 1787; R. Stanser, §* 1816; J. Inglis, §* 1825; H. Binney, * 1851; F. Courtney, * 1898.

1793. QUEBEC†† (formed out of Nova Scotia).—*Bishops*: J. Mountain, 1793; C. J. Stewart, § 1826; G. J. Mountain, § 1836; J. W. Williams, 1863; A. H. Dunn, 1892.

1839. ¶TORONTO† (formed out of Quebec).—*Bishops*: J. Strachan, §* 1839; A. N. Bethune, § 1867; A. Sweatman, 1879.

1846. FREDERICTON† (formed out of Nova Scotia).—*Bishops*: J. Medley, 1845; H. T. Kingdon, Coadjutor Bishop 1861, Bishop 1892.

1850. MONTREAL†† (formed out of Quebec).—*Bishops*: F. Fulford, 1850; A. Oxenden, 1869; W. B. Bond, § Bishop 1879, Archbishop 1901.

1857. ¶HURON† (formed out of Toronto).—*Bishops*: B. Cronyn, § 1857; I. Hellmuth, § 1871; M. S. Baldwin, 1888.

1862. ¶ONTARIO†† (formed out of Toronto).—*Bishops*: J. T. Lewis, § Bishop 1862, Archbishop 1893; W. L. Mills, Coadjutor, with title of "Bishop of Kingston," 1900, Bishop of Ontario 1901.

1873. ALGOMA†† (formed out of Toronto).—*Bishops*: F. D. Fauquier, § 1873; E. Sullivan, 1882; G. Thorneloe, § 1897.

1876. ¶NIAGARA† (formed out of Toronto).—*Bishops*: T. B. Fuller, § 1875; C. Hamilton, 1885; J. P. Du Moulin, 1896.

1896. ¶OTTAWA† (formed out of Ontario).—*Bishop*: C. Hamilton, *cons.* 1885, *tr.* 1896.

PROVINCE OF RUPERTSLAND.—Constituted in 1875, Rupertsland being the Metropolitan See (9 Bishoprics).

1849. RUPERTSLAND.†—*Bishops*: D. Anderson, 1849; R. Machray, Bishop 1865, Archbishop of Rupertsland and Primate of All Canada 1893.

1872. MOOSENEE (formed out of Rupertsland).—*Bishops*: J. Horden, 1872; J. A. Newnham, § 1898.

1874. ATHABASCA (formed out of Rupertsland).—*Bishops*: W. C. Bompas, 1874; R. Young, 1884.

1874. SASKATCHEWAN†† (formed out of Rupertsland).—*Bishops*: J. McLean, * 1874; W. C. Pinkham, § 1887.

1883. QU'APPELLE†† (formerly "Assiniboia," formed out of Rupertsland and Saskatchewan).—*Bishops*: A. J. R. Anson, * 1884; W. J. Burn, 1893; J. Grisdale, 1897.

1883. MACKENZIE RIVER (formed out of Athabasca).—*Bishops*: W. C. Bompas, *cons.* 1874, *tr.* 1883; W. D. Reeve, 1881.

1887. CALGARY†† (formed out of Saskatchewan).—*Bishop*: W. C. Pinkham, § 1887.

1890. SELKIRK (formed out of "Mackenzie River").—*Bishop*: W. C. Bompas, *cons.* 1874, *tr.* 1891.

1899. KEEWATIN†† (formed out of Rupertsland and Moosonee).—(Bishop not yet appointed.)

1859. BRITISH COLUMBIA.†—*Bishops*: G. Hills, 1859; W. W. Perrin, 1893.

1879. NEW WESTMINSTER†† (formed out of British Columbia).—*Bishops*: A. W. Sillitoe, * 1879; J. Dart, * § 1895.

1900. KOOTENAY† (formed out of New Westminster and for the present under the charge of the Bishop of that Diocese).

These Dioceses are united in the General Synod, formed in 1893, for the Dominion of Canada.

The Society declined an invitation to take part in the so-called "Parliament of Religions" held at Chicago in 1893. A similar invitation to the Archbishop of Canterbury met with similar treatment, because (as his Grace explained at the Society's Annual Public Meeting in 1893) the attempt to present a parliament of religions appeared to him "to be a total misapplication of a true view," and "we cannot make our Christianity a member of a parliament of religions without acknowledging that those religions have equal claims, and that they came to mankind under a parity of conditions." That he could by no means admit, and therefore, although not surprised at the Roman Catholic and other churches having accepted the invitation, he felt that for the Church of England he must refuse it. It might have been possible to have accepted it if it were "a question of evidences," but that did not seem to be the idea. Our religion does not consist of evidences only. There is faith, a deep-rooted faith, in one Father, Son, and Holy Ghost; and faith and devotion, such as must be entertained by every Christian soul which is rooted and grounded in Him, could not be subjects for discussion. "The Church is like the old temple. There is the court of the Gentiles; there is the court of the women into which the ordinary worshippers are admitted; there is the court of the priests; there is even the holy place; but I do not think that we could go to any such assembly and leave our holy of holies behind us; still less could we imagine that its veil could be drawn aside."

The result of the gathering, as shown by the misrepresentations of Buddhist delegates on their return to Japan, justified the action of the Society and its President (see p. 724), and proved that the holding of such a meeting was, as a Japanese Christian said, a great mistake [106].

FOOT-NOTES FOR PAGES 763-8.

† This mark signifies that the Society has planted or supported Missions which now form part of the Diocese.

* This shows that the Society has contributed to the support of the Bishop by annual grants.

‡ This shows that the Society has contributed to the permanent endowment of the See.

§ This indicates that the Bishop had *previously* been a Missionary of the Society.

¶ This signifies that the Diocese is now independent of aid from the Society.

THE ENGLISH-COLONIAL AND MISSIONARY BISHOPRICS,
1787-1900, arranged under their respective countries and in
Ecclesiastical Provinces, with lists of the Bishops.

(For general chronological list of the Bishoprics, see p. 758.)

I. BRITISH NORTH AMERICA (24 Bishoprics).

PROVINCE OF CANADA (10 Bishoprics).—Montreal was constituted a Metropolitan See by Letters Patent in 1861, but ceased to be so on the resignation of Bishop Oxenden, when (in accordance with the previous decision of the Provincial Synod that the primacy should no longer be of necessity attached to Montreal, but that on each avoidance a Metropolitan should be named by vote of the House of Bishops) Bishop Medley of Fredericton was elected "Metropolitan" on January 27, 1879, and held the office until his death in 1892. The successive Metropolitans have been Archbishop Lewis of Ontario (1898-1901) and Archbishop Bond of Montreal, elected 1901.

1787. NOVA SCOTIA†† (the first Colonial See).—*Bishops*: C. Inglis, §* 1787; R. Stanser, §* 1816; J. Inglis, §* 1825; H. Binney,* 1851; F. Courtney,* 1898.

1793. QUEBEC†† (formed out of Nova Scotia).—*Bishops*: J. Mountain, 1793; C. J. Stewart, § 1826; G. J. Mountain, § 1836; J. W. Williams, 1863; A. H. Dunn, 1892.

1839. ¶TORONTO† (formed out of Quebec).—*Bishops*: J. Strachan, §* 1839; A. N. Bethune, § 1867; A. Sweatman, 1879.

1845. FREDERICTON† (formed out of Nova Scotia).—*Bishops*: J. Medley, 1845; H. T. Kingston, Coadjutor Bishop 1861, Bishop 1892.

1850. MONTREAL†† (formed out of Quebec).—*Bishops*: F. Fulford, 1850; A. Oxenden, 1869; W. B. Bond, § Bishop 1879, Archbishop 1901.

1857. ¶HURON† (formed out of Toronto).—*Bishops*: B. Cronyn, § 1857; I. Hellmuth, § 1871; M. S. Baldwin, 1883.

1862. ¶ONTARIO†† (formed out of Toronto).—*Bishops*: J. T. Lewis, § Bishop 1862, Archbishop 1893; W. L. Mills, Coadjutor, with title of "Bishop of Kingston," 1900, Bishop of Ontario 1901.

1873. ALGOMA†† (formed out of Toronto).—*Bishops*: F. D. Fauquier, § 1873; E. Sullivan, 1882; G. Thorneles, § 1897.

1875. ¶NIAGARA† (formed out of Toronto).—*Bishops*: T. B. Fuller, § 1875; C. Hamilton, 1885; J. P. Du Moulin, 1896.

1895. ¶OTTAWA† (formed out of Ontario).—*Bishop*: C. Hamilton, *cons.* 1885, *tr.* 1896.

PROVINCE OF RUPERTSLAND.—Constituted in 1875, Rupertsland being the Metropolitan See (9 Bishoprics).

1849. RUPERTSLAND.†—*Bishops*: D. Anderson, 1849; R. Machray, Bishop 1865, Archbishop of Rupertsland and Primate of All Canada 1893.

1872. MOOSENEE (formed out of Rupertsland).—*Bishops*: J. Horden, 1872; J. A. Newnham, § 1893.

1874. ATHEBASCA (formed out of Rupertsland).—*Bishops*: W. C. Bompas, 1874; R. Young, 1884.

1874. SASKATCHEWAN†† (formed out of Rupertsland).—*Bishops*: J. McLean,* 1874; W. C. Pinkham, § 1887.

1883. QU'APPELLE†† (formerly "Assiniboia," formed out of Rupertsland and Saskatchewan).—*Bishops*: A. J. R. Anson,* 1884; W. J. Burn, 1893; J. Gridale, 1897.

1883. MACKENZIE RIVER (formed out of Athabasca).—*Bishops*: W. C. Bompas, *cons.* 1874, *tr.* 1883; W. D. Reeve, 1891.

1887. CALGARY†† (formed out of Saskatchewan).—*Bishop*: W. C. Pinkham, § 1887.

1890. SELKIRK (formed out of "Mackenzie River").—*Bishop*: W. C. Bompas, *cons.* 1874, *tr.* 1891.

1899. KEEWATIN†† (formed out of Rupertsland and Moosonee).—(Bishop not yet appointed.)

1859. BRITISH COLUMBIA.†—*Bishops*: G. Hills, 1859; W. W. Perrin, 1893.

1879. NEW WESTMINSTER†† (formed out of British Columbia).—*Bishops*: A. W. Sillitoe,* 1879; J. Dart,* § 1895.

1900. KOOTENAY† (formed out of New Westminster and for the present under the charge of the Bishop of that Diocese).

These Dioceses are united in the General Synod, formed in 1893, for the Dominion of Canada.

(Independent Bishoprics.)

1879. CALEDONIA† (formed out of British Columbia).—*Bishop*: W. Ridley, 1870.

1839. NEWFOUNDLAND†† (formed out of Nova Scotia).—*Bishops*: A. G. Spencer,*§ 1839; E. Foild,* 1844; J. B. Kelly, Coadjutor 1867, Bishop 1876; L. Jones, 1878.

II. THE WEST INDIES, CENTRAL AND SOUTH AMERICA (9 Bishoprics.)||

PROVINCE OF THE WEST INDIES (8 Bishoprics).—(There is no fixed Metropolitan See. The "Primates" have been Bishop Austin of Guiana, 1883-92, and since 1892 Bishop Nuttall of Jamaica, who in 1897 was designated "Archbishop of the West Indies.")

1824. ¶JAMAICA.††—*Bishops*: C. Lipscomb, 1824; A. G. Spencer,§ 1843; R. Courtenay, 1856; W. G. Tozer, 1879; E. Nuttall, Bishop 1880, Archbishop of the West Indies, 1897. *Coadjutor Bishop*: C. F. Douet, 1888.

1824. BARBADOS.†—*Bishops*: W. H. Coleridge, 1824; T. Parry, 1842 (Coadjutor Bishop, H. H. Parry,§ 1866); J. Mitchinson, 1878; H. Bree, 1882; W. P. Swaby, *cons.* 1888, *tr.* 1900.

1842. ANTIGUA†† (formed out of Barbados).—*Bishops*: D. G. Davis, 1842; S. J. Rigaud, 1858; W. W. Jackson,§ 1860; C. J. Branch, Coadjutor Bishop 1882, Bishop, 1895; H. Mather, 1897.

1842. GUIANA†† (formed out of Barbados).—*Bishops*: W. P. Austin, 1842; W. P. Swaby, 1893; E. A. Parry, 1900.

1861. NASSAU†† (formed out of Jamaica).—*Bishops*: C. Caulfield, 1861; A. R. P. Venables, 1863; F. A. R. Cramer-Roberts,* 1878; E. T. Churton, 1886. (Vacant.)

1872. TRINIDAD†† (formed out of Barbados).—*Bishops*: R. Rawle,§ 1872; J. T. Hayes, 1889.

1878. WINDWARD ISLANDS†† (formed out of Barbados; up to the present it has remained under the charge of the Bishop of that See).

1863. HONDURAS† (formed out of Jamaica).—*Bishops*: E. Holme,§ March-July 1891; G. A. Ormsby,* 1898.

(Independent Bishopric.)

1869. FALKLAND ISLANDS.—*Bishop*: W. H. Stirling, 1869. (Vacant.)

|| In addition to these there are two Bishoprics of the American Church, viz.: Haiti organised 1868, and Brazil, organised 1898.

III. AFRICA AND THE ISLANDS ADJACENT (18 Bishoprics).]

PROVINCE OF SOUTH AFRICA (10 Bishoprics), Capetown being the Metropolitan See: the Bishop of Capetown having been constituted Metropolitan Bishop by Letters Patent in 1858.

1847. CAPETOWN.††—*Bishops*: R. Gray, 1847; W. W. Jones, Bishop 1874, Archbishop 1897. *Coadjutor Bishop*: A. G. S. Gibson, § 1894.

1853. GRAHAMSTOWN†† (formed out of "Capetown").—*Bishops*: J. Armstrong, 1853; H. Cokorill, 1856; N. J. Merriman, § 1871; A. B. Webb, *cons.* 1870, *tr.* 1883; C. E. Cornish, 1899.

1853. NATAL †† (formed out of "Capetown").—*Bishops*: J. W. Colenso ("Natal"), 1853; W. K. Macrorie ("Maritzburg"), 1869; A. H. Baynes ("Natal-Maritzburg," 1893, and "Natal," 1894); F. S. Baines, 1901.

1859. ST. HELENA † (formed out of "Capetown").—*Bishops*: P. C. Claughton 1859; T. E. Welby, § 1862; J. G. Holmes, 1870.

1863. BLOEMFONTEIN†† (formerly "Orange River"—formed out of "Capetown").—*Bishops*: E. Twells, 1863; A. B. Webb,* 1870; G. W. H. Knight-Bruce, 1886; J. W. Hicks, 1892. *Bishop-elect*: Rev. A. Chandler.

1870. ZULULAND † (formed out of "Capetown").—*Bishops*: T. E. Wilkinson, 1870; D. McKenzie, 1880; W. M. Carter, 1891.

1873. ST. JOHN'S† (formerly "Independent Kaffraria"—formed out of "Capetown").—*Bishops*: H. Callaway, § 1873; B. Key,* § 1866. *Bishop-elect*: Rev. J. W. Williams. §

1878. PRETORIA†† (formed out of "Bloemfontein").—*Bishop*: H. B. Bousfield,* 1878.

1891. LEBOMBO†† (formed out of "Zululand").—*Bishop*: W. E. Smyth, 1893.

1891. MASHONALAND.†*†—*Bishops*: G. W. H. Knight-Bruce, *cons.* 1886, *tr.* 1891; W. T. Gaul, § 1895.

(Independent Bishoprics.)

1852. SIERRA LEONE.††—*Bishops*: E. O. Vidal, 1852; J. W. Weeks, 1855; J. Bowen, 1857; E. H. Beckles, 1860; H. Cheetham, 1870; E. G. Ingham, 1883; J. Taylor Smith, 1897.

1864. WESTERN EQUATORIAL AFRICA (formerly "Niger").—*Bishops*: S. A. Crowther, 1864; J. S. Hill, 1898; H. Tugwell, 1894. *Assistant-Bishops*: C. Phillips, 1898; I. Oluwole, 1898, and J. Johnson, 1900.

1861. ¶ZANZIBAR AND EAST AFRICA † (originally "Zambesi" and then "Central Africa").—*Bishops*: C. F. Mackenzie, 1861; W. G. Tozer, 1863; E. Steere, 1874; C. A. Smythies, 1883; W. M. Richardson, 1895; J. E. Hine, *cons.* 1896, *tr.* 1901.

1884. UGANDA (formerly "Eastern Equatorial Africa").—*Bishops*: J. Hannington, 1884; H. P. Parker, 1886; A. R. Tucker, 1890.

1892. LIKOMA (formerly "Nyasaland") (formed out of "Central Africa").—*Bishops*: W. B. Hornby, 1892; C. Maples, 1895; J. E. Hine, 1896. *Bishop-designate*: Rev. G. Trower.

1898. MOMBASA (formed out of "Eastern Equatorial Africa").—*Bishop*: W. G. Peel, 1899.

1854. MAURITIUS.††—*Bishops*: V. W. Ryan, 1854; T. G. Hatchard, 1869; H. C. Huxtable, § 1870; P. C. Royston, 1872; W. Walsh, 1891; W. R. Pym, 1898.

1874. MADAGASCAR.†—*Bishops*: R. K. Kestell-Cornish,* 1874; G. L. King,* 1899.

|| In addition to these there is the Bishopric of Cape Palmas, West Africa, organised in 1836 by the American Church.

IV. AUSTRALIA (16 Bishoprics).

PROVINCE OF NEW SOUTH WALES (6 Bishoprics), Sydney being the Metropolitan See: the Bishop of Sydney having been constituted a Metropolitan Bishop by Letters Patent in 1854.

1836. ¶SYDNEY† (formerly "Australia").—*Bishops*: W. G. Broughton, 1836; F. Barker, 1854; A. Barry, 1894; W. Saumarez Smith, Bishop 1890, Archbishop 1897.

1847. ¶NEWCASTLE† (formed out of "Australia").—*Bishops*: W. Tyrrell, 1847; J. B. Pearson, 1880; G. H. Stanton (*cons.* 1878, *tr.* 1891).

1863. ¶GOULBURN† (formed out of "Sydney").—*Bishops*: M. Thomas, 1863; W. Chalmers, § 1892.

1867. ¶GRAFTON AND ARMIDALE† (formed out of "Newcastle").—*Bishops*: W. C. Sawyer, 1867; J. F. Turner, 1869; A. V. Green, 1894. (Vacant.)

1869. ¶BATHURST† (formed out of "Sydney").—*Bishops*: S. E. Marsden, 1869; C. E. Camidge, 1867.

1894. RIVERINA† (formed out of "Goulburn," &c.).—*Bishops*: S. Linton, 1864; E. A. Anderson, 1895.

1842. ¶TASMANIA† (formed out of "Australia").—*Bishops*: F. R. Nixon, 1842; C. H. Bromby, 1864; D. F. Sandford, 1883; H. H. Montgomery, 1889 (*res.* 1901).

1847. ¶ADELAIDE† (formed out of "Australia").—*Bishops*: A. Short, 1847; G. W. Kennion, 1882; J. R. Hatner, 1895.

1847. ¶MELBOURNE† (formed out of "Australia").—*Bishops*: C. Perry, 1847; J. Moorhouse, 1876; F. F. Goe, 1886.

1875. ¶BALLARAT† (formed out of "Melbourne").—*Bishops*: S. Thornton, 1875; (*Coadjutor-Bishop*: H. E. Cooper, 1895-1900); A. V. Green, *cons.* 1894, *tr.* 1900.

1857. PERTH† (formed out of "Adelaide").—*Bishops*: M. B. Hale, § 1857; H. H. Parry, § (*cons.* 1868, *tr.* 1876); C. O. L. Riley, 1894.

1859. ¶BRISBANE† (formed out of "Newcastle").—*Bishops*: E. W. Tufnell, 1859; M. B. Hale (*cons.* 1857, *tr.* 1875); W. T. T. Webber, 1885. *Assistant Bishops*: N. Dawes, 1889-92; J. F. Stretch, 1895-1900.

1878. NORTH QUEENSLAND† (formed out of "Sydney").—*Bishops*: G. H. Stanton,* 1878; C. G. Barlow, 1891.

1892. ROCKHAMPTON† (formed out of "Brisbane").—*Bishop*: N. Dawes, *cons.* 1889, *tr.* 1892.

1899. CARPENTARIA† (formed out of "North Queensland" and "Adelaide.")—*Bishop*: G. White, § 1900.

1897. ¶NEW GUINEA†—*Bishop*: M. J. Stone-Wigg, 1898.

V. NEW ZEALAND AND THE PACIFIC (6 Bishoprics).

PROVINCE OF NEW ZEALAND (7 Bishoprics). There is now no fixed Metropolitan See. The Primates have been Bishop G. A. Selwyn of New Zealand or Auckland, 1859-69; (the Bishop having been constituted a Metropolitan Bishop by Letters Patent in 1858) Bishop Harper of Christ Church, 1869-89; Bishop Hadfield of Wellington, 1890-3; and Bishop Cowie of Auckland, Acting Primate 1893; Primate 1895.

1841. ¶AUCKLAND† (formerly "New Zealand").—*Bishops*: G. A. Selwyn, 1841; W. G. Cowie ("Auckland"), 1869.

1856. ¶CHRISTCHURCH† (formed out of "New Zealand").—*Bishops*: H. J. C. Harper, 1856; Churchill Julius, 1890.

1858. ¶WELLINGTON† (formed out of "New Zealand").—*Bishops*: C. J. Abraham, § 1858; O. Hadfield, 1870; F. Wallis, 1895.

1858. ¶NELSON† (formed out of "New Zealand").—*Bishops*: E. Hobhouse, 1858; A. B. Suter, 1866; C. O. Mules, 1892.

1858. ¶WAIAPU† (formed out of "New Zealand").—*Bishops*: W. Williams, 1858; E. C. Stuart, 1877; W. L. Williams, 1895.

1861. ¶MELANESIA† (formed out of "New Zealand").—*Bishops*: J. C. Patteson, 1861; J. E. Selwyn, 1877; C. Wilson, 1894.

1866. ¶DUNEDIN† (formed out of "Christchurch").—*Bishops*: H. L. Jenner, 1866; S. T. Nevill, 1871.

(Independent Bishopric now being transferred to the American Church.)

1861. ¶HONOLULU†—*Bishops*: T. N. Staley,* 1861; A. Willis,* 1872.

VI. ASIA AND THE ISLANDS ADJACENT (21 Bishoprics).||

PROVINCE OF INDIA AND CEYLON (10 Bishoprics), Calcutta being the Metropolitan See: the Bishop of Calcutta having been created Metropolitan by Letters Patent of 1885-7.

1814. CALCUTTA†.—*Bishops*: T. F. Middleton, 1814; R. Heber, 1823; J. T. James, 1827; J. M. Turner, 1829; D. Wilson, 1832; G. E. L. Cotton, 1858; R. Milman, 1867; E. R. Johnson, 1876; J. E. C. Welldon, 1898.

1835. MADRAS† (formed out of "Calcutta").—*Bishops*: D. Corrie, 1835; G. T. Spencer, 1837; T. Dealtry, 1849; F. Gell, 1861; (*Assistant-Bishops* for Tinnevely: E. Sargent, 1877-90; R. Caldwell,*§ 1877-91); H. Whitehead,§ 1899.

1837. BOMBAY† (formed out of "Calcutta").—*Bishops*: T. Carr, 1837; J. Harding, 1851; H. A. Douglas, 1869; L. G. Mylne, 1876; J. Macarthur, 1898.

1845. COLOMBO†† (formed out of "Calcutta").—*Bishops*: J. Chapman, 1845; P. C. Claughton, 1862; H. W. Jermyn, 1871; R. S. Copleston, 1875.

1877. LAHORE†† (formed out of "Calcutta").—*Bishops*: T. V. French, 1877; H. J. Matthew, 1888; G. A. Lefroy,§ 1899.

1877. RANGOON†‡ (formed out of "Calcutta").—*Bishops*: J. H. Titcomb, 1877; J. M. Strachan,§ 1862.

1879. TRAVANCORE AND COCHIN (formed out of "Madras").—*Bishops*: J. M. Speechly, 1879; E. N. Hodges, 1890.

1890. CHROTA NAGPUR†‡ (formed out of "Calcutta").—*Bishop*: J. C. Whitley,§ 1890.

1892. LUCKNOW†‡ (formed out of "Calcutta").—*Bishop*: A. Clifford, 1893.

1896. TINNEVELLY AND MADURA†‡ (formed out of "Madras").—*Bishop*: S. Morley, 1896.

("NAGPUR" (FOR CENTRAL PROVINCES)†‡ (now being formed out of "Calcutta").)

|| In addition there are the following Bishoprics founded by the American Church: Shanghai and the Valley of the "Yangtse River," organised 1844; Tokyo (Japan), organised 1866; Kyoto (Japan), organised 1898.

(Independent Bishops.)

1841. "JERUSALEM AND THE EAST" (originally "Jerusalem").—*Bishops*: M. S. Alexander, 1841; S. Gobat, 1846; J. Barclay, 1879; G. P. Blyth, 1867.

1855 SINGAPORE, LABUAN, AND SARAWAK†† (formerly "Labuan and Sarawak").—*Bishops*: F. T. McDougall,*§ 1855; W. Chambers,*§ 1869; G. F. Hose,* 1881.

(CHINA):—

1849. ¶VICTORIA†† (Hong Kong).—*Bishops*: G. Smith, 1849; C. R. Alford, 1867; J. S. Burdon, 1874; J. C. Hoare, 1898.

1872. MID-CHINA (previously to 1880 known as "North China," and wrongly as "Ningpo"—formed out of "Victoria").—*Bishops*: W. A. Russell, 1872; G. E. Moule, 1880.

1880. NORTH CHINA†† (part of the original Diocese of North China, which is now designated "Mid-China," see above).—*Bishop*: C. P. Scott,*§ 1880.

1895. WESTERN CHINA.—*Bishop*: W. W. Cassells, 1895.

(SEALANTUNG†† (now being formed out of "North China").)

1889. COREA.††—*Bishop*: C. J. Corfe,* 1889.

(JAPAN):—

1863. SOUTH TOKYO (formerly "Japan",† (formed out of "Victoria").—*Bishops*: A. W. Poole,* 1863; E. Bickersteth,*§ 1886; W. Awdry,* cons. 1895, tr. 1898.

1894. KIUSIU (formed out of "Japan").—*Bishop*: H. Evington, 1894.

1896. OSAKA† (formed out of "Japan").—*Bishops*: W. Awdry,* cons. 1895, tr. 1896; H. J. Foss,*§ 1899.

1896. HOKKAIDO (formed out of "Japan").—*Bishop*: P. K. Fyson, 1896.

VII. EUROPE.

1842. GIBRALTAR.††—*Bishops*: G. Tomlinson, 1842; W. J. Trower, 1863; C. A. Harris, 1868; C. W. Sandford, 1874.

Gibraltar is not united with any Ecclesiastical Province.

(*Note*.—The English Chaplaincies in Northern and Central Europe are under the jurisdiction of the Bishop of London, who at the present time is represented by his Coadjutor, Bishop T. E. Wilkinson.)

CHAPTER XCV.

EDUCATION.

I.

THIS branch of the Society's work embraces Primary, Secondary, and Collegiate education, carried on in Day and Boarding Schools; and in some cases combined with Orphanages and Industrial training. The institutions for the training of Missionaries will only be referred to here—an account of each being given in Part II. Attention is also directed to the references to Schoolmasters on pages 844-6, and to the references in the Index under "Education."

NORTH AMERICA.—The Society's work of education began in 1704 with the opening of a "Catechising School" for the Negro and Indian slaves in the city of New York. By this means many were raised from their miserable condition and became steadfast Christians [pp. 63-4]. Similar Primary Schools were established by the Missionaries in other parts of the now United States, both for the slaves and the colonists, some of which continued to be supported by the Society during its connection with this part of America. For want of schoolmasters the Clergy were sometimes unable to perform one part of their pastoral office—catechising. In many places the condition of the white children was little better than that of heathen, and few as were the Mission Schools—limited means obliging the Society to employ limited agency—they formed the only centres of enlightenment for a considerable portion of the poorer children. The Justices of the Peace, the High Sheriff and the Commander-in-Chief of Her Majesty's Militia, in the County of Richmond, Long Island, in thanking the Society on behalf of the inhabitants for its Mission [pp. 58-9], wrote in 1712: "You have added to the former a fresh and late Instance of your Bounty, in allowing a support to a Schoolmaster for the instruction of our Youth: the deplorable want of which hath been a great affliction to us." Similarly the Vestry of Hempsted, on the same island, reported to the Society in 1713 that "Without your bounty and charity our poor children would undoubtedly want all education; our people are poor, and settled distantly from one another, and unable to board out their children" [1].

In British North America the Society began to support Primary Schools in Newfoundland, 1726 [p. 89]; Nova Scotia, 1728 [p. 107]; Upper Canada, 1784 [p. 165]; New Brunswick, 1786 [p. 130]; and Lower Canada, 1807 [p. 146]. Early in the present century it became a favourable object with the Society to introduce the "Madras" or "National" system of education into the North American Colonies, and this was accomplished by sending out in 1815-16 the Rev. James Milne, qualified by attendance at Baldwyn's Gardens, London, and Mr. West, one of the most accomplished masters trained at that institution. By the latter a Central School was opened at Halifax in December 1816, which was welcomed by all classes. A liberal subscription was raised on the spot, under the patronage of the Earl of Dalhousie and the two Houses of Assembly, for the erection of a building, and it was deemed expedient to extend the instruction given, to Grammar, Geography, French, and the higher branches of Arithmetic and Mathematics, as the rich as well as the poor eagerly availed themselves of the School. This extension did not interfere with the principal object of the institution—the gratuitous education of the lower classes. The manifest superiority of the system of education as exhibited at Halifax under Mr. West (and his successor in 1820, Mr. A. S. Gore of New Brunswick) created such a "sensation" throughout Nova Scotia and the neighbouring provinces that from many quarters the several local school masters and mistresses were sent to Halifax for training. Similar central training institutions were formed in other parts, so that by 1824 it was recorded that the Society had been "the great instrument of introducing the National system of education in the capitals of Canada,

Nova Scotia, and New Brunswick, and extending it through every part of the North American Colonies." These schools proved of great influence in the improvement of the moral and religious character of the people. The merits of the system became generally admitted by Roman Catholics and Dissenters alike—the former, after acquiring the method, removed their children to schools set up under their own management [2].

In 1827 the Society was expending on National education in North America, exclusive of the Central Institutions, £1,430 in salaries varying from £5 to £20 per annum, among 200 teachers acting under the superintendence of its Missionaries [2a]. It was the hope of the Society that the benefits conferred by the schools which it had introduced would become so evident that the support and extension of the system might be left to the voluntary support of those who had witnessed the good fruit produced. From 1833 therefore the Society's grants for primary education in North America gradually became less, and ceased in New Brunswick 1836, Upper and Lower Canada and Newfoundland 1843, and Nova Scotia 1858, the schools being continued from local sources [3].

For COLLEGE *see* pp. 774a-82.

WEST INDIES AND SOUTH AMERICA.—Simultaneously with the withdrawal from North America came a more pressing call from another quarter. Primary Schools for the Negroes had been started by the Society in Barbados 1712 [p. 199] and the Bahamas 1738 [p. 217], and in 1834 it initiated, and during the next fifteen years it brought to a successful issue, the great educational movement in the West Indies &c. by which the freed slaves were assisted to a rightful use of things temporal and to a fuller knowledge of things eternal. In a report by Mr. La Trobe to Government in 1839 is shown how much good was effected even in such a short period as four years:—

"Previous to emancipation in 1834 the education of the negro was carried forward in all these colonies, more or less, under every disadvantage. The Colonial legislatures were openly adverse to it; the great body of the proprietors and administrators of estates not the less so; for one of their own class to attempt it, was considered folly, or what was worse, treason to the common interest and were the individual a non-resident or an absentee, his designs were almost certain to be defeated. In the majority of cases the Clergy or the Missionaries who were prompted to undertake the education of the slave were looked upon with an unfriendly eye. Not unfrequently open and acknowledged opposition was added to covert distrust and dislike. However high the character, and however unimpeachable the purposes of the offending parties, the spirit of fear and of distrust could not be quieted; and it is notorious that it actuated the conduct of many in their treatment of the persons and projects of the highest dignitaries in the colonies, whether civil or religious. The schools to which the negro had access were, for the most part, of but poor pretensions. The means necessary to give them system and force were neither to be drawn from the colonies nor from the mother country; and, glancing at the state of colonial education in general, it may be said with truth that, in the majority of instances, the restricted principles upon which the parochial and so-called free schools were conducted, and the loose manner in which they were carried on, furnished a severe comment upon the degree of estimation in which sound education was regarded in the colonies, and one, equally severe, upon the character of public bodies possessing the power and control over institutions of this class. . . . Little as has been done at this date, compared to what must be effected before the lapse of many years if these noble colonies are not to become a reproach to the mother country, the change is so singularly striking that all must allow it, whether they rejoice in it or not.

"A widely-spread, if not a general impulse, has been given to the cause of negro education both at home and in the colonies. It has not only roused and stimulated those charitable and religious bodies in the mother country, whose efforts, stemming the current of colonial opposition and of home indifference, had previously been directed to the prosecution of this object, and had given countenance to it; or has encouraged those few individuals in the colonies themselves, who, from a sense of moral and religious duty, or from superior worldly foresight and sagacity, had already shown themselves friendly to the education of the labouring class; but it has also influenced a considerable and daily-increasing body of those very men who ranked but recently among the decriers and opposers of every measure which appeared to threaten the moral culture of the negro race. It is evident that the negro alone is not to be benefited by the change, for in many instances public attention in the colonies is seen to be strongly directed to the re-organisation of existing institutions for education, and to the foundation of others suited to the wants of all classes of the population" [4]

To this and to the *Summary Statement given on pages 194-6* it is only necessary to add that so far as the schools supported by the Society's Negro Instruction Fund of £171,777 were concerned, the self-supporting stage was reached in all cases by 1850, and in many at an earlier date.

The ordinary Primary Schools for the negroes on the Codrington Trust Estate, Barbados [p. 200], have for some years past been under Government control [6]; but in Guiana and in Trinidad the Society still affords educational facilities for the Coolies and (in the former country) for the native Indian races [6].

For COLLEGES *see* pp. 782-3.

AFRICA.—The negroes in Africa received from the Society in 1765 a schoolmaster as well as Missionary in the Rev. PHILIP QUARRE, a native, educated in England, who continued in these offices at the Gold Coast over fifty years. [*See* pp. 256-8.] Good service was rendered in South Africa (1821-8) by the Rev. W. WRIGHT, the first Missionary from the Society to the Cape, by the reorganisation and extension of schools at Capetown and neighbourhood for English, Dutch, Malays, and Natives [pp. 269-70]. Mauritius shared in the Negro Instruction Fund from 1838 to 1850 [p. 370], and still receives school aid from the Society for the Creole and Indian population [7]. Both here and in Madagascar, as well as generally in South Africa, much has been accomplished by the Missionaries for the education of the native and coloured races at little cost to the Society's funds.

For COLLEGES *see* pp. 784-7.

AUSTRALASIA.—In 1795 the Society was moved to take part in the re-generation of the convicts of Australia—men who by the faults of their country almost as much as by their own crimes had been allowed to fall into a state more pitiful than that of the heathen. Up to 1829 two schoolmasters or schoolmistresses, selected by the Chaplains from the more promising of the ex-convicts, were supported in New South Wales, and from 1797 to 1826 two in Norfolk Island. Only small educational results could be expected from such small efforts, but the Society could do no more [pp. 387-9]. Neither in Australia nor in New Zealand has it been necessary for the Society to expend much money on primary schools, but in those countries, as in South Africa, the Missionaries have taken their part in promoting education. The institutions for the aborigines established by the Society in 1850-2 at Poonindie [pp. 419-21] and Albany [p. 427] have demonstrated again and again that the use of proper means can make intelligent Christians of the natives of Australia.

For COLLEGES *see* pp. 787a, 788.

INDIA AND CEYLON.

"I feel deeply interested in native education," said the Bishop of Madras to his clergy in 1839.

"So long as I may be permitted a place among you, my voice shall be raised in its behalf. Do it with prudence, tact, and every necessary consideration for the unhappy blindness of those with whom you have to deal, but promote native education; and with God's grace and blessing Christianity will inevitably follow. We shall not live to see the glorious result; but if we use our best endeavours soberly and steadily to promote this noble object, future generations will pronounce us blessed."

The promotion of Christian education has been a primary object with Missionaries of all denominations in India. So successfully has the work been pursued that, notwithstanding the competition of Government Schools, the Mission Schools equal them in number and in some cases outdo them in efficiency, and to a great extent the higher education of the youth of India is in the hands of Christians. The greater popularity of the Mission Schools is partly due to the fact that the educational policy of the Government is purely secular, destroying belief in Hinduism without providing a religion in its place. The Indian Education Commission reported in 1883:—"the evidence we have taken shows that in some Provinces there is a deeply seated and widely spread desire that culture and Religion should not be divorced, and that this desire is shared by some representatives of native thought in every Province. In Government

institutions this desire cannot be gratified." An illustration of this was furnished by an influential meeting held in Madras in 1886 for the consideration of the questions: "Is the present system of education complete or is it defective? If it is defective, what are the defects, and how may they be remedied?" A judge of the High Court and fifteen other Hindu graduates were present, and it was declared that "the doctrine of religious neutrality had come to be so worked as to exclude the inculcation of even broad and universal principles of morality and justice in all schools receiving state aid," and that it was "necessary to make provision in the curriculum of studies in aided or unaided Hindu schools for moral and religious instruction" [8].

In regard to religious instruction in India the record of the S.P.G. is an honourable one. The Society's first work in that country was the erection of Bishop's College, Calcutta (1820-4) [9]. In 1823 the Society took over Mission Schools in Bengal and in 1825 in South India supported by the S.P.C.K. [10]; these have been developed and extended in every direction, and by the establishment of institutions of its own and by urging a similar duty on the Government the Society has made every effort to promote the education of all classes throughout India.

In May 1853 it addressed a memorial to the English Government on the importance of providing enlarged means and a better system of education in India, submitting

that the object for which a yearly sum for educational purposes is set apart by the East India Government, is to promote general education (to be ascertained on the Report of official Inspectors) among all classes of the Inhabitants of India, and that consequently every school in which such general instruction as shall reach the standard prescribed is conveyed, has a right to share in the benefit of the Government Grant."

The want of female education and the claims of the poorer classes of Europeans and Eurasians were also urged, with the opinion "that any regulation or usage, which prevents the admission of the Holy Scriptures into schools and colleges supported by the Government should be at once discontinued" [11]. The policy thus advocated was so far adopted that the education of the whole people of India was definitely accepted as a State duty in the following year, and Mission Schools were recognised as entitled to Government aid [12]. In 1859 the Society again memorialised the Home Government on the subject of education and Christianity in India, urging

"that toleration the most full and complete—of all religions, and of all religious teachers, should be maintained, without regard to creed or caste. That the profession of Christianity by natives should not operate as an objection to their employment in the public service. That no public servant should hereafter be restrained from helping forward in his private capacity the conversion of the natives of India to the Christian Faith, either by pecuniary contributions or personal exertions. That a liberal secular education should be provided for the children of the natives, and that means and opportunities of hearing and reading the Word of God should be furnished as far as may be to all who may be willing to avail themselves thereof. That the system adopted by the Government in the year 1854 of making grants-in-aid to all schools, without distinction, which come up to a certain prescribed standard of merit and efficiency offers the most valuable encouragement to Native Education and should be steadfastly maintained" [13].

Although "the declared neutrality of the State forbids its connecting the Institutions directly maintained by it with any one form of faith," the Indian Government seeks to supplement rather than supplant Mission Schools. In dealing with Tinnevely, where education had from the first been carried on exclusively by the two Church Societies, the Government in 1858 subsidised the Mission Schools and left all educational operations there in the hands of those Societies [p. 543]. The Missionary Societies have made good use of their opportunities. Some years ago it was doubtful whether the Nazareth Mission contained any boy or girl of eight years of age who could not read or write.

Taking the institutions of the S.P.G. it will be found that they are thoroughly comprehensive in their character. There are Village Schools, Middle-class Schools, High Schools, Seminaries, and Colleges; also Industrial Schools and Orphanages. The Village Schools are very numerous. They are varied in character, some con-

taining only Christian boys, some Hindus only, and others both; and although generally the education is primary, some approach the standard of Middle-class Schools [14, 16]. These latter are frequently called Anglo-Vernacular Schools, and in some of them the education is almost equal to that of a High School [16]. The High Schools were started with the object of Christianising the higher classes.

Under the control of European principals and stimulated by Government inspection, they have attained an honourable position—some (*e.g.* Tanjore and Trichinopoly [pp. 794-4a]) developing into colleges—and are respected alike by Government and by the native population as valuable institutions for the improvement of the country. It is from such schools as these that most of the few Brahmin converts have been obtained and by competent judges they are regarded as effective pioneers in the work of evangelisation, supplying the key which will admit Christianity to the highest-caste Hindus, who are “almost entirely inaccessible to the ordinary pastoral Missionary and his agents” [17]. The Diocesan Committee of the Society in Madras, in which Presidency education is most advanced, reported to the Society in 1875 that

“the importance of these schools as a Christianizing agency cannot be over-rated. The elementary truths of our most Holy Faith are made known to those very classes which, up to the present time, have passively resisted the Gospel. Day by day, for five or six hours, Christian teachers are brought into the most intimate contact with minds saturated with superstition, and held in bondage by a degrading idolatry. Stating facts from a Christian stand-point, and the constant display of the Christian graces, must tend to enlighten darkness, to disarm prejudice, to awaken aspirations after a higher faith, and to prepare the ground for the reception of the Seed, which is the Word of God. Where is the Missionary” (they asked) “who daily can gather around him twenty or thirty brahmins or vellalars, and, by line upon line and precept upon precept, indelibly engrave upon their hearts the lineaments of our Saviour’s character and teaching? And yet this is the high privilege and responsibility of the masters in our schools. It is most gratifying to . . . report that this large and interesting work is carried on at a nominal cost only to the Society” [17a].

The Boarding Schools, Seminaries, and Colleges supply native Christian School masters and mistresses, readers, catechists, and Clergy, without which there would be slight prospect of India being won and held for Christ. That in institutions such as these lies “the strength of the Christian cause in India,” is a matter which has been confirmed by the experience of the past no less than the present. For the lack of them in the early days of the Missions, progress was much retarded. So inadequate was the supply of Christian teachers that some Mission Schools could be worked only with the assistance of heathen masters, and constant and vigilant supervision was needed to restrict the latter to secular subjects. This supervision the Missionaries were not always able to give, and the undesirable arrangement led to results still more undesirable—the imparting of Christian instruction by non-Christian teachers. Another objectionable practice, which prevailed in the mixed schools, was that of making no distinction between the baptized and unbaptized in giving religious instruction—treating the heathen in fact as if they were Christians and requiring them to profess in their mouths what in their hearts they repudiated. Foremost in drawing attention to and denouncing this system of conducting Mission Schools were two members of the Society—the late General Tremenhære, and Bishop Douglas of Bombay [18]. Long ago measures were taken to remedy these evils so far as they existed in the Society’s schools. Principles and rules were laid down, which after frequent consultation with the Diocesan Committees and Bishops in India were finally adopted in the following form in 1880:—

“PRINCIPLES FOR THE CONDUCT OF MISSION SCHOOLS OF S.P.G.

“*Teachers.*

“I. The head-master, or the master, where there is only one, should always be a Christian.

“II. Non-Christian teachers should be employed as seldom, and should cease to be employed as soon, as possible, and should not be permitted to give instruction on any but secular subjects, nor by means of class books in which there is any definite religious teaching or any attacks on other religions.

“*Instruction.*

“III. All scholars should be instructed in the doctrines of Christianity, but the privileges of the baptized should ever be kept distinctly in mind, and be put forward definitely and practically.

"IV. Religious instruction should be given only by a Christian teacher.

"V. Instruction in the Church Catechism should be given to Christian scholars only

"VI. Wherever practicable, Boarding Schools for the instruction of children of Christians or native converts only should be established.

"VII. The Holy Scriptures should not ordinarily be read as class books by non-Christian scholars.

"VIII. Non-Christian teachers and scholars should not be present at the prayers of Christian scholars, save on their own express desire and with consent of the Missionary, and, when present, may be grouped apart, or treated as hearers only, as the Missionary may see fit.

"IX. The religious instruction, other than oral, of non-Christian scholars should be given in such selected extracts from Holy Scripture, and such special catechisms, and hymns, and books of instruction, as the Missionary, with consent of the Bishop, may deem most suitable.

"X. Instruction in all Mission Schools should have for its main object the spiritual enlightenment or advancement of the scholars.

"XI. Non-Christian scholars should not be prepared for competition at the Divinity Examinations, except in the historical, evidential, and moral parts of Holy Scripture" [19].

What has been said with regard to education in India applies with equal force to Ceylon. A Diocesan School Society started there in 1848 became "the most important handmaid in the Society's operations in the diocese," and the desire for education was so general in 1849 that it was felt that with good teachers and ample means the Church (to quote the Bishop's words) "might make almost what we please." It was partly to meet this want that the College of St. Thomas [p. 795*b*] was started.

The Industrial system of education was introduced into Ceylon by an S.P.G. Missionary (the Rev. J. THURSTAN) in 1850 [pp. 669-70]; and since the Society in 1858 decided to encourage the establishment of Industrial Boarding Schools in India for boys and girls [20], institutions of this kind, among which Orphanages may be classed, have come to be regarded as valuable handmaids to the Missions.

The S.P.G. Technical School at Nazareth was the first established (1878) in the Mofussil, and in 1888 it was reported by the Government Inspector to be "by far the best Industrial School in the division" [21]. In South India the S.P.G. Industrial Schools and Orphanages were the outcome of the great famine of 1877 [22].

For COLLEGES see pp. 789-95*b*.

BORNEO and THE STRAITS, CHINA and JAPAN.—Useful school work is being carried on in the Society's Missions in these parts, but Christian education has not yet made such progress as in India. In Japan the success of the Missionaries in training native Catechists and Clergy has been most encouraging.

For COLLEGES see pp. 795*b*-796.

WESTERN ASIA. [See pp. 728-9.]

EUROPE.—The services rendered to the cause of education in Europe by the Society have consisted (1) in the support of a School at Constantinople, 1860-80 [see p. 737]; (2) the holding of a Trust Fund for the College of Debritzen, in Hungary, 1761-1892 [p. 735]; (3) the training of Missionaries at St. Augustine's College, Canterbury [p. 796], Warminster Mission College [p. 797], and the Universities of Oxford and Cambridge [pp. 841-2]; (4) the education of Missionaries' children [p. 844].

The enormous and far-reaching influence of Christian education and its advantages are becoming more and more recognised, and it was a happy inspiration of the late Mr. Marriott to include schools in the scope of his munificent bequest, and thus enable the Society to further develop its educational work in its various branches—primary, secondary, and collegiate. The progress has been most marked in India, Africa, and Madagascar, but all parts of the world have shared in the bequest, the grants from it (for educational institutions) in the years 1897-1900 amounting in all to £38,528 (see page 829*b*) [23].

II.

Missionary Colleges and Training Institutions which have been assisted by the Society: -

North America:—

	PAGE
KING'S COLLEGE (NOW COLUMBIA UNIVERSITY), NEW YORK	775
KING'S COLLEGE, WINDSOR, NOVA SCOTIA	776
KING'S COLLEGE, FREDERICTON	777
TRINITY COLLEGE, TORONTO	778
BISHOP'S COLLEGE, LENNOXVILLE	778b, 779
ST. JOHN'S COLLEGE, WINNIPEG	779
EMMANUEL COLLEGE, PRINCE ALBERT	780
QUEEN'S COLLEGE, NEWFOUNDLAND	781

West Indies and South America:—

CODRINGTON COLLEGE, BARBADOS	782
JAMAICA COLLEGE	783
QUEEN'S COLLEGE, BRITISH GUIANA	783

Africa:—

ST. MARK'S COLLEGE, GEORGE	783a
DIOCESAN COLLEGE, RONDEBOSCH	783b
KAFIR COLLEGE, ZONNEBLOEM	784
KAFIR INSTITUTION, GRAHAMSTOWN	785
VICTORIA HOME, KEISKAMA HOEK	785a
ST. ALBAN'S COLLEGE, MARITZBURG	786
DIOCESAN COLLEGE, BALGOWAN, NATAL	786
ST. JOHN'S COLLEGE, UMTATA	786a
ST. BEDE'S COLLEGE, UMTATA	786b
McKENZIE MEMORIAL COLLEGE, ISANDEHLWANA	786b
ST. CUTHBERT'S COLLEGE, PRETORIA	786c
ST. MARY'S COLLEGE, THLOTSE HEIGHTS, BASUTOLAND	786c
ST. CYPRIAN'S COLLEGE, BLOEMFONTEIN	786c
ST. ANDREW'S COLLEGE, BLOEMFONTEIN	786c
ST. PAUL'S COLLEGE, MADAGASCAR	787
INDIAN TRAINING INSTITUTION, MAURITIUS	787
DIOCESAN TRAINING COLLEGE, MAURITIUS	787

Australia, New Zealand, and Pacific:

MOORE COLLEGE, SYDNEY	787a
CHRIST'S COLLEGE, TASMANIA	787a
ST. JOHN'S COLLEGE, ARMIDALE	787a
SELWYN COLLEGE, DUNEDIN	787b
ST. JOHN'S COLLEGE, AUCKLAND	788
ST. BARNABAS COLLEGE, NORFOLK ISLAND	788a
THEOLOGICAL COLLEGE, THURSDAY ISLAND	787b

Asia :—

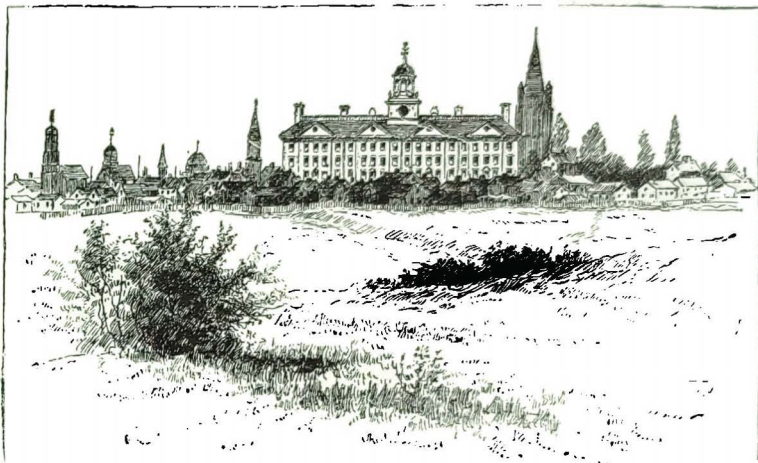
	PAGE
BISHOP'S COLLEGE, CALCUTTA	. 789
ST. STEPHEN'S COLLEGE, DELHI .	. 790
ST. JOHN'S COLLEGE, RANGOON	. 791
KEMMENDINE COLLEGE, RANGOON	. 792
KAREN INSTITUTION, TOUNGOO	. 792
THEOLOGICAL COLLEGE, MADRAS .	. 792
VEPERY COLLEGE, MADRAS .	. 795a
SAWYERPURAM SEMINARY .	. 793
TRICHINOPOLY COLLEGE . . .	. 794
ST. PETER'S COLLEGE, TANJORE .	. 794
NANDYAL COLLEGE . . .	. 794b
CALDWELL COLLEGE, TUTICORIN . . .	. 794b
VEDIARPURAM SEMINARY . . .	. 795a
CHRIST CHURCH COLLEGE, CAWNPORE . . .	. 795
THEOLOGICAL CLASS, RANCHI . . .	. 795a
D.U.M. COLLEGE, HAZARIDAGH . . .	. 795b
ST. THOMAS'S COLLEGE, COLOMBO . . . .	. 795b
TRAINING INSTITUTIONS, SARAWAK AND SINGAPORE	. 795b
ST. PAUL'S COLLEGE, HONG KONG . . . .	. 796
THEOLOGICAL COLLEGE, TOKYO . . . .	. 796

England :—

ST. AUGUSTINE'S COLLEGE, CANTERBURY	. 796
ST. BONIFACE'S COLLEGE, WARMINSTER	. 797

KING'S COLLEGE, NOW KNOWN AS "COLUMBIA UNIVERSITY," NEW YORK.

Between the years 1746-58 a movement was organised in New York for the purpose of founding a College in that city, most of the promoters being members of the Church of England. For the carrying-out of the design the Assembly of the Province authorised a lottery in 1746, and in 1751 appointed Mr. De Lancy, then Lieutenant-Governor and Commander-in-Chief, and representatives of different religious denominations, Trustees, vested in them the moneys raised by the lottery, and appro-



DISTANT VIEW OF KING'S COLLEGE, NEW YORK, IN 1768.*

riated to the College £500 per annum for seven years out of the "duty of Excise." With the assistance of the Rev. Dr. Johnson, the Society's Missionary at Stratford, Conn.—who from the first had been consulted on the subject, and through whom the advice of Bishop Berkeley of Cloyne had also been obtained—the College was organised and opened on July 17, 1754, Dr. Johnson being chosen President; and on October 31 of that year a Charter was passed incorporating seventeen persons *ex officio*, and twenty-four principal gentlemen of the city, including some of the ministers of different denominations, by the name and title of "the Governors of the College of the Province of New York, in the city of New York, in America." [See also p. 841.]

The Charter enacted that "the President of the College shall always be a member of, and in the communion with the Church of England as by law established, and that public Morning and Evening Service shall constantly be performed in the said College for ever by the President, Fellows, Professors, and Tutors of the said College, or one of them, according to the Liturgy of the Church of England as by law established; or such a collection of Prayers out of the said Liturgy, with a collect peculiar for the said College, as shall be approved of by the Governors of the College." [R. 1758, pp. 59-60.]

This preference for the Church of England caused bitter opposition on the part of some of the Dissenters: they succeeded in delaying the payment of the proceeds of the lottery for the building of the College, amounting to about £5,000 *cy.*, and in the end, for the sake of peace, the Board of Governors agreed with the Assembly that it should be equally divided between the College and some public purpose. Encouraged by the Society, the Governors of the College appealed through it in 1758 for the assistance of the mother country, without which the design could not be completed, and the Society strongly recommended the case to the generous contributions of its members and friends; furthermore, with the view of promoting the training of "good and able Missionaries, Catechists and Schoolmasters"—colonial-born and Indian—for its Missions, the Society voted £500 towards the building and support of the College, and appropriated to it a valuable library of 1,500 volumes, bequeathed by the Rev. Dr. Bristowe [p. 798]. It also helped to secure a public collection for the College in England, which with private

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appeals realised nearly £6,000 sterling, in 1762-3; in addition to which £400 was given by the King. Pending the occupation of the College building, the corner-stone of which was laid on August 23, 1756, on a site given by the Vestry of Trinity Church, New York, the work of tuition was carried on in the Vestry-room of Trinity Church. At the conclusion of the Revolutionary War the royalist name of the institution was (May 1734) altered from "King's" to "Columbia" College; and in 1857 a removal to new buildings (between 49th and 50th Streets) became necessary. In 1897 the Institution, now known as "Columbia University," moved to its present spacious home on Morningside Heights, New York City.

Income from Endowments, Tuition, &c.—\$972,937. Number of Scholarships, 178.

Expenses of a Resident Student.—\$18 to \$17 per week (no dormitories or commons).

Subjects of Study.—Greek, Latin, Modern Languages, Mathematics, Astronomy, Physics, Chemistry, Geology, Philosophy, Ethics, Psychology, History, Political Science, International Law, Political Economy, Social Science, Medicine, &c.

Present Number of Students.—Resident, 2,600 (or 3,300 including the allied institutions of Barnard College and Teachers College).

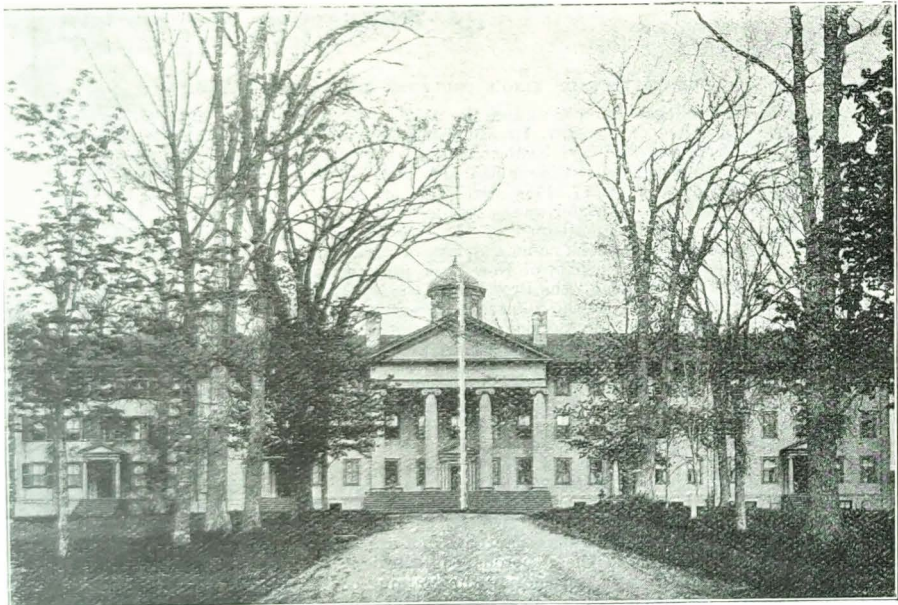
Total Number of Students Graduated (1754-1900).—About 17,000, mostly Americans.

Number of Students Ordained.—Unknown, there being no Theological department.

Presidents.—Rev. S. Johnson, D.D., 1754-1763; Rev. Myles Cooper, 1763-75; B. Moore, A.M., 1775-6; W. S. Johnson, LL.D., 1787-1800; C. H. Wharton, S.T.D., 1801; B. Moore, S.T.D., 1801-11; W. Harris, S.T.D., 1811-29; W. A. Dun, LL.D., 1829-42; N. F. Moore, LL.D., 1842-9; C. King, LL.D., 1849-64; F. A. P. Barnard, D.C.L., 1864-9; S. Low, LL.D., 1890-.

UNIVERSITY OF KING'S COLLEGE, WINDSOR, NOVA SCOTIA.

The original institution was founded as a College by an Act of the Provincial Legislature in 1789. By Royal Charter of 1802 it became the first University of British origin



KING'S COLLEGE, WINDSOR.

established in Canada. It was endowed with a grant of £400 per annum from the Colony up to 1853, and £1,000 per annum from Parliament for the period 1802-35.

A Provisional Act incorporating the Governors of King's College and annulling the Act of 1789 received the Royal Sanction in 1853. It provides that the Royal Charter shall not be affected by it further than is necessary to give effect to its own enactments.

In 1885 the Governors were called upon to surrender their Charter, although it was not even pretended that it had been abused or that the duties it had enjoined had in any respect been neglected. The danger was averted, but in 1849 an Act passed the Colonial Legislature by which religious instruction was excluded from the University, all religious observances were virtually abolished, and the faculty of Theology was suppressed. By this arbitrary Act, which came into operation on January 1, 1850, the members of the Church of England in the Colony considered themselves to be excluded from their share in the benefit of an endowment equivalent in current value to £270,000; and their appreciation of the institution was shown by their contributing in a few months £25,000 in money or land towards its re-endowment. Supplemented by aid from England, including the grant of a valuable site by the Society, the College was re-established and enabled to continue a work without which the Church in the Colony must have been paralysed. The value of that work may be estimated from the fact that at the visitation held by the Bishop of Nova Scotia in 1837, out of the 30 Clergy assembled 26 were educated at the College. By the withdrawal of Parliamentary aid the institution must have failed entirely but for the Society, which from 1809-66 contributed over £28,000 in the form of endowment of Divinity Scholarships and Exhibitions and annual grants. The College is open to students of all denominations, and imposes no religious test either on entrance or on graduation in any faculty, with the exception of Divinity. In 1883 it became the recognised Theological Institution for the Diocese of Fredericton also.

Endowments of the College.—Capital, \$160,000.

Expenses of a Resident Student per annum.—From \$200 upwards.

Subjects of Study.—Divinity, the Classics, English Literature, Mathematics, French, German, Civil Engineering, Chemistry, Physics, Natural Science. Degrees are conferred in Arts, Divinity, Law, and Engineering.

Present Number of Students.—Resident, 18; non-resident, 7.

Total Number of Students Educated (1789-1900).—(Unknown.)

Total Number of Students Ordained (1789-1900).—About 250.

Patron.—The Archbishop of Canterbury, to whose approval "all Statutes, Rules, and Ordinances" of the Governors are subject.

Board of Governors.—The Bishop of Nova Scotia (*ex officio*), the Bishop of Fredericton (*Visitor and President*); twelve members elected by the Incorporated Alumni, and four appointed by the Diocesan Synods of Nova Scotia (2) and Fredericton (2). "One appointed by each rural deanery in the Dioceses of Nova Scotia and Fredericton." A School of Law has been established at St. John, New Brunswick, in connection with the College.

Principals (1789-1900).—Rev. Dr. Cochrane, 1789-1803; Rev. T. Cox, D.D., 1804-5; Rev. C. Porter, D.D., 1807-36; Rev. G. McCawley, D.D., 1836-75; Rev. J. Dart, D.D., 1875-85; Rev. Canon Brock, 1886-9; Rev. C. Willets, M.A., D.C.L., 1889-.

There is a Collegiate School in direct connection with King's College.

[See also pp. 119, 122, 841.]

KING'S COLLEGE, FREDERICTON.

King's College (the successor of "the College of New Brunswick," founded by Provincial Charter in 1800) was established by Royal Charter in 1828 as an institution of general learning under the management of a President, Vice-President, and Council, members of the Church of England. Its foundation was due to the exertions of Sir Howard Douglas, Lieut.-Governor of New Brunswick, who secured for it an endowment of 6,000 acres of land and about £2,000 a year from the Crown and Provincial Legislature, and Divinity Exhibitions from the Society. Although the College was open to all denominations, complaints soon arose from the Presbyterians that the Charter was too exclusive, and they sought to obtain a share in the management. The sending-out of two Presbyterian Professors from Scotland by an ex-Governor of the Province (Sir A. Campbell) in 1837 subdued the jealousy of the Presbyterians until one of the Professors joined the Church of England. In 1846 all religious tests were abolished, excepting in the case of the Professor of Theology, and the constitution of the College was changed in many respects; in 1869 the College became merged in "the University of New Brunswick," then established.

Income from Endowments.—\$2,000. From Government, \$8,844.

Expenses of a Student per annum.—\$30 (tuition fees), and a few subscriptions.

Since King's College, Nova Scotia [pp. 776-7] became in 1883 the recognised Theological Institution for Fredericton also, the Divinity Students of that Diocese have been educated there.

Present Number of Students.—Resident, 13; non-resident, 90.

Total Number of Students Educated.—1828-47, 107; 1847-92, about 650.

Total Number of Students Ordained.—(Unknown.)

Principals (1829-1900).—Rev. E. Jacob, D.D., 1829-59; J. R. Hea, D.C.L., 1860-61
W. B. Jack, D.C.L., 1861-85; T. Harrison, M.A., LL.D., 1885-.

[See also pp. 131, 841.]

UNIVERSITY OF TRINITY COLLEGE, TORONTO.

In 1848 the University of King's College was founded in Toronto by Royal Charter as a Church of England College, with a faculty of Divinity. Its existence as a Church Institution was terminated by an Act of the Provincial Legislature which came into operation on January 1, 1850, secularising the University and excluding all religious teaching. Mainly by the efforts of Bishop Strachan of Toronto the loss was replaced by the establishment of the University of Trinity College, which was incorporated in 1851 and opened in January 1852. Towards its endowment over £25,000 was raised at the time in Canada and £10,000 in England—the Society giving £3,000 besides 7½ acres of land in Toronto and help subsequently. [See also p. 160.] By bequests and appeals the endowment has since been greatly increased. From 1842 there had existed at Cobourg a Theological College aided by an annual grant from the Society; this was in 1852 merged in Trinity College. The Corporation of Trinity College is composed of the Bishops of the six dioceses into which the original Diocese of Toronto has been divided (Toronto, Ontario, Huron, Niagara, Algona, and Ottawa), three Trustees, and the College Council.

The College Library contains about 5,000 volumes.

Endowments of the College.—Capital, \$220,000. Land and Buildings, \$250,000. Number of Scholarships, 18.

Expenses of a Resident Student per annum.—£40 to £50.

Subjects of Study—Divinity, the Classics, Mathematics, Mental and Moral Philosophy, History and English Literature, Physical and Natural Science, Modern and Oriental Languages. Degrees are conferred in Arts, Divinity, Law, Medicine, Dentistry, Pharmacy, and Music.

Present Number of Students.—Arts: Resident, 46; Non-resident, 38. *Medicine*: All non-resident, 220.

Total Number of Students Educated (1852-1900).—Arts: 575; *Medicine*: 1,527.

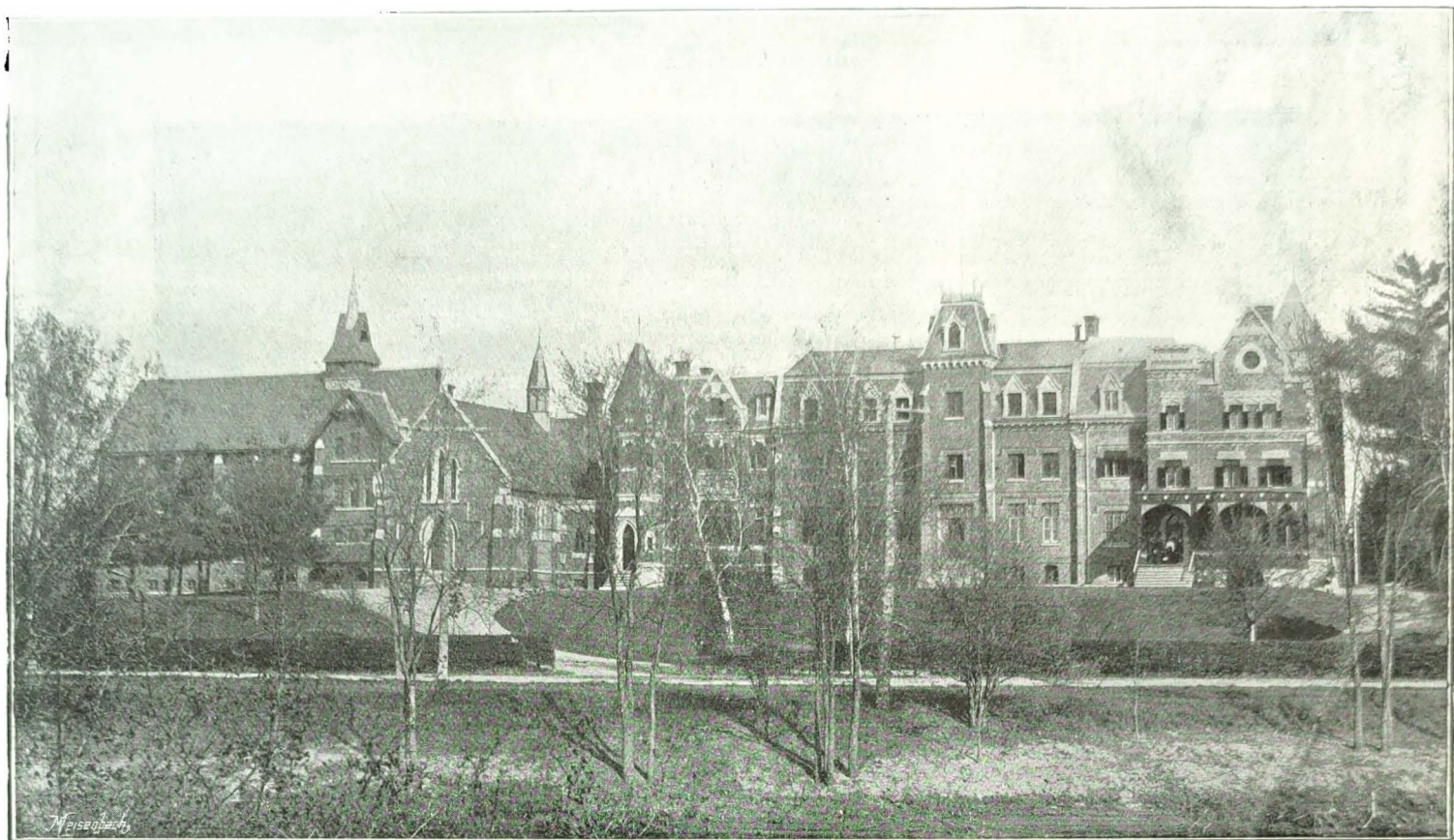
Total Number of Students Ordained (Church of England) (1852-92).—About 200.

Total Number of Degrees Conferred (1852-1900).—2,954.

Principals.—King's College: Rev. J. McCaul, LL.D., 1848-50. Trinity College: *Provosts*: Rev. G. Whitaker, M.A., 1852-81; Rev. C. W. E. Body, M.A., D.C.L., 1881-94; Rev. E. A. Welch, M.A., D.C.L., 1895-1900; Rev. T. C. Street Macklem, M.A., LL.D., 1900-.



TRINITY COLLEGE, TORONTO.



BISHOP'S COLLEGE, LENNOXVILLE.

UNIVERSITY OF BISHOP'S COLLEGE, LENNOXVILLE, PROVINCE OF QUEBEC, CANADA

The Society's grant for Divinity students for Lower Canada dates from 1824; but up to 1845 there was no institution in the Province where the future clergy could be trained. Lennoxville received its Charter as a College in 1843, and as an University in 1852, the building being occupied about 1846. The foundation of the College was due chiefly to the exertions of Bishop G. J. Mountain of Quebec, who with his family gave land for endowment. The other chief contributions were from a friend of the Bishop, viz. Mr. T. C. Harrold, of Great Stanton, Essex (£6,000); the Rev. L. Doolittle, S.P.G. Missionary at Lennoxville, &c. (a bequest of his property); the S.P.C.K. (£1,000); and the S.P.G. The help of the S.P.G. has been the mainstay of the College, and includes £3,000 for building and endowment, besides an annual grant from the commencement of the institution to the present time.

Endowments of the College.—Capital, \$345,000. Number of Scholarships, 22, of the total value of \$3,000 a year.

Expenses of a Resident Student per annum.—\$180 to \$200.

Subjects of Study.—Divinity, the Classics, Mathematics, English Literature, History, Hebrew, French, German, Chemistry, Physics, Music, Logic, Political Economy. The College offers a sound general as well as theological training, being empowered to confer degrees in Divinity, Arts, Law, Medicine, and Music. Graduates in Arts of this University, or of other Universities recognised by it, and such other persons as shall have been accepted as candidates for Holy Orders by the Bishops of Quebec and Montreal, may become students in Divinity, and after two years' residence may proceed by examination to the title of Licentiate in Sacred Theology.

Present Number of Students.—Resident, 30; non-resident, 5.

Total Number of Students Educated (1843-1900).—About 400.

Total Number of Students Ordained (Church of England) (1843-1900).—About 200.

President and Visitor.—The Bishop of Quebec.

Vice-President and Visitor.—The Archbishop of Montreal.

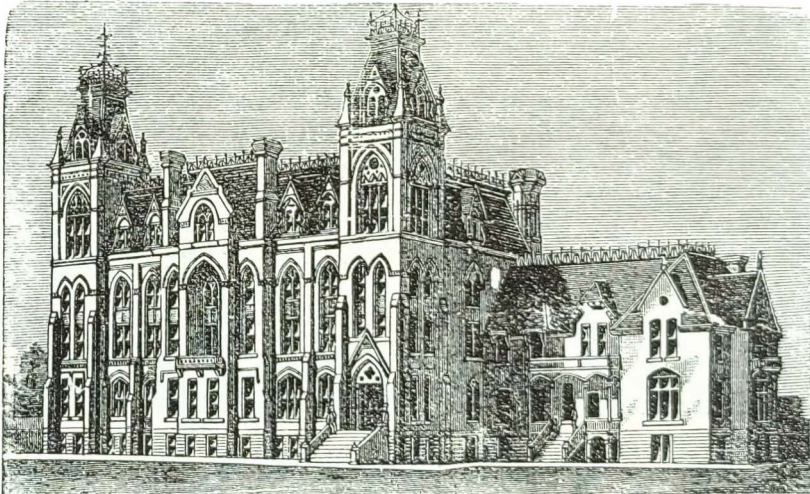
Principals.—Rev. J. Nicolls, D.D., 1844-77; Rev. J. A. Lobley, 1877-85; Rev. T. Adams, D.C.L., 1885-1900; Rev. J. P. Whitney, D.C.L., 1900-.

There is a School or Junior Department, in which boys are educated with a view either to the College course or to any calling in after-life.

[See also pp. 151, 841.]

ST. JOHN'S COLLEGE, WINNIPEG, MANITOBA.

St. John's is the Church of England College in the Provincial University of Manitoba, with which it was affiliated in 1877. Its second foundation in 1866 was due to



ST. JOHN'S COLLEGE, WINNIPEG.

Bishop (now Archbishop) Machray of Rupert's Land, whose appointment as President of the Board of Education for the Colony and the first Chancellor of the University shows

the esteem in which he is held in the country. The College educates students in Arts and Theology, and associated with it are Collegiate Schools for boys and girls. It thus furnishes a full education to members of the Church of England and others availing themselves of its course of studies, and the attendance has been most gratifying. A considerable proportion of the Clergy in the Diocese of Rupert's Land and several in the other dioceses of the Province have been educated in it. The Society assisted in the endowment of the College and provides supplementary exhibitions by annual grants.

Endowments of the College.—Capital, \$172,555, including about \$25,000 in land. The Society's contributions to the endowment amount to £3,500, of which £2,000, set apart from the Marriott bequest in 1897, is held by the Society, and the interest, £50 per annum, is paid to the College. Number of Scholarships, about 20, in the College and College School.

Expenses of a Resident Student per annum.—\$230.

Subjects of Study.—In Arts: Greek, Latin, Moral and Mental Philosophy, Mathematics, the Natural Sciences, Modern Languages, and History. In Theology: Hebrew, Greek, Latin, Liturgiology, Ecclesiastical History, Exegetical, Systematic and Pastoral Theology.

Present Number of Students.—College: Resident, 29; non-resident, 4. College School: Resident, 39; non-resident, 48.

Total Number of Students Ordained (Church of England).—About 100, including 29 of Indian or mixed descent.

Wardens.—Archdeacon McLean, 1866-74; the Bishop (now Archbishop) of Rupertsland, 1874-.

EMMANUEL COLLEGE, PRINCE ALBERT, N.W. CANADA.

The College was designed by Bishop McLean (first Bishop of Saskatchewan) for the training of Interpreters, Schoolmasters, Catechists, and Pastors, who being themselves natives of the country would be familiar with the languages and modes of thought of the people. Some of the most intelligent Indians of the various tribes were selected, and a



EMMANUEL COLLEGE SCHOOL, PRINCE ALBERT.

beginning was made in 1879, the main building being opened in the next year. In addition to its primary object of training natives, a regular course of Theology was provided for English and Canadian candidates for Holy Orders, and a Collegiate School affords instruction in the higher branches of secular knowledge to the youth of the country without distinction of religious creed. But students for Holy

Orders are now sent to St. John's College, Winnipeg, or to Trinity College, Toronto, and Emmanuel has become an institution for the training of Indian boys and girls as teachers.

Endowments of the College.—Capital, \$10,023.

Expenses of a Resident Student per annum.—\$200.

Subjects of Study.—Divinity: Pearson on the Creed, Robertson's Church History, Browne on the 89 Articles, Procter and Maclear on the Book of Common Prayer, Paley's Evidences, Butler's Analogy, Maclear on the Old and New Testaments, Greek Testament. Classics: Cæsar, Xenophon. Mathematics: Euclid, Algebra. English Literature: Stopford Brooke.

Present Number of Students.—40 to 50.

Total Number of Students Educated (1879-92).—About 40.*

Total Number of Students Ordained (Church of England) (1879-92).—About 12.

Principals (or Wardens).—Bishop McLean, 1879-84; Rev. W. Flett, 1884-5; Bishop McLean, 1885-6; Archdeacon J. A. Mackay, 1887-.

* Including representatives of the following races:—Canadians, English, Sioux (1), Cree (10).

QUEEN'S COLLEGE, ST. JOHN'S, NEWFOUNDLAND.

The College was founded in 1842 by Bishop Feild with the aid of the Society. The building and site were provided by private bounty and for the endowment £7,500 was collected by Bishop Feild and left in trust to the Society. The trust also provides for the appointment of the local Trustees at the instance of the Society with the written consent of the Bishop for the time being. If ever the funds are found inadequate to maintain the College upon its present basis, the income derivable from the endowment is to be applied in maintaining theological students at St. Augustine's College, Canterbury, or at any Church Theological Training College in British North America. By the will of Bishop Feild (September 28, 1875), the site of the College, with the buildings thereon and some adjoining property, were left in trust to the Diocesan Synod, to be



QUEEN'S COLLEGE, NEWFOUNDLAND.

applied to the maintenance of students being trained for the ministry. The College has been managed under a scheme furnished by Bishop Feild, by which the Bishop of Newfoundland, or in his absence the Episcopal Commissary, is Visitor, and with him rests the appointment of the Principal and Vice-Principal and the making of all rules for instruction and discipline. In the Government of the College the Visitor is assisted by a Council selected from the Clergy of St. John's and other persons. All students, on admission, are required to pledge themselves to seven years' service in the diocese. In 1897 the Society

granted, from the Marriott bequest, £500 towards the enlargement of the College buildings and £500 towards the endowment of the College.

Endowments of the College.—Capital, \$43,200, and £12. 10s. per annum from the Marriott bequest. Number of Scholarships, 6.

Expenses of a Resident Student per annum.—£96.

[See also pp. 96-7, 100.]

Subjects of Study.—Greek Testament, Old and New Testament, Church History, Prayer Book, Pearson on the Creed, Browne on the 39 Articles, Latin and Greek classical subjects, English Literature, and Mathematics.

Present Number of Students.—Resident, 3.

Total Number of Students Educated (1850-1900).—109.

Total Number of Students Ordained (1850-1900).—84.

Principals.—Rev. C. Blackman, M.A., 1841-5; H. Tuckwell, Esq., M.A., 1846-7; Rev. T. T. Jones, M.A., 1847-9; Rev. W. Grey, M.A., 1849-51; Rev. H. Tuckwell, M.A., 1852-4; Rev. J. F. Phelps,* 1852-62; Rev. Jacob G. Mountain, M.A., 1854-6; Ven. H. M. Lower, M.A., 1856-62; Rev. G. D. Nicholas,* M.A., 1862-4; Rev. G. P. Harris,* 1864-5; Ven. J. B. Kelly, M.A., 1866-7; Rev. W. Pilot, D.D.,* 1867-75; Rev. A. Heygate,* M.A., 1876-82; Rev. W. J. Johnson, B.A., 1882-3; Rev. E. Davis, M.A., 1884-7; Rev. R. H. Taylor, 1887-90; Rev. J. Rouse, M.A., 1890-1; Rev. J. J. Curling, B.A., 1891-2; Rev. C. Knapp, M.A., 1894-98, Rev. T. E. Wilson, M.A., L.Th., 1899-.

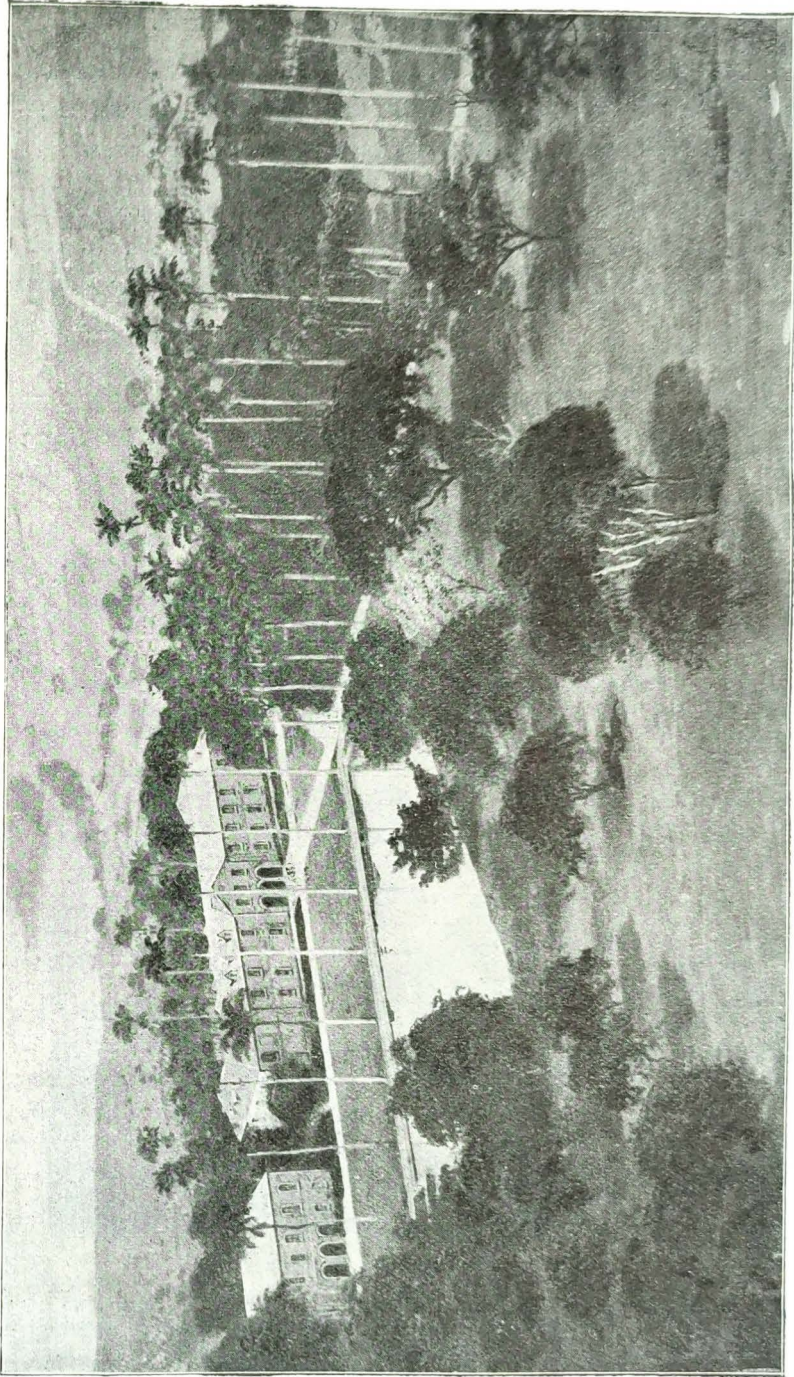
* Vice-Principals, practically almost on the same footing as the Principals.

CODRINGTON COLLEGE, BARBADOS.

In accordance with the will of General Codrington [see p. 197], a College "for the use of the Mission in those parts of the British dominions, which should be a nursery for the propagation of the Gospel, providing a never-failing supply of labourers in 'the harvest of God,'" was begun at Barbados in 1714; but owing to many difficulties and discouragements, arising chiefly from disputes respecting the property and debt incumbering it, the building was not finished till 1743, and not brought into use until September 9, 1746, and even then only as a grammar school. Being almost destroyed by a hurricane in 1780, its operation was suspended for nine years. Nor was it until October 12, 1830, under the Episcopate of Bishop Coleridge, that it was opened as a College in accordance with the design of its founder. [See pp. 198-9.] Meanwhile, however, much good had been done by means of Missionaries and Catechists sent out by the Society from the very first (1712) to instruct in the Christian religion the Negroes and their children. At "the College" between 1745 and 1830, whilst only a Grammar School, were educated many who became valuable members of society, besides sixteen clergymen. Since 1830 the property has suffered so severely from storms that it was thought prudent to establish a "Hurricane and Contingencies Fund." On the abolition of slavery the compensation money for the slaves on the estates was received in 1836 and invested by the Society for the benefit of the College. The income arising from the estates and investments has been considerably reduced in recent years, but it still provides for a Principal, Tutor, and a Medical Lecturer for the College, and a Chaplain for the Estates' labourers. It also provides a certain number of Scholarships, viz.: "Foundation," £30 each per annum for three years; "Diocesan," for students from the various dioceses of the West Indian Province, £17 each per annum for three years (in addition to £25 from S.P.C.K.), and several prizes. The "Leacock" scholarship is at present in abeyance, owing to the failure of the estate in which the capital (£1,000 from bequest of J. Leacock, Esq.) was locally invested. In addition there are four "Island" Scholarships (£40 each per annum for two years), provided by the Colonial Legislature. In connection with the College a Mission House was instituted in 1852, with the primary object of training Mission agents—Catechists and Schoolmasters—for West Africa and the West Indies. In order that the benefits of it might be more widely extended, teachers from the parochial and primary schools of Barbados were admitted to the Training School forming part of the Mission House about 1882. Owing to the destruction of its buildings by fire in 1885 the Mission House Scholarships (named respectively the "Pinder" and "Cheadle") are applicable to Divinity Students in the College. The Pinder and Cheadle funds having been lost by investment in the Guinea Plantation, Barbados, were replaced in 1900 by a grant of £1,750 from the Society's Marriott bequest.

Expenses of a Resident Student per annum.—About £50.

Subjects of Study in the College.—Divinity, Medical and Surgical Science, Classics, Mathematics, Natural Philosophy, General and Ecclesiastical History, Mental and Moral Science. In June 1875 the College was affiliated to the University of Durham, and its students are admissible (without residence in England) to all degrees, licences, and academical ranks in the several faculties of that University. In 1892 the College was



CODRINGTON COLLEGE, BARBADOS.

constituted a centre for the Oxford and Cambridge Preliminary Examination of Candidates for Holy Orders in the West Indies.

Present Number of Graduates (M.A. and B.A.).—94; *Undergraduates*, 23; *Students in residence*, 8.

Total Number of Students Educated.—1745-1830 (unknown); 1830-1900, 990.*

Total Number of Students Ordained.—1745-1830, 16; 1830-1900, 142.

Three-fifths of the Clergy who have laboured in the West Indies have been educated at the College, and coloured Missionaries have been sent thence to the heathen in West Africa.

Heads of the Grammar School.—*Masters*: 1743, Rev. T. Rotherham, M.A.; 1754, Rev. John Rotherham; 1759, Rev. T. Falcon; 1763, Rev. J. Butcher, M.A. *President*: 1797, Rev. M. Nicholson, M.A. *Principals*: 1822, Rev. S. Hinds, D.D. (afterwards Bishop of Norwich); 1824, Rev. H. Parkinson.

Principals of the College.—1829-35, Rev. J. H. Pinder, M.A.; 1835-46, Rev. H. Jones, M.A.; 1847-64, Rev. R. Rawle (afterwards Bishop of Trinidad); 1864-83, Rev. W. T. Webb; 1884-5, Rev. A. Caldecott, M.A.; 1888-9, Bishop Rawle (*Honorary*); 1890-, Rev. T. Herbert Bindley, D.D.

[See also pp. 194, 205, 209, 260-1, 265, 745, 798, 840-1.]

* Including, since 1830, representatives of the following races: European-Colonial (about 350), Negroes (13), Coloured (mixed) (26).

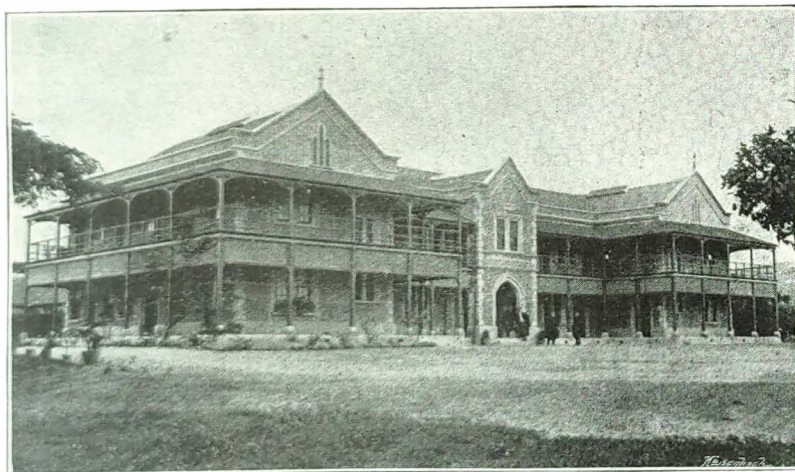
QUEEN'S COLLEGE, GEORGETOWN, BRITISH GUIANA.

The Society in 1841 granted £500 towards the establishment of a College in Demerara, to be founded on the same general principles as King's College, London, and to be under the superintendence of a Council, with the Bishop as President. Queen Victoria contributed £200 to the College, which was opened in 1844 or 1845. [See p. 242.]

About the year 1876 Bishop Austin disposed of the College to the Government of Guiana and the proceeds of the sale, £10,000, or most of the same, were applied "to what now forms part of the endowment of the See" of Guiana.

JAMAICA CHURCH THEOLOGICAL COLLEGE, UPPER PARK CAMP P.O., JAMAICA.

The College was founded by Archbishop Nuttall in January 1883, its objects being
(1) To assist in the preparation of candidates for Holy Orders in the Diocese of Jamaica.



THE THEOLOGICAL COLLEGE, JAMAICA.

(2) To direct and assist the evangelists and catechists in the Diocese of Jamaica in their studies and in practical preparation for their work.

(3) To give preliminary instruction in theology to candidates for Mission work in West Africa.

The Society granted £1,000 from the Marriott bequest in 1897 for the enlargement of the College buildings.

Endowments.—£9,000 by donations from the late Lucy Lady Howard de Walden.

Expenses of a Resident Student per annum.—£40 a year for board and tuition.

Subjects of Study.—(1) A Theological Course, compulsory on all students, including studies required for the examination for Holy Orders in the Diocese, of the same standard as in most English dioceses, viz.: the Old Testament, the Gospels, and Pastoral Epistles in Greek, the Prayer Book, Paley's Evidences, Pearson on the Creed, Thirty-nine Articles (Bishops Harold Browne and Boulton), Church History, History of Church of England with special reference to Reformation period, composition of sermon and reading of Liturgy. A Latin author.

(2) Arts Course.—Studies in this are taken up according to the attainments of the several students, though the standard aimed at is that of the Durham University Examinations. In previous years several students passed these examinations with credit, and some proceeded to take the degrees of B.A., M.A., and L.Th. of Durham from Codrington College, Barbados. In later years some students have before entrance on their Theological Course passed the London University Examinations as B.A., M.A., and others have received certificates at Cambridge, and at King's College, London, as well as at English Theological Colleges.

Under the above circumstances, no certificates or diplomas have as yet been granted by the College apart from the statements of results of examinations or the Letters of Orders from the Bishop or the certificates gained by individuals from any of the above Colleges or Universities.

(3) The catechists connected with the College have a prescribed course of study in Theology, with annual examinations.

Students.—(a) Numbers in actual residence, 5 (including 1 remaining after ordination).

(b) In attendance (consisting of students at the Mico Training College for Teachers', 5 Missionary students; 15 normal students.

(c) In communication with the College, marked by occasional visits, 10 evangelists or lay Mission agents, 150 catechists or licensed and paid lay readers, and 100 voluntary lay readers.

Total Number of Students.—50; including representatives of the following races:—English, Canadian, white and coloured natives of Jamaica.

Principals or Wardens.—Rev. J. B. Ellis, M.A., Principal 1883; Rev. H. S. Isaacs, M.A., Warden 1884–1893; Rev. C. H. Coles, M.A., Warden 1894–.

ST. MARK'S COLLEGE, GEORGE, CAPE COLONY.

The College was opened by the Ven. P. P. Fogg, Archdeacon of George, in January 1882. It took the place of St. Mark's Grammar School, which had existed since 1856, the Bishop of Cape Town having become possessed of certain properties for the endowment of a college in George. Its object is to provide a classical and general education. Pupils are specially prepared for the University School and Civil Service examinations.

The Society has granted £50 a year for the six years 1899–1904 towards the maintenance of the College.

Endowments.—Two lots of forest land known as Lot M and Lot N situated at Millwood, near Knysna, the revenue from which varies, but has not exceeded £20 per annum during the last three years.

Expenses of a Resident Student per annum.—Junior department, £16; Senior department, £50.

Subjects of Study.—Classics, Mathematics, English, Dutch, Divinity, and Special Subjects required for Civil Service examination.

Present Number of Students.—Resident, 8; and non-resident, 27.

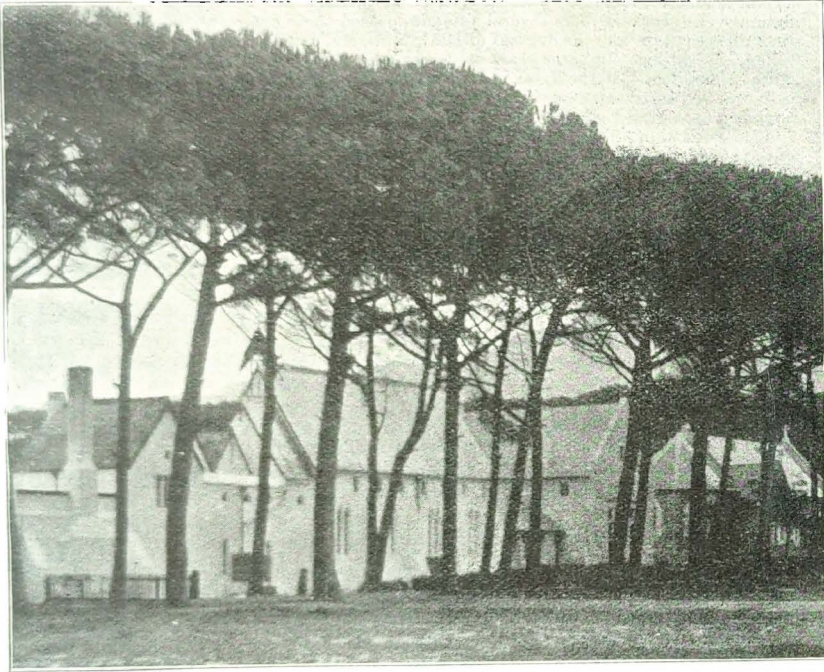
Total Number of Students Educated (from 1888 up to 1900).—91* (of these 1 has been ordained).

Principals.—Rev. C. F. Atkinson (St. Augustine's, Canterbury), 1882–1884; Rev. W. M. K. Wells, M.A. (Oxford), 1884–1886; Mr. A. van Niekerk, B.A. (Cape), 1886–1887; Mr. J. Rodgers, B.A. (Cape), 1887–1888; Rev. Barron Moore, B.A. (Cambridge), 1888–.

* Including representatives of the following races:—English and Dutch.

DIOCESAN COLLEGE, RONDEBOSCH (FOR THE DIOCESE OF CAPE TOWN).

The institution was opened in 1849 at Protea in a building adjoining the residence of Bishop Gray, and removed in 1850 to a site purchased by the Bishop at Woodlands, near Rondebosch. The design was "to receive pupils from ten years old and upwards, so that there shall be two departments, partaking of the nature, respectively, of College and Grammar School. Provision will also be made for the training of candidates for Holy Orders, and also for giving a liberal education to those who intend to engage in secular employments." In 1852 the Society gave £1,000 and in 1897 £2,000 for the College buildings, the latter sum from the Marriott bequest.



DIOCESAN COLLEGE, RONDEBOSCH.

Endowments of the College.—Capital, £4,000. Number of Scholarships, 7.

Expenses of a Resident Student per annum.—£80.

Subjects of Study.—Divinity, Latin, Greek, French, Dutch, German, English (Language and Literature), Chemistry, Arithmetic, Algebra, Geometry and Higher Mathematics.

Present Number of Students.—Resident, 41; non-resident, 52.

Total Number of Students Educated (to 1900).—Over 1,400, of whom 800 were European and 1,100 Colonial-born.

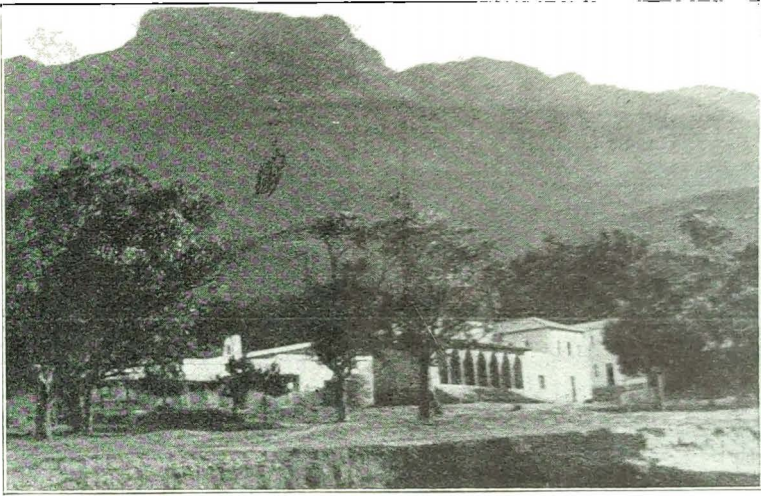
Total Number of Students Ordained (to 1900).—About 9.

Principals.—Rev. H. M. White, M.A., 1849-56; Rev. G. White, M.A., 1856-60; Rev. G. Ogilvie, M.A., 1860-85; Rev. J. E. Sedgwick, M.A., 1886; Rev. Canon R. Brooke, B.A., 1887-.

Connected with the College is a school; number of boys, 180.

KAFIR COLLEGE, ZONNEBLOEM, CAPETOWN.

In 1858 a College for the sons of Native Chiefs was begun in the house of Bishop Gray, near Capetown, the Society contributing £300 per annum. With the assistance of friends in England and Sir George Grey, the estate of Zonnebloem was secured and the College transferred there about 1860. Governor Grey had from time to time brought children of the leading Kafir Chiefs to the school, and in order "to place this valuable institution, from the future of which so much good for South Africa may justly be looked for, upon a stable and lasting foundation," he appropriated £2,500 from public funds to pay off a mortgage on the Zonnebloem property, which having been surrendered by the Bishop was then received back from the Crown to hold in trust as an endowment for the erection and maintenance of an Industrial School, or Schools, for the native inhabitants of Africa and their descendants of pure or mixed race, and for the education of destitute European children, so long as a religious education, industrial training, and education in the English language shall be given. The terms of the trust are purposely general, in order that the managers may not be too much fettered. In 1861 Sir George Grey gave property in Kingwilliamstown towards the endowment of the College, and from the Parliamentary grant £1,000 for current expenses.



KAFIR COLLEGE, ZONNEBLOEM.

In addition to Kafirs the children of Zulu and Basuto Chiefs were sent to the College. Provision was also made by the Society for the education of native girls in connection with the Institution. Generally the work was a difficult one, not only from the inadequacy of means, but because of the variety of races and tribes from which the scholars were recruited, and the fact that pupils often arrived with characters already formed, and at an age when the exercise of strict discipline becomes difficult. Nevertheless the work prospered. Several of the older Kafir and Basuto lads applied for leave to be present at the debate in the Diocesan Synod, in which they took great interest throughout, and in 1861 four of them, sons of Chiefs, were sent to St. Augustine's College, Canterbury. Steps were taken in 1864 to provide higher theological training at Zonnebloem itself with the view to a native ministry eventually; and in 1869 seven Kafirs, one a woman, left the institution with the Bishop of Grahams-town to act as catechists and teachers amongst their countrymen in his diocese. When it was decided that they were to go they wrote to the Bishop of Capetown thanking him for the education they had received, pledging themselves to be true servants of Christ, and saying that "it was their unanimous wish to receive the Sacrament of the Body and Blood of Christ at his hands for the last time before they sailed." The College had then sent forth sixteen young men as teachers of native tribes. As time went on, however, it was found that Zonnebloem failed practically in the training of Kafirs, chiefly

owing to the growth of a similar institution nearer their own town, and in a climate more congenial to them, at Grahamstown; but in 1874 some Basuto Chiefs visited the College and returned home with such a glowing report that it became a matter of ambition with many of the Basuto Chiefs to send their sons or younger brothers there. In December of that year the buildings were partially destroyed by fire, and seventeen Basutos, who arrived shortly after, had to be accommodated in a stable. With restored buildings, Zonnebloem has before it a field of usefulness and an opening for Christian truth greater (in the opinion of the present Archbishop of Capetown) than lies before any other Diocesan institution.

Endowments of the College.—Capital £5,000. Number of Exhibitions, 5, given by the Archbishop.

Expenses of a Resident Student per annum.—£12 to £15 for natives; £20 to £30 for Europeans.

Subjects of Study.—English, Dutch, Latin, Greek, History, Geography, Elements of Natural Science, Arithmetic, Algebra, Euclid, Drawing, Singing. All Boarders receive industrial training.

Present Number of Students.—Resident, 45; non-resident, 55.

Total Number of Students Educated.—The early records were burnt, but from 1876 to 1889 there were 93 natives,* 160 Colonists, and 83 of mixed races.

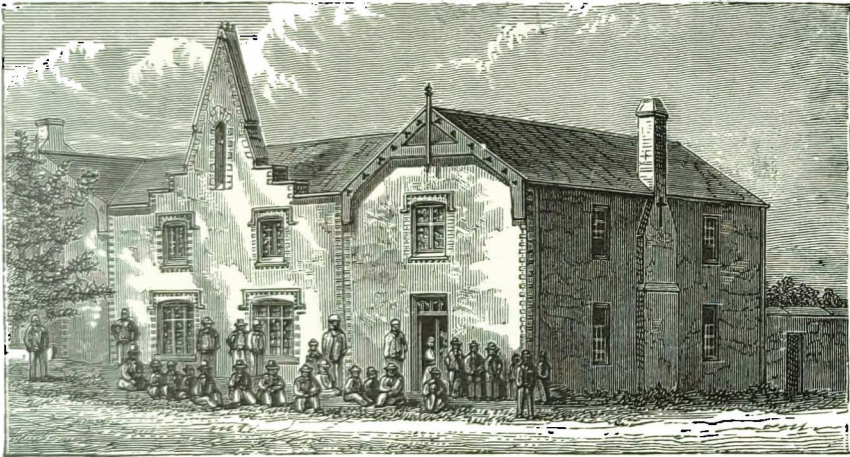
Total Number of Students Ordained.—(No record kept.)

Principals.—Rev. E. Glover, M.A., 1859–70; Rev. J. Espin, M.A., 1871–8; Rev. T. H. Peters, 1874–1900; Rev. W. H. Parkhurst, 1900–.

* Including representatives of Zulu, Kafir, and Basuto races.

KAFIR INSTITUTION, GRAHAMSTOWN.

This Institution was founded as a College in 1860 for the education of native youths for schoolmasters, catechists, and eventually for Clergy. Since the Rev. J. R. Mullins



KAFIR INSTITUTION, GRAHAMSTOWN.

became Principal, in 1864, it has greatly prospered. It is still closely associated with the Society, and until recently received substantial help from the Colonial Government. The payment of school fees is insisted on—there being “no better way of teaching the natives the true value of education than by insisting upon their paying for it.” Industrial training forms a special feature of the Institution.

Income from Endowments.—£157 per annum. No Scholarships.

Expenses of a Resident Student per annum.—£20.

Subjects of Study.—Scripture History, Prayer Book, Arithmetic, English and Kafir History, Geography, Grammar, Object Lessons, School Methods.

Present Number of Students.—Resident, 39.

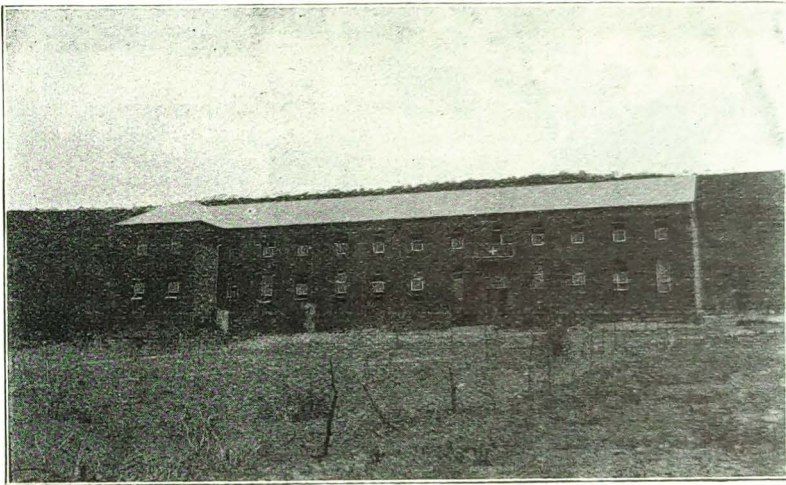
Total Number of Students Educated (to 1892).—About 880.* Of these over 70 have become Mission Agents and 11 have been ordained.

Principals.—Rev. H. B. Woodroffe, M.A., 1860–4; Rev. R. J. Mullins, 1864–92.

* Including representatives of the following races:—Kafir, Fingo, Basuto, Malaya, Barolong, Bechuana, Matabele, Bakathla, Abatembu, Batlapin, Pondomisi, Mzulu, Batongu, Mozambique, Ishapi.

THE "VICTORIA HOME," ST. MATTHEW'S MISSION, KEISKAMA HOEK

This institution was founded in 1895, in response to a call from the Cape Government to the Church, to provide a Normal College where native boys and girls could be trained as teachers, qualifying after a three years' course. Hitherto the Church had been unable to train the teachers required, and the proportion under Church influence and training, in comparison with those under Nonconformists, was very small. The number of native boys and girls already at St. Matthew's and receiving Church instruction and education pointed to that Mission as a suitable locality for the centre of the projected extension of the work. It was necessary to augment the girls' accommodation, and to put up additional schoolrooms to meet the requirements of the Government. With the aid of £2,000 from the Society's Marriott bequest, new buildings were erected in 1896-7, and the "Victoria Home" thus became the sole Diocesan Institution for training native female teachers. In addition there is a department for scholars and also for apprentices. The teachers come from all parts of the country. They are baptized and



THE VICTORIA HOME, KEISKAMA HOEK.

receive Church teaching, and a more valuable Missionary agency it would be difficult to conceive, as these young men and women go forth to take charge of existing and new Mission Schools throughout the Colony.

Endowments.—£50 per annum from the Society, being the interest on £2,000 set apart from the Marriott bequest in 1897. The Cape Government provide grants in aid for the Normal School Teachers in the School.

Expenses of a Resident Student per annum.—About £12.

Subjects of Study.—English, Arithmetic, School Management, English and Cape History, Geography, Blackboard Writing and Drawing, Singing, Needlework, Drawing. (*Industrial Training*—Cooking, Laundry and House-work.)

Present Number of Students (Girls).—Pupil teachers, 30 (all resident); scholars, 69; apprentices, 14. Total number* of students educated up to 1900—Female pupil teachers, 86; scholars, 168. Total number in same period who have become Mission Agents—Girls, 19.

Principals.—Rev. C. Taberer, up to 1897; Sister Eleanor, 1897—.

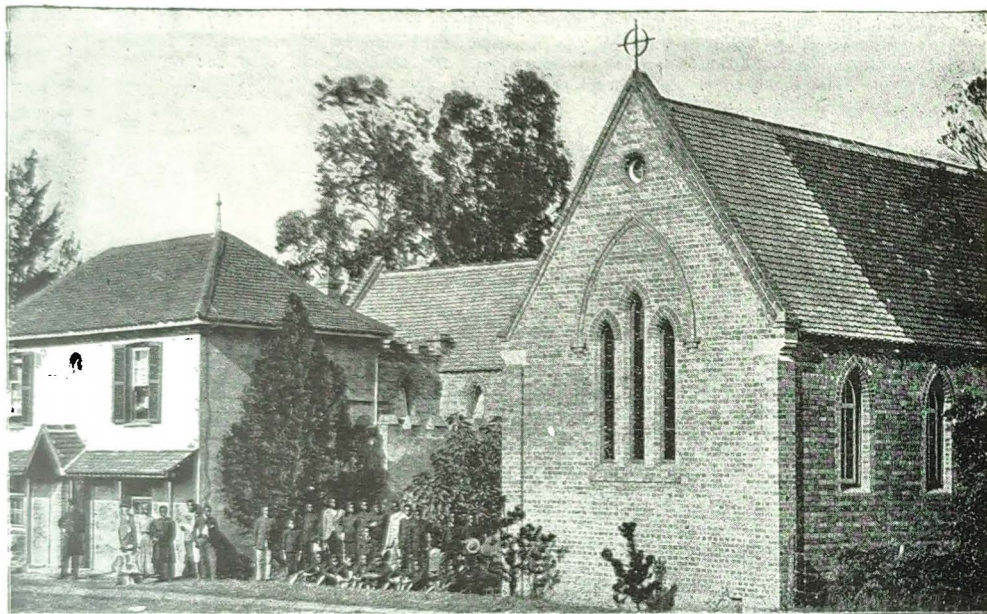
* Including representatives of the following races:—Xosa and Fingo.

ST. ALBAN'S TRAINING COLLEGE, MARITZBURG.

The College aims at the training of a Native Ministry. It was begun in 1888, through the generosity of a colonist who, although not a member of the Church, was so struck by the zeal of the Missionaries that he offered a suitable house, rent free, for five years, for the proposed institution. The Society assisted in procuring permanent buildings, and with its aid (1891-5) the institution was carried on up to December 1895, when it was closed. In 1898 it was re-opened as a Theological College for the training of Catechists and Deacons. Scholarships are provided by the S.P.C.K.

Cost of Maintenance of a Resident Student per annum.—£12.

Candidates for the Diaconate are taught in English, and those for Catechists' Licence



ST. ALBAN'S TRAINING COLLEGE, MARITZBURG.

in Zulu. In 1900 a Practising Station for the students was begun seven miles from Maritzburg.

Present Number of Students.—Resident, 25; non-resident, 3.

Total Number of Students Educated (1888-92).—84 (Zulus); (1898-1900), 12.

Total Number of Students Ordained (1888-92).—2; (1898-1900), 1.

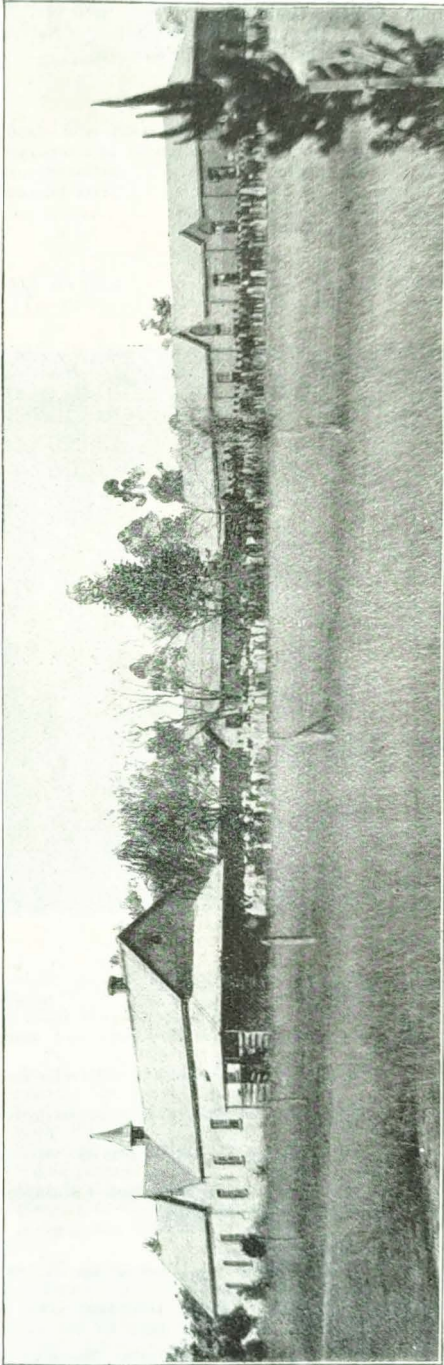
Principals.—Rev. J. F. Greene, 1888-92; Rev. W. A. Goodwin, M.A., 1898-.

NATAL DIOCESAN COLLEGE FOR BOYS, BALGOWAN.

In accordance with the design of the Rev. Canon Todd, its founder, a Boys' School started by him in Maritzburg in 1896, under the name of "Michaelhouse," and on the lines of the English public schools, was in 1900 handed over to the Diocese of Natal as a "Diocesan College," and in 1901 removed to handsome buildings erected at Balgowan, a central position 40 miles north of Maritzburg, and 4,000 feet above the level of the sea. The Society in 1900 granted £100 for the erection of a Chapel for the College, and £150 a year for three years towards the maintenance of the College; Canon Todd also offering his services gratuitously for three years as head of the Institution.

Present Number of Students.—About 70.

Rector.—Rev. Canon Todd, 1900-.



ST. JOHN'S COLLEGE, UMTATA.

OLD BUILDING.

MARRIOTT WING.

ST. JOHN'S COLLEGE (NATIVE BOYS' TRAINING INSTITUTION), UMTATA, ST. JOHN'S DIOCESE.

Begun in 1877 (as St. John's School) by Bishop Callaway, primarily for the training of Native Missionaries. Associated with a Theological College until the year 1899, when St. Bede's College was formed as a separate institution, and the object of St. John's then became the training of Native boys for Government Pupil Teachers' Certificates. Supported by grants from the Society, the Colonial Government, boys' fees, and an industrial department for carpenter apprentices. The Society granted £1,500 from the Marriott bequest in 1897 for the enlargement of the buildings.

Endowments. — Some annual Scholarships from England and Scotland.

Expenses of Residence. — £7 and £10 per annum, according to class of food.

Numbers. — Pupil teachers, 17; Elementary School, 180, of whom 98 are boarders.

Head-Masters. — Rev. A. Lomax, 1877-8; Rev. W. M. Cameron, 1879-83.

Wardens. — Rev. W. M. Cameron, 1883-9; Rev. W. A. Goodwin, 1889-98; Rev. C. E. Earle Bulwer, 1898-.

Since 1892, 422 boarders have been entered on the College Roll, including representatives of the following tribes:—Gcaleka, Gaika, Tembu, Fingo, Pandomisi, Pondo, Zulu, Basuto, Baca.

BISHOP CALLAWAY MEMORIAL BUILDING.

ST. BEDE'S (THEOLOGICAL) COLLEGE, UMTATA, ST. JOHN'S DIOCESE.

St. Bede's was associated with St. John's College, Umtata [see p. 786a], from 1877 to 1898, and started as a separate Institution in 1899. Its objects are the training of Native men for Deacon's and Priest's orders, and for Catechist's and Reader's licence.

Endowments.—Capital, £1,000. Scholarships from S.P.C.K.

Expenses of a Resident Student per annum.—£10 to £14.

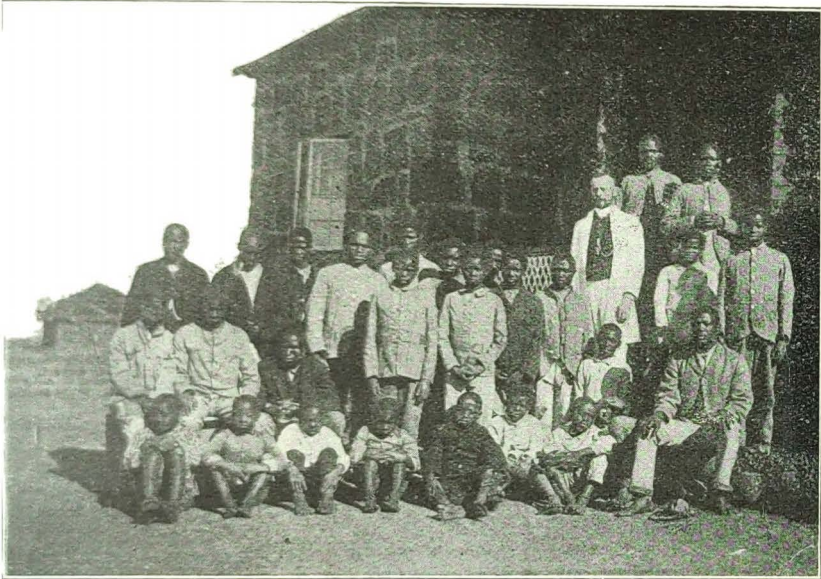
Present Number of Students.—Resident, 7; non-resident, 1.

Total Number of Students Educated (1877-1900).—Between 1877 and 1898, 52 students were entered on the roll, and since St. Bede's was started as a separate Institution (January, 1899) 14 have been entered, making a total of 66. Of the 68 past students, 5 have been ordained Priests, 6 have been ordained Deacons, 26 have become Catechists, and 7 Readers; 2 have died, and 12 have been withdrawn.

Principal.—The Rev. Father Alfred, Soc. St. Cuthbert (deceased).

MCKENZIE MEMORIAL COLLEGE, ISANDHLWANA, ZULULANA.

A small College was started at Isandhlwana by Bishop McKenzie under the Rev. J. S. Morris about 1887, with the object of training Native Catechists and Clergy. The



MCKENZIE MEMORIAL COLLEGE, ISANDHLWANA, 1897.

failure of Mr. Morris' health led to the closing of the Institution, but on Bishop McKenzie's death (1890) the idea was revived by his chaplain, the Rev. W. E. Smyth (now Bishop of Lebombo), who, aided by Mr. Wheeler as schoolmaster, was enabled to gather together some twelve boys through the generosity of Mrs. McKenzie and other private individuals.

Up to the time of Bishop Carter's arrival the College had a precarious existence, and was regarded as an interesting experiment.

In 1897 the Society contributed £500 from the Marriott bequest towards the improvement of the College buildings.

Endowments.—£500 odd, collected in memory of the late Bishop McKenzie.

Expenses of a Resident Student per annum.—£10.

Subjects of Study.—Old Testament, New Testament, the Prayer Book, Catechism, Reading, Writing, Arithmetic, English Grammar, Geography, Singing.

Present Number of Students.—31 (all resident).

Total Number of Students Educated (up to 1899).—50.*

Total Number in same Period who have—(a) Become Lay Mission Agents, 27; (b) been ordained, 1.

Acting Principals.—Rev. J. S. Morris, 1887; Rev. W. E. Smyth, 1890-1893.

Principals.—Rev. F. W. Walters, 1893-1894; Rev. R. B. Davies, 1894-.

* Including representatives of the following races:—Zulu, Swazi, Basuto, Mashona.

ST. CUTHBERT'S NATIVE THEOLOGICAL COLLEGE, PRETORIA, was founded by the Rev. Canon Farmer in 1898 for the training of a native ministry. The Society granted £250 for buildings from the Marriott bequest, in 1897.

Expenses of a Resident Student per annum.—£20.

Subjects of Study.—English and Theology.

Number of Students, Resident.—Before the Boer war of 1899–1900, twelve.*

Principal.—Rev. Canon Farmer, 1898—.

* Including representatives of the following races:—Basuto, Bechuana, and Zulu.

ST. MARY'S TRAINING COLLEGE, THLOTSE HEIGHTS, BASUTOLAND.

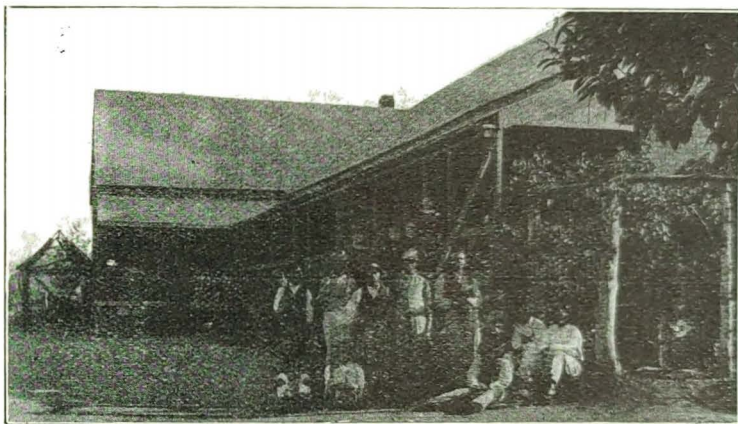
The College was founded by the late Bishop Hicks in 1894 for the training of Native youths as Schoolmasters. The Society granted £100 from the Marriott bequest for buildings in 1897.

Endowments.—None. The S.P.C.K. supports ten students.

Expenses of a Resident Student per annum.—£10.

Subjects of Study.—Divinity, and also the Syllabus put out by the Cape Government Education Department, including:—(1) Practical: (a) Reading and Repetition; (b) Class Teaching; (c) Blackboard Management; (d) Physical Exercises.

(2) Written: (a) Dictation; (b) Composition; (c) Grammar; (d) Arithmetic; (e) British and Colonial History; (f) Geography; (g) Class Teaching and School Management; (h) Penmanship; (i) Drawing; (j) Sesuto; (k) Woodwork.



ST. MARY'S COLLEGE, THLOTSE HEIGHTS.

Present Number of Students.—Ten (all resident).

Total Number of Students Educated up to November 1900.—26.*

Total Number in same Period who have become Lay Mission Agents.—10.

Principals.—Rev. S. J. Ellis, 1894–5; Rev. F. M. Lane, 1896–1901; Rev. N. W. Fogarty, 1901.

* Including representatives of the following races:—Basuto, Barolong, Zulu, Xixosa, Bechuana, and "Half-caste."

ST. CYPRIAN'S THEOLOGICAL COLLEGE, BLOEMFONTEIN.

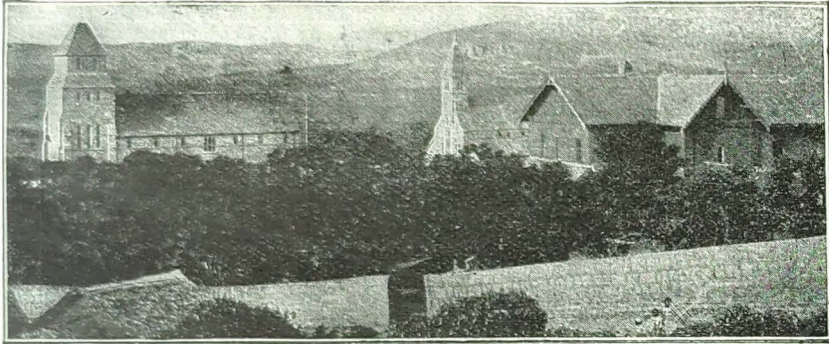
In 1874 a scheme was set on foot at Cuddesdon, Oxford, by old friends of Bishop Webb, for the establishment of a Theological College in Bloemfontein. With the co-operation of the S.P.G. and S.P.C.K. the College was formally opened in 1877, its design being the training of candidates for the ministry drawn from the native and colonial-born European population. For lack of students the College was closed in 1883. Although the building was subsequently sold, the sum of £100 a year has remained a "first payment" by the Diocesan Board of Finance to a Theological Tutor, and from time to time candidates for Holy Orders have been under his tuition. In 1899 a Hostel for such Students was opened in Bloemfontein and placed under the care of the Chancellor of the Diocese.

ST. ANDREW'S COLLEGE, BLOEMFONTEIN.

The College comprises a Church High School for boys—the only one within a great distance—and a Theological department for the training of students preparing for Holy Orders, who cannot, on account of health, reside in England. In 1897 the Society granted £250 towards providing new buildings. (The usual particulars have not been received in this instance.)

ST. PAUL'S COLLEGE, AMBATOHRANANA, MADAGASCAR.

The College, situated 12 miles north of the capital of Madagascar, was opened with seven students in 1878, the object being the training of native Catechists and Clergy qualified to hold their own when there shall be no European to direct the fortunes of the Malagasy Church. When the first students were chosen the Prime Minister was asked to free them from all Government service. This he did, and warned them that if they were negligent they would be made soldiers. From the first the College has been an S.P.G. Institution, and under the Rev. F. A. Gregory, to whom its creation and success are mainly due, it is able to furnish as many native pastors as can be supported in the Missions. The College is aided by a yearly grant of £100 from the Society, the students, who are mostly married men and live in separate houses, being allowed from 6s. to 8s. a month.



ST. PAUL'S COLLEGE, AMBATOHRANANA

Expenses of a Resident Student per annum.—£5.

Subjects of Study.—Theology, Church History, English, Mathematics, Euclid, Algebra, &c., Geography and Physical Geography, Physiology, Political Economy, Music.

Present Number of Students.—Resident, 20.

Total Number of Students Educated (1878-1900).—About 150.* Of these about 80 have become Mission Agents, including 18 ordained.

Principals.—Rev. F. A. Gregory, M.A., 1878-1900; Rev. J. F. Radley, B.A., 1900.

* Including representatives of the following races:—Hova, Betsimisaraka, and Creole.

INDIAN TRAINING INSTITUTION, PORT LOUIS, MAURITIUS.

This institution, begun by the aid of a legacy from Mr. Hammond, a devoted friend of the Society in Mauritius, was opened on St. Andrew's Day 1885. It stands in the Bishop's compound, and is intended for the training of local catechists and pastors—chiefly for the Indian coolie population.

Number of Scholarships, 4.

Expenses of a Resident Student per annum.—£12 to £24.

Subjects of Study.—Preparatory Instruction in Secular Subjects, Bible, Prayer Book, Simple Church History, Doctrines of Church of England, Pastoral Training, Vernaculars and Controversy.

Present Number of Students.—Resident, 4.

Total Number of Students Educated (to 1892).—About 20,* of whom 5 have become Mission Agents and 1 has been ordained.

Warden.—The Bishop of Mauritius.

* Including representatives of Tamil, Telugu, Bengali, Chinese, and Creole races.

A new Institution was opened in 1899, viz. :—

THE DIOCESAN THEOLOGICAL TRAINING COLLEGE, MOKA.

It is solely for the training of Clergy, and the standard of instruction has been raised. There are at present three students in training, one for the Creoles, one for the Tamils, and one for the Hindi-speaking people.

The S.P.C.K. gives a Scholarship to each student, and the Church Societies supplement this by a grant to each student under training for work in their Missions.

The Bishop is the Warden and Rev. J. Draper, M.A., is the Principal. Some of the Clergy give lectures.

MOORE COLLEGE, SYDNEY, NEW SOUTH WALES

Founded in 1856 by Bishop Broughton under the will of the late Mr. Thomas Moore, at Liverpool, but removed to Sydney in 1891. On an average about five of its students annually have been ordained for work in Australia. The course is for two years. From 1861 to 1880 the Society maintained exhibitions at the College for one or other of the Australian dioceses.

Income from Endowments.—£300 per annum. Number of Scholarships, 2.

Fees of a Resident Student per annum.—£70 to £80.

The Course of Study is arranged with a view to the Oxford and Cambridge Preliminary examinations for Holy Orders.

Total Number of Students Educated (to 1892).—About 170 (1893–1900 no returns).

Total Number of Students Ordained (to 1900).—Over 200.



MOORE COLLEGE, SYDNEY.

Principals.—Rev. W. M. Cowper, M.A., 1856; Rev. W. Hodgson, M.A., 1856–67; Rev. R. L. King, B.A., 1867–78; Rev. A. L. Williams, 1878–84; Rev. T. E. Hill, M.A., 1884–89; [1890–91, College being removed to Sydney]; Rev. B. A. Schleicher, M.A., 1891–7; Rev. N. Jones, M.A., 1897–.

CHRIST'S COLLEGE, TASMANIA.

The College was opened in 1846 at Bishopsbourne (a property attached to the See), in the district of Norfolk Plain. It was founded partly by subscriptions raised in the colony and in England, with the Society's assistance; the design being to provide a suitable education for the youth of the colony as well as to train candidates for the ministry. The College has been temporarily closed in order to accumulate funds to open it as a College in connection with the Tasmanian University.

ST. JOHN'S THEOLOGICAL COLLEGE, ARMIDALE, NEW SOUTH WALES,

was founded in 1899 for aiding the education of local candidates for Holy Orders. The Society contributed £1,000 from the Marriott bequest in 1897 towards the buildings.

Endowments.—A capital sum of £800 invested as fixed deposit with the Banks and yielding 3 per cent.

Expenses of a Resident Student per annum.—£20.

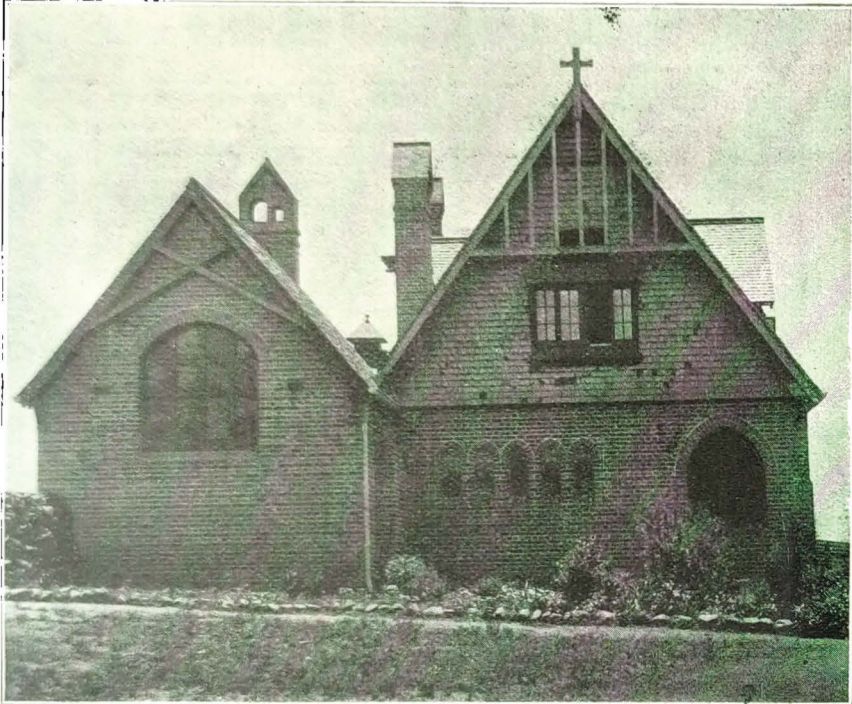
Subjects of Study.—The subjects prescribed by the General Synod's College of Theology for the diploma of Th.L.

Present Number of Students.—10.

Total Number of Students Educated (to 1900).—10.

Total Number of Students Ordained in same Period.—5.

Warden.—The Bishop of the Diocese. *Sub-Warden.*—The Rev. W. P. Glover.



ST. JOHN'S COLLEGE, ARMIDALE.

THEOLOGICAL COLLEGE, THURSDAY ISLAND.

[A Theological College is being established at Thursday Island (for the Diocese of Carpentaria) with the aid of a building grant of £300 from the Society's Marriott bequest.]

SELWYN COLLEGE, DUNEDIN, NEW ZEALAND.

The College was founded in 1893 by Bishop Nevill for the instruction of young men seeking Holy Orders. In 1897, the Society by a grant of £1,000 from the Marriott bequest endowed it to the extent of £25 per annum.

Endowments.—Capital, £2,027.

Expenses of a Resident Student per annum.—£45.

Subjects of Study.—Those for the Examinations of the New Zealand Board of Theological Studies.

Present Number of Students.—3 (all resident).

Total Number of Students Educated up to 1900.—About 20.

Total Number in same period who have been Ordained.—12.

Wardens.—Rev. G. P. Fallowes, 1893-5; Rev. I. Richards, 1895-1900; Rev. A. Neild, 1900-.

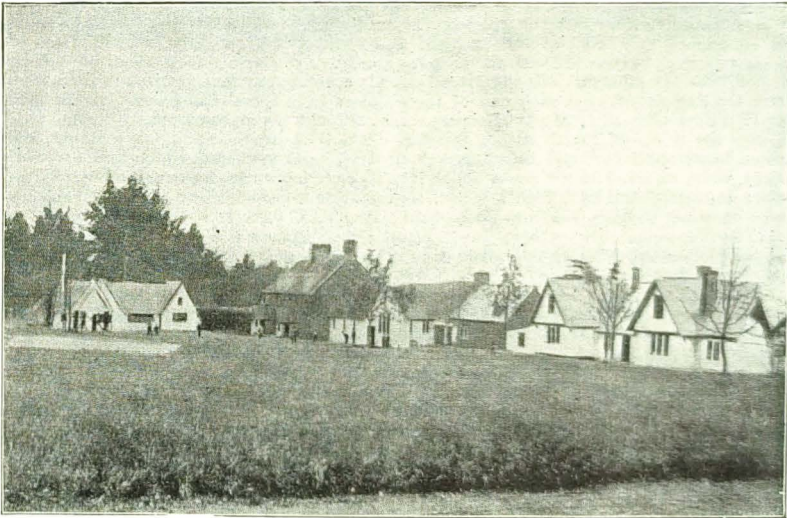
ST. JOHN'S COLLEGE, AUCKLAND, NEW ZEALAND.

St. John's College, "the first public school established in New Zealand," was opened in 1842 at Waimate, near the Bay of Islands. It was founded by Bishop Selwyn "on the plan of King's College, London, and its tributary schools," and its object was to be "the nursery of the ministry, and the centre of sound learning" to New Zealand. As



VIEW OF ST. JOHN'S COLLEGE BUILDINGS (NEAR AUCKLAND) IN 1852.

Waimate was found to be too far from the centres of European population, the institution was removed in 1844 to "Tamuki"—now called "Tamaki"—in the neighbourhood of Auckland, and placed on land purchased by Bishop Selwyn with money left to him by its first headmaster—the Rev. Thomas Whytehead. On the Maoris the impression produced by St. John's was so favourable that in 1850 some old students gave 600 acres of land to Bishop Selwyn for the purpose of founding a College at Porirua, near Welling-



ST. JOHN'S COLLEGE, TAMAKI, AUCKLAND, IN 1900.

ton, in which "native and English children . . . may be united together as one nation, in the new principle of faith in Christ and of obedience to the Queen." The proposed "Trinity College, Porirua," has not yet, however, been established, but the rent from the land is accumulating, and may eventually enable the design to be carried out.

St. John's now includes a Theological College and a boys' school. As an account of

the institution is given on pp. 436, 438-9, 445, it only remains to add the following particulars:—

Endowments of the College.—Estimated at £250,000 invested in landed estate. Number of Scholarships, 10.

Expenses of a Resident Student per annum.—£45.

Course of Study.—(1) Theological course of the New Zealand Board of Theological Studies; (2) the Arts and Science course of the University of New Zealand.

Present Number of Students.—10, all resident.

Total Number of Students Educated (to 1900).—About 840.*

Total Number of Students Ordained (to 1900).—Over 70, of whom 12 have become Missionaries to the Maories and Melanesians.

Wardens, &c.—(Bishop Selwyn was Visitor from 1842 to 1867); Rev. C. J. Abraham (Master), 1850-3; Rev. S. Blackburn (Master), 1859-66; Rev. J. Kinder, D.D. (Warden), 1871-80; Rev. R. Burrows (Acting Warden), 1881; Rev. W. Gulliver, M.A. (Warden), 1882-3; Rev. G. H. S. Walpole, M.A. (Acting Warden), 1884-6; Rev. W. Beatty, M.A. (Warden), 1886-95; Rev. P. S. Smallfield (Tutor), 1896-.

* Including representatives of European and Maori races.

MELANESIAN COLLEGE (NOW ST. BARNABAS COLLEGE), NORFOLK ISLAND.

The training of Melanesian youths was begun at St. John's College, near Auckland, New Zealand, in 1851, assistance being afforded by the Society in gathering and maintaining the boys, both here and at St. Andrew's College, Kohimarama, N.Z., which was established for the Melanesians in 1859 and remained the headquarters of the Melanesian Mission until removed to Norfolk Island. Miss Yongo contributed largely to the building of St. Andrew's. In 1862 Bishop Patteson wrote of the College: "Forty-one Melanesian men, women, and young lads are now with us, gathered from twenty-four islands. . . . One little child given to us from any newly-found land may open in God's providence the door to the conversion of thousands of his countrymen. From that little child we can learn to speak to the people of his island, and he will speak favourably of us: through him fears and suspicions will be removed; others will be induced to join us; his own relations will entertain a special good will towards us for our care of their child;—new ideas of confidence in a man of another tribe and country will grow up; a comparison of their own wild, lawless life with the peace and order of the strangers' mode of life will be instituted—new thoughts will work their hearts; a new power is recognised in their land. It is the thought of what each one of the scholars from more than twenty islands may by God's grace become; of what His people may through his instrumentality become, that brings the words of Isaiah to our minds: 'Then thou shalt see and flow together, and thine heart shall fear and be enlarged.' Every school presents a noble and a fearful sight, when we consider the power which it represents for working out hereafter good or evil; and what shall be said of a school representing thousands and tens of thousands who know not the name of Christ, who have never heard of their Father in heaven?"

The College has always been "an integral and inseparable part of the whole" work of the Melanesian Mission, and since 1867 it has been carried on at Norfolk Island with increasing success.

The total number of students educated is unknown. "The boys have stayed—some longer, some shorter times; the elder teachers [Mission agents] come back again and again, with their wives," for further training, and several have been ordained.

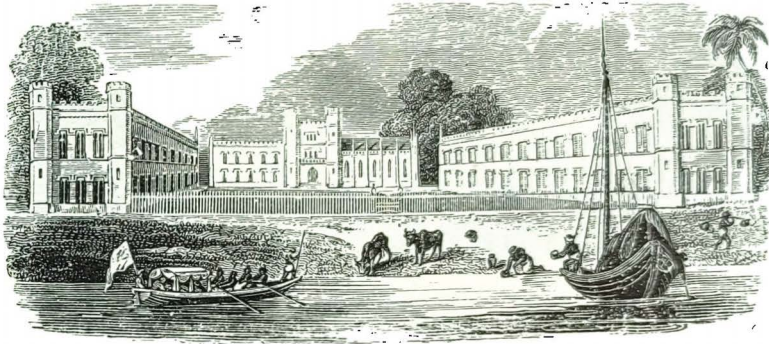
BISHOP'S COLLEGE, CALCUTTA (OPENED IN 1824).

The history of the College from its inception in 1818 to the present time having been sketched on pp. 474-6, it remains to add only the following particulars:—

Endowments of the College.—Capital, about Rs. 214,000. In addition to which twenty-one Scholarships have been founded for maintaining students of Theology to be prepared as Missionaries, viz. :—

Six "S.P.C.K. Middleton," and two "S.P.C.K. Foreign Heber." The latter were founded for the maintenance and education of members of foreign Episcopal Churches in the East not in subordination to the see of Rome.

Six "Jackson Forkhill," being a portion (£400) of an annual sum paid to the S.P.G. by the Trustees of the late Richard Jackson, Esq., of Forkhill, Ireland.



THE ORIGINAL BISHOP'S COLLEGE, HOWRAH, 1824-80.

Two "C.M.S. Heber," founded by the Church Missionary Society, which has the right of nomination.

One "Bombay Heber" and one "Ceylon Heber," founded by public subscriptions raised in honour of Bishop Heber for the benefit of students for the Dioceses of Bombay and Ceylon respectively.

One "Mill," founded by friends of the Rev. Dr. Mill, the first Principal of the College.

One "Powerscourt," founded in 1831 from a gift to the Society, the nomination being vested in the Trustees of the Old Church at Calcutta.

One "Deane," founded in 1830 from a legacy bequeathed to the Society.

Three thousand pounds was also set apart from the Society's Marriott bequest in 1897 for the further endowment of the College—the interest (£75 per annum) to be reserved as a repair fund. At the same time £1,000 was granted from the bequest for additional buildings, and £500 for the repair of the damage caused by an earthquake.

Expenses of a Resident Student per annum.—Rs. 300 to Rs. 360.

Subjects of Study.—The studies prescribed in the Statutes are: Theology, with the Hebrew, Greek, and Latin languages as subsidiary to it; History, ancient and modern, ecclesiastical and civil; and the elements of Philosophical and Mathematical knowledge; and divers Oriental languages.

Present Number of Students.—Resident, 21; non-resident, 4.

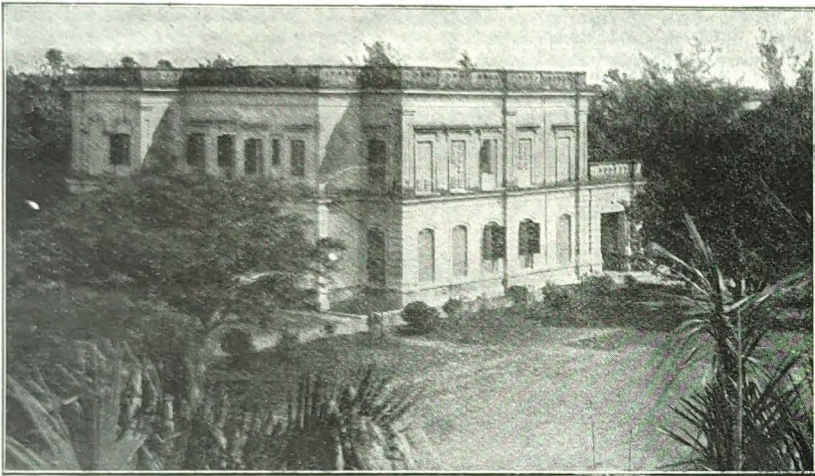
*Total Number of Students Educated.**—1824-53, 149; 1859-70, 63; 1871-91, no record; 1892-1900, 148.

Total Number of Students Ordained (Church of England).—1824-53, 43; 1859-70, 20; 1871-83, no record; 1883-9, 4; 1890-1900, 12.

* Including representatives of the following races:—Bengali, Tamil, Kol, Jewish, Mahratta, Canarese, Singhalese, Chinese, Assamese, European, Eurasian, Armenian N.W. India.

In the Society as Trustees are vested (1) the appointment of the officers; (2) all College funds and property; and (3) the government of the College, except so far as any jurisdiction is delegated in the Statutes to the College Council for the time being.

Visitor.—The Bishop of Calcutta.

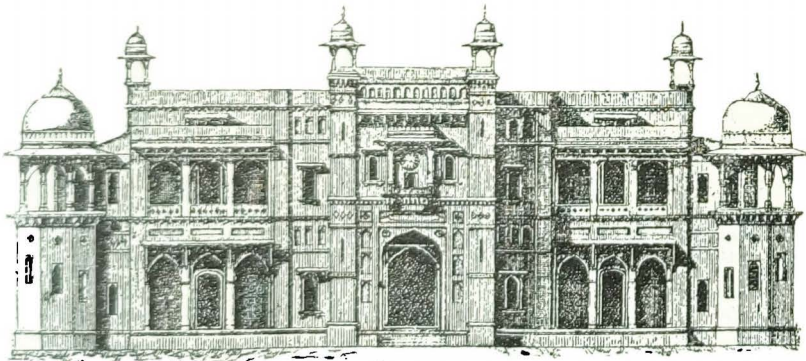


PART OF THE PRESENT BUILDINGS OF BISHOP'S COLLEGE, CALCUTTA.

Principals.—Rev. Dr. W. H. Mill, 1821; Rev. Dr. Withers, 1841; Rev. Dr. Kay, 1849; Rev. T. Skelton, 1867; Rev. R. M. Stewart, 1873; Rev. Dr. J. W. Coe, 1874; Rev. H. Whitehead, 1883-99; Rev. W. L. Nanson, 1900-.

ST. STEPHEN'S COLLEGE AND HIGH SCHOOL, DELHI.

The S.P.G. High School established at Delhi in 1859 (p. 615) was affiliated to the Calcutta University in 1864. Soon after the arrival of the Cambridge Brotherhood in connection with the Society the higher education of the Delhi Mission was undertaken



ST. STEPHEN'S COLLEGE, DELHI.

by them, and in Feb. 1881 a College department was added to the school. This at first was confined to students of Mission Schools, but circumstances soon led to its being extended. The closing of the Government College at Delhi led to an effort on the

part of the wealthier natives to establish a Native College. This scheme failing, the Cambridge Brotherhood were in 1882 offered by Government a grant of Rs. 550 a month on the condition that their college classes were opened to all comers and that the Mission College should be affiliated to the University which was being formed for the Punjab. This offer was accepted, and new buildings were opened in 1892.

Endowments of the College.—Only an Endowed Scholarship—called Winter Scholarship—endowed by the late Rev. A. C. Maitland. Four Scholarships, value £6 each per annum.

Expenses of a Resident Student per annum.—£20 to £25.

Subjects of Study.—Religion; English Literature and Language; History and Political Economy; Mental and Moral Philosophy; Pure Mathematics and Mixed; Physical Science and Sanskrit, Arabic and Persian.

Present Number of Students.—Resident, 14; non-resident, 44.

Total Number of Students Educated (up to 1900).—About 550.*

Total Number of Students Ordained (up to 1900).—1.

Principals.—Rev. S. S. Allnutt, M.A., 1882-97; Rev. J. W. T. Wright, M.A., 1898-

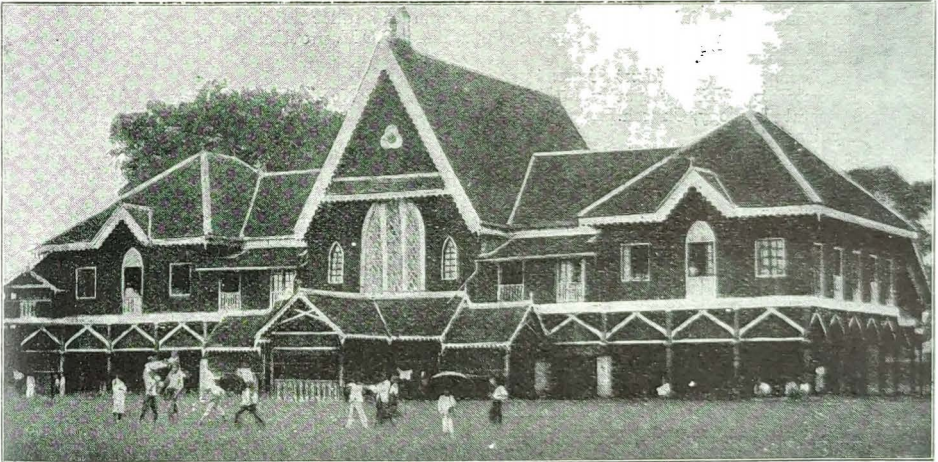
[See also pp. 628b & c.]

* Including representatives of the following races:—Hindustani, Punjabi, Bengali, Parsi, &c.

ST. JOHN'S COLLEGE, RANGOON.

Begun in 1864. To the account of the institution given on pp. 634-6 and 639 it is only necessary to add the following particulars:—

Endowments of the College.—Over 13 acres of land, bought as freehold in 1867 at Rs. 200 per acre, now worth Rs. 10,000 per acre, and continually increasing in value. Buildings valued at Rs. 120,000. Scholarships, none.



ST. JOHN'S COLLEGE, RANGOON.

Expenses of a Resident Student per annum.—Rs. 120 to Rs. 200. (Rs. 16,510 were paid in fees in 1892.)

Subjects of Study.—"Up to and inclusive of the Matriculation Standard of the Calcutta University with . . . Christian religion as taught by Church of England."

Present Number of Students.—Resident, 150; non-resident, 300.

Total Number of Students Educated (1864-1900).—9,000.*

* Including representatives of the following races:—Burmese, Eurasians, Armenians, Europeans, Jews, Talines, Chinese, Shans, Karens, Malays, Siamese, Sikhs, Arracanese, Khins, Bengalis, Mussulmans, Toungthoos, Madrassis, Ponahs (from Manipur) and "many mixtures of the above."

Principals.—Rev. Dr. Marks, 1864–95; [*Acting* (in Dr. Marks's absence):—Rev. C. Berry, 1865; Rev. C. Warren, 1869; Rev. J. Fairclough, 1872; Rev. James A. Colbeck, 1875; Rev. A. Salmon, 1890]; Rev. G. Whitehead, 1896; J. T. Best, Esq., M.A., 1897–.

Up to October 1893, 323 children had been baptized in the College Chapel, either as infants, pupils, or old boys, and 593 natives had been baptized in the Mission attached to the chapel. (Returns from 1893–1900 not received.)

KEMMENDINE TRAINING INSTITUTION, RANGOON.

Opened in February 1893 by the Bishop of Rangoon. Up to the end of 1900 its object was the training of native Catechists, Readers, and Pastors. It then became a Theological College for the training of Candidates for Holy Orders.

No Endowments or Scholarships, excepting a few Exhibitions from S.P.C.K.

Expenses of a Resident Student per annum.—£8 to £12.

Subjects of Study.—Bible, Prayer Book, Dogmatics, and Church History (all instruction being given in Burmese).

Present Number of Students.—Resident, 13.

Total Number of Students Educated (to 1900).—About 70, of whom 10 have been ordained.

Principals.—Rev. J. Fairclough, 1883–6; Rev. T. Rickard, 1886–7; Rev. J. Fairclough, 1887–92; Rev. T. Rickard, 1893–1900; Rev. G. Whitehead, 1900–.

* Including representatives of Burmese, Karen, and Tamil races.

[See also pp. 639, 647.]

KAREN TRAINING INSTITUTION, TOUNGOO, BURMA.

Established in 1884, for the training of native agents for the Karen Missions. Formerly the Karen youths received were prepared only for the Diocesan Seminary at Kemmendine, but now students are in many cases sent direct to the Mission-field. Those who have a vocation for the ministry are sent to Kemmendine for a fuller training.

There are no endowments or scholarships, but S.P.C.K. provides stipends for fifteen students annually.

Expenses of a Resident Student per annum.—£5.

Subjects of Study (partly in Burmese).—Old and New Testament, Prayer Book, Pastoral Theology, Church History and Doctrine, Grammar, Arithmetic, Geography, and Hygiene.

Present Number of Students.—All resident, 20.

Total Number of Students Educated (to 1900).—50, of whom 40 have become Mission agents or have entered at Kemmendine.

Principals.—Rev. W. E. Jones, 1884–85, 1890–91; Rev. A. Salmon, 1887–90, 1892–99; Rev. H. Kenney, 1899–.

THE S.P.G. THEOLOGICAL COLLEGE, MADRAS (formerly THE VEPEY MISSION SEMINARY).

This institution, the successor of two which had failed between 1830–42 [see pp. 506–7], was opened at Sullivan's Gardens, Madras, on June 1, 1848, under the name of "The Vepery Mission Seminary," which was to be "purely of a Missionary character and object, its sole design being to prepare for employment in the Missions of the Society such young men as may be admitted into it." The course of instruction, at first almost entirely theological, was afterwards combined with general education and preparation for the Madras University examinations, and (since 1878) for the Cambridge Preliminary Theological examination. The Missionary character of the Seminary, which has been maintained throughout, was raised in 1879 by some modifications of the secular instruction, since which time the institution has been called "The S.P.G. Theological College, Madras." To the Rev. A. R. Symonds, its organiser and first Principal, the Seminary at Sullivan's Gardens is indebted for a great and lasting success. While offering the advantages of high moral and intellectual training care was taken that the native students "should have as little temptation as possible to adopt European habits, or to forsake their national modes of life in food, dress, and such matters."

Of the students trained during Mr. Symonds' Principalship (1848–74) nearly 40 have been ordained, and others have done good service as catechists and schoolmasters. During the last 20 years the native students have obtained honourable positions in the Oxford and Cambridge Preliminary Theological examinations. In 1886 the success of the candidates was "beyond that of any corresponding body of men from any institution," 7 out of the 12 native candidates being placed in the first class and 4 in the second.

The annual cost of the College for salaries and scholarships, which has averaged

£750, is met from the Monckton Fund (Rs. 8,900), Heber Fund (Rs. 28,400), Jackson-Forkhill Fund (Rs. 6,000), S.P.C.K. Grant (Rs. 1,080 per an.), S.P.G. Marriott Fund (£50 per an. being the interest of £2,000 reserved for endowment in 1897), and the S.P.G. General Fund.

The Subjects of Study embrace the course for the English Universities Preliminary Examination of Candidates for Holy Orders.

Present Number of Students.—10.

Total Number of Students Educated (to 1900).—About 180.*

Total Number of Students Ordained (to 1900).—About 92.

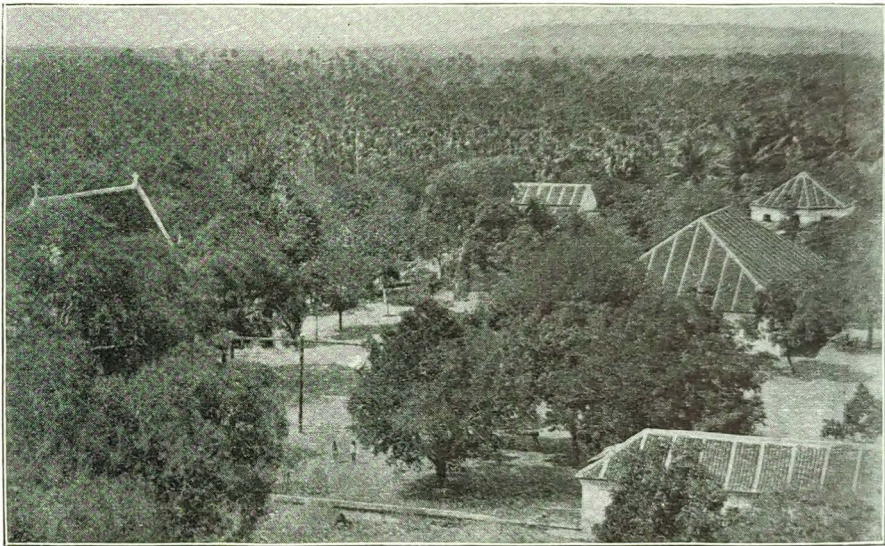
Principals.—Rev. A. R. Symonds, M.A., 1848–74; Rev. J. M. Strachan, M.D., 1875–7; Rev. C. E. Kennet, D.D., 1877–84; Rev. F. H. Reichardt, B.A., 1885–7; Rev. A. Westcott, M.A., 1887–1901; Rev. G. H. Smith, M.A., 1901–.

[See also pp. 510 and 553e.]

* Including representatives of Tamil, Telugu, Eurasian, and European races.

SAWYERPURAM SEMINARY (S.P.G.).

This Missionary Institution was established in 1844 under the Rev. Dr. Pope for the training of Mission agents. For a long period nearly all the native Clergy of the Society



SAWYERPURAM SEMINARY

and most of the Christian teachers in the S.P.G. High Schools in South India received the greater part of their education in it—students of superior attainments being drafted to the Seminary at Sullivan's Gardens for the completion of their course. The importance of Sawyerpuram Seminary was recognised in 1848 by the University of Oxford, which contributed to the formation of a suitable library within its walls.

In 1863 the College department was removed to Tuticorin, since which time the chief work carried on at Sawyerpuram has been the training of village Catechists and Schoolmasters, about one-half of those educated here proceeding to higher education. The Institution is common to all the Districts of Tinnevely, and its importance and usefulness to the Church in Tinnevely may be understood by the fact that of the Agents working in the different Lower Secondary and Primary Schools in the S.P.G. Mission Districts seven-eighths are students of this Seminary.

Expenses of a Resident Student per annum.—Rs. 30.

Present Subjects of Study.—"Curriculum of Lower Secondary Education."

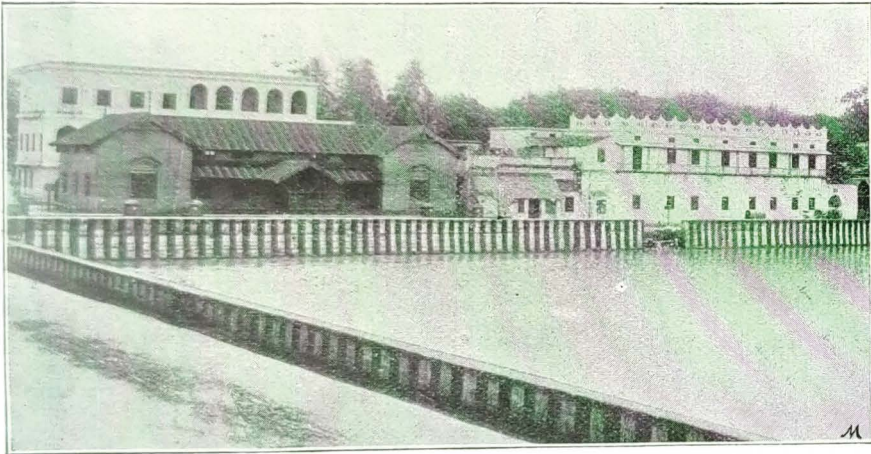
Present Number of Students.—Resident, 110; non-resident, 52.

Principals.—Rev. G. U. Pope, D.D., 1844-8; Rev. M. Ross, 1849-51; Rev. H. C. Huxtable, 1852-6; Rev. T. Brotherton, M.A., 1857-9; Rev. J. Earnshaw, 1859-62; Mr. R. J. French (now Archdeacon French of Mauritius), 1863-9; Mr. J. Creighton, 1869-71; Rev. T. Adamson, 1872-81; Rev. J. A. Sharrock, M.A., 1881-93; Rev. A. J. Godden, 1894-.

TRICHINOPOLY COLLEGE (S.P.G.).

The College is the outcome of a superior school begun at Tennur in 1850, and (after several removals) transferred in 1863-4 to its present location in the Fort. There and then it became a High School. Notwithstanding the cheaper fees of a kindred institution in the neighbourhood, this High School held its ground and became so popular that the public—and particularly the Hindus—subscribed largely for the erection of a large hall in which the College classes proper are at present held and the University and other public examinations conducted. In 1873 the School was raised to a second-grade College, with F.A. classes in connection with the Madras University. Students were drawn from the neighbouring districts, increasing the total number to 1,000, and in 1888 the institution was raised to the B.A. standard—that is, a first-grade College. In connection with the College are an English and Tamil Literary and Debating Society, founded in 1883 by Mr. Pearce, a Sanscrit Debating Society, and a Science Association. The majority of the students in the College and its seven branch schools are Brahmins.

The income of the College is derived from (a) Students' Fees, (b) the Society, (c) Government Grant. Number of Scholarships, 11. *Expenses of a Student.*—Rs.



S.P.G. COLLEGE, TRICHINOPOLY.

to Rs. 42 a term. *Subjects of Study.*—English Language and Literature, Tamil do., Sanscrit do., Pure Mathematics, Physical Science, Physiology, Ancient and Modern History, the Christian Religion.

*Present Number of Students.**—Non-resident, 1,500 (including Branch Schools).

Principals.—Rev. T. Adamson, 1864-8; J. T. Margoschis, Esq., 1868-73; J. Creighton, Esq., 1873-7; C. W. Pearce, Esq., 1877-86; Rev. H. A. Williams, M.A., 1886-8; Rev. T. H. Dodson, M.A., 1888-92; Rev. G. H. Smith, M.A., 1896-1901; H. Malim, Esq., M.A., 1901-.

[See also pp. 530, 530a, and 530b.]

* The students, past and present, have included representatives of the following races:—Tamils, Canarese, Telugu, and Eurasians.

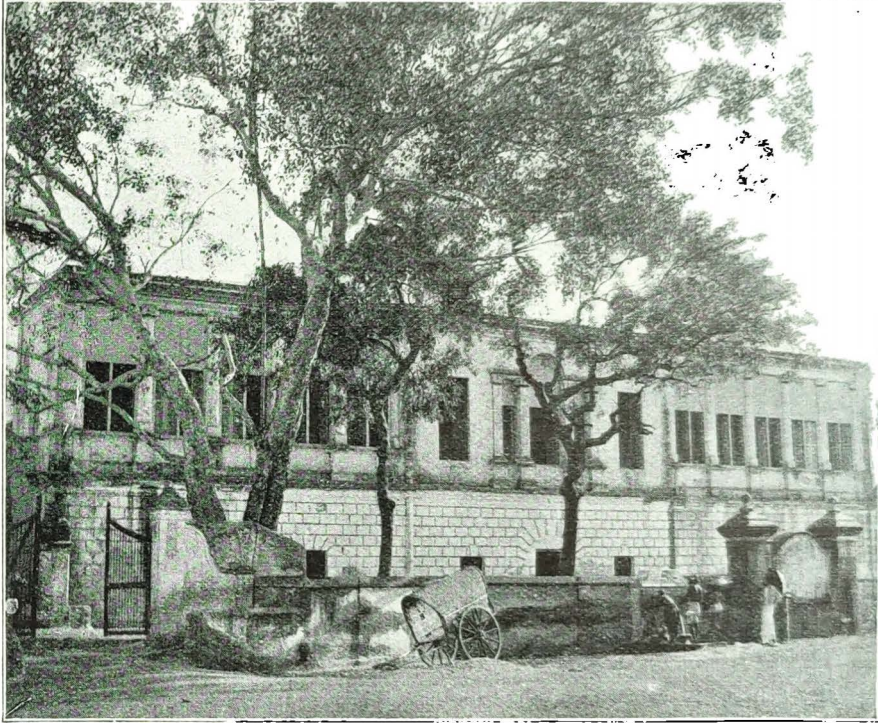
ST. PETER'S COLLEGE AND HIGH SCHOOL, TANJORE (S.P.G.).

The present Institution originated from "a Provincial School for the teaching of English," opened by Swartz on the recommendation of Mr. Sullivan, the Resident of Tanjore, in 1786. In 1787 a special Annual Grant was made by the East India Company towards the upkeep of the School. This grant was renewed in 1809, and under the name of the Swartz Grant has been continued up to the present time. This Provincial School was opened in the house originally occupied by Swartz in the Fort (which is still in the possession of the Mission, and is now used as a Lower Secondary School, and

known as the Fort Lower Secondary School). In 1851, in the time of the Rev. G. U. Pope, the school was reorganised, and by him and successive Principals the standard was raised until it became a first-grade College. In 1863 candidates were first sent up for Matriculation; in 1864 it was raised to a second-grade College, and in 1874 B.A. classes were opened. Attached to the College there are four Lower Secondary Schools and five Primary Schools. At present there are 120 students in the College department, 207 in the High School, and 761 in the Branch Schools, making a grand total of 1,108 students, of whom about a tenth are Christians.

The College is affiliated in two branches, Philosophy and History. Besides the Principal and the Vice-Principal, the staff consists of six Lecturers, two Assistant Lecturers, seven Assistant Masters (of whom five are Christians), and two Drawing Masters and two Gymnastic Instructors. In the various Branch Schools there are over 40 masters, of whom a third are Christians.

(The present College building is rented from the Palace.)



ST. PETER'S COLLEGE, TANJORE.

In the "College" department the Brahmins form 63 per cent., other Hindus 20 per cent., Christians 15 per cent., Mohammedans 1 per cent., and Eurasians 1 per cent. of the students. The College receives from Government Rs. 200 per mensem, known as "the Swartz Grant," and from fees about Rs. 12,000 per annum. Number of Scholarships, 7. *Endowments.*—£50 per annum, being the interest of £2,000 set apart from the Society's Marriott bequest in 1697. *Student's Fees.*—Rs. 72 B.A., Rs. 60 F.A. per annum. *Subjects of Study.*—Those appointed for the Madras University examinations; and religious instruction, which is given in all the classes. *Present Number of Students.*—Resident, 54; non-resident, 273. *Total Number Educated (to 1900).*—Over 6,000.*

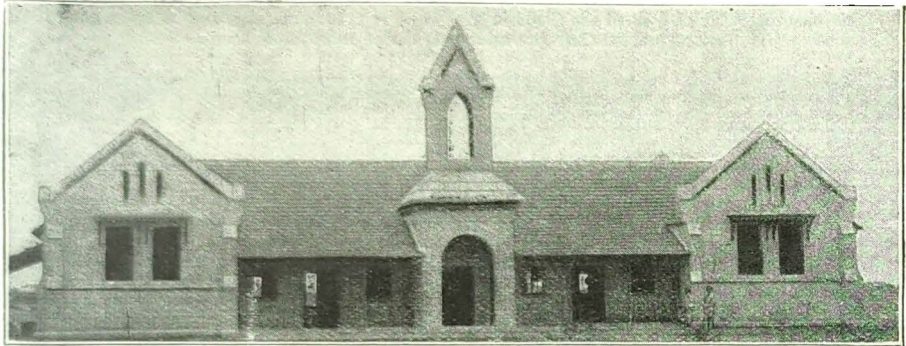
Principals.—Rev. G. U. Pope, D.D., 1854-7; Rev. S. Percival, M.A., 1858-63; J. Marsh, Esq., 1864-71; Rev. W. H. Kay, B.A., 1878-81; Rev. W. H. Blake, B.A., 1882-.

[See also p. 516.]

* Including representatives of Tamil and Mahratta races.

NANDYAL TRAINING COLLEGE (S.P.G.).

This institution was set on foot in 1884, the initiatory expenses having been partly furnished by Mr. Andrews, of the Madras Civil Service. It is designed for the training of Mission agents for the Telugu Missions, the lack of which has greatly hindered the development of work in one of the most promising fields occupied by the Society in India. New and permanent buildings for the College were erected in 1891-2.



NANDYAL COLLEGE.

Number of Scholarships.—79. *Expenses of a Resident Student per annum.*—Rs. 73. *Subjects of Study.*—Scripture, English, Telugu, Arithmetic, History, Geography, Algebra, Geometry, Physics, Chemistry. *Present Number of Students.*—Resident, 71; non-resident, 8. *Total Number of Students Educated (1884-92).**—326. *Principals.*—Rev. A. Britten, 1884-1900; [Rev. H. G. Downes, acting, part of 1892.]

* Latest returns not received

CALDWELL COLLEGE, TUTICORIN (S.P.G.).

The removal of the College department of Sawyerpuram Seminary to Tuticorin in Jan. 1883 (see p. 793) was the result of a recommendation of the Bishop of Calcutta in 1861. It was through the efforts of Bishop Caldwell, in honour of whom the College is named, that the large and commodious buildings were purchased and presented to the S.P.G. In 1885 the institution was raised to the rank of a first-grade College under the University of Madras, teaching up to the B.A. standard. The primary object of the College was to give the Christian youths of Tinnevely and Ramnad the highest education, both secular and religious, so as to fit them to become clergymen and lay Mission agents; and in the College proper 90 per cent. of the students were Christians. The College and subordinate schools were maintained by an allowance from the S.P.G. Government grants, fee-income, and Scholarships from S.P.C.K. Most of the students received some help. On financial grounds it was found necessary to close the College department, at the end of 1893, but work is still carried on in a "High School," called "the Caldwell School."

The expenses of a Resident Student per annum were Rs. 105 to Rs. 120, and the *subjects of Study* were: Madras University Curricula of Studies for the B.A., F.A., and Matriculation Examinations. In Theology, the subjects for the Bishop's Greek and Vernacular Prizes, "Peter Cator" Prize Examinations, and Diocesan Prayer Book Examination—higher grade. *Number of Students in 1892.*—Resident, 84; non-resident, 16. *Total Number Educated (to 1892).*—1,546* (including those at Sawyerpuram). *Total Number Ordained (to 1892).*—65 (do.) *Principal.*—Rev. J. A. Sharrock, M.A., 1889-93.

* Including representatives of the following races:—Tamil and Eurasian.

CHRIST CHURCH COLLEGE, CAWNPORE.

The College was founded in 1892, its object being to give to students reading for the examinations of the Allahabad University a knowledge of Christian truth. It was affiliated to Allahabad University F.A. Standard in 1892, B.A. in 1896, M.A. in 1900. £1,000 was granted from the Society's Marriott bequest in 1897 towards the erection of buildings for the College and a boarding hostel for Christian students, and in 1901 £670 was granted from the general fund for the building of a new boarding hostel for non-Christian students.

Endowments.—(1) Bishop Cotton Memorial Scholarships. Interest on Government Paper amounting to about Rs. 100 per annum.

(2) Rs. 1,000, bearing interest at 5 per cent. Prizes for religious knowledge.



CHRIST CHURCH COLLEGE, CAWNPORE

Expenses of a Boarder per annum.—Boarding Fees about Rs. 100 per annum; Tuitional Fees, Rs. 60 or Rs. 75.

Subjects of Study.—Subjects prescribed for the Allahabad University Examinations and some portion of the Bible or other Christian literature.

Present Number of Students.—Boarders: Christian, 7; non-Christian, 33. Resident in Cawnpore: Christian, 1; non-Christian, 53.

Total Number of Students Educated (up to 1900).—199.*

Principal.—Rev. G. H. Westcott, 1892-.

* Including representatives of the following races:—Hindustani, Bengali, Mah-ratta, &c.

[See also pp. 599a and 599b]

S.P.G. COLLEGE, VEPERY, MADRAS.

The High School, founded at Vepery in 1864, was in January 1888 affiliated to the Madras University as a second-grade College. The institution consisted of four departments—the F. A. (First in Arts), High School, Middle School, and Primary. In 1891 the College department was closed, and the institution has since been carried on as a "Lower Secondary School."

VEDIARTURAM SEMINARY (S.P.G.)

was founded in 1844 for the purpose of training agents for the Missions in the Tanjore and Trichinopoly districts, an object which was signally successful under its first Principal, the Rev. Dr. Bower (the most accomplished Tamil scholar in India). In 1858 a High School department was added, and heathen scholars were admitted, and for a short time in 1864 it became a "Second Grade College." In 1873 the institution was closed.

Principals.—Rev. Dr. Bower, 1844-58; Rev. A. R. C. Nailer, 1858-73; Rev. C. S. Kohlhoff and Rev. J. F. Kearns, acting 1873.

THEOLOGICAL CLASS, RANCHI, CHHOTA NAGPUR.

Shortly after the Society took over the Chhota Nagpur Mission, a Class for the training of Native Pastors was begun at Ranchi by the Rev. J. C. (now Bishop) Whitley and the Rev. F. R. Vallings; the first-fruits of which (1870-3) were the



THE REV. E. H. WHITLEY AND THEOLOGICAL CLASS, RANCHI

ordination of five as Deacons in 1873. Three others (instructed by the Rev. R. Dutt) were ordained Deacons in 1875. The Class, which was then closed, has been revived from time to time (1878 to 1884 and 1893-7) for the preparation of new candidates as

required and for the improvement of the existing native pastors, and the excellent results obtained (page 500e) show how admirably the work has been done. Funds have not permitted of a permanent Divinity School, though that would be a most useful institution.

Expenses of a Resident Student per annum.—£10.

Subjects of Study.—Old Testament and New Testament, general and special books, Canon of Scripture, Prayer Book, Creeds, Articles, Dogmatics, Church History, Pastoral Theology, and English Reading (see page 500e).

Total Number of Students Educated (1870–1900).—24 (all aborigines of Chhota Nagpur).

Total Number Ordained in the same period.—22.

Tutors.—Rev. J. C. Whitley and Rev. F. R. Vallings, 1870–3; Rev. R. Dutt, 1875; Rev. O. Flex, Rev. R. Dutt, and Rev. J. C. Whitley, in the period 1878–84; Rev. E. H. Whitley, 1893–7 (with help from Rev. F. C. Boyd and Rev. W. O'Connor).

DUBLIN UNIVERSITY MISSION HIGH SCHOOL AND "FIRST ARTS COLLEGE,"
HAZARIBAGH, CHHOTA NAGPUR (see p. 500m).

In April 1895 a High School was started at Hazaribagh by the D.U.M. with the threefold object of providing a sound education for the sons of native Christians, and for heathen lads with a view to their conversion, and (ultimately) supplying Mission agents for the district. Within two years the number of scholars had risen from 7 to 120, and this notwithstanding the existence of a Government High School in the town. At the present time over 100 Hindu and Mohammedan boys are being daily instructed in the Christian religion as well as in secular subjects, and there are about 50 boarders, Christian aborigines from various parts of Chhota Nagpur, many of whom have passed through the S.P.G. "Middle English" School at Ranchi. The success of some of the students in passing their Matriculation Examination to Calcutta University led to the starting of a "First Arts College" affiliated with Calcutta University in June 1899. The College department (which is carried on in a separate building) promises to be as successful as the High School has been. The local Rajah has contributed towards the foundation of scholarships and purchase of apparatus, and the institution is now practically self-supporting. A hostel for non-Christian Students is now being attempted.

The *Principal of the College* is the Rev. J. A. Murray, who was Principal of the High School until his furlough in 1897, when it was taken over by the present Principal, the Rev. H. P. Walsh. The Rev. F. W. Martin assists in both institutions, and the Head Master of the High School, Mr. P. L. Singh, M.A. of the Punjab University (son of the oldest native clergyman in the diocese) also lectures in the College.

TRAINING INSTITUTIONS, SARAWAK AND SINGAPORE.

Training Institutions have been tried in the Missionary's house at Singapore, and in the Bishop's house at Sarawak. "Both attempts have fallen through," but a new scheme is now under consideration. Diversity of language has, and always will be, the great difficulty. Both at Sarawak and Singapore, there would be half-a-dozen students speaking as many different dialects or even languages, and though they could converse with one another and with the Missionaries in Malay, that is not a language in which higher teaching can be carried on.

ST. THOMAS' COLLEGE, COLOMBO.

In the Ceylon Blue Book for 1846, it was suggested that:—"Instead of proposing to lower the standard of education aimed at, it seems far more desirable to endeavour to organise it; so as to supersede the necessity of sending young men to Calcutta to study Theology and Medicine for the service of this Colony, as has been usual for some time past, at great expense to Government and with very indifferent success. Theological education might ere long be successfully undertaken in Colombo under the auspices of the Bishop." Having obtained the promise of assistance from Societies and other friends in England, Bishop Chapman endeavoured to give effect to the suggestion, and in 1848 offered to open a Theological College at once, provided Government guaranteed the

transfer to it of the four Island Studentships (£75 each per annum), at Bishop's College, Calcutta, as vacancies occurred. The objects of the proposed College were: "Theological and General Education of students in preparation for Holy Orders, and the training of Native Catechists and Schoolmasters for the service of the Church in the Diocese of Colombo." The Ceylon Government admitted the advantage of the scheme and expressed concurrence in the object, but owing to the depression in the Colony were unable to afford any pecuniary aid. In appealing to the Society the Bishop said: "In aiding the first formation of an institution which is to become the nursery of a native Church, you are sowing the seed which is to become not only an abiding but an increased blessing. It is the difference of a colonist carrying out barrels on barrels of flour, which will feed him and his family as long as they last; but a single bushel of wheat will supply him and his children for years, and his children's children long after he is gone. Such is my hope; I am doing little, I seem to be doing nothing; but if this seed-plot be broken up, and the seed once sown, I shall feel that you have not sent me forth quite in vain." The Society accepted the Trusteeship of the College and gave £1,000 for endowment and an annual grant which is still continued; the S.P.C.K. voted £2,000 for endowment; and the Bishop having given a site of nine acres, with buildings, the College was opened in 1851. The foundation comprises: (1) a Divinity School for the training of candidates for the Ministry, provision being made originally for ten Divinity Studentships though only four are at present filled; (2) a Collegiate School, to which an endowment has been attached for the free education of non-resident scholars, to be called "Bishop's Scholars"; (3) a Native Orphan Asylum for the plain Christian education of sixteen orphan boys. Besides the above endowments, the following have been added:—The "Gregory" and "Duke of Edinburgh" Scholarships, and five "Prince of Wales" Exhibitions—by Samson Rajepakse, Esq., Mudaliyar of the Governor's Gate. A Divinity Professorship, and a Fund for the purchase of scientific apparatus and for teaching natural science—by Charles de Soysa, Esq. "Acland Memorial Scholarship"—by Sir Henry Acland, K.C.B., F.R.S., President of the General Medical Council and Regius Professor of Medicine in Oxford University, to be held by a student who intends to take Holy Orders. Several valuable annual prizes are also given by the Bishop and other friends of the College.

Expenses of a Resident Student per annum.—Rs. 300 to Rs. 440, according to the class of Boarding.

Subjects of Study.—Usual subjects of an English school up to standard of Cambridge Senior Local Examination. Special Classes for Theological Students, and for those preparing for English Universities.

The College was affiliated to the University of Calcutta in 1863, but in 1883 the Warden decided to discontinue to prepare for the Calcutta Examinations (First in Arts and B.A.), having after a long trial come to the conclusion that good and honest teaching is absolutely incompatible with two examinations so radically different as the Cambridge Local and that of the Calcutta University. The result was an immediate improvement in the work of the College. Courses of Divinity Lectures are given by the Divinity Lecturer, which are open to Divinity Students, catechists, and others desirous of extending their theological reading, and special classes are held on Sundays for all the Boarders.

Present Number of Students.—Resident, 130; non-resident, 250. *Total Number Educated (1850-1900).*—About 3,000.* *Total Number Ordained (1850-92).*—About 10; (1892-1900).—No returns.

Visitor.—The Bishop of Colombo. *Wardens.*—Rev. Cyril Wood, D.D., 1852-3; Rev. J. Baly, M.A., 1854-60; Rev. J. Dart, D.C.L., 1860-3; Rev. George Bennett, M.A., 1863-6; Rev. J. Bacon, B.D., 1872-7; Rev. E. F. Miller, M.A., 1878-91; Rev. P. Read, B.A., 1891-5; Rev. W. Armstrong Buck, M.A., 1896-1901.

The College Chapel is also the Cathedral of Colombo, the foundation stone of which was laid on the closing day of the Society's third Jubilee, June 15, 1852.

The College Library, consisting of nearly 3,000 volumes, mostly the gift of Bishop Chapman, is especially rich in classical and theological works, some of which were presented by the University of Oxford and the Trustees of Dr. Bray's Associates.

The College also has an efficient Cadet Corps, Debating Society, Monthly Magazine, and Lending Library, and every side of Public School life is well developed.

* Including representatives of Singhalese, Tamil, Burgher, Malay, Parsee, and English races.



ST. PAUL'S COLLEGE, HONG KONG.

This Missionary College was founded in 1849 by voluntary gifts obtained by Bishop Smith of Victoria. A school building erected under the superintendence and by the help of the Rev. Vincent Stanton, the Colonial Chaplain at Victoria, was transferred for the purposes of the College, and the other chief contributors were "A Brother and Sister," and the S.P.C.K. The College was primarily founded for the object of training a body of Native Clergy and Christian Teachers for the propagation of the Gospel in China. Provision has been made for the admission of European as well as native students.

The S.P.G. has at various times made small grants to the institution.

The College having failed of its original purpose is now stated to be carried on as an ordinary school.

NATIVE THEOLOGICAL COLLEGE, TOKYO, JAPAN.

A Theological Class for the training of Native Mission Agents was begun by the Rev. (now Archdeacon) Shaw, at St. Andrew's, Shiba, in the autumn of 1878 in connection with the Sei Kiyō Sha (Holy Teaching) School, which he had opened in connection with his work. For a short time in 1897-8 this class was united with the American Mission College of St. Paul in Tokyo, which was then placed under a joint committee of American, English, and Japanese Clergy, thus securing a larger and more effective teaching staff. In the beginning of 1899, however, on the arrival of the fuller University Mission Staff, the class was moved back to St. Andrew's and placed under the Wardenship of the Rev. A. F. King, with the title of the St. Andrew's Divinity School, Shiba.

In 1898 a sum of £562. 16s. 6d., raised by friends of the late Bishop Bickersteth of Japan, was handed to the Society, with instructions for the purchase of £550 Canadian Pacific Railway 4 per cent. Preference Stock, the Stock to be held in trust, and the income to be paid "to the Bishop of South Tokyo for the time being for the maintenance of one or more Students at St. Andrew's Divinity School, Tokyo, who shall be native Japanese in training for the Sacred Ministry of the Church, the Students to be called Bickersteth Students, and the Studentships, Bickersteth Memorial Studentships."

The College was entirely supported by S.P.G. Students' allowance (about) 15s. each a month. *Expenses of Student per annum.*—About £10.

Subjects of Study.—Bible and Prayer Book, Pastoral and Dogmatic Theology, Church History, Christian Evidences, English, and, to some extent, Greek.

Total number of Students from commencement to 1892 inclusive.—24. Of these three have been admitted to Holy Orders.

Wardens.—Ven. Archdeacon Shaw, 1878-89; Rev. A. F. King, 1889-94; Rev. H. Moore, 1894-5; Rev. A. E. Webb, 1896-9.

The number of Theological Students in 1899 was so small that the Bishop decided to close the school for a period, and in the meantime to utilise the building as a boarding house for suitable Japanese students residing in Tokyo to attend one or other of the large Government Schools there

ST. AUGUSTINE'S MISSIONARY COLLEGE, CANTERBURY.

The College was founded in 1840 (under Royal Charter) for the education of young men for the service of the Church in the distant dependencies of the British Empire. It is formed on the general plan of the old collegiate institutions of the English Universities—to consist of a Warden, a Sub-Warden, and ultimately of six Fellows.

The demand for an institution of this kind was created by Bishop Broughton, the first Bishop of Australia, whose position as head of a diocese nearly as large as Europe, but with less than twenty Clergy, lent emphasis to his prayers for more labourers. In response to his cry for "a College somewhere," a movement was set on foot by the Rev. Edward Coleridge, Fellow of Eton College, who raised over £25,000 for the object. The original intention to found the new College at Oxford was over-ruled in a remarkable way. In the year 805 Ethelbert, King of Kent, granted a site at Canterbury on which St. Augustine founded a monastery. Dedicated to God under the name of St. Peter and St. Paul, it flourished for centuries under the Benedictine rule and became one of the most famous religious houses in Europe. By Henry VIII. the abbey was suppressed and changed into a deer park (1538); but the ruins were habitable down to the time of Charles II., who lodged there in passing through Kent at the Restoration. In 1843 the late Robert Brett, of Stoke Newington, drew attention (in *The English Churchman*, September 13) to the desecration of the ruins by their conversion into "a brewery pot-house and billiard room." This letter was seen by the late Mr. Beresford Hope, who purchased the ruins and devoted them to the proposed Missionary College, which was opened on St. Peter's Day 1848 by Archbishop Sumner.

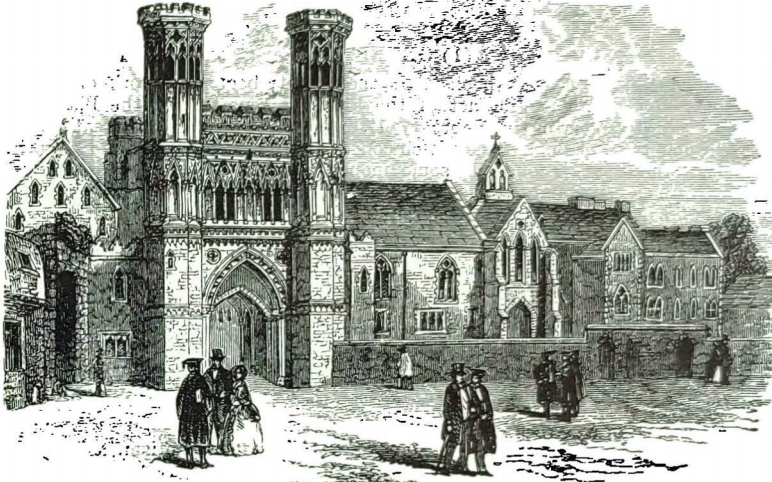
The *College Endowment Fund* is barely sufficient to provide the stipends of the Staff. There are Exhibitions, varying from £10 to £35 a year; also Diocesan Associations which aid in the support of Students. The Society furnishes the salaries of the teacher of Oriental Languages and of the Lecturer on Non-Christian Religions.

Expenses of a Resident Student per annum.—£45 for College fees, exclusive of private expenses.

Candidates for admission should be about twenty years of age.

Subjects of Study.—The College course (3 years) embraces instruction in the Holy Scriptures (original languages), the evidences of Christian Religion, the Standard Divines, the Prayer Book and Thirty-nine Articles, Church and Missionary History, Elementary Hebrew, the composition of Sermons, some Latin and Greek Classics, Mathematics and Physical Science, Medicine (at the County Hospital), Oriental languages (for students going to the East), and in various branches of manual labour and mechanical arts.

In May 1857 the use of a distinctive hood was sanctioned by the Visitor, which, with a Diploma, is granted to students who have completed the prescribed course and have



ST. AUGUSTINE'S MISSIONARY COLLEGE, CANTERBURY.

received Missionary or Colonial appointments. Before receiving these honours students (except in special cases exempted by the Warden) must have passed the Oxford and Cambridge Preliminary Examination for Holy Orders.

Present number of Students.—40 (resident). Since the foundation of the College over 550* Students have left for service in the different Colonial and Missionary Dioceses, of whom four have become Bishops, while many others have risen to positions of considerable eminence.

Visitor.—The Archbishop of Canterbury.

Wardens.—Bishop Coleridge, 1848-50; Rev. Canon H. Bailey, D.D., 1850-78; Ven. Archdeacon Watkins, 1878-80; Rev. Canon G. F. Maclear, D.D., 1880-.

* Including representatives of the following races: British and Colonial-born, Kafir, Burmese, Armenian, Turkish, Eurasian.

MISSIONARY COLLEGE OF ST. BONIFACE, WARMINSTER, WILTS.

The institution was founded in 1860 by the Rev. Sir James E. Philipps, Bart., as a "Mission House" preparatory to St. Augustine's, Canterbury, or other higher-grade College; but Students now usually go direct to the Mission field. Diocesan Missionary Associations help to meet the College expenses, which for a resident student amount to about £42 per annum. The Society formerly provided annual exhibitions.

Subjects of Study.—Holy Scripture, Systematic Theology, Foreign Religious Systems, Medicine, Carpentering, Printing, Gardening, &c.

Present Number of Students.—18 (resident).

Total Number Educated (1860-1900).—210.

Total Number Ordained (1860-1900).—170.

Warden.—Rev. Canon Sir J. E. Philipps, Bart.

Principals.—Rev. J. R. Madan, M.A., 1863-71; Rev. G. F. Saxby, M.A., 1872-6; Rev. S. J. Eales, M.A., 1876-84; (vacant 1884-6); Rev. J. F. Welsh, M.A., 1886-.

CHAPTER XCVI.

BOOKS AND TRANSLATIONS.

- (1) *GENERAL*; (2) *TRANSLATIONS*; (3) *HOME PUBLICATIONS*;
 (4) *THE HOME LIBRARY.*

(1) *GENERAL.*

IT was by the distribution of books that the Society began its work of propagating the Gospel. The first act of the kind (as reported by the Bishop of Hereford at the meeting in February 1702), the sending of "a great Welch Bible & Comon Prayer Book to the Welch congregation in Pensylvania" [1], was in advance of the first Missionary by some months [p. 10]. For many years indeed the S.P.G. was a Missionary, Bible, and Religious Tract Society in one. "Great numbers of *Bibles* and *Common-Prayer-Books* in the *English, French, and Dutch* languages, Expositions on the *Church Catechism*, with other *Devotional and Practical* Books, have been sent . . . to the Islands and the Continent [of America]; and great Numbers of such like Books, *Homilies, Expositions* on the 39 *Articles*, &c., are now providing for the places that want them most." Such was the record of the first four years [2]. The appointment of a Missionary carried with it a "Mission Library" and books for free distribution among his people [3]. Foreign parts to which Missionaries could not be sent were not left without some token. Witness Moscow in 1703 [p. 734]; and "corners of the earth" such as St. Helena, 1704-6 [p. 319]; Jamaica, 1703-10 [pp. 228-9]; Montserrat, 1703 [p. 211], and Bermuda, 1705 [p. 102].

French and German refugees fleeing from European despotism, as well as emigrants from our own country, were enabled to sing (in their own tongue) the Lord's song in a strange land, and many hearts were cheered and the faith of many was strengthened by these proofs of Christian sympathy and fellowship [pp. 111, 813].

Of the races yet reached by Missionary enterprise there are few which are not included within the Society's operations and for whom translated copies of the Scriptures have not been procured by its aid. In the accomplishment of many of these translations it has been the privilege of the Society to assist [pp. 800-13].

For Codrington College, Barbados, provision was made chiefly from bequests by Archbishop Tenison (18 volumes, 1714); the Rev. — Hill, Rector of High Laver, Essex (600 volumes, 1727); and the Rev. Gilbert Ramsey of Barbados (1728) [4]. Similarly the Clergy of New York became the possessors of over 1,600 volumes left to the Society by the Rev. Dr. Millington of Kensington (1728). For fifty years they remained in undisturbed possession under an Act of Assembly. Sufficient security for peaceful times, it availed not during the Revolutionary War, when the British soldiers on taking New York plundered and sold the library. On the complaint of the custodians a proclamation was issued for returning the books, but not a tenth were recovered [5]. Valuable libraries were also founded by the Society at New York College, in 1758 (1,500 volumes), and Christ Church, Boston, in 1746, from the collections respectively of the Revs. Dr. Bristow and William De Chaire [5a]; and twice did Harvard College, an independent institution at Cambridge, Massachusetts, receive goodly gifts—on the first occasion through the liberality and at the request of Bishop Berkeley (then of Oloyne), when "the most approved writings by Divines of the Church of England" were thus acknowledged in a letter to the Secretary of the Society:—

"Harvard College in Cambridge,
Feb. 18, 1748-9.

"Reverend Sir,—Having received, some time the last Fall, a most valuable Present of Books to our Publick Library, from the Society for the Propagation of the Gospel, our

Corporation desire, by you their Secretary, to make their grateful Acknowledgment to that venerable Body: Please therefore, Sir, to inform them, that we have a most thankful Sense of that generous Donation, and have placed the said Books in a particular Classis provided for them, where they will be, as designed, of general Use; and doubt not they will, as they are excellently adapted thereto, *very much tend* (as you express it) to promote the Gospel of Christ, and the Interest of Religion both in Faith and Practice, which will naturally urge our Prayers, that that charitable Foundation may be continually more and more strengthened, and the worthy Members thereof always influenced and directed by the Divine Spirit to those Measures that will most effectually promote the Salvation of the Souls of Men, which is the continual Prayer of us all, and particularly of

*"Your most obedient and most humble Servant,
"EDWARD HOLYOKE, President."* [6]

In 1764, when Harvard College lost its library by fire, it was represented to the Society by the Rev. East Apthorp, one of its former Missionaries, that it was a fit occasion to show Christian spirit by contributing to the repair of this loss in a colony wholly unprovided with public libraries—the library and other advantages of the College having also been of distinguished benefits to the Missions. The immediate result was a present of books of the value of £100 [7]—a good investment, for the conformity of four graduates of the Presbyterian College at Yale, Connecticut, had been mainly effected (in 1722–3) by theological works sent to the College in 1714 [8], and subsequently the Society's ranks were reinforced by several men who, after graduating at Harvard College, had conformed to the Church [9]. The circulation of infidel works in America stimulated the Society and its friends, and encouragement was afforded by the Prince of Wales in 1757, who gave to the Society 200 copies of "Dr. Leland's view of the deistical writers that had appeared in England in the 16th and 17th centuries" [10]. By this time over 130,000 volumes of Bibles and Prayer Books, with other books of devotion and instruction and an "innumerable quantity" of small tracts had been dispersed by the Society [11]. The work, which continued on a large scale into the 19th century, gradually became more limited as other sources of supply were opened up and developed. The library of Bishop's College, Calcutta,* was selected in 1823 under the direction of Bishop Middleton, who also gave 600 volumes [12]; the libraries of many other Theological Colleges have been enriched by the Society's bounty. Assistance has also been rendered in the formation of Diocesan Libraries in Nova Scotia, Quebec, Jamaica (1830), and Barbados [13].

By means of the interest of the Negus Fund (capital £2,650, arising from a bequest of Mrs. Sarah Negus, by will dated July 1790) [14] the calls on the Society for books are now chiefly met. These are mainly for Bibles and Prayer Books for the converts in the Missions to the heathen. Frequently a portion of the outlay is returned—more value being placed by the recipient on a book for which a charge, however slight, is made. From the multilingual character of some of the Missions, opportunities are afforded for wide distribution at little cost. Thus from a small grant of £25 the Rev. F. P. L. Josa of British Guiana was enabled to circulate the Scriptures among his flock in eight languages—English, Portuguese, Chinese, Hindi, Urdu, Kathi, Tamil, and Bengali.

* Reported to be, next to the Cathedral Library, the finest in the Diocese of Calcutta, and containing Syrian MSS. collected in Malabar by Bishop Heber, and a collection (made by Principal Mill in 1822) of documents respecting the Parsees, the Jains, and other irregular tribes or sects in India, also books from the Brahmins and regular Hindus.

By the aid of its Missionaries, members, and other friends, the Society has been instrumental in effecting the following translations and compilations:—

PART I.—1701–1892. (*Part II. begins on page 813a.*)

(1) *NORTH AMERICA.*

MIKMAK (**MIKMAOK**, or **MICMAO**) (formerly the principal Indian language in Nova Scotia).—(i) **GRAMMAR**, comp. in 1765–6 by the Rev. T. Wood. (ii) Portions of the **PRAYER BOOK**, tr. by him in 1766–8 (? not printed).

MOHAWK (or **MOHOCK**) (a language understood by the Iroquois or Six-Nation Indians).—(i) **HORN BOOK, PRIMER, and PRAYERS**, comp. under the direction of the Revs. T. Barclay and W. Andrews, 1712–13. (New York, 1714.) (ii) Portions of the **PRAYER BOOK**, with Family Prayers and several Chapters of the **OLD and NEW TESTAMENTS**, tr. by L. Clausen, Mr. Andrews' interpreter. (W. Bradford, New York, 1715.) 2nd and enlarged ed. by Messrs. Andrews, H. Barclay, and Ogilvie—provided by Sir W. Johnson. (H. Gaine, New York, 1769.) 3rd ed., provided by the Governor of Canada on petition of the Mohawks, who feared that the book might be wholly lost in the Revolutionary War. Revised by Colonel Daniel Claus, a member of the Society, who also composed a Primer. (Quebec, 1780.) 4th ed., printed at the expense of the Government, the title-page of which is as follows: "The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the Use of the Church of England: together with a Collection of Occasional Prayers, and divers Sentences of Holy Scripture necessary for knowledge and practice. Formerly collected and translated into the Mohawk Language under the direction of the Missionaries of the Society for the Propagation of the Gospel in Foreign Parts, to the Mohawk Indians. A New Edition, to which is added the Gospel according to St. Mark, translated into the Mohawk Language by Captain Joseph Brant, an Indian of the Mohawk Nation. London: Printed by C. Buckton, Great Pulteney Street, Golden Square. 1787." The whole book comprises 511 pages (exclusive of nineteen illustrations), the English being on the left-hand and the Mohawk on the right-hand pages,* and it was revised by Colonel Claus. The Mohawk Chief, Joseph Brant, was educated at one of the American colleges, and visited London in 1776. His translation of St. Mark's Gospel gave much satisfaction to the King, by whose order it was printed for the use of the Mohawks, it being the first of the Gospels which appeared entire in their language. (iii) **ST. MARK'S GOSPEL**, Exposition of the **CHURCH CATECHISM**, and a **COMPENDIOUS HISTORY OF THE BIBLE**, prepared by the Rev. J. Stuart 1774 (? not printed); St. Matthew's Gospel begun by do. and Mr. Vincent in 1787 (? not printed). (iv) **ST. MATTHEW'S** and **ST. JOHN'S GOSPELS**, tr. by Lieut.-Col. Norton and Chiefs Aaron Hill and John Brant, 1820–4 (printing doubtful). (v) **SHORT CATECHISM** (discovered in the British Museum) (printed under the Society's auspices, 1823). (vi) **PRIMER**, 2nd ed. [*see above*], A. Hill, 1827.

NABAGANSETT dialect (spoken by an Indian tribe peculiar to New England).—" **VOCABULARY and NOMENCLATURE**," compiled by Cate-chist Cornelius Bennet, 1765.

NITLAKAPAMUK (or **THOMPSON INDIAN**) (the language of a tribe in British Columbia known as the Lytton Thompson Indians).—(i) A **LITURGY and HYMNS**, compiled in 1863 by the Rev. J. B. Good. (ii) Portions of the **PRAYER BOOK** with **HYMNS**, by do. (Mission Press, Victoria, 1879–80.)

OJIBWA.—(i) A great part of the **PRAYER BOOK**, tr. soon after 1841 by the Rev. Dr. O'Meara. During the next ten years this was followed by (ii) the **NEW TESTAMENT**, (iii) the **BOOK OF PSALMS**, and (iv) a small collection of **PSALMS** and (v) **HYMNS**. (vi) The translation of the **OLD TESTAMENT**, undertaken by him and the Rev. Peter Jacobs in 1857, was carried on by the latter, who completed the **PENTATEUCH**, the **BOOK OF PROVERBS**, and **ISAIAH** about 1861.

* The book includes the *Veni Creator*, and four Hymns for which an English translation could not be procured.

SARCEE.—**VOCABULARY** and portions of the Canadian **PRIMER**, comp. and tr. by Rev. H. W. G. Stocken, 1888.

CHINOOK jargon (a common medium of communication among the Indians in British Columbia &c., adopted owing to the variety of dialects there. It is imperfect as a medium of religious instruction, but it was the best that could be found at the time of translation).—(i) Portions of the **PRAYER BOOK**, tr. by Rev. A. C. Garrett in 1862. (ii) **A CHINOOK JARGON and THOMPSON VOCABULARY**, comp. by the Rev. J. B. Good. (Victoria, B.C. 1880.)

(2) *SOUTH AMERICA.*

The languages of four of the Indian tribes of British Guiana were reduced to writing (Anglo-Roman characters) by the Rev. W. H. Brett, of whom a notice is given elsewhere [pp. 243-9]. His works (in which he received invaluable aid from Mrs. Brett) were:—

ARAWAK.—(i) **GRAMMAR and VOCABULARY**, 1843-9 (not printed). (ii) The **LORD'S PRAYER, CREED and TEN COMMANDMENTS**, with a short **CATECHISM** (explanatory of the foregoing, the Sacraments, the Baptismal and Marriage Vows), and short **PRAYERS** chiefly from the Liturgy. (Georgetown, Guiana, 1847; and S.P.C.K. 1867.) (iii) **SCRIPTURES** (a) The four Gospels, St. Matthew, begun 1845, and St. John, begun 1846 (S.P.C.K. 1850), St. Mark and St. Luke, begun 1851 (S.P.C.K. 1856); (b) Genesis—Chapters 1 to 9 and 11 (S.P.C.K. 1856); (c) The Acts of the Apostles (S.P.C.K. 1856). (iv) **CATECHISM** on the historical portions of the Old and New Testaments. (S.P.C.K.)

ACAWOIO.—(i) **GRAMMAR and VOCABULARY** (subsequent to 1844—not printed). (ii) **SCRIPTURES**: (a) St. Matthew, 1864-70 (S.P.C.K.); (b) Genesis, Chapters 1 to 9 and 11 (S.P.C.K.); (c) The Parables of Our Lord (S.P.C.K.). (iii) The **LORD'S PRAYER, CREED and TEN COMMANDMENTS**, with a short Catechism and Prayers as in Arawak No. ii. (S.P.C.K.). (iv) **CATECHISM** on the historical portions of the Old and New Testaments (S.P.C.K.).

CARIBI.—(i) **GRAMMAR and VOCABULARY**, begun 1844 (not printed). (ii) The **LORD'S PRAYER, CREED and TEN COMMANDMENTS**, with a short **CATECHISM and PRAYERS** as in Arawak No. ii. (S.P.C.K.). (iii) **CATECHISM** (150 questions and answers) on the historical portions of the Old and New Testaments (S.P.C.K.).

WARAU.—(i) **GRAMMAR and VOCABULARY**, begun 1841 but not completed till after 1844 (not printed). (ii) and (iii) as in Caribi [above].

The Creed and Lord's Prayer in the last three tongues were first printed on cards with engravings of Scriptural subjects arranged in medallions around the letterpress.

(3) *AFRICA.*

MALAGASY.—(i) The **BIBLE**, revised by a Committee consisting of representatives of various Missionary Societies, the chief part being taken by the Rev. W. E. Cousins of the L.M.S. The S.P.G. representatives were: Bishop Kestell-Cornish (the Revs. A. Chiswell and R. T. Batchelor for a short time), and the Revs. F. A. Gregory, A. Smith, and A. M. Hewlett. Begun in 1873, finished 1888. (Bible Society, 1889.) (ii) The **PRAYER BOOK**: (a) Portions, tr. by the Revs. W. Hey and J. Holding (Mission Press, Tamatave, 1865-7); (b) The first complete tr. of the Prayer Book, except the Psalms, tr. by the Rev. A. Chiswell 1874-7* (Mission Press, Antananarivo, 1877); (c) Revised version (including the Psalter), by various S.P.G. Missionaries in Madagascar (S.P.C.K. 1888); (d) The Canticles and Psalter pointed for chanting, by the Rev. A. M. Hewlett (Antananarivo, 1884). (iii) **CATECHISMS**: (a) A Catechism of the Church, by the Rev. W. Hey, 1867 (? Tamatave, 1867); (b) A Catechism on Genesis, Exodus, and the Life of Our Lord, by Mrs. F. A. Gregory (Antananarivo, 1889) (iv) Two Tracts on **CONFIRMATION**, by the Rev. W. Hey, 1867. (? Tamatave, 1867). (v) **PEARSON ON THE CREED** (1) Art. I. tr. by the Rev. F. A. Gregory, 1878; (2) Art. II. tr. by the Rev. A. Smith, 1879; (3) Arts. III.-XII. tr. by the Rev. F. A. Gregory, 1886. (Antananarivo: 1, 2, 1879; 3, 1886.) (vi) **DOGMATIC THEOLOGY**, from "Harold Browne on the 39 Articles and

* M. and E. Service, tr. by Rev. A. Chiswell, 1874, printed in England.

SADLER'S CHURCH DOCTRINE--BIBLE TRUTH (462 pages), by the Rev. F. A. Gregory. (Antananarivo, 1886.) (vii) **COMMENTARY ON ST. JOHN'S GOSPEL**, by the Rev. F. A. Gregory. (Antananarivo, 1886.) (viii) **AN EUCHARISTIC MANUAL**, by the Rev. G. H. Smith. (Antananarivo, 1883.) (ix) **FREEMAN'S PRINCIPLES OF DIVINE SERVICE**, tr. by the Rev. F. A. Gregory (MS.) (x) **LENT LECTURES**, by Bishop Wilkinson of Truro, tr. by Rajaobelina. (Antananarivo, 1889.) (xi) **HYMNS**: (a) Thirty-one Hymns, tr. by the Revs. W. Hey and J. Holding (Tamatave, 1865-7); (b) A few Hymns on sheets, tr. by the Rev. A. Chiswell. (Antananarivo, 1877); (c) Hymn Book comp. by the Rev. F. A. Gregory (Antananarivo, 1880). (xii) **PERIODICALS**: (a) *Ny Mpiaro* or *Guardian*, by the S.P.G. Missionaries—English and Native (Antananarivo, monthly, 1876-7); (b) *Monthly Instructor*, "Stories and Thoughts," edited by the S.P.G. Missionaries for the native teachers (Antananarivo, 1887, and still continued). (xiii) **SCHOOL BOOKS**: (a) Reading Books, by the Revs. W. Hey and J. Holding (Tamatave, 1865-7); (b) A Scripture Geography by the Rev. W. Hey, 1867 (? not printed); (c) *Riders on Euclid*, by the Rev. C. P. Cory (Antananarivo, 1889); (d) *English-Malagasy Dictionary*, begun 1886 by the Revs. F. A. Gregory and A. Smith and natives (not yet printed); (e) *English Church History in Malagasy*, by the Rev. A. M. Hewlett, 1892 (in the press).

SECOANA (the language of the Baralong tribe, a branch of the Bechuana or Becoana nation).—(i) The **NEW TESTAMENT** (Serolofo dialect), tr. by Archdeacon Crisp. (Mission Press, Thaba 'Nchu, 1885.) (ii) The **PRAYER BOOK**. Begun by the Rev. G. Mitchell—Epistles and Gospels, &c. (Mission Press, Thaba 'Nchu, 1875); revised and completed by Archdeacon Crisp (S.P.C.K. 1887)—portions being published separately meanwhile. (iii) **SEQUEL TO "STEP BY STEP,"** tr. by Rev. G. Mitchell. (Mission Press, Bloemfontein, 1877.) (iv) **A HARMONY OF THE PASSION**. (Thaba 'Nchu, 1873.) (v) **A SERVICE FOR LENT** (? 1873). (vi) *Likaelo Tsa Sakeramente sa selalelo sa morena se ve Bilioang Eukharista*. (Thaba 'Nchu, 1870.) By Archdeacon Crisp.—(vii) **AN A B C BOOK ON THE LINES OF "STEP BY STEP,"** with some Notes on Geography and a Collection of Secoana Proverbs. (Mission Press, Thaba 'Nchu, 1873, 1874, 1883; Lovedale Press, 1888.) (viii) Book of **CHRISTIAN DOCTRINE**, with Old Testament History. (Mission Press, Thaba 'Nchu, 1881.) (ix) **HYMN BOOK** with **DIOCESAN CATECHISM**. A gradual compilation. The last two editions were very considerably contributed to by the Rev. W. H. R. Bevan, who prepared that of 1889 for the press, and tr. some hymns in 1878. (Mission Press, Thaba 'Nchu, 1869, 1874, 1881; Barton, Bloemfontein, 1889.) (x) **NOTES** towards a **SECOANA GRAMMAR**. (Mission Press, Thaba 'Nchu, 1880; S.P.C.K. 1886.) (xi) Many smaller works—not specified.

SESUTO.—(i) The **PRAYER BOOK**: Portions tr. by the Rev. Canon Beckett, and revised by the Rev. J. Widdicombe. (S.P.C.K., 1877.) (ii) **CATECHISM OF CHRISTIAN DOCTRINE**, &c., tr. by the Rev. Canon Beckett, and revised by the Rev. J. Widdicombe. (Mission Press, Thaba 'Nchu, 1885.) (iii) **HYMNAL** (consisting of 61 hymns, being mainly translations or paraphrases of well-known hymns in Ancient and Modern Book), mostly written, and all revised and edited, by the Rev. J. Widdicombe. (3rd ed., 1887, Barlow, Bloemfontein.) (iv) **MANUAL OF CHRISTIAN DOCTRINE**, with the Communion Service, Prayers, &c., and a Short Life of our Blessed Lord, tr. and comp. by the Rev. J. Widdicombe and the Rev. R. K. Champernowne. (Spottiswoode & Co., London, 1885.)

SUSU.—(i) The **PRAYER BOOK**. 1st ed. begun by the Rev. J. H. Duport in 1856. (S.P.C.K. ? 1859.) 2nd and 3rd and revised eds. by Mr. Duport. (S.P.C.K. 1861 and 1869.) A New Translation by the Rev. P. H. Douglin, 1884. (ii) The **NEW TESTAMENT**: (a) St. Matthew's Gospel. Rev. J. H. Duport. (S.P.C.K. ? 1869.) (b) The Acts of the Apostles, about half completed, by Mr. Duport, 1869, who intended to follow with St. John's Gospel. (c) The whole of the New Testament. Rev. P. H. Douglin. (S.P.C.K. 1884.) (iii) **GRAMMAR**, by the Rev. J. H. Duport and the Rev. R. Rawle, (of Codrington College, Barbados). (S.P.C.K. ? 1864.) (iv) **A CATECHISM**, by the Rev. J. H. Duport, 1857. "First Steps to the Church Catechism," 1869. (S.P.C.K.) (v) **HYMNS**: a few by the Rev. P. H. Douglin, 1885, &c. (vi) **SCHOOL**

BOOKS: (a) **Primers** and other books, by the Rev. J. H. Duport, 1856-8. (b) Three books (two after the model of Henry's "First Latin Book") were revised by Mr. Duport, 1886. (c) **Primer and Reading Book**, by the Rev. P. H. Douglin. (S.P.C.K. 1887.) (vii) **VOCABULARY**, in Susu and English: (a) Rev. J. H. Duport, 1856-58; (b) ditto, by Mr. Duport and the Rev. R. Rawle, 1864; (c) **Dictionary**, by Rev. P. H. Douglin, 1885, &c. (viii) **MYTHS, FABLES, ANECDOTES, AND FOLKLORE**, Rev. P. H. Douglin, 1885.

XOSA-KAFIR.—(i) **SCRIPTURES:** (a) the Bible. Revised ed. by a Board on which the Anglican Church was represented by the Rev. Canon Woodroffe and the Rev. W. Philip. (Bible Society, 1869.) (b) The Lessons taken from the Apocrypha, tr. by the Rev. Canon Woodroffe. (St. Peter's Mission Press, Indwe, Grahamstown, 1888.) (iii) The **PRAYER BOOK:** (a) tr. by Rev. H. Woodroffe, assisted by other S.P.G. Missionaries—Mr. Liefeldt, Rev. W. Greenstock, &c. (? S.P.C.K. 1864-65); (b) Revision by Bishop Callaway, 1879 (? not printed); (c) Revised edition by Bishop Key (in preparation.) (iv) **HYMN BOOK** by Rev. A. J. Newton and others. (Three editions, 1869, 1873, 1876: St. Peter's Mission Press, Diocese of Grahamstown.) (v) **A CATECHISM** to be learnt before learning the Church Catechism, by Bishop Forbes, tr. by Bishop Key. (St. Peter's Mission Press, Gwatyu, 1874.) (vi) **FIRST CATECHISM OF THE CHURCH**, by Rev. S. Adonis. (Cooper, Umtata, 1885.) (via) **DIOCESAN CATECHISM, ST. JOHN'S, KAFFRARIA**, tr. by the Rev. John Xaba, with additions by Provost Godwin. (Church Printing Co., London, 1892.) (vii) **MANUAL OF PRIVATE PRAYERS**, by Rev. W. Philip. (St. Peter's Mission Press, Gwatyu, 1866.) (viii) **MANUAL OF PRAYERS**, tr. by Archdeacon Gibson and R. Tshele. (Guest, Grahamstown, 1886.) (ix) **BOOK OF THE HOLY COMMUNION**. A Manual, partly original and partly tr. from the Treasury of Devotion, by Bishop Key (Cooper, Umtata, 1886.) (x) **THE DOOR OF LIFE**, a treatise on Baptism and Holy Communion, tr. by Mr. Bassie. (Guest, Grahamstown, 1888.) (xi) **WESLEY'S PASTORAL ADVICE**, tr. by Mr. Bassie. (xii) **WHY SHOULD I BE A CHURCHMAN?** tr. by Mr. Bassie. (St. Peter's Mission Press, Indwe, 1887.) (xiii) **A MANUAL OF CHURCH HISTORY** and **AN ELEMENTARY MANUAL**, tr. by Native Clergy in diocese of St. John's. (xiv) **WORDSWORTH ON THE CHURCH**, tr. by Rev. W. H. Turpin, 1877. (xv) **CHURCH HISTORY**, by Bishop Oxenden. (St. Peter's Mission Press, Gwatyu, Grahamstown, 1877.) (xvi) **FORTY SHORT LECTURES FOR LENT**, by Bishop How. Tr. by Hezekiah Mtobi, and corrected for press by Rev. C. Taberer and others. (S.P.C.K. ? 1885-6.) (xvii) **COMMENTARY ON ST. MATTHEW'S GOSPEL**, S.P.C.K. (translation in preparation by Rev. C. Taberer.) (xviii) **SERMON SKETCHES FOR KAFIR CATECHISTS**, comp. by Archdeacon Gibson (in preparation.) (xix) **MISCELLANEOUS**, ed. by Rev. Canon Greenstock (c published at Grahamstown, 1862, the rest at St. Matthew's Mission Press, Keiskamma, Hoek): (a) **Kafir Tracts** (1861); (b) **Kafir Almanac** (1862); (c) **Essays** (Kafir and English, 1862); (d) **Kafir Spelling Book** (1865-6); (e) **Conversations** (Kafir and English) (1865-6); (f) **Letter Book** (Kafir and English) (1865); (g) **Ecclesiasticus in Kafir** (1866). (xx) (a) **Lessons in Words and Phrases in English and Kafir**, by Rev. A. J. Newton, 1884; (b) **First Lesson Book in Kafir**, by Rev. A. J. Newton, 1888; (c) **Æsop's and other Fables in Kafir**, Parts 1 and 2, by Rev. A. J. Newton and Rev. J. Ntsiko, 1877; (d) **Story of the Pandomisi**, by Bishop Key. (St. Peter's Mission Press, Indwe, Grahamstown).

ZULU (or ZULU-KAFIR).—In 1865 a printing press was established at Springvale, at which many translations by Dr. (afterwards Bishop) Callaway were printed. The translations were made by the aid of trained and intelligent natives—notably Umpengula Mbanda—through whose ear, eye, and mouth every sentence was made to pass, thus ensuring as near an approach to absolute correctness as it was possible at that time to attain.—(i) **SCRIPTURES:** (a) The Pentateuch and the Book of Joshua (St. John's Mission Press, 1871-1875); (b) The Psalms (Blair, Springvale, 1871); (c) The Prophets (complete) (Springvale Mission Press, 1872); (d) The Four Gospels (Highfats, 1877);

(c) The remainder of the New Testament in MS.* (ii) The **PRAYER BOOK**: (a) tr. by Bishop Callaway. (Blair, Springvale and Maritzburg, 1866-71.) (b) Portion to the end of the General Thanksgiving, tr. by Rev. S. M. Samuelson. (MS., 1876. Not printed, but the basis of No. iia.) (iia) Revised tr. of a portion of the Prayer Book, chiefly by Bishop McKenzie, assisted by the Missionaries in Synod, Rev. S. M. Samuelson, Rev. C. Johnson, and others. (Mission Press, Isandhlwana, 1885.) (iii) **HYMNS**: (a) Eight Hymns by Bishop Callaway (Blair, Springvale and Maritzburg); (b) Seven Hymns by William Ngcwensa (Blair, Springvale and Maritzburg, 1868); (c) Hymn Book (Incwadi Yamaculo), ed. by Rev. Canon Greenstock and Rev. H. T. A. Thompson (Maritzburg). (iv) The **CHURCH CATECHISM**, tr. by Rev. S. M. Samuelson and corrected by Rev. R. Robertson. (S.P.C.K. 1875.) (v) **SIMPLE INSTRUCTIONS FOR CATECHUMENS**, by Bishop McKenzie of Zululand, tr. by Rev. S. M. Samuelson. (Capetown, 1883.) (vi) Reading Book, "**THE GRATEFUL TURK**," tr. by Rev. S. M. Samuelson. (Cullingworth, Durban, 1884.) Miscellaneous, by Bishop Callaway.†—(vii) **NURSERY TALES, TRADITIONS, AND HISTORIES OF THE ZULUS** in their own Words, with a Translation and Notes. (Folk Love Society, and Trübner, 1866, &c.) (viii) **THE RELIGIOUS SYSTEM OF THE AMAZULU** (1868). Part I. Tradition of the Creation. II. Ancestor Worship. III. Divination. IV. Medical Magic and Witchcraft. (? MS.) (ix) **ELEMENTARY LESSONS AND SERVICES FOR NATIVE SCHOOLS** (1869). Consists of the Apostles' Creed, Ten Commandments, Lord's Prayer, and a Catechism, with a few simple Prayers and Hymns for private use and for the use of Teachers in Native Schools. (x) **SOME REMARKS ON THE ZULU LANGUAGE**. (xi) **CATECHIST'S MANUAL**. (vii-xi pub. by Blair, Springvale and Maritzburg.) (xii) **A SHORT GRAMMAR**. (xiii) **A DICTIONARY APPENDIX** of 2,200 words, or uses of words, with examples. (xiv) **A List of NATIVE MEDICINES**, names of diseases, parts of the body, &c. (not printed).

(4) AUSTRALASIA.

AUSTRALIAN (UPPER MURRAY DIALECT, &c.)—**THE LORD'S PRAYER** and **TEN COMMANDMENTS**, tr. about 1858 in connection with the Poonindie Native Institution, South Australia, at that time under the Rev. O. Hammond. In reporting this the Bishop of Adelaide added that versions in the "Spencer's Gulf and Adelaide dialects" were to be proceeded with, and printed for distribution among the distant settlers in the hope that they might thus be led to teach the aborigines the rudiments of religion.

HAWAIIAN.—(i) The **PRAYER BOOK**: (a) The Morning and Evening Service, Litany, Prayers and Thanksgivings, Collects, Epistles and Gospels, Communion Office and Occasional Services (but not the Psalms or Ordinal), tr. by the King, Kamahameha IV., and a Preface added by himself, 1862-3. (Honolulu, 1862-3.) Of this edition Bishop Willis says it is excellent in its way, but in the attempt to translate "Of One Substance" in the Nicene Creed the King fell into Arianism, and the Athanasian Creed he did not venture to touch. (b) A new ed. in which the Epistles and Gospels were omitted and the Psalms and Ordinal added. (S.P.C.K. 1867.) (c) Revised and enlarged ed. by Bishop Willis, being the entire Book of Common Prayer excepting the Articles. (S.P.C.K. 1883.) (ii) **HYMN BOOKS** (tr. by Bishop Willis): (a) 76 Hymns (Honolulu, 1874); and (b) 242 Hymns from Hymns A. & M., with a few from the Congregationalist Book (Honolulu, 1880). (iii) **CATECHISMS**: (a) A Catechism of Faith and Worship, tr. by Bishop Staley (Honolulu, 1864); (b) A Catechism of the Chief Truths of the Christian Religion (by J. R. West of Wrawby), tr. by Bishop Willis, arranged in English and Hawaiian on opposite pages (Honolulu, 1874); (c) Grueber's Catechisms, tr. by the Rev. A. Mackintosh. (iv) **PRAYERS FOR CHILDREN**, tr. by Bishop Willis. (Honolulu

* In the translation of *d* and *e* the Rev. W. O. Newnham assisted.

† Bishop Callaway left a considerable quantity of unpublished MSS., including Zulu and Kafir Hymns.

College Mission Press, 1876.) (v) **SADLER'S CHURCH DOCTRINE, BIBLE TRUTH**, tr. by the Rev. A. Mackintosh. (vi) **TRACTS**: Some of Bishop G. H. Wilkinson's tracts, tr. by the Rev. A. Mackintosh.

MELANESIAN dialects, (MOTA, OPA, &c.)—The first Melanesian translations were almost entirely the work of Bishop Patteson. He reduced twenty-three of the languages to writing, and compiled and issued elementary grammars of thirteen, and shorter abstracts (about ten printed pages each) of eleven others. Most of these, with translations of the New Testament and the Prayer Book, were printed by native pupils of the Melanesian College at Kohimarama, New Zealand, between 1863-8. The part taken by the S.P.G. Missionaries was as follows:—In MOTA: (i) **ST. LUKE'S GOSPEL** (1864); (ii) **ACTS OF THE APOSTLES** (1867); and (iii) a compilation of a **SCHOOL BOOK** (1867), by the Rev. L. Pritt. (iv) Composition and compilation of **READING LESSONS** (about 1866-8); (v) The superintendence of the printing department at Kohimarama (1864-6); (vi) revision of the 2nd ed. of the **ACTS OF THE APOSTLES**; and (vii) (since 1868) tr. of a few chapters of **ST. MATTHEW'S GOSPEL** and the **FIRST EPISTLE OF ST. PETER**, also of a few portions of the **NEW TESTAMENT**. In OPA: Portions of the **PRAYER BOOK**, tr. by the Rev. C. Bice. (Norfolk Island, 1876.)

(5) *ASIA*.

ARABIC.—(i) The **SCRIPTURES**, new ed., published by Professor Carlyle about 1804. The Society's assistance in this matter consisted of contributions (£125 in 1804 and ditto in 1808) for 1,000 copies for distribution in Africa and Asia. (ii) The **NEW TESTAMENT**. (iii) The **PENTATEUCH**. (Bishop's College Press, Calcutta.) (iv) The **PRAYER BOOK**, tr. begun by Dr. Pococke (not S.P.G.) and completed by Rev. Dr. Mill (Bishop's College) 1837. The Psalms appear to have been issued also in a separate form. The Rev. F. Schlienz of Malta was impressed in 1838 with the manifestation of friendly feeling expressed by the Coptic Clergy and by their Patriarch, after seeing and reading the Prayer Book in Arabic. The Priests, almost invariably, turned first to the Creeds, which, as three golden links, presented a pleasing attraction to their eye, and the catholicity of feeling thus evinced by the English Church gave them general satisfaction. They were also much pleased with the Communion Service, declaring that it removed from their minds those prejudices which had existed under the idea that Anglicans did not commemorate the Lord's Supper, or only once a year, and then in a manner unbecoming Christians. [Letter from Mr. Schlienz, Oct. 18, 1838, to the S.P.C.K.]

ARMENIAN.—A version of the Liturgy, by Mr. Johannes Ardall, a young Armenian resident in Calcutta, in 1826. Revised by "men of dignity and station" in the Armenian Church. (Bishop's College, Calcutta.)

ASSAMESE (tr. by Rev. C. H. Hesselmeyer).—(i) The **PRAYER BOOK**, to the end of the Communion Service. (S.P.C.K. 1871.) (ii) Bible Stories (Dharam Puthi), (Dr. C. G. Barth). (iii) **HISTORY OF THE CHRISTIAN CHURCH** (Dr. C. G. Barth). (Sibsagar: No. ii in 1855; No. iii. in 1861.)

BENGALI.—(i) The **SCRIPTURES**: (a) The Parables of our Saviour, (b) Discourses of our Saviour, (c) Our Lord's Sermon on the Mount in Sanscrit verse (from Mill's *Christa Sangita*), (d) History of Joseph in Bengali, also in English and Bengali. (Bishop's College, Calcutta, under the direction of the Syndicate previous to 1849.) (ii) The **PRAYER BOOK**: (a) M. and E. Prayer by the Rev. W. Morton, 1825-33. (Bishop's College, Calcutta, 1833.) (b) A new version, printed but "not published," consisting of almost the whole Book of Common Prayer, by Revs. D. Jones, J. Bowyer, and C. E. Driberg—the Epistles and Gospels being, however, taken verbatim from the Scriptures published by the Bible Society. (Bishop's College, Calcutta, 1840.) (c) A revised version by the Syndicate of Bishop's College (printed but "not published"). (Bishop's College, 1846.) (d) A revised version by ditto, omitting the Epistles, Gospels, and the Book of Psalms. (Bishop's College, 1851.) (e) Two revised editions of the Psalter prepared at Bishop's College, Calcutta, by the Rev. Dr. Kay and Rev. K. M. N. Bauerjea, were

in 1858-61 "printed" and circulated among the Missionaries for criticism and suggestions. The first was in Bengali and English, directly from the Hebrew; the last was by the Rev. K. M. Banerjea from a literal English rendering made for the purpose by the Rev. Dr. Kay, and this, after revision by a committee of Bishop's College and the Missionaries, was sanctioned by the Bishop of Calcutta for use in churches. (iii) **CATECHISMS**: (*a, b, c*) Three Catechisms of Religious Truths, by the Rev. W. Morton. (*a*, S.P.C.K. about 1829; *b* and *c*, Bishop's College, Calcutta, 1830.) (*d*) The Church Catechism. (*e*) Exposition of the Church Catechism by Bishops Sandford (of Edinburgh) and Gleig (Primus of Scotland), tr. by Catechist Dwarkinath Banerjea. (*f*) A Scripture Catechism, introductory to the Church Catechism, tr. by the Rev. W. O'B. Smith. (S.P.C.K.) (*g*) An original Catechism for Catechumens, by Rev. K. M. Banerjea. (*d* to *g*, Bishop's College, Calcutta, previous to 1841-3.) (iv) **HYMNS**. (Tr. and pub. at Bishop's College, Calcutta, 1850-2.) (v) **TRACTS, SERMONS, &c.**: (*a*) An Epitome of Dr. Magee's work on the Atonement, with additions by Rev. W. Morton. (Calcutta, 1830.) (*b* and *c*) Bishop of Calcutta's Tracts on the Lord's Supper (1841) and Confirmation (1841). (S.P.C.K.) (*d*) The Sacra Privata of Bishop Wilson of Sodor and Man (1842-3). (*e*) Select Sermons of Bishop Wilson of Sodor and Man (1842-3). (*f*) Sermons addressed to Native Christians and Inquirers. (*b* to *f* by Rev. K. M. Banerjea. Bishop's College Press, Calcutta.) (*g*) St. Cyprian on the Lord's Prayer; (*h*) The Letter to Diognetus: by S.P.G. Missionaries in Calcutta Diocese. (i) Original tracts by Rev. P. L. N. Mitter, formerly Natt Fellow of Bishop's College. (*g* to *i*, Bishop's College, Calcutta, previous to 1859.) (*j*) The *Pramana Sara* on the Outlines of the Christian Evidences. By D. N. Banerjea. (Calcutta, 1879.) (vi) **DICTIONARY**: a Bengali and English Dictionary, including the Synonyms. By Rev. W. Morton, 1824-8. (Bishop's College, Calcutta, 1828.) An important work, for at that time nothing similar existed in Bengali. (vii) **SPELLING BOOK** and **ELLESTON'S DIALOGUES**. (Bishop's College, Calcutta, under the direction of the Syndicate, previous to 1849.) Bengali and Sanscrit Proverbs, with their translation and application in English. By Rev. W. Morton. (Bishop's College, Calcutta, and Calcutta School Book Society, ?1828-32.) (viii) **DIALOGUES ON THE HINDU PHILOSOPHY**, comprising the Nyaya, the Sankhya, the Vedant; to which is added a discussion on the Authority of the Vedas. By Rev. K. M. Banerjea. The original was issued in English in 1861, and was described by the Bishop of Calcutta as a work of rare merit, containing a complete account and refutation of the Hindu systems, and exciting a considerable stir among the more learned natives. (Bengali versions issued in Calcutta, 1862 and 1867, the last by Thacker.)

BURMESE.—(i) The **PRAYER BOOK**: (*a*) 1st ed. (incomplete). Begun by Mr. Cockey, 1860; carried on by Rev. A. Shears, 1861; finished (ed. and pub.) by Mr. (now Rev. Dr.) Marks, 1863. (*b*) Revised and enlarged ed., by a committee of the S.P.G. Missionaries, 1876. (*c*) Revised and enlarged ed., by a committee consisting of Archdeacon Blyth, the Rev. J. Fairclough, James Colbeck, T. Rickard, J. Kristna, C. H. Chard, Sub-Deacon Hpo Khin, and (until his departure for England) Rev. T. W. Windley, 1881-2. (ii) **SCRIPTURES**: (*a*) Part of the New Testament, tr. by Rev. Dr. Marks, 1863; (*b*) Revision (now being made by a committee). (iii) **TRACT** No. 430 of S.P.C.K. tr. by Rev. A. Shears, 1861. (iv) **HYMN BOOK**, tr. by the S.P.G. Missionaries, 1879. (v) **VOCABULARY**, English, Burmese, Hindustani (Urdu), and Tamil, in English characters, with the Burmese also in the native letters. Comp. by W. H. Begbie, 2nd master in St. John's College, Rangoon, and Abraham Joseph. (Rangoon, 1877.)

CANARESE.—(i) The **PRAYER BOOK**, tr. by the Rev. J. Taylor, Rev. N. V. Athawale, and Catechist J. Mahade, 1891. (ii) **THREE CHURCH CATECHISMS** for the use of Christian children, tr. by Rev. N. V. Athawale and Catechist J. Mahade, 1889.

CHINESE.—(i) The **PRAYER BOOK**: The order of Morning and Evening Prayer, and administration of Holy Communion, rendered in Hokien Colloquial by the Rev. W. H. Gomes, from Bishop Burdon's tr. in the literary style (lithographed in Roman characters). (Singapore, 1887.) (ii) The Occasional Services in Hokien Colloquial by do., 1888 (ready for printing). (iii) **FAMILY**

PRAYERS in Chinese, comp. by the Rev. C. P. Scott (intended for those Chinese, neither Christians nor catechumens, who are well disposed towards Christianity).

DYAK.—I. (LAND DYAK).—(i) The **PRAYER BOOK**: (a) Portions tr. by the Rev. W. Chalmers and Rev. W. Glover, 1860; (b) M. and E. and Communion Services, tr. by the Rev. F. W. Abe, 1865; (c) Revised and enlarged ed. by the Rev. C. W. Fowler (Kuching, 1885-6); (d) The Collects, Epistles, and Gospels by do. (Quop, 1888). (ii) The **SCRIPTURES**: (a) Portions tr. by the Rev. F. W. Abe, 1863-4 and 1869-70; (b) St. Mark's and St. Luke's Gospels tr. by the Rev. C. W. Fowler (Kuching, 1887-8). (iii) **THE LIFE OF CHRIST** tr. from the Rev. W. H. Gomes' Malay version by Rev. W. Chalmers, 1860. (iv) **HYMNS**: (a) Hymnal tr. by the Rev. F. W. Abe, 1865; (b) Forty-one Hymns, &c., revised by the Rev. C. W. Fowler (Kuching, 1887). (v) **PRIMER AND READING BOOK** by do. (Quop, 1888). (vi) **VOCABULARY**, English, Land Dyak, and Malay, by the Rev. W. Chalmers.

II. (SEA DYAK).—Bishop Chambers was the pioneer in the work of committing the Sea Dyak to writing (Roman characters), but the chief contributor to a written language for these people has been the Rev. J. Perham, who is also the author of some papers on the Religion of the Sea Dyaks, published in the journal of the Asiatic Society. (i) **SCRIPTURES**: (a, b) St. Matthew's and St. Mark's Gospels, tr. by Bishop Chambers; (c) The Acts of the Apostles, tr. by the Rev. J. Perham (Mission Press, Sarawak, 1876); (d) The Epistles of St. James, St. Peter, and St. John (Mission Press, Sarawak, 1879); (e, f) St. Luke's and St. John's Gospels, tr. by Archdeacon Mesney (Mission Press, Sarawak, 1874 and 1877 respectively). (ii) The **PRAYER BOOK**: (a) M. and E. Prayer, Litany, and Communion Service, tr. by Bishop Chambers (1865); (b) The Psalms, tr. by the Rev. J. Perham (S.P.C.K. 1880); (c) The Collects, Epistles, and Occasional Services, and revision of other parts of the Prayer Book, by the Rev. J. Perham and others (Mission Press, Sarawak, 1888). (iii) **HYMNS**: (a) By Bishop Chambers, and (b) About fifteen hymns, tr. by the Rev. J. Perham. (iv) **HISTORY OF JOSEPH**, by the Rev. J. Perham. (Sarawak, 1883.) (v) **PRIMER**, by the Rev. W. H. Gomes. (Sarawak, 1854.)

GUJERATI.—Portions of the **PRAYER BOOK**, tr. by Mr. J. Vaupel, Interpreter to the Supreme Court of Bombay. (Bombay, 1843.) Revised ed. by the Rev. G. L. Allen, 1846.

HEBREW.—**GRAMMAR**, by Professor Weidemann. (Bishop's College, Calcutta, † 1849.)

HINDI.—(i) **THE PRAYER BOOK**: (a) Revised version of the M. and E. Prayer, Communion and Baptismal Services, by the Rev. J. C. Whitley (Bishop's College, Calcutta, 1870); (b, c) The Forms for the Ordering of Priests (including the *Veni Creator Spiritus*) and Deacons, by the Rev. J. C. Whitley (Ranchi, Lithographs, 1872-3). (ii) A **PRAYER BOOK** for private use, by the Rev. J. C. Whitley. (Benares, about 1874.) (iii) A **MANUAL OF PRAYERS**, chiefly from the Prayer Book, comp. by the Rev. F. P. L. Josa. (S.P.C.K., 1881.) (iv) **CATECHISMS**: (a) An Explanation of the Church Catechism, "Faith and Duty" (S.P.C.K.), by the Rev. J. C. Whitley (Bishop's College, Calcutta, 1871); (b) A Catechism on the Apostles' Creed, by the Rev. J. C. Whitley (Benares); (c) Catechism on the Order of Morning and Evening Prayer, by the Rev. R. Dutt (S.P.C.K., Agra, 1875); (d) Catechism for the instruction of Catechumens in the Singbhum Mission, by the Rev. Daud Singh (Benares, 1888). By the Rev. P. L. Josa:—(e) A Catechism in Hindi (in Roman characters) (Guiana, 1879); (f) A Short Catechism in Hindi, and (g) A Short Catechism in Hindi and English (S.P.C.K. 1881). (v) The Office for the **CONSECRATION OF A CHURCH**, by the Rev. J. C. Whitley, 1873. (vi) **HYMNAL**, comp. and tr. by the Rev. J. C. Whitley. (Benares, 1880; do. 2nd ed., 1889, enlarged.) (vii) **CHILDREN'S SERVICE**, tr. by the Rev. J. C. Whitley. (Benares, 1888.) (viii) (a) Prophecies of the Messiah and their Fulfilment, and (b) Manual of Preparation for Confirmation, by the Rev. R. Dutt (S.P.C.K., Agra, 1877-8); (c) A Short Paper for Newly Confirmed Persons, by the Rev. J. C. Whitley (Ranchi, Lithograph, 1872); (d) Notes on Sunday Lessons, by the Rev. J. C.

Whitley (Ranchi, Lithograph, 1874). (ix) The Chota Nagpur **DUT PATRIKA** (Messenger), a magazine comp. by the Rev. J. C. Whitley, 1878. (x) The Epistle to Diognetus, tr. by the Rev. Tara Chand. (S.P.C.K., Agra, 1877.) (xi) **MANUAL OF THE CHRISTIAN FAITH**, by the Rev. Tara Chand. (S.P.C.K., Agra, 1878.) (xii) **TRACTS, &c.**—A series of original tracts by the Rev. T. Williams (Mission Press, Rewari, 1833-9), viz.:—(a) "Budho Mátá," (b) "Mahadeva Sudra lokonka hai," (c) "Dharma tyág," (d) "Veda," (e) "Uryá, lok, kahise Aryá," (f) "Satya S'astra," (g) "Prabhu Bhojanki Tayári." (xiii) **By the Rev. Nehemiah Goreh.**—A Refutation of the Six Philosophical Systems of the Hindus (N. I. Tract Society, Allahabad); Narrative of the Pitcairn Islanders, abridged from an English book (Tract Society as above); Tract on the Doctrine of the Vedantu.

HO.—(i) Portions of the **PRAYER BOOK**, by the Rev. F. Kruger. (Calcutta, 1876.) (ii) A **CATECHISM**, by the Rev. F. Kruger. (Calcutta, 1876.) (iii) **VOCABULARY**, with Notes on the Grammatical Construction of the Ho Language, by Lieut. Tickell. (Bishop's College Press, Calcutta, ? 1841.)

JAPANESE.—(i) The **PRAYER BOOK**: (a) (in Japanese characters), tr. by a Committee representing the American Church, the S.P.G. (Archdeacon Shaw), and the C.M.S. (1st part, Tokio, 1878; 2nd part, Osaka, 1883.) (b) (in Roman characters) Portions transliterated under the direction of the Rev. W. H. Barnes, for use among the Japanese in the Hawaiian Islands (not yet printed). (ii) **HYMN BOOKS**: (a) by the Rev. W. B. Wright. (Tokio, 1876.) (b) Revised by the Rev. H. J. Foss. (Kobe, 1878 and 1881.) (c) Hymnal, ed. by the Rev. H. J. Foss, 1891. (iii) **CATECHISMS**: (a) Parker's Church Catechism, tr. by the Rev. W. B. Wright and A. Shimada. (Tokio, 1877.) (b) A Church Catechism, by Archdeacon Shaw. (Tokio, 1879.) (iv) Miscellaneous:—(a) The Epistle to Diognetus, by the Rev. W. B. Wright and A. Shimada. (Tokio, 1877.) (b) A tract on the Use of the Surplice in Public Worship, by Archdeacon Shaw. (Tokio, 1880.) (c) Akegarasu Mayoi no Mezame (Awakening from Error), by James Isao Midzuno: Part I, Shintooism (Kobe, 1881 and 1885); Part II, Buddhism (Kobe, 1884 and 1885); Part III, Christianity, vol. 1 (Kobe, 1885.) (d) Lectures on Confirmation, and (e) Church Government, comp. from Sadler by the Rev. J. T. Imai. (Tokio, 1884.) (f) Simple Lectures for Catechumens, by Miss Mackae and the Rev. J. T. Imai. (Tokio, 1884.) (g) Lectures on Dogmatic Theology, comp. by the Rev. J. T. Imai. (Tokio, 1887.) (h) Manual of Devotion for Holy Communion, by Miss Hoar and O. Fusu Okanudo. (Tokio, 1888.) (i) Encyclical Letter and Resolutions, Lambeth 1880, tr. by the Rev. H. J. Foss. (Kobe, 1889.) (j) Morris's Rudiments (a compilation from); (k) A Catechist's Manual; (l) Lectures on Holy Communion Office; (m) Lent Lectures; (j to m) by Archdeacon Shaw, 1888-90; (n) Household Theology (from Blunt), by Rev. J. T. Imai.

KACHARI (or, *strictly*, BARA).—Outline **GRAMMAR** of the Language as spoken in District Darrang, Assam, with Illustrative Sentences, Notes, Reading Lessons, and a short Vocabulary, by the Rev. S. Endle. (Shillong, 1884.)

KAREN.—[Unless otherwise stated, these Karen publications were printed at the Mission Press, Tounghoo.] (i) **THE PRAYER BOOK**: (1) In Sgau Karen—(a) The Order for Morning Prayer, tr. under the Rev. C. Warren by native teachers of Tounghoo, and a native Christian Government magistrate (used in M.S.); (b) Morning and Evening Prayer, by the Rev. T. W. Windley, 1877; (c) Additions by do., 1878-79; (d) Revised ed. by the Rev. W. E. Jones, 1893. (2) In Bway Karen—An Abridged Version, tr. by the Rev. W. E. Jones and Shemone, 1884. (3) In Karenee or Red Karen—A Portion tr. by Shah Poh. (ii) **HYMN BOOKS** (Sgau Karen): (1) Hymns, including some from the "Sgau Karen Hymn Book," comp. and tr. by the Rev. T. W. Windley, &c., 1877. (2) Hymn Book, comp. and tr. by the Rev. T. W. Windley, the Rev. W. E. Jones, and others, 1881. (iii) **SERVICE OF SONG**, "THE CHILD JESUS" (Karen), by the Rev. W. E. Jones, 1881. (iv) Seven Christmas Carols (Karen), tr. by the Rev. A. Salmon, 1887. (v) **CATECHISMS, TRACTS, SCHOOL BOOKS, &c.**: (1) A Catechism on the Creed, the Lord's Prayer, and the Ten Commandments (Cowley St. John),

(Karen), tr. by the Rev. W. E. Jones and S. Darkey, 1882. (2) The Apostles Creed, The Lord's Prayer, and the Ten Commandments, arranged in instructions for the Sundays throughout the year, by the Rev. S. Elsdale; tr. into Sgau Karen by the Rev. A. Salmon and M. D. Keb, 1888. (3) A Short Catechism for use before the Church Catechism (Karen), by the Rev. A. Salmon, 1889. (4) Form of Intercessory Prayer for Missions (Karen), by the Rev. A. Salmon, 1885. (5) Sketches of Church History (Robertson), tr. (Karen) by the Rev. W. E. Jones (MS.) (6) The Karen Primer, reprinted from the Baptists' edition, 1883. (7) The Karen Reader, by the Rev. J. Hackney, 1883. (8) The Karen Churchman's Almanac Prize, ed. by the Rev. A. Salmon, 1887, &c. (9) A Hand-book of some Useful Domestic Medicine (Sgau Karen), comp. and tr. by the Rev. A. Salmon and J. T. Thoo, 1889. (10) *The Pole Star* (Karen), issued weekly. (11) Chief Truths of Religion (Rev. E. L. Cutts), tr. (Karen) by the Revs. T. W. Windley and W. E. Jones (M.S.). (12) Foreshadowings of Christ (Rev. F. Shaw), tr. (Karen) by the Rev. A. Salmon (unfinished). (13) Questions in the Bway dialect, bound with the edition of the Sgau Karen Prayer Book of 1877-9.

MALAY (in Roman characters).—(i) The **PRAYER BOOK**: (a) Portions tr. by Bishop McDougall (Singapore, 1858); (b) Portions of M. and E. and Communion Services, tr. by the Rev. W. H. Gomes, 1864; (c) The Collects, Epistles, and many of the Sunday Gospels, tr. by the Rev. J. L. Zehnder (? 1869). (d) Enlarged edition of the Prayer Book, by the Rev. W. H. Gomes (Singapore, 1882). (ii) **SCRIPTURES**: (a) St. Matthew's and St. Luke's Gospels, tr. by the Rev. J. L. Zehnder (? 1869); (b) The Epistle to the Romans, by do. (Sarawak, 1874). (iii) **HYMNS**, comp. and tr. by the Rev. W. H. Gomes: (a) Small Collection (Sarawak, 1856); (b) 33 Hymns (do., 1866); (c) 77 Hymns (Singapore, 1878); (d) 2nd ed., 100 Hymns, (do. 1882); (e) 3rd ed., 137 Hymns, (do. 1890). (iv) **CATECHISMS**: (a) First Steps to the Catechism, S.P.C.K. (Sarawak, 1855.) (b) A Catechism of the Christian Religion in Malay and English, for the use of the Missions of the Church in Borneo, to assist and guide the native teachers in catechising. Comp. by Bishop McDougall and the Rev. J. L. Zehnder. (Sarawak, 1866, and S.P.C.K.) (v) **LIFE OF CHRIST**, or Select Portions of the Gospels, by the Rev. W. H. Gomes. (Singapore, 1856.) (vi) **THE LIFE OF CHRIST**, tr. by the Rev. J. L. Zehnder, 1864, &c. (vii) **VOCABULARY**, Malay-English and English-Malay, by do., 1869.

MARATHI.—(i) The **PRAYER BOOK**: (a) Revision in 1868 by a Committee on which the S.P.G. representatives were the Rev. J. Taylor, &c.; (b) Abridged ad interim ed. (Kolhapur, 1892). (Revised ed. in preparation.) (ii) **ST. MARK'S GOSPEL**, revised tr. of the first part (Chap. 1-7), assisted in by Rev. J. J. Priestley. (Mission Press, Kolhapur, 1883-6.) (iii) **COMMENTARIES**: (a) S.P.C.K. Commentary on the Prayer Book. Parts 1, on Morning and Evening Prayer; 2, on the Creed and Litany; 3, on the Communion office. Tr. assisted in by the Rev. J. J. Priestley. (Mission Press, Kolhapur, 1883-6.) (b) Professor Lias' Commentary on 1st Epistle to the Corinthians, tr. by Rev. J. Taylor. (S.P.C.K. Bombay, 1888.) (c) S.P.C.K. Commentary on St. John's Gospel. Half of this tr. by Rev. J. Taylor. (Kolhapur Mission Press for S.P.C.K. 1889.) (iv) **HYMNS**: (a) Over 160 hymns were composed by Catechist Rayhoo, of the Ahmednagar Mission about, 1874, but no record of their printing has been received. (b) 240 Hymns Ancient and Modern, tr. and comp. by Rev. J. Taylor. (Mission Press, Poona, 1884.) (c) Appendix of 170 new hymns to the Marathi Hymn Book, from the S.P.C.K. book and A. and M., tr. by Rev. J. Taylor. (Printed by private subscription and given with the whole book to S.P.C.K. 1889.) (v) **PERIODICALS** (a) The Gospeller—A Church Monthly for the diocese of Bombay. Conducted by the Rev. J. Taylor from 1870 to 1874. [See b.] (b) The Prakashak (Enlightener)—A Church Monthly started in December 1879 by the Rev. T. Williams, then of the Ahmednagar Mission, for the instruction of the Converts and Native Mission Agents, &c. The organisation of the Ahmednagar Mission depends materially upon the Prakashak, which has become an essential part of the system. It has also been in demand for other Missions. (Bombay formerly; now Ahmednagar Mission.) (vi) **MISCELLANEOUS TRACTS &c.**: (a) "Is there any proof that the Christian Religion is given by God?" by Rev. Nehemiah Goreh (Poona); (b) Maclear's "First Class-book of the Church

Catechism of the Church of England, with Scriptural Proofs," tr. by Rev. T. Williams (Bombay, 1874); (c) A tract on Confirmation and two other tracts, tr. partly by Rev. J. J. Priestley (Kolhapur, 1883-6). (*d* to *k* by Rev. J. Taylor.) (*d*) "Faith and Duty" (revision and editing) (S.P.C.K., Bombay, 1870); (*e*) An original tract from the Sanskrit on the Tulsi Worship (S.P.C.K., 1871); (*f*) An original work, with Sanskrit, Marathi, and Canarese authorities, on the Lingam Worship (Bombay, 1876); (*g*) an original tract on Caste, with Sanskrit and Marathi authorities (S.P.C.K., Bombay, 1879); (*h*) Twenty-four Papers on the Hindu Sects, from Dr. Wilson's work; (*i*) Dr. K. M. Banerjea's work, "The Relation between Christianity and Hinduism" (Poona, 1881); (*j*) Prayers and Short Devotional Forms; (*k*) "Little Meg's Children," tr. by Mrs. Taylor and revised by the Rev. J. Taylor (The Tract Society, 1889).

MUNDARI.—(i) The **PRAYER BOOK** (*a*) Morning and Evening Prayer, Litany, the Collects, and the Offices for Holy Communion, Baptism, Churching of Women, Burial Service and a selection of Psalms; tr. by the Rev. J. C. Whitley and Native Clergy of Chota Nagpore. A portion of Morning and Evening Prayer had been in use some time—this was revised and added to as above in 1889. (Ranchi, ? 1890.) (ii) A **CATECHISM**, by the Rev. P. Bodra. (Ranchi, Lithograph.) (iii) A **PRIMER**, for the assistance of Missionaries and others, by the Rev. J. C. Whitley. (Pub. by the Indian Government, 1873.)

PAHAREE (in Nagree character).—The language of the Hill tribes in the Raj Mahul district was reduced to a written character in 1825-6, by the Rev. T. Christian, who produced a **VOCABULARY** and a tr. of **ST. LUKE'S GOSPEL**, but owing to his early death neither appears to have been printed.

PERSIAN.—(i) The **SCRIPTURES**: (*a*) The Old Testament, tr. by the Rev. T. Robinson, an Indian Chaplain in connection with Bishop's College, Calcutta. (Bishop's College, 1822-7.) This work was the most valuable acquisition to the Biblical literature of the East that had proceeded from European labour up to that period. (*b*) The History of Joseph. (Bishop's College, 1825.) (ii) The **PRAYER BOOK**, tr. by the Rev. G. Ledgard, 1874.

SANSKRIT.—(i) **CHRISTA SANGITA**, or the Sacred History of Our Lord Jesus Christ, in Sanscrit Verse (in Deva-Nagri characters), by the Rev. Dr. W. H. Mill. In 4 parts, 1831-8; 2nd ed., four parts in one, 1843. (Bishop's College, Calcutta.) (ii) Our Lord's Sermon on the Mount, in Sanscrit Verse, by the Rev. Dr. Mill. (Bishop's College, Calcutta, previously to 1849.) The opinion formed of the "Christa Sangita" at the time of its publication was that it was the most valuable composition in an Indian language that had ever proceeded from an European pen. Its accuracy and excellence were so highly appreciated by all the native scholars that it was admitted as a standard work. (iii) The **Raghu-vansa** by Kalidasa, No. 1 (1-3 Cantos), with notes and grammatical explanations by the Rev. K. M. Banerjea. (Thacker, Calcutta, 1866.) (iv) The **Kumara Sambhava** of Kalidasa, with notes and explanations in English, by the Rev. K. M. Banerjea. (Thacker, Calcutta, and Williams & Norgate, London, 1867.) (v) **TRACTS. &c.** (by the Rev. T. Williams): (*a*) A tract on the Resurrection. (Mission Press, Rewari.) (*b*) Prebendary Row's "Present Day" on the Resurrection. (MS., not yet printed.) (*c*) The Second Mandala of the Rgveda. (MS.) (*d*) A work on the "Horse Sacrifice (Asvamedu)," taking the Yajioveda account as the text. (*e*) Three original articles on the Arya Samuj Movement. The first two were printed in the Arya Samuj's own paper, but the last they apparently refuse to publish.

SINGHALESE.—**HYMNAL**, by the Rev. C. Senanayake. (Government Press, Colombo.)

TAMIL.—(i) **SCRIPTURES**: (1) Selections from the Old Testament in Tamil, designed chiefly for the use of Schools. Parts I., II., 1829; Parts III.-VIII., 1830. (2) Do. in English and Tamil. Parts I., II., 1829; Parts VIII.-X., 1830. (Prepared and printed at the Vepery Mission.) (3) The Old and New Testaments,

tr. by the Rev. Dr. Rottler and J. P. Irion. (Vepery 1830-1.) (4) Revised version of the Bible, by a Committee of Missionaries, Rev. Dr. Rottler, &c. (Vepery, 1833.) (5) The Old and New Testaments, tr. out of the original tongues and with the former trs. diligently compared and revised under the auspices of the Bible Society. (Madras, 1850.) In this revision the Rev. T. Brotherton, one of the S.P.G. Missionaries, had "a principal share." (6) The Bible in Tamil, tr. from the original tongues. (Bible Society, Madras, 1855.) (7) The New Testament, revised by a Committee of representatives of several Missionary Societies, including, for the S.P.G., the Revs. H. Bower, Dr. Caldwell, and T. Brotherton, the chief reviser being Mr. Bower. Begun in 1858 and completed in 1864, the old version known as that of Fabricius being adopted as the basis. For the help rendered by liberal grants of money and the entire services of Mr. Bower, the S.P.G. received the thanks of the Bible Society, and the (Lambeth) degree of D. D. was conferred on Mr. Bower. (8) The Bible, tr. out of the original tongues into Tamil, and with former trs. diligently compared and revised under the auspices of the Bible Society. (Madras, 1871.) (ii) The **PRAYER BOOK**: (1) The Prayer Book, with the Psalter pointed for singing. The Psalter was also issued in a separate form. (Vepery Mission, 1828.) (2) The Ordination Service, tr. by the Rev. V. D. Coombes. (Vepery? 1841.) (3) The 39 Articles, tr. by the Rev. A. C. Thompson. (Vepery? 1842.) (4) Revised edition of the Prayer Book by a Committee of Missionaries. (5) Revised version by a Committee of Missionaries. (iii) **HYMNS**: The Tamil Hymn Book, revised and re-arranged for Church of England use by Bishop Caldwell in conjunction with Bishop Sargent. (iv) **LYRA TAMILICA**, by the Rev. C. S. Kohlhoff. (S.P.C.K. 1872.) (v) **MISCELLANEOUS**: (1) Sermons for the use of Catechists, selected from the discourses of Missionaries of the time and from those of Fabricius. (Vepery, 1830-1.) (2) A Protestant Catechism, showing the principal errors of the Church of Rome. In 4 parts. Originally published in English by the Dublin Society for promoting English Protestant Schools in Ireland, and reprinted by S.P.C.K. Tr. into Tamil by the Rev. Dr. Rottler and Rev. J. P. Irion. (Vepery, 1830.) (3) Walter's Church History, tr. by the Revs. Dr. Rottler and J. P. Irion. (Vepery, 1830-1.) By the Rev. A. F. Caemmerer:—(4) A Brief Analysis of the New Testament History (according to the chronological arrangement of Professor Michaelis) (1854); (5) Historical and Geographical Index of the Names and Places mentioned in the Old Testament (1853); (6) Analysis of the New Testament (1854); (7) Exposition of the Collects and Gospel Lessons, 2 vols. (1854); (8) Paley's *Horae Paulinae* (1855); (9) Nicholl's Sunday Exercises (1855); (10) Harmony of the Gospels (about 1855); (11) Titles and Characters of Our Blessed Lord (about 1855); (12) Bogatsky's Golden Treasury (1855); (13) Exposition of the Book of Psalms (1857); (14) Eighty-six Sketches, with Skeletons of Sermons (1857). (15) Bishop Porteus's Evidences, tr. by the Rev. V. D. Coombes. (Vepery, about 1842.) (16) Marsh on the Collects, tr. by the Rev. A. C. Thompson. (Vepery, about 1842.) (17) Bishop of Peterborough's Conversations on the Offices of the Church, tr. by the Rev. E. J. Jones. (Vepery, about 1842.) (18) Bishop Butler's Analogy; (19) Pearson's Exposition of the Creed (1872); (20) Four Series of Sermons by the Rev. Dr. Bower. (S.P.C.K., Vepery.) (21) New Testament Commentary, revised by the Rev. Dr. Bower. (S.P.C.K. 1886-8.) (22) Notes on the Catechism, by the Rev. W. Relton (S.P.C.K., 1888.) (23) The One Thing Needful, tr. from the German by the Rev. Dr. Rottler. (Vepery Mission Press, 1832.) (24) The Superiority of Christianity to the Religions of India as regards the Promotion of Virtue, Education, and Civilization, and also with respect to Fitness for Universal Adoption. Tamil, with an English tr. By the Rev. Dr. Caldwell, 1860. (25) Companion to the Holy Communion, by Bishop Caldwell. (S.P.C.K. 1832.) (26) Four Pamphlets by Bishop Caldwell. (27) The Banner of the Cross, a Monthly Church Magazine, edited by the Ramnad Missionaries. (Ramnad.) (28) Seal of the Lord, by the Rev. Dr. Kennett. (S.P.C.K. 1884.) (29) Epitome of Church History during the First Three Centuries, by the Rev. C. E. Kennet. (S.P.C.K.) By the Rev. G. U. Pope, D.D.:—(30) A Treatise on the Person of Christ (S.P.C.K., Madras); (31) A Compendium of Religious Teaching, for Schools and Christian Families (Tanjore Mission Depository); (32) The Folly of Demon Worship; (33) A First Catechism of Tamil Grammar for Schools (S. India Christian Book Society, Madras); (34) A Second Catechism of do.; (35) A Third or Complete Grammar of the Tamil

Language in both its dialects, with the Native Authorities; (36) **A Handbook of the Tamil Language**; (37) **A Tamil Prose Reading Book**; (34 to 37, American Mission Press, Madras); (38) **A Tamil Poetical Anthology**, with Grammatical Notes and Vocabulary (Hunt, Madras, 1859); (39) **Morris's History of England** (School Book Society, Madras). (40) **Alphabet Lessons**, and (41) **Reading Books, English and Tamil**, consisting of Selections from the Old Testament. [*See* **Scriptures** (i).] (S.P.G. Vepery, 1829-30.) (42) **Two First Reading Books**, tr. by the Rev. Dr. Bower. (? VEDIARPURAM, 1857.) (43) **English and Tamil Reader**, comp. by the Rev. A. Johnson, 1858. (44) **First Tamil English Reading Book**, by J. G. Seymer, M.A., for the S.P.G. (Vepery, 1850.) (45) **Manual of the Elements of Chemistry**, tr. by the Rev. Dr. Bower. (? VEDIARPURAM, 1857.) (46) **A Dictionary of the Tamil and English Languages**, by the Rev. Dr. Rottler. Part I. 1834; Part II. 1836-7, revised by the Revs. A. F. Caemmerer and W. Taylor; Part III. 1839, and Part IV. 1841, revised by the Rev. W. Taylor and T. V. Moodelly. (Vepery, Madras.) (47) **Vocabulary**. [*See* No. V., p. 806, under **Burmese**.] (48) **A Grammar of the Tamil Language**, comp. by R. F. Const; Joseph Beschi, Jesuit Missionary; tr. by C. H. Horst. (S.P.G. Vepery, 1831.) By the Rev. A. Vethecan:—(translations) (49) **The Faithful Promise**, (50) **The Mind of Jesus**, (51) **The Words of Jesus** (Travancore, 1857-9), (52) **Simple Prayers for Communicants**, (53) **A Catechism for the Children of the Church on Confirmation**, (54) **A First Book of Prayers** (Batticaloa, 1883-6); (compilations) (55) **A Commentary to the Epistle to the Romans**, (56) **do. to the Canticles** (Christian V. Education Society, 1870-1), (57) **A Catechism of Tamil Grammar** (1850); (prosaic compositions) (58) "Choose the Best" (Travancore, 1863); (59) "Rev. N. Devadasan" (1867); (poetical compositions published in India by the Rev. A. Vethecan); (59) 120 **Scripture Aphorisms** (1851), (61) **Forty Pieces of Christian Morality** (1851), (61) **The Miracles &c. of Christ Versified** (1852), (62) **The Parables of Christ Versified** (1871), (63) **Proverbs of Solomon in distichs** (1872), (64) **The Man of Experience** (Ecclesiastes in Tamil Poetry, 1873), (65) **The Song of Songs** (1874), (66) **Ceylon under the English** (attention is drawn to the characteristics of Christianity) (1874), (67) **The Little Sister** (in which the follies of heathenism are exposed) (1865), (68) **A Compendium of Paradise Lost** (1863), (69) "Paradise Regained," in Tamil Poetry. (70) "Chandrodhayam, a Brief History of the Christian Church during the First Four Centuries," by Rev. A. Westcott and Rev. S. Y. Abraham.

TELUGU.—(i) **THE PRAYER BOOK** and part of **THE BIBLE**, tr. by Rev. W. Howell (1842). (ii) **BIBLE HISTORY LESSONS** (Old Testament), by the Rev. J. Clay. (S.P.C.K., Madras, 1862.) (iii) **AN ELEMENTARY CATECHISM**, by the Rev. J. Clay. (Pub. privately before 1862.) (iii) **Compendium of PEARSON ON THE CREED**, by the Rev. J. Clay. (S.P.C.K. 1883.) (iv) **MANUAL OF PRAYERS**, comp. with a view to private use, by the Rev. R. D. Shepherd. (S.P.C.K. 1883.)

URDU (OR **HINDUSTANI**).—(i) **SCRIPTURES**: The Lessons from the Apocrypha, tr. by the Rev. G. Ledgard. (Roman characters.) (Byculla, 1886.) (ii) **THE PRAYER BOOK**: (1) A translation made by the Rev. W. Smith (not S.P.G.) was published at Bishop's College, Calcutta. In the revision of this the Rev. S. Slater assisted. (iii) **THE PSALTER** (Rev. Dr. Kay's version), tr. by the Rev. S. Slater. (Bishop's College, Calcutta, 1861.) (iv) **LORD BACON'S CONFESSION OF FAITH** and other Useful Treatises, tr. by Professor Alt, (Calcutta, 1822.) (v) (a) "Munyat-ul-Uman" (A Desire of All Nations), a treatise on the Divinity of Christ, addressed to the Mahomedans, by the Rev. S. Slater. (Bishop's College, Calcutta, 1854.) (b) **Sarchashma-i-Muhabbat** (the Fountain of Love), addressed to Mahomedans, by the Rev. S. Slater. (Bishop's College, Calcutta, 1860 and 1861.) (vi) **SACRED POETRY**, by Catechist T. Ali, (Calcutta, previous to 1868.) (vii) By the Rev. Tara Chand:—(a) **Khat ba nam Diognetus-Ke**, a translation from the original Greek of "The Epistle to Diognetus." (S.P.C.K., Calcutta, 1860, and Agra, 1875.) (b) **Mawaiz-i-Ugba**, a monthly religious periodical, issued with the hope of preaching the Gospel to the middle and higher classes. (Delhi, 1867-9.) (c) **Risalah Delhi Society**, a monthly periodical of the Delhi Literary Society. (Delhi, 1872-5.) (d) **Miftah-ul-Iman**: a Manual of the Christian Faith, comp. from Bishop Wilson's "Knowledge and Practice of Christianity." (S.P.C.K. Agra, 1875.) (e) **Taz Kirat-**

ul-Momlaln: Neander's "Memorials of Christian Life." Part I. (Ludhiana P.R.B.S., 1878.) Part II. (Ludhiana, P.R.B.S. 1882.) (f) Ainu'l Hayat: Bishop Bickersteth of Exeter's "The Spirit of Life." (S.P.C.K. 1883.) (g) Tuhfat-unnisa: "The Women of Christendom," by the author of "Chronicles of the Schönberg-Cotta Family." (S.P.C.K. Ludhiana, 1885.) (h) The Necessity of Revelation, and (i) The Corruption of Human Nature: Lectures. (Umritsur, 1887.) (viii) The S.P.C.K. Commentary on the Prayer Book, tr. by the Rev. G. Ledgard (Persian characters). (Bombay, 1891.) (ix) Usul-ud-Din: The Principles of the Christian Religion. A Catechism for children based on the Church Catechism, tr. by the Rev. S. B. Burrel, from the Rev. H. Crossman's "Introduction to the Knowledge of the Christian Religion." (S.P.C.K. 1873.) (Part II, in MS.)

(6) EUROPE

DUTCH ("LOW DUTCH").—(i) The **PRAYER BOOK**: (a) An ed. of 750 copies of the Liturgy in English and "Low Dutch" was provided by the Society for the Dutch in New York City and Province in 1709-10. Its preparation was entrusted to Mr. Vandereyken, Reader of the Royal Dutch Chapel at St. James's; and the printing appears to have been done in Holland by Crellius. On July 20, 1711, the destruction of Socinianized Prayer Books in English and Dutch at Lambeth Palace was ordered, but through some misunderstanding the order was not carried out until February 1716, when they were burnt to ashes in the kitchen of the Palace. (b) Another ed. was prepared in 1713-14 with the assistance of Messrs. Nucella and Coughlan. [See Jo., December 2, 1709, April 28, 1710, December 4, 1713, and February 3 and 17, 1716; and Select Committee, May 3, and July 19, 1712, June 15, November 30, and December 14, 1713.] (ii) **SCHOOL BOOKS**: Elementary books in the Dutch language, comp. by the Rev. W. Wright of the Cape of Good Hope, for use of the National Schools under his charge in 1822.

FRENCH.—**BIBLES** and **PRAYER BOOKS** in French were formerly sent in large quantities to America by the Society to supply the French settlers in New York, New Rochelle, Carolina, and Halifax. During the first twenty years of the Society a French ed. of its **ANNUAL REPORT** was frequently issued, and from 1852 to 1890 a French tr. of its **QUARTERLY PAPER** was regularly published.

GERMAN (sometimes called "High Dutch" in connection with the following).—The **PRAYER BOOK**, tr. under the direction of a Select Committee of the Society, by the Rev. J. J. Caesar, Chaplain to the King of Prussia, and the Bishop of London (1715), the latter undertaking the cost of printing as a benefaction to the Society. This ed. of 1,500 copies was for the Palatines in the Province of New York, whom the Society had taken under its care. Copies were sent also to the Germans in Virginia (1720) and Nova Scotia (1751), and a reprint was made in 1770* for the congregation at Lunenburg, Nova Scotia, and some disbanded soldiers at Montreal were supplied in 1788.

SPANISH.—**NEW TESTAMENT**, tr. on his own account by S. Vandereyken, Clerk and Reader of the Dutch congregation at St. James's, 1708-9. The Society encouraged the venture by contributing £40 for 300 copies.

WELSH.—**QUARTERLY PAPERS** of the Society: A Welsh edition issued from 1852 to 1900. (See page 814.)

PART II.—1892-1900.

CARIB.—**ST. MARK'S GOSPEL**, tr. by Rev. J. F. Laughton. (Bible Society.) **PORTIONS OF THE PRAYER BOOK**, tr. by Mr. Laughton (in progress).

AFRICA.

CHINO.—(i) **MATINS and EVENSONG**, with part of the **GOSPEL OF ST. MARK** and some **HYMNS**, tr. by Rev. D. R. Pelly, assisted by a native Reader. (S.P.C.K., 1898.) (ii) **THE TEN COMMANDMENTS** on a sheet; (iii) **THE LORDS PRAYER and CREED** on sheet; (iv) **PRAYERS AND HYMNS FOR CHURCH PEOPLE**; (v) "**LUMEN AD REVELATIONEM GENTIUM**," (the Corean tractate on the Life of our Blessed Lord in the words of Holy Scripture), tr. by Rev. D. R. Pelly, assisted by a native Catechumen. (S.P.C.K., 1900.)

CHOPI (Si Lenge).—**PORTIONS OF THE PRAYER BOOK**, tr. by J. Matthew and Bishop Smyth. (Bayly & Co., Lourenço Marquez, 1900.)

GITONGA.—(i) **PORTIONS OF PRAYER BOOK**, tr. by Bishop Smyth. (Mission Press, Inhambane, 1896.) (ii) **SOME OF THE PSALMS**, tr. by Bishop Smyth. (S.P.C.K., 1900.) (iii) **HYMN BOOK**, with tunes in Tonic Sol-fa. tr. by Bishop Smyth and Rev. J. C. Salfey. (S.P.C.K.) (iv) **READING SHEETS**, tr. by G. F. Bird and Miss A. H. Saunders. (S.P.C.K., 1898.) (v) "**LUMEN AD REVELATIONEM GENTIUM**" (the Corean tractate), tr. by Rev. J. C. Salfey. (Mission Press, Inhambane, 1897.) (vi) **SHORT READING BOOK**, tr. by Miss A. H. Saunders. (Mission Press, Inhambane.) (vii) **ZULU DIOCESAN CATECHISM**, tr. by Bishop Smyth. (Mission Press, Inhambane, 1897.) (viii) **RUTH** and part of **1 SAMUEL**, tr. by Bishop Smyth. (Sent to England for printing.)

GITONGA AND XITSWA.—**BIBLE PICTURE BOOK**, by F. Davenport. (S.P.C.K., 1897.)

SECHUANA.—**BOOK OF COMMON PRAYER**, revised by Rev. C. Clulee, Bishop Bousfield, "with others more able." (S.P.C.K.) (i) **CATECHISM** (pp. 29) and **HYMN BOOK** (171 hymns, &c.), seventh edition. (Barlow Brothers & Co., Bloemfontein, 1897.) (ii) **HYMNS WITH TUNES** (the same hymns, &c., as above). (Barlow Brothers & Co., Bloemfontein, 1898.) (iii) **PRAYERS, LITANIES, AND HYMNS** (ten prayers for various occasions, pp. 3-5, four litanies—of the Holy Name, the Passion, the Holy Ghost, and the Holy Trinity, pp. 5-21, 38 hymns, pp. 23-62). (S.P.C.K., 1898.) (iv) **THE CHURCH KALENDAR FOR THE YEAR** (S.P.G.) (Annually, 1893-1900), (i) to (iv) edited by the Rev. Canon Bevan. (v) **THE OLD TESTAMENT LESSONS FOR SUNDAYS AND HOLY DAYS**, with some 50 additional chapters, tr. by Archdeacon Crisp, begun in 1900. (vi) "**A CONCISE INSTRUCTION ON CHRISTIAN DOCTRINE AND PRACTICE**," tr. by Archdeacon Crisp, begun in 1900.

SESUTO.—(i) **BOOK OF COMMON PRAYER**, revised by Canon Widdicombe, Canon Woodman, and other clergy in Basutoland. (S.P.C.K., 1893.) (ii) **HYMNAL** (consisting of 100 hymns, being mainly translations or paraphrases of well-known hymns in Ancient and Modern Book). Compiled by Rev. Canon Widdicombe, Rev. Canon Balfour, Rev. Canon Woodman, and others. The hymnal was revised and enlarged in 1898 by the Sesuto Committee of the Diocese of Bloemfontein, of which the chairman is the Rev. Canon Widdicombe. (iii) **CATECHISM OF CHRISTIAN DOCTRINE**, revised by same Committee in 1898. (ii) and (iii) Barlow Brothers & Co., Bloemfontein, O.R.C., 1899.)

XITSWA.—**PORTIONS OF PRAYER BOOK**, tr. by Bishop Smyth (type-written). **CATECHISM**, tr. by Bishop Smyth (type-written).

XITSWA AND GITONGA.—**BIBLE PICTURE BOOK**, by F. Davenport. (S.P.C.K., 1897.)

SETABELE (dialect of Zulu).—**HYMNS, the LORD'S PRAYER, and TEN COMMANDMENTS**, taken from Zululand book and adapted by Rev. J. Gillanders, assisted by Catechists. (S.P.C.K., 1900.)

XOSA.—**HYMN BOOK** for use of the Bantu tribes, compiled and revised by Rev. W. Philip and Rev. C. J. Wyche. (S.P.C.K., 1900.) **HOLY BIBLE**, revision by Rev. W. Philip. (Bible Society, in progress.) **COMMON PRAYER**, revision by the late Bishop Key of St. John's, aided by Rev. Canon Woodroffe and Rev. W. Philip. (S.P.C.K., in progress.)

ZULU.—(i) "**A CATECHISM**" for Catechumens (a simple instruction in the Faith), by Archdeacon Johnson (being a revision of one agreed upon by Bishop McKenzie, Dr. Smyth, and others. (The Mission Press, Eshowe, Zululand, 1898.) (ii) **A SPECIAL SERVICE** for use in lieu of the Communion Office, to be used by catechists in the absence of a priest (1899). (iii) **THE FASTS AND FESTIVALS OF THE CHURCH** (1900). ((ii) and (iii) by Archdeacon Johnson.) (Davis & Sons, Maritzburg.) (iv) **A SIMPLE EXPLANATION OF THE BOOK OF COMMON PRAYER**, by the Rev. H. Hollingsworth, tr. by Mrs. C. Johnson. (Davis, Maritzburg, 1900.)

ASIA.

BENGALI.—(i) "**THE NARROW WAY**," by the late Rev. B. C. Ghose. (The Diocesan Board of Missions, Calcutta, 1894.) (ii) "**THE FIRST CATECHISM**," by the Rev. M. L. Ghose. (The Diocesan Board of Missions, Calcutta, 1895.) (iii) **S.P.G. BICENTENARY TRACT**, by the Rev. B. Bhattacharji, 1900. (i), (ii), (iii) pub. by the Diocesan Board of Missions, Calcutta.)

BURMESE.—**A CATECHISM OF CHRISTIAN DOCTRINE** for the Children of the Church, by Rev. J. H. Nodder, 1897. Revised edition, 1898. (Church Press, Rangoon.) **A HELP TO REPENTANCE**, by Rev. J. H. Nodder, 1898. (Church Press, Rangoon, 1898.) **A COMPANION OF THE HOLY SACRIFICE**, by Rev. J. H. Nodder, 1898. Revised edition, 1900. (Rangoon Church Press.) **BOOK OF COMMON PRAYER**, "Translated into Burmese and published by the Missionaries of the S.P.G." (A revision.) ("Tentative and incomplete edition.") (Church Press, Rangoon, 1894.)

CANARESE.—**THE PRAYER BOOK** (complete), tr. by a Committee of S.P.G. Missionaries (Rev. C. S. Rivington, Rev. N. V. Athavale, Rev. Canon J. Taylor) and Catechists, 1879-95. (Bombay Diocesan S.P.G., 1896.)

CHINESE.—**HOKIEN COLLOQUIAL**, the Prayer Book, excepting the Psalms, the Athanasian Creed, and Epistles and Gospels, tr. by Rev. W. H. Gomes. (S.P.C.K., in the press.)

COREAN.—(i) "**LUMEN AD REVELATIONEM GENTIUM**," (or "**A LIGHT TO LIGHTEN THE GENTILES**"), a summary of the Gospel Story in the words of the New Testament (*see page 715c*). Compiled and tr. by Bishop Corfe and other Missionaries. (a) In alternate paragraphs of Chinese and En Moun; (b) in En Moun alone. [The original English version has been published as a tract by the S.P.C.K. and has been adopted for translation into other languages in various parts of the Mission field.] (ii) Portions of the **PRAYER BOOK**, including the offices of Holy Communion, Baptism for those of riper years, Confirmation, Evensong, the Litany, about half the Collects, Epistles, and Gospels, together with a few Psalms and Prayers, tr. by Bishop Corfe and revised by members of the Mission. (iii) **LITANIES ON LUMEN**. (iv) **TRACTS, LEAFLETS**, and a few **HYMNS**. (v) Selections from the **OLD TESTAMENT**, from the Creation to the death of Jacob (being continued). (vi) **A COREAN PHRASE BOOK**, by Mr. Hodge. (vii) An **ENGLISH-COREAN DICTIONARY**, by James Scott, Esq., of H.B.M. Consular Service. (viii) **A COREAN MANUAL**, by the same. ((i) to (viii) The Mission Press, Seoul.) (Particulars of date of issue, and of names of translators, not recorded. The responsible editor of the Chinese and Korean works of the Mission is the Rev. M. N. Trollope.)

DYAK: SEA DYAK.—(i) **THE PRAYER BOOK**, excepting the Psalms, the Athanasian Creed, and some of the occasional offices (1892). (ii) **SECOND READING BOOK** (1892). (iii) **EPISTLES TO THE ROMANS AND CORINTHIANS** (1893). (iv) **THE GOSPEL ACCORDING TO ST. MARK** (1896). (v) **THE EPISTLES TO TIMOTHY, PHILEMON, AND HEBREWS** (1896). (vi) **THE GOSPEL ACCORDING TO ST. JOHN** (1897).

(vii) **PRIMER** (1899). (i) tr. by the Sea Dyak Translation Committee, viz. The Bishop, Archdeacon Perham, Archdeacon Mesney, Rev. W. Howell, and Rev. F. W. Leggatt. (S.P.G. Mission Press, Kuching, Sarawak.) (ii) to (vi) tr. by the same Committee, excepting Archdeacon Perham; (vii) by the same Committee, excepting Archdeacon Mesney.

LAND DYAK.—**THE GOSPEL ACCORDING TO ST. MATTHEW**, tr. by Rev. F. W. Nichols and C. Ah Luk. (S.P.G. Mission Press, Sarawak, 1900.)

HINDI.—(i) **ST. PAUL'S MANUAL**, Primary Grade (pub. 1892). (ii) **"THE DIDACHE,"** or Teaching of the Twelve Apostles (pub. 1894). (iii) **LIGHT OF THE WORLD** (the Corean tractate "Lumen"), (pub. 1896). (iv) **HINDI RESPONSORY**. Extracts from the Prayer Book for congregational use. (Last edition pub. 1899.) (v) **THE EPISTLES OF ST. IGNATIUS** (pub. 1899). (i) to (v) by Bishop Whitley of Chhota Nagpur. (vi) **A FIRST CATECHISM FOR CHILDREN OF THE CHURCH** (Hindi and English), by the Bishop of Chhota Nagpur and Rev. D. J. Flynn (pub. 1898). (vii) **A PICTURE MANUAL OF CHRISTIAN INSTRUCTION**. Compiled for Chhota Nagpur by Rev. G. A. Littledale, vicar of Chipping Norton (pub. 1895). **FAMILY PRAYER BOOK**, with Lessons and Hymns, by the Rev. A. Logsdail. (Anglican Mission, Chaibasa, 1895.) [NOTE.—**A PRIMER OF RANCHI GANWARI** (Local Hindi), by Rev. E. H. Whitley, was published in English in 1896.)

ROMAN HINDI.—**CHURCH HYMN AND PRAYER BOOK**. A small book compiled for the use of tea planters at Christian Services on their gardens. Compiled and transliterated by Rev. A. Logsdail. (Anglican Mission, Chaibasa, 1896.)

ORIGINAL TRACTS by the Rev. T. Williams (in Hindi): (i) "On the Vaishnav Religion" (1892); (ii) "The Earthquake, the Eclipse, and Brahman Imposture" (1899); (iii) "Who are the Ahirs?" (2nd ed. 1898). (Printed at the Mission Press, Rewari, where also, between 1892 and 1900, several original tracts in English by Mr. Williams on Hinduism, &c., were printed, and the Athanasian Creed (divided under several headings) in Hindi (1893); also, in Hindi, the Lord's Prayer, Ten Commandments, and Creed (1895), and the "Ten Commandments and Duties" in parallel columns, in 1895, Mrs. Williams being "head printer.")

JAPANESE.—**IMITATIO CHRISTI**, by Thomas à Kempis, Books i.-iv. tr. by Bishop Foss with Native assistance. (Assisted by S.P.C.K., published in December, 1899.) **CHURCH HYMNAL** (musical edition) (published without notes in 1891). Bishop Foss was editor, assisted by Archdeacon Warren and Japanese Scholars. Mrs. Pownall was musical editor. (Through S.P.C.K., published July 1892 by Seishibunsha.) **CHRISTMAS CAROLS**, tr. by Bishop Foss (several editions from 1893 onwards). **WHAT IS MAN? ACTS OF PERPETUA V. AND M.**, and other tracts, by Rev. P. T. Tsujii. (Pub. from 1893 onwards.) **THOUGHTS ON MEDITATION**, by Rev. K. Hirose. (December 1899.) **INTRODUCTION TO THE BOOKS OF THE NEW TESTAMENT**, by Rev. H. Moore. (? 1896.) **CUTTS' TURNING POINTS**, General Church History, by Archdeacon Shaw and Rev. M. Kakuzen. (Ready for the press.) **COMMENTARY ON 1st TIMOTHY**, by Archdeacon Shaw. (Ready for the press.)

KAREN.—In Sgau Karen. (i) **BOOK OF COMMON PRAYER** tr. by Rev. A. Salmon, assisted by Tharah Tah Keh. (S.P.C.K., printed at the English Church Press, Toungoo, 1892.) (ii) **HYMNS FOR USE IN THE SERVICES OF THE CHURCH** (consisting of 300 hymns taken from Hymns Ancient and Modern, Church Hymns, and Hymnal Companion), tr. by Rev. J. Hackney, assisted by Tharah Tah Keh, 1894. (S.P.C.K., printed at Toungoo, 1895.) (iii) **"A MEDICAL HANDBOOK,"** 2nd edition, by Rev. A. Salmon. (English Church Mission Press, Toungoo, 1896.) (iv) **ST. PAUL'S MANUALS OF CHRISTIAN DOCTRINE**, Primary Grade, tr. by Rev. A. Salmon. (S.P.C.K., English Church Mission Press, Toungoo, 1896.) (v) **BIBLE LESSONS FOR THE CHRISTIAN YEAB**, New Testament Series, Primary Grade, tr. by Rev. A. Salmon. (S.P.C.K., English Church Mission Press, Toungoo, 1897.) (vi) **"PRAEPARATIO," A MANUAL FOR HOLY COMMUNION**, by Rev. A. Salmon. (English Church Mission Press, Toungoo, 1897.) (vii) **"LESSONS FOR CONFIRMATION CANDIDATES,"** by Rev. H. Kenney.

(English Church Mission Press, Toungoo, 1896.) (viii) "**SERMON SKETCHES FOR THE CHRISTIAN YEAR**," Outlines for the use of the Native Clergy and Catechists, by Rev. H. Kenney. (English Church Mission Press, Toungoo, 1896.)

MALAY.—**PRAYER BOOK**, excepting Psalms, the Athanasian Creed, and Epistles and Gospels, tr. by Bishop Hose and Rev. J. L. Zehnder. **HYMN BOOK**, by Rev. J. L. Zehnder. (S.P.G. Mission Press, Kuching, Sarawak, 1895.)

MARATHI.—"GOOD KING WINCESLAS," tr. by Mrs. Taylor and a Pandit, 1895. (S.P.C.K., 1896.) **THE BEAUTIFUL FACE**, tr. by Miss Laura M. Wickam, in cir., 1889 (revised by Rev. Canon Taylor and others). (S.P.C.K., 1900.) **CHURCH HYMNAL**, tr. by Rev. Canon Taylor, 2nd edition, enlarged. 1893-4. (S.P.C.K., 1894, 3rd ed. 1899.) **S.P.C.K. COMMENTARY ON FOUR GOSPELS**, tr.: St. John, by Rev. Canon Taylor; St. Matthew and St. Luke, by Rev. H. F. Lord; and St. Mark by Rev. N. V. Athavale, completed 1896. (S.P.C.K., 1896.) **REVISION OF FOUR GOSPELS** from R.V., tr. by Committee for Bible Society, including Rev. Canon Taylor, 1894-8. (Bible Society, 1899.) **REVISION OF THE WHOLE PRAYER BOOK**, tr. by Committee, including Rev. C. S. Rivington, Rev. C. King, Rev. A. Darby, and Rev. Canon Taylor, 1892-1900. (S.P.C.K., 1900.) **SHORT HISTORY OF THE CHURCH TO THE EIGHTH CENTURY**, by various writers, compiled by Rev. H. F. Lord, 1896. (Mission Press, Kolhapur, 1896.) **A SHORT HISTORY OF THE CHURCH FROM PENTECOST TO A.D. 180** (this is not a translation, but a manual prepared for the use of Catechists), by Rev. Charles King. (Published at the writer's own expense, 2nd edition 1899.)

MARATHI AND ENGLISH.—**PRAKASHAK MONTHLY**, edited by Rev. C. S. Rivington. (Local S.P.G., from 1880-1900.)

MURUT.—**VOCABULARY**, by Rev. F. Perry. (Bishop's Press, Sarawak.)

SANSKRIT AND ENGLISH.—"THE BRAHMAN'S PRAYER BOOK," tr. by Rev. T. Williams. (Mission Press, Rewari. 1st edit. 1894; 2nd 1897.)

TAMIL.—Revision of the "**TAMIL CHURCH HYMN BOOK**," 1894, "**TAMIL CHANT BOOK**," 1891, "**LYRIC TUNE BOOK**," 1888, by Rev. J. A. Sharrock. (S.P.C.K.)

TELUGU.—**SHORT HOMILIES ON THE PARABLES**, compiled by Rev. R. D. Shepherd, 1895. (S.P.C.K., Madras.)

URDU.—**LIFE OF BISHOP FRENCH** (abridged), tr. by Rev. Tara Chand in 1899. (Published by S.P.C.K., Lahore, in 1899.) Stobart's smaller **MANUAL OF FAMILY PRAYER**, S.P.C.K., tr. by Rev. S. Ghose. (Not yet published.) Dr. Maclear's "**INTRODUCTION TO THE CREEDS**," tr. by Rev. G. Ledgard, 1893-1895. (S.P.C.K., Lahore, 1899.)

EUROPE.

DUTCH.—**BOOK OF COMMON PRAYER**, revised by Rev. C. Clulee, Bishop Bousfield of Pretoria, "with others more able." (S.P.C.K.)

NOTE.—On the subject of what is called "transliteration" in translations into vernacular languages the Committee of the Society in 1897 adopted a resolution to the effect that "the Society having considered the report on transliteration prepared by the representative Commission appointed by the Oriental Congress at Geneva, while not binding itself to exact agreement in all the details, gives to the entire scheme its general approval."

(3) HOME PUBLICATIONS.

The principal home publications of the Society have been :—

THE CHARTER—its first publication. At the opening meeting, June 27, 1701, the printing of 500 copies was ordered under the superintendence of Serjeant Hook and Mr. Comyns, who arranged it in paragraphs and added marginal notes. The cost was borne by the President, and the copies were distributed among the members in the following month. There have been many reprints, and copies are always in stock.

THE FORM OF DEPUTATION. [*See* p. 822.] 500 copies on parchment, June 1702.

ANNIVERSARY SERMONS, preached at the annual meetings of the Society, and printed as part of the Report each year from 1702 to 1853 (omitting 1703, 1843, and 1849), and occasionally since. [*See* list, pp. 833-5.]

ANNUAL REPORTS, 1704 to 1900, omitting the years 1707-9, for which there was no report beyond the information contained in the Anniversary Sermon. The form of the first Report (1704) was folio, four pages; of 1705 and succeeding years, quarto, or octavo as at present. A regular list of Missionaries was added in 1717. The first Report has been reprinted, but copies of the other Reports up to 1860 are very scarce, and not now to be obtained. Sets more or less complete have however been supplied to several centres in America—New York (General Theological Seminary, &c.), Hartford, Halifax, &c.—and it is desirable that this should be more widely known. (Copies now printed annually, 24,000.)

COLLECTION OF THE SOCIETY'S PAPERS—consisting of the Charter, the Request, the Qualifications of Missionaries, Instructions for the Clergy and for Schoolmasters, Prayers for the use of the Charity Schools in America, List of Society's Members, The Missionaries' Library, Standing Orders relating to the Society, Committee, Members, and Officers (first edition in 1706, pp. 60, quarto; several reprints with additions).

JOURNAL OF THE TRAVELS AND MINISTRY OF THE REV. GEORGE KEITH IN NORTH AMERICA (1702-4). (92 pp. quarto, 1706.)

WHITE-KENNET CATALOGUE, 1713. [*See* p. 816.]

HISTORICAL ACCOUNT OF THE SOCIETY TO 1728. By the Rev. Dr. Humphreys, Secretary of the Society. (1729, pp. 356, octavo.)

OCCASIONAL AND QUARTERLY PAPERS AND NEWS FROM THE MISSIONS. Up to 1833 the Annual Report was the only channel of communication between the Society and its subscribers. In that year the Society began to print at uncertain intervals the more important despatches received from abroad. In 1839 the regular issue of "Quarterly Papers" for free distribution was substituted. Down to 1876 the size was octavo, and quarto from thence to 1891 (with one illustration), when "The Quarterly Missionary Leaf" was superseded by "News from the Missions," eight pages, also free and containing several illustrations. A Welsh edition was issued from 1852 to 1900, and a French edition from 1852 to 1890. The quarterly issue, which had reached 175,000 copies (including 2,500 Welsh), showed that "News from the Missions" was appreciated, but the cost, about £700 a year (including package and postage), was not justified by results, and at the end of 1900 the publication was discontinued.

MISSIONS TO THE HEATHEN (45 Numbers, 1844-63).

THE CHURCH IN THE COLONIES (37 Numbers, 1843-60).

ANNALS OF COLONIAL DIOCESES (5 vols., Fredericton, New Zealand, Toronto, Quebec, Adelaide, 1847-52).

THE MONTHLY RECORD (1852-5). Commenced by the Rev. J. W. Colenso, then and for some time "a zealous member of the Society." Intended for the more educated classes. (Demy 18mo. pp. 24).

"THE MISSION FIELD" (1856-1900). A monthly magazine, the successor of the "Monthly Record." The chief aim of this periodical is to secure a faithful record of the Society's work,* and for this it is and ever will be valued. Considering the many unattractive forms through which it passed, the failure of the public to recognise its intrinsic merits was not to be wondered at. The change made in 1888, securing larger type, good illustrations, and other improvements, has been attended with more success than any former ventures. (40 pp. large roy. 8vo. Price 2*d.* Monthly issue in 1900, 14,500 copies.)

THE GOSPEL MISSIONARY. A monthly (illustrated) magazine, begun in 1852, and down to 1895 intended chiefly for children. (Price 3*d.* Demy 16mo. pp. 16, to 1870; fcp. 8vo. pp. 16, 1870-80; crown 4to. pp. 8, 1881-95.) Enlarged to 12 pages and a cover in 1895, when, on a new juvenile magazine being issued, the "Gospel Missionary" became the intermediate magazine. Price 2*d.* down to 1895, and 1*d.* since. Monthly issue in 1900, 16,400 copies.

* In approving of this plan (adopted in previous publications of the Society) of "circulating the unadorned accounts of the Missionaries themselves" the Bishop of Calcutta said in 1845: "These trustworthy and simple accounts, transport us, as it were, to the Acts of the Apostles and the Epistles of St. Paul."

THE CHILDREN OF THE CHURCH MAGAZINE. An illustrated monthly begun by a member of the "Ladies' Association"* in 1892 with the sanction of their Committee, with the object of interesting children in the Association. Adopted by the Society on January 1, 1895, as a children's magazine in relation to the whole of the Society's work. 8 pp. to 1899, 12 pp. since. Price $\frac{1}{2}d.$ Monthly issue in 1900, 15,200 copies. (Edited by Miss C. E. Bunyon.)

THIRD JUBILEE PUBLICATIONS, 1851-2. ("First Week of the Third Jubilee"—Account of Meeting at St. Martin's Hall; Letters of the American Bishops; Sermons by Bishops Doane and Henshaw (U.S.); Commemoration Verses, &c.)

PERSONAL RECOLLECTIONS OF BRITISH BURMA (1878-9). By Bishop Titcomb of Rangoon. (1880, pp. 103, 2s. 6d.)

FROM EAST TO WEST. By Bishop Strachan of Rangoon. (1882, pp. 252, 3s. 6d.)

JOURNALS OF THE MASHONALAND MISSION, 1888-92. By Bishop Knight-Bruce. (1892, 2s. 6d.)

RECORDS OF THE SOCIETY, 1701-1892. (A Classified Digest in narrative form.) By C. F. Pascoe (pp. 1000). *Three editions issued in 1893, and a fourth in 1894 at 15s. net.* A cheap, unabridged, edition published in 1894, another in 1897, and another in 1898, at 7s. 6d.

THE SPIRITUAL EXPANSION OF THE EMPIRE. A Sketch of Two Centuries of Work done for the Church and Nation by the Society for the Propagation of the Gospel. By the Rev. Prebendary TUCKER, Secretary of the Society. (1900, pp. 128.) 1s. net. (Several editions issued.)

HYMNS, SONNETS, AND OTHER POEMS FOR THE BICENTENARY. With Six Original Tunes. Crown 4to. (1900.) 1s. net.

THE FIRST WEEK OF THE BICENTENARY IN LONDON. (1900.) 1s. net.

S.P.G. PICTURE BOOK, edited by Miss C. E. BUNYON. Vol. I., showing the Origin and Scenes in the Work of the Society for the Propagation of the Gospel in Foreign Parts, a Handmaid of the Anglican Church. 96 pp. demy 4to. 1896. Seven editions issued to 1901. 2s. 6d.

Vol. II. *Being a continuation of the Story of Volume I.* (1901.) 3s. 6d. net.

MISCELLANEOUS.—Pamphlets and leaflets bearing on the work and claims of the Society, including Sermons, Speeches, Historical Sketches, Reward Books for Children, &c.; also Maps, Diagrams, and Slides for Magic Lanterns, designed to illustrate the Society's work. A catalogue may be had on application.

The following books, &c., also deserve notice as being published on behalf of the Society:—"Three Addresses on the Instruction of the Negroes," by Bishop Gibson of London in 1727 (*see p. 8*); "*The Knowledge and Practice of Christianity made Easy; or, an Essay towards an Instruction for the Indians,*" composed and published by Bishop Wilson of Sodor and Man in 1741, "on purpose to promote the good Designs of the Society." (An extract from the *Preface* can still be obtained from the Society.)

"PROPAGANDA. Being an Abstract of the Designs and Proceedings of the Society for the Propagation of the Gospel in Foreign Parts," &c. (consisting principally of extracts from the Society's Anniversary Sermons, arranged under appropriate heads). "By a Member of the Society" (1819-20), pp. 202. This book deserves honourable mention from the fact that it was compiled by the Rev. Josiah Pratt, Secretary of the Church Missionary Society, with the object of furnishing the Clergy with "such statements and reasonings as might enable them to plead with effect the cause" of the S.P.G. in connection with the King's letter which was being issued on behalf of Bishop's College, Calcutta. It is stated that the compiler "concealed his identity for fear it might hinder the circulation of the book." In any case grateful acknowledgment is due to him for his generous efforts to revive and extend interest in a sister Society. Already, in the "Missionary Register" (started by him in 1813), he had urged the S.P.G. to make its work better known, "Justice" (he said) "is not done to those patient and successful exertions by which it long reproached the supineness of others."

"HISTORICAL NOTICES OF THE MISSIONS OF THE CHURCH OF ENGLAND IN THE NORTH AMERICAN COLONIES previous to the Independence of the United States: chiefly from the MS. documents of the Society," by the Rev. Canon Hawkins,

* Now the "Women's Mission Association."

Secretary of the Society. One of the most important publications made on behalf of the Society. Much of it originally appeared in the "British Journal," (One vol. 468 pp. 8vo. 1845. Fellowes, Ludgate Street. Out of print.)

"WORK IN THE COLONIES." (Griffith & Farran. 1865, pp. 374.)

For some years after 1852 information connected with the Society was frequently communicated to "The Ecclesiastical Gazette" and "The Colonial Church Chronicle," two independent publications.

(4) THE LIBRARY.

(a) THE MS. COLLECTION.

This mainly consists of Reports and Letters of the Society's Missionaries and foreign correspondents, and the Journals of the Society, dating from 1701. Missionaries of the present who sometimes think their communications slighted, would be consoled could they see the eagerness with which the writings of their predecessors of the 18th century are sought after by historians; and they may rest assured that, although it is not possible for the Society to publish all that they send, every one of their productions is read, noted, and preserved in a form easily accessible to those who come after, so that the archives of the Society will continue to be the richest chronicles of the Colonial and Missionary Churches. The MS. collection may be thus grouped:—

LETTERS AND REPORTS OF THE MISSIONARIES &c.—18th Century: A MSS., 26 vols. (Contemporary Copies); B MSS., 25 vols. (Originals), and several boxes of letters not yet bound. 19th Century: C MSS., 1801–50 (Originals), not yet bound; D MSS., Original Letters, 1851–1900, 137 vols.; E MSS., Original Reports, 1856–1900, 62 vols. Contemporary Copies: H MSS., 9 vols., Europe, 1833–1900; I MSS., 70 vols., Asia, 1833–1900; J MSS., 36 vols., Africa, 1836–1900; K MSS., 41 vols., America, 1833–1900; L MSS., 18 vols., West Indies, Central and South America, 1834–1900; M MSS., 24 vols., Australasia, 1834–1900.

JOURNALS OF PROCEEDINGS OF THE SOCIETY (57 volumes) and its Committees (53 vols. Standing Committee and 75 Miscellaneous), 1701–1900, with four Appendices (A, B, C, D) to the Journals.

COLONIAL LETTERS TO THE BISHOP OF LONDON.—Originals presented to the Society by Bishop Jackson, in 1869, and now bound in four volumes, 1803–28.

ACCOUNT BOOKS, 1701–1900.

(b) THE WHITE KENNET COLLECTION.

Dr. White Kennet, Dean (and afterwards Bishop) of Peterborough, offered to the Society in Feb. 1713, a collection of about 300 tracts relating to America, and in April he laid before the Society a Catalogue of Books, chiefly on the subject of America, which he designed to give to the Society "for the perpetual use and service of the Corporation." Two hundred and fifty copies of the catalogue were printed under the title "*Bibliotheca Americana Primordia: an Attempt towards laying the Foundation of an American Library, in several Books, Papers, and writings, humbly given to the Society for the Propagation of the Gospel in Foreign Parts. For the perpetual use and benefit of their Members, their Missionaries, their Friends, Correspondents, and others concerned in the good design of planting and promoting Christianity, within Her Majesty's Colonies and Plantations in the West Indies. By a Member of the Society. 4to. 1713.*" This library was supplemented by gifts of books from Dr. Hans Sloane and other friends, and it was anticipated that such a collection of books would be made as would be useful not only to the Society's members and Missionaries, but to which, upon emergencies might recur the officers of Government and the State.* The necessity for some prominent and permanent record of the Society's possessions is marked in this case. The library was duly cared for at first, added to, and improved. But as time went on and officials changed, its history became forgotten; and (to reverse the order of the proverb) "out of mind" led to the books being thrust "out of sight," and many have passed beyond recovery. The remnant, now carefully guarded, consists of about 300 volumes, chiefly historical, theological, and polemical works. Yet though diminished, the Library is looked upon with wistful eyes by American collectors.

* See Jo., Feb. 13, April 17, 1713; Nov. 19, 1714; Jan. 14, Feb. 18, 1715; Sept. 16, 1716.

(a) THE GENERAL COLLECTION OF PRINTED WORKS.

This comprises copies of the Society's publications [see pp. 813*d*-816], works on Missions generally, Biographies, Translations, Geographical, Ethnological, and other works, in all about 3,000 volumes. Of these 390 volumes are made up of Journals of Proceedings of Provincial and Diocesan Conventions, Synods, Church Societies, Committees, &c.; Charges, Diocesan Records, &c., forming a rare store of information on Church organisation and progress in the Colonies, &c.

CHAPTER XCVII.

MEDICAL WORK IN THE SOCIETY'S MISSIONS.

THOUGH seldom employing agents for Medical work exclusively, the Society may in a sense be regarded as the first (Non-Roman) Medical Missionary Society, and among the earliest, if not the earliest, to employ Missionaries possessing medical diplomas. For its first venture on Medical work it was indebted to General Christopher Codrington. By his will dated February 22, 1703, he bequeathed to the Society his two plantations in Barbados, one of the conditions being that a convenient number of Professors and scholars should be maintained there who should be "obliged to study and practise Physick and Chirurgery as well as Divinity," so that by the apparent usefulness of the former to all mankind they might "both endear themselves to the people and have the better opportunities of doing good to men's souls whilst they were taking care of their bodies."

As soon as the Society obtained possession of the Estates (in 1712), superintendence of "the sick and maimed *Negroes* and *Servants*" was undertaken by a Missionary skilled "in *Physic* and *Surgery*" (the Rev. J. Holt), and medical training still forms a part of the course at the College which was afterwards founded on the Estates [1]. This was the only organised medical work of the Society in the 18th century, although occasionally we hear of Missionaries exercising medical knowledge to advantage—as, for example (1) the Rev. W. Gordon, of South Carolina, who in 1708, by "some small favours in physick" helped to disarm the opposition of some Quakers—a militant body at that period; (2) the Rev. H. Lucas, who a few years later won some New Englanders by similar means and effected "that which by preaching he could not have done"; and (3) a Catechist who turned his medical knowledge to good account among some North American Indians in 1756, &c. [2]. Coming to the 19th century, we find the Society in 1842 aiding Bishop G. A. Selwyn of New Zealand in establishing and maintaining a Collegiate Institution (St. John's College, Auckland), in which instruction in medicine and surgery was given by two medical practitioners, the wants of the sick natives in the neighbourhood being also ministered to [3]. Six years later the Rev. F. T. McDougall, a Fellow of the College of Surgeons, began his great medical work in Borneo, and from that date there has never been a time when there has not been on the Society's list at least one Missionary holding a medical diploma. The students at St. Augustine's College, Canterbury, receive medical training in the local hospital as part of their college course, and since 1875 the Society has sometimes supplemented this in the case of men going to India [3*a*]. At the present time there are about 25 qualified Medical Missionaries, &c., connected with the Society's Missions [see pp. 816*d*-816*e*], besides many other Missionaries who can do much to heal the sick or alleviate their sufferings. Occasionally the Colonists have been ministered to in the absence of a regular doctor, but the medical work of the Missionaries lies chiefly among the natives of Asia, Africa, and British Columbia, and altogether in the 36 Mission Hospitals and Dispensaries some 178,000 cases are treated in a year. To take each country:—

INDIA.—In SOUTH INDIA the dispensaries are for the most part in charge of trained native "medical evangelists"—that is, native Christian laymen who have received a medical education at the Society's expense, and whose duty is, whilst administering to people's bodily ailments, to endeavour to do good to their souls [4]. This branch of work, introduced at Sawyerpuram in 1854, has been greatly extended

in consequence of the success of the Medical Mission established by the Rev. Dr. Strachan at Nazareth. Originally attached to the Ramnad district, Dr. Strachan exhibited there such medical skill that it was thought advisable to set him apart for the special work of commencing a Medical Mission. After studying at the Medical School in Madras and then at Edinburgh, where he gained high honours, Dr. Strachan entered on his labours as a Medical Missionary at Nazareth in 1870. The results surpassed the most sanguine expectations. By 1872 the number of patients treated in one year had risen to 40,000—many people having come from 40 to 80 miles. Almost every caste and every grade of society were represented among the sick.

No one can live amongst the natives of South India without being appalled by the amount of physical suffering they endure for want of proper medical aid. The remedies of the heathen native doctors are often worse than the diseases they attempt to cure [5]. The *daily round* at Nazareth was thus described by Dr. Strachan in 1872:—

“Every day in the week, except Sundays, about 150 patients assemble at the Dispensary. It is a picturesque and interesting group. Mohammedans, Christians, Brahmins, Vellalers, Chanars, Rheddies, Naiks, Pariahs, Pallens, &c., are all sitting together, suffering from disease common to all, and thus bearing witness (notwithstanding caste distinctions) to a common humanity. Tickets are given as they arrive, and in that order the patients are seen. The day's work commences with two short religious services, one for the men and one for the women. In this it is usual to read and briefly expound one of our Lord's parables or miracles, and then to pray for God's blessing upon the sick in soul and body, and upon the means being used for their recovery. Thus day by day the gentle dew of God's Holy Word has been distilled into hearts softened, and, in some sense, prepared for its reception, by affliction. Day by day the Brahmin and the Pariah have alike heard words whereby they may be saved, have been taught the most exalted code of morality, and exhorted to go forth and put its precepts into practice in their houses and in the world at large. Day by day strains, as from the spirit-world, have fallen upon some about whom the shades of death have begun to gather, telling of the glories of another world, and how those glories may be won. I usually begin to prescribe about half-past six o'clock, and keep it up continuously until eleven o'clock. This is a severe and exhausting strain upon the mental powers. I take as much pains with a Pariah as I do with a Brahmin or even a European. There have been 200 in-patients during the year. These all diet themselves, and are, for the most part, people who have either met with an accident or upon whom I have operated, and who therefore require watching and nursing. . . . Some of the ignorant natives in these parts think that a God has descended amongst them. May God give me grace to show the loving, gentle, sympathising character of our blessed Lord and Saviour Jesus Christ!” [5a].

Since Dr. Strachan's departure the work at Nazareth has so extended under the Rev. A. Margoschis that there are now eight Mission Hospitals and Dispensaries in the district besides thirteen Government Dispensaries. In the central hospital, St. Luke's, over 12,000 patients are treated in a year. At four other stations in South India hospitals or dispensaries have been established, viz., at Erungalore (1872), Puttar (Trichinopoly) (1880), Kalsapad (1893), Nandyal (1895), Mutyalapad (1900), Alambaukam (1895), and Rajasingamangalam (the last named has been temporarily closed).

The fact that the sick and suffering of all classes are treated without regard to caste, colour, language, or creed, appeals to the intelligent sympathy and gratitude of all, and the value of the work cannot be over-estimated [6].

At DELHI, in the PUNJAB, medical work of a simple kind was begun in 1863 in the Zenanas by Mrs. R. R. Winter, and this led to the establishment of a regular Female Medical Mission in 1867. Combining as it does the attendance on women and children of the better classes in their own homes with the treatment of others in the hospital and dispensary, this agency has come to be regarded as the distinctive feature of the whole Mission at Delhi, and it has elicited the substantial support of the Government and municipalities, and “the boundless thanks” of the native women. To give full efficiency to it native women are trained as nurses, and the languages used by the staff include Hindi, Hindustani (or Urdu), Bengali, Persian and Arabic.

In memory of the twenty-three years' labours of Mrs. Winter, who died in 1881, new buildings were erected in 1884-5 under the name of “St. Stephen's Hospital

for Women and Children," the Government and Native Chiefs contributing to the cost. Since 1892 the buildings have been enlarged, and in 1900 a Convalescent Home was opened in connection with the Hospital.

Great as is the need of medical men for India, it is exceeded by the need of medical women. For though the greater proportion of *Hindu* females are not precluded by social customs from attending the public dispensaries and hospitals, it is otherwise with the Mahommedan and with the high-class Hindu women, "the vast majority" of whom "would rather die than be seen by an English doctor." Incessant pain, unrelieved by medical aid, has proved to be a strong incentive to suicide among the native women in India, and it is known that many poor creatures have deliberately chosen to die rather than be seen by a man,* and that numbers have been poisoned by wearied-out relatives [7]. The dispensary of a medical woman in India "is like an idol's shrine: with such amazed and adoring thankfulness do they receive her help"—was the description given by the late Mrs. Winter. The following extracts from the reports of Miss Staley, M.B., of Delhi, contain irresistible reasons for the extension of this branch of work:—

"I found a woman, to whom I was called one day, delirious with fever after childbirth. She was propped up in a sitting posture on the filthy bed in a dark cupboard, and on the bed by her crouched two old crones, one on each side. Grasping her hair in their long lean hands, they occupied themselves in violently shaking her head backwards and forwards with all their might and main, tearing out handfuls of hair in their vigorous efforts. As one got exhausted the other relieved her. This procedure was intended to evict the evil spirit with which they imagined the poor creature to be possessed. All but the back part of her hair had thus been pulled out." Of another patient Miss Staley wrote:—

"She told us that ever since her child's birth, three days before, no one had even given her a drop of water, though raging with thirst from fever. . . . With an experienced nurse . . . she improved greatly at first, but the family called in a native medicine man, and turned out the nurse. The patient, however, refused to swallow any of his charms or potions, and called so incessantly for me that her relatives sent again to call us. By that time the poor girl was in a helpless condition, having been for 14 hours without nourishment or any attention whatever. On [my] expostulating the husband merely laughed heartily as at a good joke, while the girl's father said he was quite helpless in the matter. There was nothing left for her but to die as soon as possible."

The following exposes a common native method of treating wounds:—

"It took three days of constant poulticing one patient's head to get it fairly clean, one layer of mud, cow-dung, &c., having been plastered on the top of another for several months till the whole scalp was one deep ulcer" [8].

The number of patients treated in a year in the Delhi Mission Hospital is over 18,000. A branch hospital was opened at Karnal in 1880, and a dispensary at Rohtak in 1899 [8a]. [See also pp. 628e and 628f.]

The great and welcome change that has taken place during the last sixty years in regard to the employment of women in the Mission field has already been recorded [see p. 617].

Up to 1897 the "Women's Mission Association," formed in connection with the S.P.G. in 1866, had confined its aid to educational work in schools and Zenanas. But in 1897 it was decided to embark as funds will allow on definite medical work also, fully qualified women doctors only being employed. A beginning was made at Cawnpore, where in 1899 a Zenana Mission Hospital was opened, the Society contributing to the building, but the institution being supported by the W.M.A. Separate wards are provided for Mohammedan and Hindu women, and in a *Denconesses'* Training Home provision has been made for the training of native Christian women as hospital assistants and nurses [9]. In BURMA (see p. 816f).

* At one time Dr. Strachan was frequently asked to visit Mahommedan ladies in sickness. When he did so, "I found" (said he) "my patient placed behind a 'purdā' or curtain. She and the women-folk were on the inner side, and I and the men-folk on the outer side of the curtain. On asking to feel her pulse, the hand was thrust through a slit in the curtain. If the tongue had to be inspected, it was slipped through a smaller slit higher up. I might diagnose a fracture of the leg or a tumour in the neck by these means if I could" [6a].

RETURN OF HOSPITALS AND DISPENSARIES IN THE SOCIETY'S MISSIONS.

Name and Situation of Hospital or Dispensary	When established	Number of patients treated annually	Income of Institution from		Names of Fully-qualified Doctors now employed
			(a) S.P.G.	(b) Other sources	
INDIA.					
St. Luke's Hospital, Nazareth	1870	12,512	Rs. 600	Rs. 1,334	D. Devapiriam
St. Raphael's Hospital, Sawyer-puram	1874	7,442	Rs. 300	Rs. 450	M. Gnanasiromani
S.P.G. Hospital, Nagalapuram	1874	7,485	Rs. 660	Rs. 650	S. Maduram
St. Anthony's Dispensary, Christianagaram	1834	5,013	Rs. 300	Rs. 340	H. Wilberforce
S.P.G. Dispensary, Edeyengoody	1896	5,000	Rs. 300	Rs. 300	D. Koilpillai
S.P.G. Dispensary, Radhapuram	1876	5,222	Rs. 300	Rs. 400	J. Thomas
Rajasingamangalam (Ramanad) (temporarily closed for want of funds)					
S.P.G. Mission Dispensary at Kalsapad	1893	12,000	Rs. 660	Rs. 250	J. D. Ezekiel, 2nd Class Hospital Assistant
S.P.G. Mission Dispensary at Mutyalapad	1900	15,000	Rs. 360	Rs. 200	R. Swamidasan, 2nd Class Hospital Assistant
S.P.G. Mission Hospital and Dispensary at Nandyal College	1895	5,000	—	No fixed income	(None employed. Superintended by the Principal of the College)
S.P.G. Hospital, Erungalore, Trichinopoly District	1872	6,060	Rs. 600	Rs. 350 from the Taluk Board, Trichinopoly	R. Joseph, L.M. & S. (i.e. Madras degree of Licentiate in Medicine and Surgery)
St. Stephen's Zenanah Hospital, Delhi	1884	18,106	Rs. 1,200	Rs. 18,193	{ Mildred Staley, M.B. Charlotte Hull, M.B., B.Sc.
St. Elizabeth's Hospital, Zenanah, Karnal	1880	5,120	—	Only one Mission account for all medical work	J. Müller, M.D.
Rohtak (Village) Dispensary, Zenanah	1809	1,392	—	—	Charlotte Hull, M.B., B.Sc.
Hazaribagh D.U.M. Hospital	1892	470	Partial support of 2 Medical Missionaries	£59 from D.U.M. Home Committee	{ Rev. K. W. S. Kennedy, B.A., M.B. Rev. J. G. F. Hearn, M.A., M.D.
Chitarpur " " "	1900				
Hazaribagh " Dispensary	1892				
Petarbar " " "	1896				
Ichak " " "	1897				
Chitarpur " " "	1900	20,262		Rs. 2,849 raised in India	{ C. E. Kacchapp & { Qualified native hospital assistants C. A. K. Tirki
Ranchi S.P.G. Hospital	1890				
		No regular returns	Amount not stated	—	(None employed as yet)
All Saints' Hospital and Dispensary	1893	1,200	—	Occasional donations	(None employed)

W.M.A. Hospital, Cawnpore	1899	Out-patients, newcases,1608. Total attend- ances, 4,380. In-patients, 15	—	—	Miss A. S. Edmonds, M.B. Lond. Miss E. A. Wynne-Edwards, L.R.C.P. & S. Edinb.
Poozoondoung	1887	—	—	—	—
St. Luke's Hospital for Karens, Toungoo	1898	Nearly 400, chiefly school children	Nil	Native donations amount- ing to about Rs. 100 per annum	Major Bensley, of the Indian Medical Service, acts as hono- rary physician.
Dispensary, Ahmadnagar, chiefly in connection with the High School	1899	50	Ra. 120 from school grant	Cost of building, Rs. 400, defrayed wholly by Miss Crommelin, W.M.A.	(None employed. Superintended by Rev. A. E. B. Leahy)
Dispensary, Karegao (temporarily closed since the death of the Rev. E. Browne, in 1900)	1888	500	—	Uncertain. Grants and gifts from S.P.C.K. and others	(None employed)
COREA.					
St. Luke's Hospital and Dispen- sary, Chemulpo	1891	6,000	—	About £200, made up from S.P.C.K., £50; Customs M.O. fees, £72; private fees and H.N.F. the remainder	Rev. S. J. Peake, L.R.C.P. and M.R.C.S., acting for Dr. Carden, now in Seoul
St. Matthew's Hospital and Dis- pensary, Nak Tong, Seoul	1891	17,000	—	About £300 from H.N.F.	W. A. Carden, L.R.C.P. & M.R.C.S., <i>locum tenens</i> for E. H. Baldock, L.R.C.P. & M.R.C.S. (on furlough)
St. Peter (for women), Tyeng Tong, Seoul, Hospital and two Dispensaries	1891	18,000	—	About £300 from St. Peter's Foreign Mis- sionary Association	Dr. Katharine Allan
On Syon Tong, a Dispensary in Kang Hoa	1900	Uncertain	£75	About £20 from H.N.F.	(None yet employed)
AFRICA.					
St. Aidan's Indian Mission Hospital, Durban, Natal	1863	4,000	£160 towards income of Me- dical Mission- ary	£60 to £80 a year from Indian community and £84 per Hospital Box	Dr. Clara Williams, M.B. Dr. Francois, L.R.C.P., &c.
Wreningham Mission, Enkel- doorn, Mashonaland	1898	130	Salary of Dr. Owen, &c.	—	Arthur Dunley Owon, M.R.C.S., L.R.C.P. Lond.
St. Mary's Hospital, Mahonoro, Madagascar	1893	1,500	—	£150	(None yet employed)

In BURMA, Medical Missions were opened at Toungoo in 1879 and at Shwebo and Poozoondoung in 1887, and the transfer of Dr. Strachan to Burma in 1882 as Bishop of Rangoon has afforded ample opportunity for the continuance of his skill. The value of Medical Missions is forcibly illustrated in the case of the Karens (Toungoo). The people suffer terribly from many diseases, and the Missionary on tour has to be a physician of bodies as well as souls, it frequently happening that one-half to two-thirds of the inhabitants of a village require medical treatment.* At the hospital founded in Toungoo in 1899, principally for the Boarding School, sick Karens from the mountains are also admitted, and not a day passes without visitors seeking relief. "Who will heal my diseases, and those of my friends and relations?" is the first question a Red Karen asks when told about Christ. Some of the girls rescued from a semi-savage life have been trained as nurses to their fellow countrywomen. In 1889 a handbook of Medicine was published in Karen by the Missionaries. At Poozoondoung, which is a suburb of Rangoon, 5,000 patients are treated annually [10].

In WESTERN INDIA a hospital opened at Poona in 1881 did much to break down prejudice and make friends of the people, and in the Ahmadnagar and Hubli districts many lives have been saved by the medical skill and devotion of the Missionaries [11]. [See pp. 586a, 586b, and 588b.]

In CHHOTA NAGPUR, Bengal, the Medical Mission begun by the Dublin University Mission at Hazaribagh in 1892, has the strongest medical staff of any of the Society's Missions. There are four doctors (two natives) and four qualified nurses, and a class of young native men are being trained as compounders and hospital assistants. Branch dispensaries have been established at Petarbar and Ichaak, and a women's hospital at Chitarpur; and altogether a splendid work is being done, fear and prejudice giving way to friendship and confidence as the people experience at the hands of the much-maligned Christians mercy and love unknown in heathen life. Among those cared for in the famine of 1897 were babies with limbs "like jointed crochet-hooks" and old women who had been turned adrift. No relatives came for the latter, and they remained in the hospital till they died.

At Ranchi, where Mrs. O'Connor's medical skill proved of great service, there is a small hospital, and another was opened at Chaibasa in 1893, the "dresser" in this case being the first highly-educated Christian native of Singbhum [12].

BORNEO.—The Dyaks, the Malays, Chinese, and mixed races in Borneo were ministered to with rare skill and devotion by Bishop McDougall for 20 years (1848-68). Two years later, when small-pox broke out at Undop, the Rev. W. Crossland inoculated 700 Dyaks, and attended them all. It took him three months, and only 10 per cent. died. The Dyak custom was to run away and leave their sick to live or die, and the dead bodies to be devoured by the wild pigs, but in this instance the Missionary's example had the desired effect, and nothing could exceed the care which they showed to the sick and the dead [13].

CHINA.—The Society sent a doctor to PEKING in 1863, but the attempt to found a Medical Mission there then failed. Hospitals were, however, opened at Peking in 1891, and Chefoo in 1893 (the latter was discontinued a few years later) and (more recently) dispensaries were opened at Tai-an-fu and Yung Ching. At Peking, where the Medical branch has been carried on without aid from the Society, some 2,000 women and children have been treated in one year [14].

COREA.—Medical work was one of the first things attempted by the Mission sent to Corea in 1890, hospitals for natives and Europeans being opened at Seoul and Chemulpo in 1891. The medical department, which receives substantial support from the British Navy, is doing "splendid work" (6,000 patients being treated annually at Chemulpo and 35,000 at Seoul, where there are separate hospitals for men and women), and by its means and the printing press the Mission became known and appreciated "long before any of the evangelistic work could be even begun." During the war between China and Japan in 1894, the influence of the Mission was further extended by the care of the sick and wounded refugees, the

* Two villages were mentioned in 1884 as containing scarcely a person who could be pronounced healthy, and in the natural order of things one of the communities would soon die out.

work of love and mercy exciting the curiosity of even Korean ladies. At Chemulpo, "St. Luke's" is known to the natives as "the hospital of joy in good deeds." A dispensary was opened at Kang Hoa in 1900. The hospitals and dispensaries stand on the Society's land, but are mainly supported without its aid [15] [*see pp. 816d-816e*].

JAPAN.—In South Tokyo medical work has been carried on in the Society's stations by the St. Hilda's Mission, and a dispensary has been opened in Kôbe, in both instances without the Society's aid. In 1897 the Society granted £400 towards the establishment of a hospital at Kôbe for the reception of poor patients and the training of Japanese nurses, but owing to want of means for maintaining the hospital the grant was not utilised [16].

AFRICA.—In NATAL the Society was represented by a Medical Missionary of great skill and devotion—the Rev. Dr. Callaway—for twenty years (Maritzburg 1854-7, and Springvale 1858-73), when he was transferred to Kaffraria as Bishop of St. John's, where he laboured till 1886 [17]. In both of these countries he has had worthy successors—the Rev. Dr. Booth having given up his practice as a physician in order to devote himself to work among the Indian coolies in Natal, and the Rev. Dr. Sutton having transferred his valuable services to Kaffraria from Burma.

The Medical Mission under Dr. Booth, with its centre at Durban, has benefited all sorts and conditions of Indian people, winning the support of Mussulmans as well as Hindus, and also attracting Zulus from long distances.

In the Boer war, a band of Indians trained in ambulance work rendered signal service under the lead of Dr. Booth at the battle of Colenso [18].

In Western Pondoland Dr. Sutton in three years (1893-6) did much to break the power of the witch doctors, which had been exercised with such fiendish cruelty, and not the least of his achievements was the cure of a dangerous dipsomaniac, no other than the present paramount chief, whose rule became as beneficial as it had been iniquitous [19].

In Basutoland a Medical Mission established at Mohalis Hoek, and maintained principally by the S.P.C.K., treated nearly 6,000 cases in the first eighteen months of its existence [20].

At Paarl, in Cape Colony, and at Bloemfontein, "Cottage" Hospitals have been recently erected with the Society's aid [21].

In Mashonaland an institution intended for medical and industrial work was erected in 1899 at Penhalanga, twelve miles from Umtali, with the help of a grant of £800 from the Society [*see p. 366f*]. A qualified Medical Missionary has not yet (1900) been obtained for this institution, but at the Wreningham Mission, Enkeldoorn, Dr. A. Dunley Owen, "the resident surgeon," after having as a voluntary helper broken the power of the witch doctors and opened the way for the Gospel, is now preparing at great sacrifice to become a Medical Missionary under the Society, which has made provision for a Medical Mission there [22].

At Antananarivo and Tamatave in MADAGASCAR hospitals were established in 1876 by Miss Gregory. That at Tamatave was called into existence by an epidemic of small-pox, during which the natives had fallen back upon their barbarous custom of driving the sick into the bush to die like animals. Nothing was done for their relief until the hospital was opened, and never before had the natives of that part of Madagascar witnessed such care bestowed upon the sick [23].

Another hospital was opened in 1893 at Mahonoro, in which as many as 3,000 patients have been treated in one year. The first in-patient was a man whose legs had been seized by a crocodile and had to be amputated. In 1897 the fever-stricken crew of a stranded German barque, comprising five nationalities, were received and nursed back to life by the Rev. J. F. and Mrs. Fuller. The hospital has benefited the district generally, and 8 nationalities have been represented by the patients [24].

In the Romainandro Mission the valuable medical work carried on by the Rev. E. O. McMahon has received the official sanction of the French authorities [25].

NORTH AMERICA.—The Society's first Missionary to BRITISH COLUMBIA, the Rev. R. Dowson, found his knowledge of medicine of great assistance in his work among the Indians in 1859-60 [26]. Since that time occasional medical work has been carried on in the Society's Missions at Lytton and Port Essington (1886, &c.), and the Society has helped in the erection of a hospital at Claxton for the reception of Indian, Japanese, Chinese, and European patients [27].

In the Province of Ontario the Rev. A. Jamieson rendered heroic service in 1862. An epidemic of small-pox swept over Walpole Island and made great ravages among the Indians. Mr. Jamieson and his wife were left alone. The medical man in the neighbourhood declined to assist, "alleging that if he did so he would displease his patrons. The white men kept aloof . . . as if the island had been stricken with the plague." But the Missionary and his wife put their trust in God and did their duty, Mrs. Jamieson "with her own hands" vaccinating 280 of the Indians [28].

THE PACIFIC.—Similar service to that recorded of Mr. Jamieson was rendered by the Rev. W. Floyd in Fiji during an epidemic of measles which swept away nearly one-third of the natives in 1874. Mr. Floyd converted his house into a hospital for the Melanesians, and succeeded in inducing the Government to isolate the sick Fijians in each town [29].

With the Society's aid (£300 granted in 1897) a hospital for the Melanesians has been erected at Norfolk Island. It was dedicated on April 8, 1901, and is proving of great service [30].

As evidence of the great call for the extension of Medical Missions it may be mentioned that in 1897 the Society received applications for £114,749 from the Marriott bequest, in aid of the erection and endowment of hospitals. In response it was able to give only £3,420, which has been applied towards the erection and enlargement of 18 hospitals—14 being in Asia, 2 in South Africa, 1 in North America, and 1 in Melanesia [31].

Speaking generally, the results of the Medical work in the Society's Missions have been most satisfactory, proving conclusively that the attachment of a Medical auxiliary to a Mission greatly strengthens the hand of the Missionary and increases his influence for good, bringing him as it does into kindly relationship with numbers of the heathen who but for this would have held aloof.

In recent years the S.P.C.K. has made large grants for the establishment of Medical Missions abroad, and by means of the aid derived from this new source the Medical work in the S.P.G. Missions is being largely developed.

Due acknowledgment must also be made of the generous assistance received by the Society from Messrs. Burroughs & Wellcome, of Snow Hill Buildings, E.C., in the form of medicines and apparatus; and from C. E. Green, Esq., who has presented nine sets of that valuable medical work entitled "Encyclopædia Medica," published by Messrs. William Green & Sons, Edinburgh.

CHAPTER XCVIII.

EMIGRANTS AND EMIGRATION.

"If the American Church suffered so much from the neglect and apathy of her mother in the eighteenth century, she has suffered not a little from her lack of forethought during the last half century,—the period which measures the unparalleled emigration from her shores to those of America. Alas! what spiritual wastage here, what untold thousands have come to us ignorant of the fact that they could have the same privileges in the land of their adoption as those which they had left behind! What thousands have defiled along our highways and byways without bringing with them a line of guidance and instruction as to their religious duty in their new home! And as a consequence, multitudes which no man can number have been swallowed up amid the sects and *isms* and unbelief of that new-grown but gigantic life of America. It is not too much to say that the losses in this way have been nearly equal to all the gains of our missionary work."

Such was the statement of the Bishop of Long Island at a meeting of the Society in London in 1878 [1]. Similar results have been experienced in the Colonies. The Society has however done what it could to atone for the deficiencies of others. By the instructions drawn up in 1706 its Missionaries are required on their passage from this country (whether they be chaplains or only passengers), to hold service daily, and throughout the voyage to "instruct, exhort, admonish, and reprove as they have occasion and opportunity" [p. 838]. The great

emigration movement which began in 1847 called for special measures, but until the intervention of the Society the position of the mass of the emigrants was deplorable. Inexperienced and friendless, they fell a ready prey to the sharpers who awaited their arrival at the ports of embarkation. Scarcely any provision was made for their bodily comfort on the voyage—none for their spiritual consolation [2].

The famine which proved so fatal to Ireland during the winter of 1846-7 forced out of the country thousands of its poorest inhabitants. So grossly was their transfer mismanaged that to many it proved a voyage of death, and multitudes landed in Canada only to spread disease throughout its chief towns [3]. There and at home also the Society was foremost in endeavouring to mitigate the evils attending the prevailing system of emigration. [See p. 150.] Already it had sought to secure a welcome for the emigrants by supplying the clergy of their old parishes with forms of letters commendatory [4]; and in 1849 it opened its "Emigrants' Spiritual Aid Fund." By means of this fund chaplains were stationed at seaports at home and abroad where emigrants were collected, dépôts were opened at Deptford and Plymouth for affording industrial instruction, and chaplains and schoolmasters were provided for the emigrants on the voyage [5]. Assistance was also given in the erection of a Free Hospital, with a chapel, in New York, for the benefit of Church emigrants landing there [6]. The special duties of the chaplains at home were to receive the emigrants, protect them and minister to their wants until their departure.

At some of the seaports this work was undertaken by the regular Clergy as part of their parochial duty, and thus it became possible to leave to them provision for all centres except London and Liverpool [7]. The Society continued to help in the Thames work until 1882 by contributing to the St. Andrew's Water-side Mission, Gravesend, which as well as the S.P.C.K. has rendered great assistance in the cause [8]. It was at Liverpool, where the majority of the emigrants embark, that the aid of the Society proved most useful. When in 1849 the Rev. J. Welsh, the Society's chaplain, entered on work there and found nearly 2,000 people huddled together at one time in dens, then termed lodging-houses, his heart sank within him, and he was tempted to give up the idea of being of any service to them, temporally or spiritually.

Encouraged however by the welcome the poor people gave him in coming amongst them, he persevered; and one ray of hope after another began to dawn upon his efforts. The Government emigration officer and the authorities of the town soon began to take an interest in the work, and were ready at all times to hear and redress the constant grievances which were laid before them. Stringent regulations were after a little time laid down for the internal management of the lodging-houses, and a check was put to the trade of fleecing the emigrant. On board ship at this time a worse state of things prevailed. In the "tween-decks" and steerage of an emigrant ship might be seen, by the dim light from the hatchways, men and women, old and young, berthed promiscuously. Their food was given out to them uncooked. Those who were strong pushed their way to the galley, and by a small bribe had their saucepans placed on the fire; while the young, the timid, and the aged were often obliged to consume their provisions raw. Such was the state of things in Liverpool in 1849. But this was not the only place where these barbarous scenes were being enacted. Remonstrances came from nearly all the other large ports, until ultimately a Bill was brought into the House of Commons to meet those crying evils. In 1852 the new Passenger Act came into force; and since that time a change for the better in the condition of the emigrant, on shore and in ship, has been the result.

The chaplains of the Society were the first to call the attention of the proper authorities, and, through them, that of the Legislature, to the grievances of the poor emigrant.

To this agency of the Society therefore is due, in a great measure, the happy change in the lot of those of our poor friends and neighbours who may be obliged to emigrate from the United Kingdom to our distant colonial possessions and to the United States.

Under the former condition of things, it will at once be perceived how comparatively ineffectual were the spiritual labours of a chaplain to emigrants; but when the abuses were for the most part removed, a field wherein to labour for

God lay open to him, certainly among the richest and most encouraging on the face of the earth. Mr. Welsh's work on shore was of a varied character—sometimes visiting his scattered flock in the lodging-houses all over the north-west end of Liverpool; at other times exercising his pastoral care over the Government emigrants at the Birkenhead Depôt, where his arrival was eagerly awaited, and daily service was joined in by hundreds. Under such circumstances—or again on the deck of a ship, with the deep water beneath and the open vault of heaven overhead—with a congregation of homeless ones, the services of the Church come home to the heart with a fervour never perhaps before experienced.

Not unfrequently, at the close of the second lesson, an infant emigrant—born on the bosom of the Mersey—was presented for Holy Baptism; nor was it unusual after the sermon to have the celebration of the Holy Communion with a hundred communicants [9].

During an outbreak of cholera on board the *Dirigo* in 1854 Mr. Welsh, by his prompt action in erecting a hospital at Birkenhead, was instrumental in saving many lives. After fifteen years' service he had to resign in weakened health [10]. The Society continued to support successive emigrant chaplains at Liverpool (Rev. J. Lawrence, 1867–77, and Rev. J. Bridger, 1877–81, both of whom accompanied emigrants to America) until its aid in this form was no longer required. In 1871 the Society made a fresh effort to arouse the interest of the Clergy at home by collecting and publishing general information for emigrants obtained from its Missionaries in Canada, who signified their willingness to welcome and assist any persons coming from Great Britain with letters from their parochial clergymen [11]. From this time interest continued to grow, the subject received attention from the Lambeth Conference of 1878, and in 1881 the Society had the satisfaction of seeing a comprehensive scheme, which it had initiated, taken up and carried forward by the S.P.C.K., by which Society hand-books for emigrants are now issued and chaplains assisted at the chief ports at home, in the Colonies, and the United States [12]. But the perfecting of the good work begun needs the constant co-operation of the home Clergy, who, whenever they have parishioners or friends emigrating, should not fail to give them a letter of introduction to the Clergy abroad.

CHAPTER XCIX.

INTERCESSION FOR MISSIONS.

THE preacher of the Society's Anniversary Sermon in 1709, Sir William Dawes, Bishop of Chester, appears to have been the first to give public expression to the need of something beyond the provision made in the services of the Church of England for uniting the prayers of the faithful for the extension of Christ's kingdom throughout the world:—

“For the more effectual securing the Alms and Prayers of all good Christians towards the carrying on of this great Work, give me leave” (said he) “humbly to propose a few Things to you by Way of Question: . . . As whether it would not be proper to recommend it to our Governours (especially since they have been already pleas'd to countenance and authorize this Work) to set apart a Day once in the Year by publick Fasting and Prayer to implore God's Blessing upon it? And, to make this as easy to all Persons as may be, whether *Good-Friday*, which is already appointed to be publickly kept Holy, with Fasting and Prayer, in Commemoration of the Son of God's dying for the Redemption of all Mankind, *Gentiles* as well as *Jews*—might not be a proper Day, for this Purpose?”

Especially considering that our Church itself has led us to this Thought, by making one of its Collects, for that Day, a Prayer for the conversion of all *Jews, Turks, Infidels and Hereticks*: And whether one or two Collects more added, of the same kind, would not sufficiently accommodate the Service of that Day to this use? And farther, whether if a public Collection were to be made, in all churches, especially in the churches of these two great cities (*London and Westminster*), on that Day, for the promoting of this Work, it would not be both a very proper and very great Help and Encouragement to it?" [1].

The Bishop's suggestion of a public collection was carried out in 1711, but on another day than Good Friday. [See pp. 823-4.] It is probable that special prayer for the conversion of the heathen formed a part of the service on this and successive occasions, and these public collections without doubt enabled the Society to make known the ways of God upon earth and His saving health among nations, beyond what it could otherwise have done. United Prayer for Missions did not however obtain full recognition in the Anglican Communion until the Society, on April 19, 1872, resolved to request the Archbishop of Canterbury to approve of the appointment of a day (December 20) for Intercessory Prayer in behalf of Missions [2]. The result has been an Annual Day of Intercession which has been generally observed throughout the Anglican Communion, the times selected being respectively:—

I. 1872, *December 20*; II. 1873, *December 3*; III. 1874, *St. Andrew's Day*; IV. 1875-6-7-8, *St. Andrew's Day or any of the following seven days*; V. 1879 to 1884, *Rogation Tuesday or any of the seven following days*; VI. 1885 to the present time, "*Any day either in the week next before Advent or in the first week of Advent, with preference for the Eve of St. Andrew's Day.*"

For the first three years the Archbishop of Canterbury, with, in 1874, the Archbishop of York, took the initiative in recommending a particular day, I., II., III. In 1875 the Convocation of the Province of Canterbury approved the design and recommended IV.; V. was fixed by the Lambeth Conference of 1878 as the time for a Day of Intercession specially for the unity of Christendom and for Missions; and VI. was agreed on by the Convocations of Canterbury and York in 1884, with the Concurrence of the American and Colonial Churches.

In 1883 a system of Periodical Intercession for Missions was organised in connection with the Society's Parochial Associations, not in supersession of, but as supplementary to the General Day of Intercession [3].

For some years past St. Peter's Day has been observed in many Churches as the Anniversary of the Society, when special intercessions are offered for the Society at the celebration of the Holy Communion [3a].

(1892-1900.)—In 1894 the Society undertook to issue a quarterly paper of intercession and thanksgivings for the use of the Junior Clergy Associations and its friends generally [4].

There being reason to fear that the Day of Intercession was being somewhat neglected, the Society in 1898 expressed its apprehensions to all the Bishops of the Anglican communion. The result showed that while in some cases there had been no falling away, but rather a quiet deepening of feeling, in many others the apprehension was well grounded, while in some places the day did not seem to have been observed at all. In many of the dioceses special pastoral letters were issued with beneficial results [5].

In the same year (January 21, 1898) the Society addressed the Convocations of Canterbury and York, welcoming the recognition by the Lambeth Conference (1897) of the inadequate provision made by the Book of Common Prayer for expressing the devout desires of Church people for the accomplishment of our Lord's commission to evangelise all nations, and praying that steps be taken "for remedying this defect."

Copies of the petition were also sent to the Presidents of the Provincial Synods (or like authorities) of provinces and churches throughout the world in communion with the Church of England [6].

CHAPTER C.

THE SOCIETY'S FUNDS AND HOME ORGANISATION.

"Whereas there hath been expended for the obtaining and passing a Charter whereby his Majesty hath been graciously pleased to Incorporate a Society for the Propagation of the Gospel in Foreign Parts, the summe of one hundred fifty-nine pounds nine shillings and six pence, and further charges must necessarily ensue in the settlement of the said Corporation, vizt. a Seal, a strong Box &c. We whose names are underwritten have thought fit to contribute the several summs of money to our respective names adjoynd to be paid into our Treasurers in order to discharge the said expences."

"Then several of the members paid or subscrib'd the following sums pursuant to the Design of the above mention'd subscription, viz. :—

His Grace the L ^d A.B.P. of		Dr. Linford	£2 0 0
Canterbury	£21 10 0	Mr. Serjt. Hook	2 3 0
The Lord Bishop of Chichester	5 0 0	Mr. Triñer	2 3 0
The Archdeacon of London ...	5 7 6	Mr. Melmouthe, Treasurer	1 1 6
Sir George Wheeler	5 0 0	Mr. Chamberlayne, Sec.	1 1 6
Dr. Godolphin	5 7 6		
Dr. Evans, Auditor	3 4 6		
Dr. Willis	2 8 0		
			<u>£56 1 6</u> [1]

To this, the first list of subscribers, bearing date July 10, 1701, should be added the names of those officers concerned in passing the Charter by whose remission of fees the cost had been reduced: Mr. Povey (£4), Mr. Attorney-General (£10. 15s.), and Mr. Gantlett (£2. 10s.) [2]. The expense of printing an edition of the Charter had previously been borne by the President [3]; and on October 17, 1701, the Society began to consider of methods of raising "a fund for promoting the Gospel in Forrein parts" and drew up this form of subscription :—

"Whereas his Majesty hath benee graciously pleased by Letters Patent . . . to Incorporate a Society for the Propagation of the Gospel in Foreign Parts. We whose names are hereunder written being zealously disposed to promote so good a work do hereby promise to pay into the hands of the Treasurer or Treasurers of the s^d Society for the time being or of such other person or persons as shall be deputed by the said Society the severall summs of money and the severall annual payments by us respectively subscribed for the uses and Purposes in the said Letters Patent expressed, the said annual summs to be paid by four equall quarterly payments, vizt. att Christmas, Lady Day, Midsummer, and Michaelmas. The first payments to be made by each of us respectively at such of the said times of payment as shall next and immediately happen after the time of our respective subscribing Provided nevertheless that any person or persons hereunto subscribing shall and may at any time hereafter have liberty to withdraw his or their subscription or subscriptions upon notice thereof given at any meeting of the said Society" [4]. The list was headed by: The Archbishop of Canterbury, £50; the Bishop of London, £25; Serjt. Hook, £10; the Archdeacon of Colchester, £53. 15s.; the Archdeacon of London, £20; Dr. Gee, £4; Dr. Lynford, £5; Dr. Gascarth, £3; Dr. Evans, £6; Dr. Littell, £3; Mr. Charles Torriano, £4; Rev. John Thomas, Vicar of New Romney, £2.—£184. 15s. [4a].

Copies of this Subscription Roll were (November 21, 1701) taken by the Bishop of Ely, the Dean of Chichester, the Archdeacon of London, Dr. Gee, Mr. Vernon, and Mr. Trymmer [5], and in the next year (June 26), "deputations" were issued under the seal of the Society for the collection and reception of subscriptions and contributions by the persons named therein.

Five hundred copies were printed on parchment, and foremost in accepting appointments were—

1702. For OXFORD UNIVERSITY: The two Regius and Margaret Professors and Dr. Charlott, the Master of University College; Dr. Edwards, Principal of Jesus College; and Dr. Traffes, Warden of New College. For ST. ASAPH DIOCESE: Prebendary J. Davies and Mr. M. Vaughan. For COUNTY OF DENBIGH: Dr. R. Wynne, Mr. J. Price, and Prebendary J. Moston. For ST. DAVID'S DIOCESE: Sir John Philips, Sir Arthur Owen,

Mr. G. Lort, and Mr. W. Bowen. For CAMBRIDGE UNIVERSITY: The two Regius and Margaret Professors and Dr. Covell, Master of Christ College; Dr. Green, Master of Corpus Christi; and Dr. Bentley, President of Trinity. For ESSEX DISTRICT: Rev. Mr. Burkett, of Dedham, Essex. For BATH AND WELLS DIOCESE: Archdeacon Clement of Bath; Canon T. Lessny of Wells; and Rev. N. Warkwick, Vicar of Taunton. For ELY DIOCESE: Dr. Roderick, Provost of King's College, Cambridge; Sir Roger Jennings of Ely; Mr. J. Bellamy of "Wisbich"; and Mr. J. Cohill of Newton. For EXETER DIOCESE: Dr. Osmond (a physician) and Mr. R. King for Exeter City; Rev. Mr. Barscough for Devon; and Rev. Mr. Kendall for Cornwall. For LINCOLN DIOCESE: Revs. J. Adamson of Burton Coggles, R. Tunstall, E. Garthwait, W. Quarles, H. Smith, and J. Evans of Uffington. For SALISBURY DIOCESE: Archdeacons Kelsey of Sarum, Yate of Wilts, and Proast of Berks.

1708. For MANCHESTER CITY: Dr. Wroe, Warden of Manchester College; Mr. J. Yates and Mr. J. Hooper. For AMERICA: Governor Nicholson of Virginia, for his Government; Governor Dudley of New England, for his Government; Colonel Morris, for East Jersey; Dr. J. Bridges (Secretary to Lord Cornbury, New York Government), for New York.

1704. For DURHAM DIOCESE: Archdeacon Boothe. For HASTINGS DISTRICT: Rev. Mr. Cranston, minister of Hastings; and Rev. Mr. Barnaly, Rector of Selscombe. For SUFFOLK COUNTY: Mr. Raymond of Ipswich and Mr. Sayer of Witnesham.

1705. For PETERBOROUGH DIOCESE: Dr. R. Reynolds, Chancellor of the Diocese; Archdeacon Woolsey of Northampton; Revs. — Doll of Woodford, — Palmer of Exton, — Maynard of Boddington, S. Blackwell of Brampton, and — J. Walker of Great Billing [6, 7].

Messrs. Tunstal and Garthwait (Lincoln Diocese) sent back their deputations in November 1703, "having not been able to do anything therein" [8]; but while a few failed many succeeded. Thus by means of the deputies, the Bishops and other friends, remittances were obtained from various parts of the country, the lead being taken by Lincolnshire, York Diocese, Northamptonshire, Suffolk, Shropshire, Devon—especially Exeter district—Carmarthen, and Pembrokehire and Carlisle [9]. A noble benefaction for those times was made, through the Rev. Dr. J. Mapletoft in 1702, by "Dame Jane Holman," who gave £1,000 to be laid out in land or otherwise [10]. Appeals were also made to the Lord Mayor and Aldermen of London, and to the several Governors and Companies trading into foreign parts [11], and for many years it was the custom to send a deputation to the Lord Mayor to invite the attendance of himself and the Aldermen at the Anniversary Sermon [12].

The cause received additional strength in 1705 by the co-operation of the Irish Church. Encouraged by the support of the Primate, who himself twice contributed £300 (1707 and 1711), and the other Bishops, the Society in 1714 (on the proposal of the Bishop of Clogher) [13] appointed a Committee to receive benefactions in Ireland [14]. This was the first S.P.G. Auxiliary Committee ever formed; it consisted of the Archbishops and Bishops in Ireland, Dr. Coghill, Samuel Dop-pin, Esq., and Charles Campbell, Esq. [15]. The Society's Report for 1714 recorded that "*sums of money, to a greater amount than could be well expected, had already been received from the 'sister-kingdom' . . . even at a time when she was promoting within herself a design similar, or subordinate by instilling Christian knowledge into the hearts, and introducing true devotion into the practice with her ignorant or bigotted natives*" [15*a*]. [See also p. 840.] Meantime however several of the English members fell into arrears with their subscriptions. In 1707-8 £575 remained unpaid, the sending of more Missionaries was suspended, and it became necessary to consider other ways of increasing the income [16].

Acting on a proposal made by the Bishop of Chester in the Anniversary Sermon of 1709 [see p. 821], application was made in 1711 for a Queen's Letter for a Public Collection* on Good Friday [17]. Already Her Majesty had given this assurance (in replying to an address of the Society in 1702): "I shall be always ready to do my part towards promoting and encouraging so good a work" [18]. On this occasion the Society's application was presented by the Archbishop of York, who reported that the Queen at first directed reference to the Attorney or

* A proposal for an annual public collection was submitted to the Society in 1706 as an original scheme by a Samuel Weale, with the modest stipulation that $\frac{1}{4}$ th of the clear product should be confirmed to him and his assigns for 31 years. The proviso was the only thing original about the project, as a public collection had often been suggested before [17*a*].

Solicitor General for opinion, but the Archbishop thinking this too slow and chargeable a method, and that the Society would lose the benefit of their request, moved the Queen to take immediate and direct action [19]. As however it was customary to make charitable collections on Good Friday for other uses, the Royal Letter for the Society was issued for Trinity Sunday [20]. A second letter proceeded from Queen Anne shortly before her death [21]. By each succeeding monarch similar services have been rendered [22]. From George I. soon after his accession came a right Royal greeting: "You are very much to be commended for engaging in so pious and useful an undertaking which shall always meet with my favour and encouragement" [23]. By George II. the collection was extended to the whole of England and Wales [24], and that of 1779 contained a contribution of £500 from George III. [25]. During Queen Victoria's reign the Society has received many proofs of Royal favour. Her Majesty became Patron in 1838 [26], and the advocacy of the late Prince Consort at a public meeting in 1851 [27] must ever rank among the most important events in the Society's history at home.

The form and manner of a Royal Letter may be of interest to many persons, and that of 1779 is selected as being the last for that century and as containing a summary of the Society's work in the now "United States":—

"To the Most Reverend Father in God, Our Right Trusty and Right Entirely Beloved Councillor, Frederick Lord Archbishop of Canterbury, Primate of all England, and Metropolitan.

"GEORGE R.

MOST Reverend Father in God, Our Right Trusty and Right Entirely Beloved Councillor, We greet you well. Whereas *The Incorporated Society for the Propagation of the Gospel in Foreign Parts*, have, by their petition, humbly represented unto Us, that King WILLIAM the Third of glorious memory, was graciously pleased to erect the said Corporation, by letters patent, bearing date the 16th day of June, 1701, for the receiving, managing, and disposing of the charity of such of his loving subjects as should be induced to contribute towards the maintenance of an Orthodox Clergy, and the making such other provisions, as might be necessary for the Propagation of the Gospel in Foreign Parts.

"That, the very great expences necessarily attending that good work have constantly much exceeded the income of the Society, which ariseth almost entirely from the voluntary contributions of the Members of that Society, and of others our good subjects; and therefore the Society has been obliged, at several times, to make humble applications to our Royal Predecessors, to Her Majesty Queen ANNE in the Years 1711 and 1714; to His Majesty King GEORGE the First in the Year 1718; and in 1741 and 1751, to His late Majesty King GEORGE the Second our Royal Grandfather, for permission to make public collections of Charity; which applications were most graciously received, and permissions granted for the purposes aforesaid, by which means the Society was enabled to carry on the good designs for which they were incorporated.

"That, it is now twenty-eight years since their last application was made to our Royal Grandfather; during which long period the fund of the Society hath been continually becoming more inadequate to their expenses, and is at present quite exhausted. That, the Society nevertheless are anxiously desirous to support and maintain their Missionaries, Catechists and Schoolmasters, within several of our provinces in *North America*, and elsewhere, by whose means many of our subjects in those parts have had the comfort of God's Word being preached to them, and the administration of his holy sacraments continued amongst them, and many thousands of *Indians* and *Negroes* have been instructed and baptized in the true faith of Christ.

"That, notwithstanding the present separation of a considerable part of *North America* from their allegiance to our Crown, the same expence hath been continued; the Clergy, who refused to renounce their allegiance, though for a time deprived of their churches, being still intitled to a support from the Society, 'till upon the re-establishment of peace they shall be restored to their religious duties.

"The Society therefore, confiding in our great zeal for our holy religion, and our known affection to all our subjects, most humbly prays, that We would be most graciously pleased to grant them our Royal Letters, directed to the Lords the Archbishops of our kingdom, for a General Collection of Charity within their several provinces, for the good uses of the Society for the Propagation of the Gospel in Foreign Parts.

"We, taking the same into our Royal consideration, and being always ready to give the best encouragement and countenance to undertakings which tend so much to the promoting true piety, and our holy religion, are graciously pleased to condescend to their request; and do hereby direct you, that these our letters be communicated to the several Suffragan Bishops within your province, expressly requiring them to take care,

that publication be made hereof, on such Sunday, and in such places, within their respective Dioceses, as the said Bishops shall appoint; and that, upon this occasion, the Ministers in each parish do effectually excite their parishioners to a liberal contribution, whose benevolence towards carrying on the said charitable work shall be collected the week following at their respective dwellings by the Church-wardens and Overseers of the poor in each parish; and the Ministers of the several parishes are to cause the sums so collected to be paid immediately to the Treasurer, or Treasurers, for the time being, of the said Society, to be accounted for by him, or them, to the Society, and applied to the carrying on, and promoting, the above-mentioned good designs. And so we bid you very heartily farewell.

"Given at our Court at St. James's, the tenth day of May, 1770,
in the nineteenth year of our reign.

"By His Majesty's Command,

"WEXMOUTH." [28]

The next collection (in 1819) was in aid of the erection of Bishop's College, Calcutta [29], that of 1835 for the building of schools and chapels for the emancipated negroes in the West Indies and Mauritius [30]; 1853 proved to be the last—the total of the fifteen being thus derived:—

COLLECTIONS UNDER ROYAL LETTERS.

Year	Reign	Amount	
1711	Queen Anne	£3,060	Within the Cities of London and Westminster, and Bills of Mortality.
1714	" "	3,887	
1713	George I.	3,727	Cities of London and Westminster, and within a circuit of 10 miles; and also in the principal towns trading to the plantations in America, as above stated.
1741	George II.	15,278	
1761	" "	19,786	Within the two Provinces of Canterbury and York
1779	George III.	19,372	
1819	Prince Regent	45,747	
1831	William IV.	35,592	
1836	" "	34,940	
1838	Queen Victoria	89,618	
1841	" "	35,527	
1844	" "	95,131	
1848	" "	33,478	
1860	" "	29,518	
1858	" "	28,370	
		£382,931	[31]

The triennial issue of a Royal Letter for over twenty years seemed to have secured its establishment as a permanent institution on behalf of the Society's work: that the Society relied not entirely on precedent was shown by the claims submitted to the Secretary of State in 1856; but "the promotion of the moral and religious welfare of Her Majesty's subjects in all parts of the world," failed to be recognised as a valid plea for the renewal of "the Royal favour" [32].

The Parliamentary grants entrusted to the Society had a shorter existence than the Royal Letters. In 1749 Government began to make grants of land for the use of the Church and Schools in Nova Scotia, and for the advantage of individual Clergy who first engaged in that service. After the separation of the United States from the parent country and a large body of Loyalists had settled in Nova Scotia and the Canadas a further provision was made by Parliament for the maintenance of Clergy in those colonies, and as parishes were constituted additional glebe and school lands were granted. From 1814 to 1834 the Parliamentary grants for North America were placed at the Society's disposal as the administrators of that provision, which had heretofore been distributed by the

Colonial agents, and the salaries of the clergy were constituted in nearly equal ratios of the allowance voted by Parliament and voluntary subscriptions. In 1832 Government decided that these grants should cease, and the Society was obliged to give notice that the salaries of its Missionaries in North America must be reduced in proportion.

The Clergy remonstrated, and implored the Government and the Society to rescue them from ruin. The justice of their claim was admitted by Government, and an arrangement was made with the Society for the relief of the Clergy. Government undertaking (1) to apply to Parliament for an annual grant of £4,000 to be employed in paying the salaries of the Missionaries then employed in Nova Scotia and the pensions to which they and their widows might become entitled under the terms agreed upon in 1813; (2) to apply sums arising from Colonial sources, and amounting in the whole to £7,060, to the like purposes in Upper Canada; while the Society consented to appropriate annually from its funds a sum not exceeding £10,285 for the payment of the salaries of the existing Missionaries then in Lower Canada, a part of New Brunswick, Newfoundland, Prince Edward Island, Cape Breton and Bermuda, and of the pensions of those Missionaries and their widows. The immediate effect of this arrangement was to secure certain Missionaries in Lower Canada and Nova Scotia about three-fourths of their original salaries and to make a somewhat better provision for the rest of the clergy in North America.

In some instances the deficiency was met by the congregations, but in Lower Canada there was no adequate response. The Clergy generally submitted to the hardships imposed on them, with gratitude for the relief obtained, and only a few abandoned their posts [33]. The Parliamentary grants administered by the Society are tabulated on page 831, the amount expended in North America (1814-34) being £241,850. From 1835-45 the £62,384 derived from this source formed part of the sum of £171,777 spent by the Society on negro education in the West Indies and the Mauritius. [See p. 195.]

The prospect of the withdrawal of State aid had the effect of arousing the Church to a fuller sense of its responsibility. Hitherto there had been too much dependence on Royal Letters and Parliamentary grants. The former, it is true, were successful in doing what voluntary effort has not yet accomplished—that is, bringing every parish in England and Wales to contribute to Foreign Missions. But this was never oftener than once in three years, and sometimes after intervals of from ten to forty years. During these intervals nothing was done for the cause in the majority of the parishes. Thus it was that the income of the Society's General Fund from annual subscriptions, donations, and collections (not including the Royal Letter collections), averaged in the first century only £2,340 a year. For the period 1801-30 the annual average was under £2,200.

The crisis of 1833-4 led to the adoption of an improved system of raising funds, by the extension of Parochial Associations and District Committees throughout the country, the holding of public meetings, and the circulation of Missionary literature. Up to this time these agencies had been feebly represented in the Society's organisation; but by their means the income from subscriptions, donations, and collections was increased nearly six-fold within the ten years (1833, £8,747; 1843, £48,473) [34].

The University of Oxford granted £500 to the Society in 1838 [35]. Many encouragements followed. The year 1843 was remarkable for the issue of letters from the Archbishops and Bishops of England, Wales, and Ireland, approving the Society's proceedings and appealing for an increase of its funds [36]; and 1844 for the revival of the ancient practice of formally deputing persons* to obtain increased subscriptions [37].

In 1845 the Bishops of the Scottish Church came to an unanimous resolution to join with the Society in carrying out its designs [38]. The Colonial Churches now began to show the fruit of the Society's teaching—that they should become not only self-supporting, but Missionary in their turn—and many dioceses, grateful for past aid, have sought through the Society's agency to take their part in the evangelisation of the world. These foreign contributions are in addition

* Sir Howard Douglas, T. D. Acland, Esq., T. Turner, Esq., Mr. Alderman Copeland, F. H. Dickinson, Esq., and Joshua Watson Esq.

to the large sums raised and spent in the Colonies, which do not pass into the Society's accounts [38a].

The celebration of the third Jubilee of the Society, extending from June 16, 1851, to June 15, 1852, was "carried on in every quarter of the globe with unanimity and success far beyond previous expectations." The support of many additional parishes at home was enlisted on behalf of the Society, and by the end of 1852 a special fund of nearly £50,000 had been raised for (a) the extension of the Episcopate abroad; (b) the Education of Missionary Candidates; (c) Emigrants' Spiritual Aid Fund; (d) the General Purposes of the Society [38b]. [See also pp. 81-2, and, for the Bicentenary, p. 832a.]

Another proof of confidence and sympathy was shown on the non-renewal of the Queen's Letter in 1856, by which the Society had to meet a loss of £10,000 per annum, or about one fifth of its General Fund income. On this occasion the President in conference with the home Bishops announced their readiness to address a Pastoral Letter every third year to the Clergy of their several dioceses in aid of the Society. It was however felt by the Society at the time that such a measure would be far from securing the unanimous concurrence of the Clergy, and that it would be better to rest satisfied with the assurance that the Episcopal influence will be exerted in its behalf whenever opportunities are offered [39].

The voluntary contributions on which the Society has mainly depended since 1856 are chiefly obtained by:

(1) *Parochial Associations* (first begun in 1819); (2) *District Committees* (first begun in 1819) [39a]; (3) *Organising Secretaries*, for dioceses, arch-deaconries, rural deaneries, &c., assisted by preachers and speakers mainly supplied from the Society's office;

using as agencies:

(a) *Prayer*; (b) *Meetings* (illustrated by maps, diagrams, and magic lanterns); (c) *Sermons and printed appeals*; (d) *Boxes*; (e) *Collecting Cards*; (f) *Sales of Work*.*

The feeling of the Society in regard to Bazaars as distinguished from Sales of Work was thus expressed by the Standing Committee in 1888:—

"That while recognising the advantage to the Society of meetings organised by its friends for the sale of work and other articles, which, in addition to the funds obtained, enable those of small means to help by personal labour, the Standing Committee are of opinion that the objects of excitement which are sometimes added to such sales ought to be discouraged, since they are alien from the spirit of self-denial by which the Gospel is best propagated" [40].

The occasion of this resolution was the refusal of the Society to accept money which had been raised by means of a fancy fair at Gloucester in 1887 [41].

Of all the organisations for raising Missionary funds the most effective has been found to be the Parochial Association. Bishop Samuel Wilberforce, the greatest Episcopal deputation the Society has ever had [see p. 718], stated in 1835 that he had "witnessed in various parishes, in distant parts of the country, the utmost readiness on the part of the inhabitants in the lower ranks of life, to contribute their small donations, when the objects of this Society and its claims upon them have been pointed out;" and that if the clergy "would endeavour to establish a more general formation of Parochial Committees for the collection of small donations as well as larger subscriptions . . . they would greatly increase the funds of the Society and extend its sphere of usefulness" [42].

The report of the Committee of the Society in 1844 was that, "as the main-spring of the Society's augmented supplies hitherto was in parochial associations, it needed only to extend the system of *Parochial Associations*, in order to secure a sufficient annual income" [43]. In 1846 it was reported that "many clergymen have found the greatest advantage to accrue to their own parishes from these associations." People have come to take an interest in the religious improvement of themselves and others from having first been interested in the Missions of the Church. One vicar, who was now raising £40 "where before nothing was collected," assured his Bishop (Ripon) that "he would gladly give all the money that had been raised, for the sake of the benefit done to his own flock." "From an estranged and careless people" he had now "an affectionate, attentive, and full

* And (g) *Missionary Exhibitions*. The object of the Society's Missionary Exhibitions is to increase an intelligent knowledge and interest in the Missionary and Colonial work of the Anglican Church, and to inspire greater zeal and prayerful sacrifice for the evangelisation of the world. The first purely S.P.G. Exhibition of this kind appears to have been held at the Town Hall, Kensington, in May (10-14), 1898. Its success has led to the holding of others in various parts of the United Kingdom. [M.F. 1898, pp. 266-8, 317; G.M. 1898, p. 53.]

congregation, with communicants increased many fold"; dissent had disappeared from the parish and the meeting-house been closed. All this change he dated "from the formation of his association in behalf of the Society" [43a].

The four Archbishops of England and Ireland, appealing for the Society in 1864, were "convinced that in no other way can the work be done than by every parish, as a part of its separate parochial existence, raising its own contributions for the work"; and they therefore besought the clergy "to preach one sermon annually, and make a collection for *Church of England Missions*" [44].

Some progress has been made. The number of home churches contributing to the Society in 1849 was 3,783; in 1869, 7,175; and in 1899 about 9,623 [45]. But while so many parishes remain unrepresented, it cannot be said that the desired extension has been attained.

The "insufficient support accorded to Missionary objects" moved the Society in 1869 to petition the Convocations of Canterbury and York Provinces "to take such steps as may seem expedient to them for the better support and advancement of Missionary work" [45a]. This drew forth a proposal of the Upper House of the Convocation of Canterbury to form a Board of Missions, whose objects, among others, should be to "receive" and "allot" Missionary funds. But as such a step would have involved "a very injurious, perhaps a fatal, interference with at least one [the S.P.G.] of the great Missionary Societies of the Church of England," it was agreed, on the motion of the Lower House, in July 1870: That the Board to be organised "should not undertake the direct management of Missions, nor the collecting or receiving of funds; * but that it should be a body inviting communications from all parts of the world respecting the advancement of Missions, and questions arising thereupon, on which advice or information may from time to time be required."

Provision was also made for securing the appointment, on the Board, of representatives of the Clergy and Laity and of the Missionary Societies [45b].

It was not however until July 4, 1884, that a Board of Missions was actually constituted, and then (in view of the difficulty which had arisen in uniting the two Provinces) it was formed for the Province of Canterbury alone [45c].

Five years later a similar Board was formed for the Province of York.

A movement was inaugurated in 1889 for the development of Diocesan Organisation as the best means of promoting parochial associations on behalf of Missions [45d]. In 1894 the Society's (sub-) Committee on Home Organisation was reorganised so that every English, Welsh, and Irish diocese should be represented on it; its duties being to deal with the Society's home work throughout the country, to select Organising Secretaries, to hold conferences with those officers from time to time on the progress of their work, to consider all matters relating to deputations, to confer with the committees in the several dioceses as to: general organisation, measures for encouraging devotional gatherings for missionary intercession, united efforts in the various rural deaneries with a view to the interchange of pulpits and the lessening of deputation expenses, and the development of clerical and other missionary associations; the general aim being to build up a strong organisation from which to direct missionary enthusiasm, and through which to create a bond of union between Head-quarters and every Parochial Association in the country [45e]. The services of the Welsh Clergy in advocating the claims of the Society by exchanging pulpits call for special recognition. The Society finds an ever-widening and ever-deepening sympathy in the hearts of the Clergy, and during the last seventeen years the movement has been steadily spreading, so that now over 500 sermons are preached annually in Wales for the Society gratis [45f].

* A Diocesan Board of Missions was instituted at the Salisbury Synod in 1873 for the purpose of endeavouring "to foster and promote in the Diocese an interest in the Foreign Missions of the Church." This Board also was not to collect money. *Experience proves the wisdom of this policy.* At the great Missionary Council of the American Church, held in Chicago in October 1893 (and attended by 35 Bishops and many Clerical and Lay Members), it was stated that "nearly one-half of all the parishes" in the American Church "are non-contributors to the Board of Missions" (see "Spirit of Missions," 1893, pp. 396-7), and, according to the Bishop of Tasmania (himself a believer in Boards of Missions as "ideally the best" system), only "a mere pittance" is contributed through the Australasian Boards for the heathen parts of their provinces. (See "The Island Voyage" in *Melanesian Mission Report*, 1892.)

In accordance with resolutions adopted at a meeting held in the house of the Rev. Canon Scott Holland, of St. Paul's Cathedral, London, and submitted to the Society by the Rev. R. S. Hassard on November 27, 1890, the Society, on December 11, 1890, approved of a proposal for the formation of an Association of Junior Clergy of London and the neighbourhood, in connection with the Society, with the special object of "deepening and developing the missionary spirit"; the Association to "have nothing to do with the raising of funds for missionary purposes"; and the devotional element to be a special feature in the gatherings of the Association.

The formation of the Association took place at a "preliminary meeting" at the Society's house, on January 27, 1891, and the "first meeting of the Association" was held there on April 17, 1891, under the presidency of Bishop Temple of London.

The movement, which should rank as one of the most important events in the history of the Society, has been blessed with continued success, and the claim that the Association has "lighted a candle in England which will not go out"* finds its justification in the existence of similar Associations which have been established throughout England and Ireland. As the result of a Conference on May 29, 1894, of the London Committee and representatives of the Provincial Associations, a "Federation of Junior Clergy Missionary Associations (in connection with the S.P.G.)" was formed, the conditions of membership being thus defined: "(A) A definite connection with S.P.G. (B) The *management* of any Association to be entirely in the hands of Junior Clergy. (C) The proper representation of the *unbeneficed* clergy on the governing body of any Association." (The term "Junior Clergy" is not to be applicable to clergy more than twenty years in Orders from the date of their ordination to the Diaconate.) The Federation now numbers 77 Associations, with a total membership of over 4,000. At the request of the Provincial representatives, the London Association undertook the management of the Federation until such time as it can be placed on a more representative basis. The Associations have rendered great service to the Society by helping to form Missionary Associations in parishes, and by organising services and meetings, and providing preachers and speakers, and by developing children's work for the Society, especially in connection with the organisation referred to on the next page. With such a leaven working throughout the country the support of the Society should be greatly increased in the coming generation.

In London an evening meeting in Exeter Hall,† and an evening service in St. Paul's Cathedral,‡ have become annual institutions of the greatest value.

Though the avowed object of the Associations is not the supply of workers in the foreign field, some 150 members have given themselves to work in the Colonies and among the heathen, and the Society (January 2, 1896) has sympathised with a desire of the Federation for the removal of any disabilities which may tend to discourage clergy offering themselves for work in the foreign field.

The Society issues a quarterly paper of Intercession and Thanksgiving for the use of the Associations and its friends generally [45g].

The meetings of the London Association are held at the Society's house on the second Friday in each month (excepting August and September), from 3 to 4.15 p.m., commencing with a Service of Intercession in the Chapel, and followed by an address on some sphere of work.

Chairmen of the London Association: 1892, Rev. H. L. Paget; 1893, Rev. J. H. J. Ellison; 1894, Rev. A. F. W. Ingram*; 1895, Rev. H. G. D. Bainbridge; 1896, Rev. F. W. Isaacs; 1897, Rev. E. N. Powell; 1898, Rev. M. R. Neligan; 1899, Rev. St. C. Donaldson; 1900, Rev. T. L. Mackesy; 1901, Rev. A. W. Bedford.

Chairmen of the Federation: 1895-8, Rev. J. H. J. Ellison; 1899-, Rev. M. R. Neligan.

CHILDREN'S ASSOCIATIONS.

Much attention has been given by the Society in recent years to the organisation of the work of children in relation to Foreign Missions.

In connection with the *Children of the Church Magazine* a Missionary Guild

* Dr. Winnington Ingram, now Bishop of London.

† The first meeting was held on November 29 1893.

‡ First held on December 3, 1896.

for children was formed in 1891 in aid of the Women's Mission Association connected with the Society.

The contributions of schools to the Society's General Fund form part of the Parochial Organisations throughout the country, and in many parishes there were already S.P.G. guilds to which the Society supplies cards of membership, leaving the rules for each guild to be settled by the local authorities.*

There were, however, cases in which there was a desire to belong to a General Guild of the Society. To meet this desire the founders of the Guild of the Children of the Church extended their basis in 1896 and added a branch for the General Fund of the Society.

In 1897 the Society declared the desirableness of establishing "Diocesan Missionary Associations for Children" in connection with the Diocesan Committees where such exist, such Associations to be designated the "Children of the Church—King's Messengers." The *Children of the Church Magazine* was adopted as the recognised organ of the Associations, and the objects of the Association were stated to be:—

- (1) To pray regularly for a blessing on the Association.
- (2) To learn the King's Message by the study of the Holy Scriptures.
- (3) To make the King's Message better known by sending gifts and offerings.
- (4) To gain other Messengers for the King.

The Associations work for the Society's General Fund, and the W.M.A., and for special scholarships for children in the Missions of both.

On May 29, 1897, the Association held its first anniversary meeting (in the Church House, Westminster), and on June 18, 1898, it held its first annual Missionary service for children in St. Paul's Cathedral.

The work and progress of the Association have been most encouraging. In 1900 there were over 500 branches of the Association in the United Kingdom [45*h*].

The Secretary of the Association is Miss M. Benham, 19 Delahay Street, Westminster.

In 1898 the Society adopted a scheme for securing the co-operation of the head-masters of schools for the upper and middle classes in England in stirring up a deep and lasting interest among their pupils in the work of the Society [45*i*].

CLASSIFICATION OF FUNDS.

I. THE GENERAL FUND.

This fund, the mainstay of the Society's work, has existed from 1701 to the present time, and has always been administered by the Society. [See p. 830-2.]

II. SPECIAL AND APPROPRIATED FUNDS. [See p. 830-2.]

Class A.—"Special Funds" received under trust deed or otherwise, and administered by the Society for the objects specified by the donors. These have been in existence ever since 1713, but for the period 1857-82 most of them were classed as "appropriated funds."

Class B.—"Special Funds," not administered by the Society.

In 1838 the Society having found that persons were occasionally desirous of making benefactions for some specific object comprehended in its general designs, resolved, "That, in future, Contributions designed for any particular colony, or specified purpose, be received; and that they be placed at the disposal of the Bishop for whose Diocese such Contributions are intended" [46].

This resolution was superseded in 1857 by a notice that Contributions would be received "for any particular Diocese, Colony, or Mission, or for any special purpose consistent with the Society's general designs"; and would (1) either be remitted direct to the Bishop of the Diocese for which they were intended, or (2) be applied by the Society to the objects pointed out—as the donors might direct. In the absence of any specific direction, the administration of the funds for the purpose indicated rested with the Society [47].

The foregoing arrangement was modified in 1860, when it was declared that contributions would be received "for any particular Colony or Diocese, for any Mission of the Society, or for any special purpose, which shall be approved by the Standing Committee," and, according to the directions of the donors, would be

* "The Guild of St. Augustine" for the Foreign Missions of the Church deserves special mention for its generous contributions to the Society by means of missionary boxes [45*j*].

(1) either carried to the fund administered by the Bishop, or (2) applied at the discretion of the Society for the benefit of the diocese named [48]. The moneys left to the *Society's* administration by these arrangements (2) of 1857 and 1860 were distinguished in the accounts as "Appropriated Funds" up to 1882 [49].

As to the other class (1) of special fund, it is "doubtful whether the Society's action in receiving such funds without accepting responsibility for their administration was not . . . contrary to the letter and spirit of its charter." In practice many inconveniences resulted from the experiment. "It was found that a very general misapprehension existed as to the administration of such funds, and that the Society was generally supposed to give the weight of its authority and sanction to an administration for which it was not responsible, and of which it knew nothing" [50].

The Reports for 1853 and 1860 contained warnings that the Society's "numerous Missions in all parts of the world, which are supported from its General Fund, would be seriously embarrassed, if donors and subscribers were to withdraw their regular contributions from that Fund, and devote them to Special Funds *instead*"; and the hope was expressed "that contributions to any Special Fund will always be *in addition to, and not in substitution for*, contributions to the General Fund."

The warnings were repeated but had little effect, and, as had been anticipated, the existence of the Society's work began to be imperilled. Moreover the Society's responsibilities had been increased by the collapse of older Special Funds which had ceased to be favourites as newer claimants appeared in the field [51]. [See cases of Borneo and Honolulu, pp. 684, 463, and R. 1879, p. 83.]

In view of the enormous increase in the number of Special Funds passing through the hands of the Society's Treasurers, but over which the Society had no control, it was resolved in May 1881 that while gladly recognising the zeal manifested in the raising of Special Funds, for the future it must be "an indispensable rule that no such funds shall be opened at the office without the approval and consent of the Standing Committee" [52].

This decision did not give satisfaction to some of the Society's supporters. Accordingly in 1882 a large and representative Special Committee was appointed to consider the whole subject. This Committee came to the conclusion "that it was necessary for the Society to recur to the original system, which was undoubtedly the one exclusively contemplated by the Charter" [53]. This policy having been accepted (and reaffirmed, on appeal, in 1882 and 1885) [53a], from January 1883 moneys have been received for only those "Special Funds, opened with the sanction of the Standing Committee, to be applied for the purposes designated by the donors, the Society reserving the right of closing such accounts at any time" [54].

The number of these funds in 1900 was 162. Since this arrangement came into force the designation "Appropriated Fund" has been dropped [55]. [See also pp. 194-5, 461, 548, 596, 684, 735-6, 743, 745, 751, 771, 799, 825-6.]

The question of Special Funds was revived again in 1893, and after careful consideration, including conference with representatives of certain special missionary associations in England, the Society supplemented the foregoing arrangement by a concession under which a second class of Special Funds will be received by it from the recognised Treasurer or Secretary of any Special Organisation under the following regulations passed by the Standing Committee on February 15, 1894:—

(i.) That any Special Association in connection with a diocese, in which the Society is supporting Missions from its General Fund, may pay to the Society's Treasurers net sums of money (*i.e.* the whole of the sums raised by it, after deducting all expenses connected with raising them, and after deducting sums specially assigned by the donors for special purposes within the diocese), such net sums to be available only for the general purposes of the diocese for which the Association exists.

(ii.) That on January 31, April 30, July 31, and October 31 the Society's Treasurers send to the several Bishops, for whose dioceses money has been so received, authority to draw for a sum equal to one-fourth thereof, the draft to be accompanied by a statement from the Bishop of the object or objects on which he proposes to spend the money, the expenditure of which will be subsequently accounted for by him to the Society.

(iii.) That any Special Organisation accepting the foregoing conditions may, on the application of the Bishop of the diocese for which it exists, add to its present designation the words 'in connection with the Special Fund of the S.P.G. for the Diocese of———.'

(iv.) That the Society reserves to itself the right to terminate its connection with any Special Organisation at any time.

(v.) That any moneys sent to the Society from sources other than the recognised Treasurer or Secretary of any Special Organisation be credited, as at present, to the Society's Special Fund for the particular diocese, without any reference to the foregoing arrangements with such Special Organisations.

Archbishop Benson considered that by this arrangement* the Society had done "the very utmost that their charter allows them to do," and "in the most generous possible manner," and that it would "be highly satisfactory to the true friends of the Society" and "dispose of a great many of the difficulties that have arisen." His Grace added that he had "always felt that we could not accept—indeed, it would contradict the charter of the Society if they undertook to meet such expectation—that they should be merely a receiving house, receiving so much money and handing it over according to the wish of the donor to any particular object. That is really quite impossible. The Society would not then be a Society for the Propagation of the Gospel. They have been called upon from their first formation to receive and to distribute according to their judgment the funds committed to them for missionary purposes, and we cannot expect, or even wish, that a great Society like this should take upon themselves merely the position of a bank, or an agent to keep account books, doing nothing but keeping accounts for the receiving of ticketed money and handing it over to some person or object named on the other side of the world. There are others who can do that, but I should feel . . . that it would be wasting the time and resources of the Society to call upon them to do anything of that kind. The Society," the Archbishop added, "is far more generous than any other society with regard to associations. Other great societies do not allow the formation of these associations for particular purposes. They consider that it is their duty to govern the whole funds that are committed to them.

"Now, that has not been so with this Society, which desires to encourage every possible Mission effort; though we must see that there are very great objections to the theory being pushed too far in practice. Fashions change, and when fashions change sometimes one particular part of the world or some particular exertion made there comes, so to speak, into fashion, and there is a great and romantic desire to be in the fashion and to take the romantic side. It is not as if great funds were accumulated from elsewhere for that particular purpose. It comes to this, that money which is actually promised and used and engaged very deeply, and most absolutely necessary for work in one part of the Mission-field, is but a simple three-cornered note transferred under the influence of fashion to some other part of the world. Nothing, of course, could be more dangerous and nothing could be more unlike the great Church, and nothing could be more unlike the Propagation Society and the great missionary societies which are the Church in one particular aspect. If such schemes were pushed too far it would come to nothing but a likeness to the pilgrimages in the middle ages. You know what great mischief was wrought in Christianity by the coming to one particular shrine or one particular image, or by one particular roll of miracles wrought here and there, coming into vogue. The great worship of God and the splendid peaceful work of the Church, like the beneficent work of the sun day by day, was much clouded and obscured by the rushing of tides of people in particular directions because they expected to receive particular benefits or were deeply interested in what they heard at one

* When making this concession the Committee reasserted its willingness "to receive moneys for the general purposes of any diocese with which it is connected, or for any Mission that is on its list, its principle being that it is not justified in receiving moneys for the administration of which it is not responsible and not able to account to the donors."

Apart from the question as to whether and to what extent contributions are diverted by the Special Fund system, it is an *undoubted fact* that the system has tended to weaken the connection between the Society and its missionaries, and to divert to special associations reports of work and deputational aid to which the Society is entitled. It has long been the rule rather than the exception, that while the organs of the special associations have commanded a good supply of information and illustrations, the Society, which is the mainstay of most of the Special Fund dioceses, has been inadequately supplied in both respects, as well as in the matter of deputations. The result has been that the General Fund has suffered, and with it the work of the Church in the many dioceses which largely depend on the Society for regular aid.

particular spot. It would be really like that, *mutatis mutandis*, if the Church were to countenance the coming into fashion of a particular effort and the transfer to that effort for a long time, perhaps for years, of the energy, interest, and gifts of the whole great Church. The mischief that the pilgrimages wrought in the history of Christianity must be borne in mind by those who have the world of Mission life to look after" [55a].

MARRIOTT BEQUEST.

The late Alfred Marriott, Esq., of the Grange, Hopton, near Mirfield, Yorkshire, who died on July 28, 1896, bequeathed one-sixth part of his residuary estate (after the payment of certain legacies to his relatives) to the Archbishop of Canterbury, the Archbishop of York, the Bishop of London, and the Society respectively = £71,235. 1s. 4d. each; and the ultimate residue to the Society, of which £111,230 has already been received. One-half of the bequest is to be spent on:—

(a) The erection of churches in Foreign Parts, no greater sum than £2,000 to be expended on any one church.

And the other half on:—

(b) The establishment and endowment of hospitals and colleges, or other places of education in Foreign Parts, or in the enlargement or improvement of any existing hospitals in Foreign Parts; no greater sum than £100 per annum to be provided for the endowment of any one institution; and no greater sum than £2,000 in the enlargement or improvement of any one existing hospital.

The first portion of the bequest to the Society (£71,235. 1s. 4d.) has to be spent within six years of the Testator's decease, while to the second portion no limitation of time is fixed. Purchase of land, whether for sites for buildings or otherwise, is excluded in both instances.

The Society promptly distributed the first portion, and as being in accordance with the Testator's design, and as matter of policy beneficial to the Church and to the Society, it invested the amount received on account of the ultimate residue, and proposes to spend only the interest of it annually. The possession of an annual income of nearly £3,000 available for the purposes contemplated by the Testator will enable the Society to meet many wants of the Church abroad as time goes on. But, while the good which this expenditure will do for the Church in Foreign Parts is incalculable, the relief to the Society's General Fund is slight, as church building and the erection of schools and colleges have not hitherto been borne by that fund to any appreciable extent. Under the conditions laid down by the Society, grants from the bequest are not available for cathedrals, or for the relief of debts on existing buildings, and building grants are payable only when they will complete the building without leaving any legal liability, mortgage, or debt upon the site or building, and when the site and building have been duly secured as Church property for ever. In the case of endowment grants the capital in all cases remains in the Society's hands, and will revert to the Society, and be available for similar objects in case the hospital, college, or school thus benefited ceases to exist. In setting apart capital to meet such endowment grants, the amount so set apart is calculated as yielding $2\frac{1}{2}$ per cent. only.

The grants voted by the Society from the bequest in the years 1897-1900 amounted in all to £83,071, which sum was thus appropriated:—

£40,603	towards the erection of 331 churches.
£20,778	" " " " 69 educational institutions.
£17,750	" " " " endowment of 11 ditto.
£3,940	" " " " erection of 20 hospitals [55b].

III. INVESTED OR TRUST FUNDS.

As the Society is a Corporation with perpetual succession, it has special advantages for holding capital sums invested in Government and other securities as trust funds for the endowment of Colonial Dioceses or Missions, or for any other purpose consistent with its general designs. The Society is always prepared to entertain the question of accepting trusts of this character, and of undertaking the responsibility of dealing as trustees with the capital and income of the funds. In all such instances it is desirable that a power should be reserved by which, in the event of the special object of the trust failing, the Society should be enabled to substitute some other object of a kindred character [56].

Year	GENERAL FUND								SPECIAL FUNDS		GRAND TOTALS		
	Income								Expen- diture	In- come	Expen- diture	In- come	Expen- diture
	Annual Subscrip- tions	Dona- tions	Collec- tions	Legac- ies	Divi- dends, &c.	Royal Letters	Parlia- mentary Grants	Total					
£	£	£	£	£	£	£	£	£	£	£	£	£	
1701	204	1,832	..	..	..	..	..	1,537	452	..	..	1,537	452
1702	524	428	..	..	..	..	..	952	588	..	..	952	588
1703	588	659	..	..	..	..	..	1,247	864	..	..	1,247	864
1704	605	902	..	..	..	..	..	1,507	1,343	..	..	1,507	1,343
1705	609	641	..	..	..	..	..	1,250	2,519	..	..	1,250	2,519
1706	640	875	..	..	..	..	..	1,516	1,110	..	..	1,516	1,110
1707	353	187	..	..	..	..	..	520	1,136	..	..	520	1,136
1708	661	723	..	..	..	..	..	1,384	909	..	..	1,384	909
1709	479	436	..	..	..	..	..	915	1,270	..	..	915	1,270
1710	716	547	..	..	..	..	..	1,263	1,735	..	..	1,263	1,735
1711	620	841	..	..	..	2,980	..	4,430	1,846	..	..	4,430	1,846
1712	426	263	..	..	..	91	..	780	2,070	..	..	780	2,070
1713	713	1,610	..	..	..	..	..	2,323	3,052	3,127	1,896	5,450	4,949
1714	597	605	..	..	..	8,423	..	4,625	2,792	1,185	399	5,810	3,191
1715	577	734	..	..	..	464	..	1,775	2,557	3,720	1,913	5,495	4,470
1716	661	919	..	..	..	..	..	1,579	2,633	3,272	2,460	4,551	5,093
1717	402	2,165	..	..	..	..	..	2,567	2,010	2,020	4,321	4,587	6,331
1718	949	983	..	..	..	1,868	..	3,270	1,911	1,444	1,734	4,714	3,645
1719	654	728	..	..	..	2,330	..	3,712	2,045	2,294	3,647	6,006	5,692
1720	867	3,687	..	..	..	29	..	4,173	1,823	1,044	3,077	5,217	4,900
1721	497	950	..	..	..	..	..	1,427	2,354	1,247	3,767	2,674	8,141
1722	474	2,377	..	..	..	..	..	2,855	2,040	810	2,024	3,465	4,064
1723	484	2,007	..	..	..	..	..	2,491	2,337	2,876	1,830	5,387	4,167
1724	433	2,221	..	..	..	..	..	2,654	2,277	2,397	1,184	5,051	2,461
1725	616	1,969	..	..	..	..	..	2,485	2,471	1,789	2,010	4,274	4,481
1726	467	1,085	..	..	..	..	..	1,662	1,685	1,668	1,267	3,220	3,152
1727	405	2,033	..	..	..	..	..	2,438	2,989	1,430	1,082	3,868	4,081
1728	517	6,355	..	..	..	..	..	6,872	2,640	1,699	629	8,571	3,259
1729	456	2,159	..	..	..	..	..	2,615	2,936	1,642	1,945	4,257	4,881
1730	431	2,292	..	..	..	..	..	2,725	3,157	2,255	1,020	4,978	4,177
1731	428	3,530	..	..	..	..	..	3,938	3,294	1,422	1,362	5,380	4,656
1732	458	1,584	..	..	..	..	..	2,043	2,915	1,235	949	3,278	3,864
1733	488	898	..	..	..	..	..	1,386	3,424	1,623	1,178	3,009	4,602
1734	484	2,359	..	..	..	..	..	2,843	4,127	763	793	3,606	4,020
1735	440	1,659	..	..	..	..	..	2,093	3,475	914	794	3,013	4,269
1736	469	2,498	..	..	..	..	..	2,967	4,286	1,100	695	4,157	4,980
1737	522	1,606	..	..	..	..	..	2,128	3,472	1,697	1,242	3,725	4,714
1738	523	2,853	..	..	..	..	..	3,376	3,472	1,697	607	4,973	3,979
1739	601	3,137	..	..	..	..	..	3,738	3,802	1,122	282	4,860	4,084
1740	623	1,619	..	..	..	..	..	2,242	3,471	904	816	3,146	4,287
1741	613	2,371	..	..	..	..	..	2,984	3,719	1,993	1,234	4,977	4,953
1742	712	1,367	..	..	..	11,444	..	13,523	3,562	3,263	1,796	14,786	5,468
1743	697	2,540	..	..	..	3,393	..	6,635	3,969	3,201	1,872	9,926	5,841
1744	644	1,902	..	..	..	286	..	2,832	3,336	2,127	2,195	4,959	5,531
1745	736	2,218	..	..	..	138	..	3,092	3,688	2,622	1,868	5,714	5,556
1746	664	1,807	..	..	..	12	..	2,483	3,430	976	2,309	3,459	5,799
1747	654	2,070	..	..	..	..	..	2,724	4,044	1,606	2,790	4,330	6,834
1748	611	1,962	..	..	..	..	..	2,573	4,178	1,520	2,265	4,093	6,443
1749	679	1,121	..	..	..	..	..	1,800	4,018	879	1,445	2,778	5,463
1750	718	1,327	..	..	..	..	..	2,045	3,683	1,157	1,238	3,202	4,021
1751	714	1,599	..	..	240	..	..	2,553	3,699	1,166	1,179	3,719	4,878
1752	681	1,986	..	..	274	10,891	..	19,835	4,494	796	1,668	20,631	6,012
1753	676	5,563	..	..	506	2,591	..	9,026	4,990	2,218	1,422	11,844	6,412
1754	768	1,550	..	..	1,950	153	..	4,418	4,069	1,763	1,262	6,181	5,331
1755	653	2,511	..	..	942	134	..	4,280	4,615	1,652	1,465	5,932	6,080
1756	736	4,104	..	..	910	8	..	5,788	3,390	..	..	6,788	3,990
1757	715	1,745	..	..	853	6	..	3,319	4,139	1,642	1,619	4,961	5,758
1758	743	2,820	..	..	1,376	..	..	4,939	4,037	2,087	2,004	7,026	6,041
1759	723	1,677	..	..	953	..	..	3,353	4,120	2,810	1,126	6,163	5,246
1760	693	1,475	..	..	806	..	..	2,948	4,309	2,646	769	5,834	5,168
1761	645	1,680	..	..	806	..	..	3,131	4,754	3,158	458	6,287	5,212
1762	486	1,012	..	..	741	..	..	2,249	4,916	1,215	467	3,488	5,383
1763	827	4,727	..	..	712	..	..	6,226	4,707	4,317	637	10,593	5,344
1764	682	2,584	..	..	709	..	..	3,975	4,953	2,698	1,110	6,613	6,069
1765	698	1,508	..	..	663	..	..	2,869	4,780	2,435	2,737	5,304	7,517
1766	569	6,476	..	..	618	..	..	7,657	4,481	2,629	1,762	10,216	4,243
1767	633	2,383	..	..	700	..	..	3,722	4,164	2,173	2,137	5,895	6,291
1768	578	2,524	..	..	1,126	..	..	4,223	4,272	2,503	1,010	6,731	5,312
1769	622	1,961	..	..	617	..	..	3,230	4,735	1,866	497	6,096	6,232
1770	556	1,345	..	..	554	..	..	2,436	6,617	2,467	1,761	4,902	7,268
1771	586	2,923	..	..	551	..	..	4,063	5,620	1,711	3,240	5,774	8,880
1772	550	4,287	..	..	564	..	..	5,401	4,975	1,236	3,178	6,637	8,163
1773	542	1,426	..	..	424	..	..	2,791	6,121	613	2,216	3,404	7,330
1774	540	2,539	..	..	314	..	..	3,463	4,821	1,394	1,831	4,857	6,656
1775	508	1,506	..	..	280	..	..	2,294	4,352	344	630	2,638	4,889

INCOME AND EXPENDITURE OF THE SOCIETY 1701-1900—(continued.) 831

Year	GENERAL FUND								SPECIAL FUNDS		GRAND TOTALS		
	Income								Expenditure	Income	Expenditure	Income	Expenditure
	Annual Subscriptions	Donations	Collections	Legacies	Dividends &c.	Royal Letters	Parliamentary Grants	Total					
£	£	£	£	£	£	£	£	£	£	£	£	£	
1776	541	8,133	..	..	839	..	..	4,513	3,482	528	2,554	5,041	6,035
1777	488	877	..	..	245	..	..	1,610	3,200	460	966	2,060	4,165
1778	607	727	..	..	200	..	..	1,624	3,298	1,046	682	2,569	3,990
1779	465	3,050	..	..	170	12,435	..	16,140	3,152	232	1,165	16,372	4,317
1780	480	759	..	..	719	6,553	..	8,514	3,693	998	1,390	9,512	5,073
1781	560	737	..	..	953	331	..	2,581	4,175	..	2,071	2,581	6,246
1782	543	1,054	..	..	1,000	38	..	2,644	4,607	..	466	2,644	5,073
1783	481	2,269	..	..	792	12	..	3,554	3,665	..	80	3,554	3,736
1784	500	1,540	..	..	1,005	..	..	3,045	3,828	500	108	3,545	3,936
1785	566	445	..	..	969	..	..	1,980	2,734	500	1,085	2,480	3,810
1786	893	4,883	..	..	1,094	..	..	6,570	2,670	500	31	7,070	2,601
1787	498	1,093	..	..	1,167	..	..	2,748	1,942	927	30	3,675	1,972
1788	497	1,403	..	..	1,309	..	..	3,199	2,304	1,274	39	4,473	2,343
1789	626	742	..	..	1,297	..	..	2,565	2,708	..	..	2,565	2,708
1790	538	612	..	..	1,416	..	..	2,664	2,644	..	..	2,564	2,544
1791	547	719	..	..	1,392	..	..	2,658	2,352	..	..	2,458	2,352
1792	595	994	..	..	1,363	..	..	2,962	2,665	..	..	2,952	2,665
1793	447	720	..	..	1,300	..	..	2,527	2,056	..	..	2,527	2,656
1794	523	505	..	..	1,443	..	..	2,441	3,120	1,987	80	4,428	3,200
1795	465	678	..	..	2,194	..	..	3,337	2,998	1,334	106	4,671	3,102
1796	446	1,830	..	..	3,048	..	..	5,323	2,610	385	219	5,708	2,829
1797	411	289	..	..	3,164	..	..	3,864	3,398	643	413	4,507	3,811
1798	477	81	..	..	3,275	..	..	3,833	3,699	..	..	3,833	3,699
1799	457	96	..	319	3,248	..	..	4,150	3,197	..	..	4,150	3,197
1800	425	75	..	874	3,291	..	..	4,665	3,597	3,425	1,444	8,090	5,041
1801	427	77	..	98	3,378	..	..	3,980	3,631	2,477	1,867	6,467	5,498
1802	414	115	..	278	3,389	..	..	4,196	3,419	662	1,994	4,864	5,413
1803	451	166	..	192	3,531	..	..	4,340	3,478	3,393	2,621	7,733	6,099
1804	421	67	..	50	3,806	..	..	4,331	3,847	1,554	1,966	5,888	5,733
1805	401	84	..	179	3,817	..	..	4,481	3,539	1,811	513	6,292	4,052
1806	465	20	..	14	3,882	..	..	4,381	3,099	2,345	1,139	6,726	4,234
1807	388	130	..	142	3,849	..	..	4,509	3,817	1,655	2,603	6,164	6,426
1808	450	50	..	212	3,804	..	..	4,516	4,159	..	..	4,516	4,159
1809	383	27	..	..	3,281	..	..	4,291	3,889	1,726	1,214	6,017	5,103
1810	408	36	..	8	4,028	..	..	4,480	3,965	2,756	2,973	7,236	6,938
1811	425	61	..	50	3,994	..	..	4,530	3,567	3,270	3,004	7,900	6,571
1812	387	59	..	4	4,017	..	..	4,466	3,507	3,190	2,104	7,656	5,611
1813	402	28	..	184	4,061	..	..	4,675	3,705	2,750	2,909	7,425	6,514
1814	432	12	..	..	4,087	..	1,800	6,331	6,011	1,785	2,293	8,116	8,304
1815	401	26	..	50	4,245	..	5,730	10,452	9,800	2,989	2,189	13,440	11,969
1816	384	24	..	640	4,159	..	7,860	13,067	13,016	6,782	2,479	19,849	15,495
1817	411	18	..	4	4,176	..	8,126	12,734	10,680	4,942	2,475	17,676	13,155
1818	483	136	..	10	4,276	..	8,912	13,817	13,548	5,825	2,897	19,642	16,445
1819	560	1,618	..	97	4,845	43,622	7,762	58,394	16,293	6,046	4,081	64,440	20,374
1820	1,327	14	..	117	6,226	1,161	11,512	20,357	24,025	3,868	4,382	21,226	28,447
1821	1,025	646	..	90	6,195	908	9,387	18,251	22,843	4,902	4,153	23,153	27,001
1822	1,023	448	..	27	6,037	136	9,412	17,693	25,360	4,766	4,032	22,459	29,392
1823	1,074	150	..	..	6,625	..	9,212	17,961	28,376	3,352	4,132	21,313	32,506
1824	2,768	861	..	127	5,411	..	20,251	29,438	28,470	5,307	4,709	34,745	33,179
1825	3,429	1,211	..	..	5,479	..	22,664	32,793	30,307	5,410	5,059	38,193	35,266
1826	4,222	1,850	..	..	5,366	..	15,532	26,970	31,064	4,553	4,413	31,623	35,477
1827	4,661	2,039	..	1,168	5,535	..	15,532	28,935	33,209	5,902	4,063	31,937	37,262
1828	5,975	2,508	912	27,143	5,054	..	15,532	57,124	36,831	4,370	3,839	61,494	40,670
1829	5,974	3,860	569	1,376	5,821	..	15,532	32,625	40,917	5,522	4,325	39,147	45,242
1830	6,283	519	684	423	6,334	..	15,532	29,745	41,549	3,157	9,720	32,902	51,269
1831	5,893	1,396	636	529	6,050	..	15,532	29,030	40,998	4,303	6,563	33,333	47,551
1832	5,930	1,150	540	800	8,604	34,000	13,750	64,774	40,303	3,663	7,951	68,437	48,254
1833	6,532	1,042	1,173	2,611	5,738	3,592	8,250	26,938	33,710	3,677	6,667	30,615	40,377
1834	8,956	1,570	1,423	5,011	5,211	..	4,000	21,961	29,293	3,513	3,503	25,474	32,796
1835	7,845	18,838	784	157	5,147	..	..	32,768	40,878	3,679	6,248	36,347	45,826
1836	7,646	7,148	655	215	6,970	34,850	7,500	64,984	40,660	13,139	4,128	78,123	44,788
1837	7,830	2,772	873	690	6,130	90	7,160	28,329	50,414	3,247	4,097	29,575	34,511
1838	10,915	2,708	2,459	475	5,745	..	13,000	25,302	55,959	5,963	6,619	41,265	60,577
1839	13,768	4,559	4,504	2,600	4,703	39,377	..	69,051	64,728	4,635	5,025	74,136	80,577
1840	19,680	12,828	6,222	5,446	5,702	141	7,000	67,018	66,704	9,115	7,504	86,133	74,208
1841	26,239	11,136	4,315	5,999	4,236	..	14,000	65,025	91,433	8,998	7,263	71,923	88,696
1842	23,048	3,672	4,011	1,618	5,963	33,315	5,600	77,228	81,594	9,104	15,433	86,332	97,032
1843	28,200	13,739	6,534	4,22	3,278	208	..	52,381	84,137	16,519	11,014	88,900	95,151
1844	30,473	12,242	5,992	5,844	2,429	4	6,861	63,245	79,333	11,465	13,869	74,710	92,202
1845	31,769	7,615	4,156	4,499	2,102	34,398	1,363	65,904	67,631	13,288	13,314	99,192	80,945
1846	32,350	10,044	6,335	4,746	2,548	728	..	65,765	62,998	12,206	15,945	83,961	79,043
1847	32,092	4,636	5,116	995	2,723	5	..	45,572	64,319	40,253	32,036	85,252	96,355
1848	32,832	7,257	3,463	4,233	1,989	32,010	..	61,804	62,739	14,203	17,461	96,007	80,200
1849	35,801	17,567	5,583	4,630	2,323	1,290	..	67,439	74,836	19,149	32,015	86,638	106,851
1850	36,843	9,465	0,265	7,514	2,090	188	..	62,365	65,387	27,028	19,347	89,433	85,234

832 INCOME AND EXPENDITURE OF THE SOCIETY 1701-1900—continued.

Year	GENERAL FUND						SPECIAL FUNDS		APPROPRIATED FUNDS See pp. 828b-9		GRAND TOTALS	
	Income						Income See foot-note †	Expenditure	Income	Expenditure	Income	Expenditure
	Subscriptions, Donations, & Collections	Legacies	Dividends, &c.	Royal Letters	Total	Expenditure						
£	£	£	£	£	£	£	£	£	£	£	£	
1851	38,331	4,654	2,519	29,343	45,504	60,718	55,582	17,823	..	..	101,086	78,541
1852	43,632	4,489	3,713	109	51,834	69,085	31,501	27,712	..	..	83,335	86,797
1853	46,885	3,434	3,056	86	69,374	63,674	27,520	40,838	..	..	86,894	104,512
1854	43,675	3,161	3,764	27,710	60,590	60,396	23,429	33,747	..	..	74,019	94,143
1855	51,508	10,853	3,735	660	66,093	65,672	16,117	22,636	..	..	82,210	88,308
1856	54,547	11,117	3,908	..	69,572	86,138	34,895	22,243	..	..	104,467	88,381
1857	59,554	9,406	4,126	..	73,085	70,125	13,239	20,613	6,164	..	92,488	90,732 ^a
1858	63,864	5,066	4,876	..	73,806	69,526	12,521	18,018	16,265	..	102,592	87,514 ^a
1859	61,455	4,240	4,909	..	70,604	71,024	25,986	12,568	19,839	..	116,429	83,582 ^a
1860	65,072	5,169	5,648	..	75,909	77,068	13,023	24,610	2,304	..	91,236	101,668 ^a
1861	63,814	5,091	7,610	..	76,516	73,799	5,403	6,000	7,393	10,809	89,312	98,608
1862	59,594	12,972	4,157	..	77,023	73,760	6,577	6,730	9,725	16,933	93,235	96,413
1863	62,600	6,240	4,517	..	73,357	76,733	5,575	4,949	8,900	23,778	87,332	105,460
1864	63,217	13,651	4,809	..	86,677	80,221	7,666	6,540	8,653	17,661	102,996	104,422
1865	67,903	6,392	4,552	..	78,847	85,083	7,285	7,576	8,125	23,588	94,257	116,246
1866	67,691	6,231	4,433	..	78,405	93,142	6,461	6,294	6,318	12,082	91,184	111,518
1867	71,002	9,983	4,070	..	85,055	88,266	20,219	5,958	9,272	12,216	114,646	108,430
1868	67,227	6,175	3,382	..	76,784	86,225	14,239	9,125	12,109	10,237	103,132	105,587
1869	63,636	15,837	3,406	..	82,879	77,982	15,970	10,339	7,685	10,946	100,434	99,289
1870	60,672	8,006	3,442	..	72,120	74,242	12,954	17,467	7,389	6,673	92,463	98,382
1871	64,793	8,347	3,102	..	76,242	78,606	11,761	9,134	8,601	5,230	87,604	92,970
1872	73,394	8,061	3,047	..	84,502	77,465	12,093	12,891	16,229	6,091	113,174	96,447
1873	75,067	8,172	3,492	..	86,732	76,332	13,241	9,587	10,286	6,767	110,259	92,686
1874	73,560	15,302	4,000	..	92,874	79,297	30,928	21,510	11,036	10,989	134,538	111,796
1875	77,005	7,909	4,069	..	88,983	80,427	26,191	22,038	10,120	10,877	125,294	113,342
1876	73,217	13,211	4,323	..	90,751	86,875	35,871	24,693	10,284	7,119	138,906	119,687
1877	74,225	11,500	4,733	..	90,458	95,090	29,329	35,188	28,651	26,762	148,438	157,040
1878	73,070	14,424	4,929	..	92,423	88,268	32,007	25,528	20,807	16,684	145,237	131,479
1879	71,099	10,935	4,754	..	86,788	92,301	34,943	33,568	9,943	18,860	131,674	144,729
1880	71,027	9,639	4,611	..	85,277	90,467	42,689	35,836	10,443	11,865	136,289	136,168
1881	75,120	5,421	4,168	..	84,709	94,077	39,643	36,500	10,626	18,731	134,878	149,308
1882	76,832	8,031	3,983	..	90,846	88,109	33,571	41,402	18,195	12,728	142,612	140,239
1883	79,894	6,998	4,084	..	90,976	86,136	18,596	35,911	..	7,679	109,572	122,047
1884	77,443	9,250	3,963	..	90,656	94,679	19,363	24,632	..	..	110,039	119,311
1885	78,006	19,640	4,179	..	101,825	92,851	16,146	21,689	..	..	117,971	114,540
1886	75,764	7,652	3,553	..	86,969	94,718	18,743	19,352	..	..	105,712	114,068
1887	77,726	10,313	3,954	..	92,003	92,934	17,762	17,662	..	..	109,765	110,496
1888	105,610	8,553	3,222	..	117,385	80,045	20,982	20,471	..	..	138,367	110,516
1889	86,822	9,468	6,006	..	101,398	91,403	23,641	19,961	..	..	126,039	111,364
1890	81,825	29,270	4,981	..	116,076	94,178	48,807	23,078	..	..	164,393	117,256
1891	82,933	9,254	5,342	..	97,529	100,366	18,991	19,902	..	..	116,520	120,269
1892	80,062	14,739	6,230	..	100,031	100,273	27,118	23,805	..	..	127,149	124,078
1893	81,182	6,639	4,650	..	94,471	101,398	18,608	26,898	..	..	113,079	128,296
1894	80,233	18,913	4,407	..	104,553	100,391	17,774	16,511	..	..	122,327	116,902
1895	81,333	11,610	4,565	..	97,608	104,291	20,760	18,779	..	..	118,258	123,070
1896	83,842	17,303	4,282	..	105,427	102,289	28,089	26,737	..	..	133,516	129,026
1897	81,331	27,454	4,664	..	113,349	104,667	204,164	26,115	..	..	317,513	132,782
1898	83,534	12,994	5,108	..	101,636	106,639	30,720	43,809	..	..	132,356	160,448
1899	86,561	14,862	4,974	..	106,417	106,071	30,429	36,526	..	..	136,646	144,597
1900	85,330	11,852	5,093	..	102,275	109,020	76,121	42,602	..	..	178,396	151,622

† The special funds shown in this column for the years 1857 to 1882 really formed no part of the Society's income, but were simply received by the Treasurers and forwarded to their destinations, according to the direction of the donors.

^a The expenditure of the appropriated funds is not shown in the published accounts for the period 1857-60.

CHAPTER C^A.

THE SOCIETY'S BICENTENARY or FOURTH JUBILEE, 1900-1.

THE Society having, through the mercy and goodness of God, been permitted to approach its fourth year of Jubilee with no small measure of success, invited (in 1899) all the Members of the Anglican Communion throughout the world to join in celebrating this thankworthy event.

The time of Celebration extended throughout the whole year, commencing June 16, 1900 (being the 199th anniversary of the day on which the Royal Charter was granted by His Majesty King William III.) and closing on Sunday, June 23, 1901. Endeavours were made to procure as many of the London Churches as possible for June 17, 1900, and June 23, 1901, in order that Jubilee Sermons might be preached on those days, and the congregations be brought to realise the magnitude and variety of the Society's work. The Deans and Chapters of the several Cathedral Churches in the United Kingdom were requested to allow sermons to be preached in their cathedrals on such days as they might deem most suitable for a Diocesan Celebration of the Bicentenary. The Archbishops and Bishops in England, Ireland, and Scotland, as well as all other Bishops of the Anglican Communion, were asked to take a personal part in the celebration of the Bicentenary, and to promote the observance of it in their respective dioceses, and a special Thanksgiving Collect, drawn up by the Rev. Canon Bright,* of Oxford, and approved by His Grace the President, was issued, translations being made into many of the languages used in the Society's Missions.

From all quarters of the world the most generous assurances of co-operation were received. In an address to the clergy of the Diocese of Calcutta Bishop Welldon, Metropolitan of India, said:—

"The Society was the pioneer of Missionary enterprise in the Church of England; it has rendered splendid service to the cause of Christ all over the world; it has been ever loyal in its varied fortunes to the principles of the Church; and now when the second century of its history is all but completed, it stands before the sons and daughters of the Church with a unique claim to their gratitude, their respect, and their liberality."

A cordial invitation was also given to the Secretaries and friends of other Missionary Societies of the Church, asking their prayers and co-operation in the steps being taken for the fitting celebration of the Society's Bicentenary, and, if possible, their presence at Services of Intercession and Thanksgiving for the work of the Society during the past 200 years. The most striking response to this invitation came from the Church Missionary Society, in the celebration of whose recent Centenary many of the supporters of the S.P.G. had taken part.† A remarkable article by Mr. Eugene Stock in the *Church Missionary Intelligencer* of May 1900, "sketching the history of the Society, and giving a brief account of its world-wide operations," proved of immense service in promoting the cause of the Society.‡

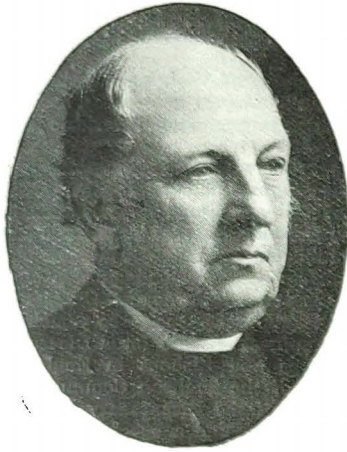
The United Boards of Missions in the Provinces of Canterbury and York (May 30, 1900) "expressed their deep sense of the great value of the Society's work as seen in the growth and development of our colonial and Missionary Churches, as well as in the spiritual life and progress of the sister Church in the United States of America, and their feeling that the whole Church owes to the Society a deep debt of gratitude, and that every extension of the Empire constitutes a fresh demand upon the Society's energies, and, therefore, on the sympathy and co-operation of all Churchmen."

* Canon Bright, who died on March 6, 1901, bequeathed the residue of his property in trust, so that ultimately one-third—from £12,000 to £15,000 it is estimated—will come to the Society (G.M. 1901, p. 68).

† See also congratulations of the S.P.G. on the C.M.S. Centenary (St. C., April 6, 1899), and on the S.P.C.K. Bicentenary (St. C., March 3, 1898).

‡ Copies of the article, which, by the generosity of the Church Missionary Society, has been reprinted and presented in a separate form, can be obtained on application to the S.P.G. Office, 19 Delahay Street, Westminster, S.W.

On Saturday, June 16, 1900, the Jubilee was opened with a glorious service in St. Paul's Cathedral, London. At 11 A.M. a great assembly of Bishops and



(Elliott & Fry.)

BISHOP DOANE OF ALBANY.

clergymen from all parts of the world met the Archbishop of Canterbury (the Society's President) at the west door of St. Paul's Cathedral, and proceeded to the choir, singing two of the hymns from the Bicentenary Hymn-book.* Then followed the celebration of the Holy Communion. After the Nicene Creed Bishop Doane of Albany, who, with Bishop Dudley of Kentucky, had been selected to represent the American Church, delivered a sermon which, from a missionary point of view, has rarely been equalled even in St. Paul's Cathedral. One passage showed that "the Society owes its existence to the demands of America," and that the "Church in America owes its foundation and its furtherance to the devotion of the Society." But this was not all: "For S.P.G. is venerable and venerated the world over, because it has always listened for and heard the call 'Come over and help us'; across seas, pathless until the Mission-ship made a wake in them, glowing with other than the phosphorescent light of ordinary wakes; through wildernesses, trackless

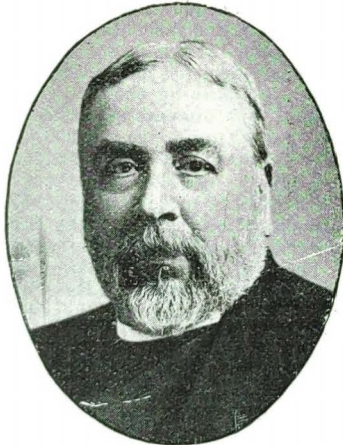
until they were trodden by the feet of men shod with the preparation of the Gospel of Peace; and over continents whose primæval forests the missionary blazed with the sign of the Cross."

After the Benediction came the final burst of thanksgiving in the singing of the *Te Deum*.

On the next day, the first Sunday after Trinity, sermons were preached for the Society in quite two-thirds of London Diocese, the proportion being still greater in the Diocese of Rochester. At St. Paul's the Bishop of Kentucky described the result of the Society's labours in America as a "marvel"; and with regard to the British Empire he said: "I dare assert that Greater Britain had been hardly a possibility save for the development of the missionary spirit in the Church of England, largely through the operations of this venerable Society."

At the popular meeting held in Exeter Hall on June 18, soul-stirring addresses were delivered by the Archbishop of Armagh (who presided), the Bishops of Kentucky, Ossory, and St. Andrews, and the Dean of Norwich, the last-named saying there was hardly anything in the history of religion to compare with the work of the Society for America.

In the afternoon of the following day, June 19, the great meeting was held in Exeter Hall, under the Presidency of the Archbishop of Canterbury. After prayers, in which special intercession was made for "those in peril in China," and the singing were presented by the Bishop of Albany



(Elliott & Fry.)

BISHOP DUDLEY OF KENTUCKY.

of the National Anthem, addresses from the Domestic and Foreign

* "O risen and ascended Lord" (by Bishop Doane), and "Safe on the Shore" (by the Rev. I. Gregory Smith).

Missionary Society of the American Church and the Convention of the Diocese of New Jersey.

The President then delivered his opening address, and was followed by the Marquis of Salisbury, the Bishop of Albany, Sir John Kennaway, M.P. (President of the Church Missionary Society), the Bishops of Winchester and Kentucky, and Mr. J. G. Talbot, M.P. In referring to the Bicentenary, Lord Salisbury said: "This is a great occasion. It is a standpoint in the history not only of our Church, but of our nation. That this Society should have lasted during these two centuries and grown constantly in authority and power shows not only, as your President has pointed out to you, that God is with us and has honoured us with a special call, but that there is a great field of duty open to you which you are now summoned to possess."

His Lordship's reference to the Chinese question is noticed on page 711b. In conclusion he said:—

"I will only urge you to remember that the world, however slowly—and I am afraid that at this moment it is very slowly—is travelling to the point where the government of all races will be done, not by organised force, but by regulated and advancing public opinion; that you have in your hands one of the most powerful and one of the most sacred levers that ever acted upon opinion, and that it will be dependent not only on the zeal, but also on the wisdom and Christian prudence with which you work that instrument that the great results which we all pray for will be achieved."

On Saturday, June 23, a service for children was held in St. Paul's Cathedral, over 4,000 being present.

The movement thus inaugurated spread throughout the British world and to many parts outside, the meetings abroad no less than at home being characterised by great enthusiasm. Hardly less interesting than the great gatherings in London was a meeting held on July 30, 1900, at the cradle of the Northern Church—Holy Island—where the Bishop of Newcastle and Bishop Hornby spoke to 400 people seated among the ruins of the roofless old priory buildings.

At Capetown Sir Alfred Milner, amid all the cares of his high position, found time (on St. Peter's Day, 1900) to preside over a meeting which overflowed the largest hall in the city. In August a similar gathering took place in Grahams-town, when six Bishops were present. On January 8, 1901, the Bishop of Calcutta presided over a crowded meeting in Calcutta at which the Lieutenant-Governor of Bengal was present. At Keiskama Hoek, in the Diocese of Grahamstown, the congregation that assembled was so vast that the services had to be held under the trees in the Mission Avenue. In the United States not a few places gave proof that the work of the Society before the Declaration of Independence is still remembered by the descendants of those who profited by it.

But of the many meetings which were held throughout the world there was probably hardly any in point of interest, enthusiasm, picturesque beauty, and numbers, to surpass those which took place at Sawyerpuram in February, 1901, when the Bicentenary Festival of the Society was celebrated for the Tinnevely district. The commemoration has been well described as "a Feast of Tabernacles." On Monday morning, February 4, the roads converging on Sawyerpuram brought each their own detachment of pilgrims on foot, or in bullock carts. Some had started the previous Friday—a journey of three days and three nights—many had bivouacked on Sunday night on the way. From Nazareth, ten miles distant, over four hundred came, fording the river, and trudging barefoot through the sand. Altogether nearly 5,000 Christians assembled for the Festival, including over twenty native and eight English clergy. A visitor,* in giving his impressions, says: "Great gatherings are always effective, but there was something unique about these. In other parts of India we see fine work going on, and sometimes good native congregations; at home we see churches full, but filled with an undue proportion of women. Here was a congregation never less than two or three thousand, with a perfect proportion of age and sex, men predominating, but not unduly, there being old grey-headed men, young men, young mothers with their children, old women, girls, and boys. In Tinnevely *all*

* The Rev. St. Clair Donaldson

Christians seem to realise their duty of worship. Here, as in few other places, we see 'young men and maidens, old men and children, praise the name of the Lord.'

"Every morning there were nearly 500 communicants, whose reverence and stillness during the whole long service would have taught a lesson to many at home. . . . It is something, in this land of false belief and alien practices, to see the Church—and so high a standard of Church life—in full possession. It is something to see, as the most casual observer cannot fail to see, the new look in the very faces of those who have turned from the worship of devils to pray to a Father in heaven."

How widespread was the interest felt in the Bicentenary may be gathered from the fact that scarcely a day passed without bringing with it some token of sympathy for the Society and its work. Her late Majesty Queen Victoria, the Prince of Wales (King Edward), and the Duke of York were among the contributors to the Bicentenary Fund, and congratulatory addresses poured in from every quarter of the world. India set a noble example, its response being in many instances the result of great self-denial on the part of the Native Christians, especially the Mission agents, and from the Nazareth district alone a large sum was received. Even the Falkland Islands—the only British colony which has not been aided by the Society—sent a remittance, while "birthday presents" were received from children in many parts of the foreign field, as well as at home.

The concluding meeting of the Bicentenary celebration in London, which was held in Exeter Hall on June 21, 1901, was not so well attended as it should have been, but the meeting was described by the *Guardian* as being "very sympathetic and appreciative, and in every way worthy of the great occasion." The Archbishop of Canterbury presided, and the other speakers were the Archbishop of Capetown, the Bishop of Calcutta, Earl Beauchamp, and the Rev. J. T. Imai, of Japan.

On the following Sunday, June 23, special sermons were preached in many of the London churches. In the Abbey sermon (published under the title of "The Words of this Life") the Archbishop of Armagh showed that deep as is the gratitude which we owe to Almighty God for the works and fruits of science during the nineteenth century, deeper far is the gratitude which we owe for the increased spiritual life in the same period, as illustrated by the work of the Society.

The Bicentenary commemorations have drawn many people to help the Society who had not hitherto done so, and the help given by the Church Missionary Society and its friends in numberless cases have been a potent means of promoting unity and friendship in the work. But owing to the war in South Africa the time for raising money proved most unfortunate, and only one-fifth of the £250,000 aimed at had been received up to June 1901. The Bicentenary fund is, however, to remain open until the end of 1901, and it is not yet too late out of the wealth of the country, so largely in the hands of Churchmen, to enable the Society at the dawn of its third century to prosecute its designs with larger means and wider views to the glory of God and the highest good of His children [1].

Up to the present the Society has voted £40,500 from the Bicentenary Fund, viz.:—£30,000 for Mission work in the Province of South Africa;

£7,000 towards the endowment of the Bishoprics of Calgary (£1,000), Nagpur (Central Provinces India) (£3,000), Corea (£1,000), Shantung (China) (£1,000), and Keewatin (£1,000);

£2,500 towards establishing a Missionary brotherhood at Roorkee, India;

£1,000 towards the Clergy Sustentation Fund in Newfoundland [2].

CHAPTER C^B.

SECURITY OF CHURCH PROPERTY.

For want of due care on the part of the local authorities, the Church in foreign parts suffered considerable loss of property in the past century. In recent years much has been done towards securing as "Church property for ever" the Mission sites and buildings in which the Society is specially interested. The following rules (adopted by the Society in 1883) have proved of great advantage, especially to the Church in India and in parts outside the British Empire, such as China, Corea, Japan, and Madagascar:—

"MISSION PROPERTY.—62. In the matter of purchasing sites or buildings for the purposes of the Society's Missions, such sites and buildings should always be vested in the Society, which is a Corporation with perpetual succession. Such property will be held by the Society, when not absolute owner, only in the capacity of Trustee upon the Trusts and for the purposes to be defined in the Trust Deeds, which should in every case be executed before the property vests in the Society.

"63. No property belonging to the Society or held in trust by it may be sold, eased, or transferred, without the express sanction of the Society. In Dioceses where local Diocesan Church Committees exist, it shall be the duty of such Committees to forward to the Society a complete list of all lands, churches, school-rooms, houses, and other property belonging to or held in trust by the Society, together with legal documents, or certified copies of the same, respecting such property. Where there are no Local Committees or Secretaries of the Society, the duty shall devolve on the Missionary in charge of each Mission, who shall forward the return through the Bishop of the Diocese."

CHAPTER CI.

ANNIVERSARY SERMONS.

A STANDING ORDER was made by the Society on July 8, 1701, "That there be a Sermon preached before the Society on the third Friday in every February, and that the Preacher and Place be appointed by the President" [1]. In 1830 the fixing of the time was also left to the President [2].

From 1702 to 1853 (excepting 1703, 1843, and 1849, not printed) the Sermons formed part of the Annual Reports. Since then they have been only occasionally printed. The PLACES selected have been:—

From 1702 to 1839, ST. MARY-LE-BOW, excepting in 1706 and 1806, when ST. LAWRENCE JEWRY was substituted. From 1840 to 1901, ST. PAUL'S CATHEDRAL
The MONTH—From 1702 to 1731, the February; 1832-49, May; 1850-92, June; 1893-5, 1897-9, May; 1896, June; 1900-1, April.

For the first twenty-five years or more the HOUR chosen was generally 8 A.M.—on a few occasions 9 A.M. Of recent years the hour has been 11 A.M., and the occasion has been marked by a celebration of the Holy Communion.

LIST OF PREACHERS.

1702 Dr. R. Willis, Dean of Lincoln.	1726 Dr. J. Wilcocks, Bishop of Gloucester
1703*Dr. Lloyd, Bishop of Worcester.	1727 Dr. J. Leng, Bishop of Norwich.
1704 Dr. G. Burnet, Bishop of Sarum.	1728 Dr. R. Reynolds, Bishop of Lincoln.
1705 Dr. J. Hough, Bp. of Lichfld. & Coventry.	1729 Dr. H. Egerton, Bishop of Hereford.
1706 Dr. J. Williams, Bishop of Chichester.	1730 Cr. Z. Pearce, aftwrds. Bp. of Rochester.
1707 Dr. W. Beveridge, Bishop of St. Asaph.	1731 Dr. J. Denne, Archdeacon of Rochester.
1708 Dr. W. Stanley, Dean of St. Asaph.	1732 Dr. G. Berkeley, Dean of Londonderry.
1709 Sir William Dawes, Bishop of Chester.	1733 Dr. R. Smalbroke, Bp. of Lichfld. & Cov.
1710 Dr. C. Trimnel, Bishop of Norwich.	1734 Dr. I. Maddox, Dean of Wells.
1711 Dr. W. Fleetwood, Bishop of St. Asaph.	1735 Dr. F. Hare, Bishop of Chichester.
1712 Dr. White Kennet, Dean of Peterboro'.	1736 Dr. J. Lynch, Dean of Canterbury.
1713 Dr. J. Moore, Bishop of Ely.	1737 Dr. N. Clagget, Bishop of St. David's.
1714 Dr. G. Stanhope, Dean of Canterbury.	1738 Dr. T. Herring, Bishop of Bangor.
1715 Dr. St. George Ash, Bishop of Clogher.	1739 Dr. J. Butler, Bishop of Bristol.
1716 Dr. T. Sherlock, Dean of Chichester.	1740 Dr. M. Benson, Bishop of Gloucester.
1717 Rev. T. Hayley, M.A., Can. Res. of Chich.	1741 Dr. T. Sæcker, Bishop of Oxford.
1718 Dr. P. Bisse, Bishop of Hereford.	1742 Dr. H. Stebbing, Chancellor of Sarum.
1719 Dr. E. Chandler, Bp. of Lichfield & Cov.	1743 Dr. M. Mawson, Bishop of Chichester.
1720 Dr. S. Braddford, Bishop of Carlisle.	1744 Dr. J. Gilbert, Bishop of Llandaff.
1721 Dr. E. Waddington, aft. Bp. of Chich.	1745 Dr. P. Bearcroft, Sec. of the Society.
1722 Dr. H. Boulter, Bishop of Bristol.	1746 Dr. M. Hutton, Bishop of Bangor.
1723 Dr. J. Waugh, Dean of Gloucester.	1747 Dr. J. Thomas, Bishop of Lincoln.
1724 Dr. T. Green, Bishop of Ely.	1748 Dr. S. Lisle, Bishop of St. Asaph.
1725 Dr. J. Wynno, Bishop of St. Asaph.	1749 Dr. W. George, Dean of Lincoln.

* Sermon not printed.

- 1750 Dr. R. Trevor, Bishop of St. David's.
 1751 Dr. J. Thomas, Bp. of Peterborough.
 1752 Dr. I. Osbaldistone, Bishop of Carlisle.
 1753 Dr. E. Crosset, Bishop of Laudaff.
 1754 Dr. R. Drummond, Bp. of St. Asaph.
 1755 Dr. T. Hayter, Bishop of Norwich.
 1756 Dr. F. Cornwallis, Bp. of Lichfld. & Cov.
 1757 Dr. E. Keene, Bishop of Chester.
 1758 Dr. J. Johnson, Bishop of Gloucester.
 1759 Dr. A. Ellis, Bishop of St. David's.
 1760 Sir W. Ashburnham, Bp. of Chichester.
 1761 Dr. R. Newcome, Bishop of Llandaff.
 1762 Dr. J. Hume, Bishop of Oxford.
 1763 Dr. J. Egerton, Bishop of Bangor.
 1764 Dr. R. Terrick, Bishop of Peterborough.
 1765 Dr. P. Yonge, Bishop of Norwich.
 1766 Dr. W. Warburton, Bp. of Gloucester.
 1767 Dr. J. Ewer, Bishop of Llandaff.
 1768 Dr. J. Green, Bishop of Lincoln.
 1769 Dr. T. Newton, Bishop of Bristol.
 1770 Dr. F. Keppell, Bishop of Exeter.
 1771 Dr. R. Lowth, Bishop of Oxford.
 1772 Dr. C. Moss, Bishop of St. David's.
 1773 Dr. J. Shipley, Bishop of St. Asaph.
 1774 Dr. E. Law, Bishop of Carlisle.
 1775 Dr. S. Barrington, Bishop of Llandaff.
 1776 Dr. J. Hinchcliffe, Bp. of Peterborough.
 1777 Dr. W. Markham, Archbishop of York.
 1778 Dr. B. North, Bishop of Worcester.
 1779 Dr. J. York, Bishop of St. David's.
 1780 Dr. J. Thomas, Bishop of Rochester.
 1781 Dr. R. Hurd, Bp. of Lichfield and Cov.
 1782 Dr. John Moore, Bishop of Bangor.
 1783 Dr. Beilby Porteus, Bishop of Chester.
 1784 Dr. John Butler, Bishop of Oxford.
 1785 Dr. John Ross, Bishop of Exeter.
 1786 Dr. T. Thurlow, Bishop of Lincoln.
 1787 Dr. J. Warren, Bishop of Bangor.
 1788 Dr. J. Cornwallis, Bp. of Lich. and Cov.
 1789 Dr. S. Halifax, Bishop of Gloucester.
 1790 Dr. Lewis Bagot, Bishop of Norwich.
 1791 Dr. E. Smallwell, Bishop of Oxford.
 1792 Dr. G. Pretzman, Bishop of Lincoln.
 1793 Dr. J. Douglas, Bishop of Salisbury.
 1794 Dr. W. Cleaver, Bishop of Chester.
 1795 Dr. S. Horsley, Bishop of Rochester.
 1796 Dr. R. Beadon, Bishop of Gloucester.
 1797 Dr. C. M. Sutton, Bishop of Norwich.
 1798 Dr. E. Vernon, Bishop of Carlisle.
 1799 Dr. S. Madan, Bishop of Peterborough.
 1800 Dr. H. B. Courtenay, Bishop of Exeter.
 1801 Dr. F. Cornwell, Bishop of Bristol.
 1802 Dr. J. Buckner, Bishop of Chichester.
 1803 Dr. John Raudolph, Bishop of Oxford.
 1804 Dr. H. W. Majendie, Bishop of Chester.
 1805 Dr. (I. I. Huntingford, Bp. of Gloucester.
 1806 Dr. T. Dampier, Bishop of Rochester.
 1807 Dr. George Pelham, Bishop of Bristol.
 1808 Dr. T. Burgess, Bishop of St. David's.
 1809 Dr. John Fisher, Bishop of Salisbury.
 1810 Dr. H. Bathurst, Bishop of Norwich.
 1811 Dr. John Luxmore, Bishop of Hereford.
 1812 Dr. S. Goodenough, Bishop of Carlisle.
 1813 Dr. W. L. Aansell, Bishop of Bristol.
 1814 Dr. B. E. Sparke, Bishop of Ely.
 1815 Dr. William Jackson, Bp. of Oxford.
 1816 Dr. G. H. Law, Bishop of Chester.
 1817 Dr. William Howley, Bp. of London.
 1818 Dr. J. Parsons, Bp. of Peterborough.
 1819 Dr. H. Ryder, Bishop of Gloucester.
 1820 Dr. Edward Legge, Bishop of Oxford.
 1821 Dr. H. Marsh, Bishop of Peterborough.
 1822 Dr. W. Van Mildert, Bp. of Llandaff.
 1823 Dr. John Kaye, Bishop of Bristol.
 1824 Dr. William Carow, Bishop of Exeter.
 1825 Dr. C. Bethell, Bishop of Gloucester.
 1826 Dr. R. J. Carr, Bishop of Chichester.
 1827 Dr. C. J. Blomfield, Bishop of Chester.
 1828 Dr. J. B. Jenkinson, Bp. of St. David's.
 1829 Dr. C. R. Sumner, Bp. of Winchester.
 1830 Dr. Robert Gray, Bishop of Bristol.
 1831 Dr. Hugh Percy, Bishop of Carlisle.
 1832 Dr. George Murray, Bp. of Rochester.
 1833 Dr. Edward Copleston, Bp. of Llandaff.
 1834 Dr. John B. Sumner, Bp. of Chester.
 1835 Dr. Richard Bagot, Bishop of Oxford.
 1836 Dr. J. H. Monk, Bishop of Gloucester.
 1837 Dr. Edward Maltby, Bishop of Durham.
 1838 Dr. Henry Phillpotts, Bp. of Exeter.
 1839 Dr. Joseph Allen, Bishop of Ely.
 1840 Dr. William Otter, Bp. of Chichester.
 1841 Dr. C. T. Longley, Bishop of Ripon.
 1842 Dr. Edward Denison, Bp. of Salisbury.
 1843* Dr. Edward Stanley, Bp. of Norwich.
 1844 Dr. Thos. Musgrave, Bp. of Hereford.
 1845 Dr. G. Davys, Bishop of Peterborough.
 1846 Dr. Connop Thirlwall, Bp. of St. David's.
 1847 Dr. Henry Pepys, Bishop of Worcester.
 1848 Dr. A. T. Gilbert, Bishop of Chichester.
 1849* Dr. John Lonsdale, Bp. of Lichfield.
 1850 Dr. Samuel Wilberforce, Bp. of Oxford.
 1851 Dr. Thomas V. Short, Bp. of St. Asaph.
 1852 Dr. S. A. McCoskry, Bp. of Michign. U.S.
 1853 Dr. J. P. Lee, Bishop of Manchester.
 1854* Dr. R. Whately, Archbishop of Dublin.
 1855* Dr. R. D. Hampden, Bp. of Hereford.
 1856* Dr. John Graham, Bishop of Chester.
 1857* Dr. W. K. Hamilton, Bp. of Salisbury.
 1858* Dr. William Higgin, Bishop of Derry.
 1859* Lord Auckland, D.D., Bp. of Bath & Wells.
 1860* Dr. Montague Villiers, Bp. of Carlisle.
 1861* Dr. Robert Bickersteth, Bp. of Ripon.
 1862* Dr. James C. Campbell, Bp. of Bangor.
 1863* Dr. M. G. Beresford, Archbp. of Armagh.
 1864* Dr. John Jackson, Bishop of Lincoln.
 1865* Dr. Joseph C. Wigram, Bp. of Rochester.
 1866* Dr. Henry Philpott, Bp. of Worcester.
 1867 Dr. C. J. Ellicott, Bp. of Glouc. & Brist.
 1868* Dr. E. Harold Browne, Bishop of Ely.
 1869* Dr. G. A. Selwyn, Bishop of Lichfield.
 1870* Dr. Harvey Goodwin, Bp. of Carlisle.
 1871* Dr. James Fraser, Bp. of Manchester.
 1872* Dr. Frederick Temple, Bp. of Exeter.
 1873 Dr. William Alexander, Bp. of Derry.
 1874* Dr. J. R. Woodford, Bishop of Ely.
 1875* Dr. J. Atlay, Bishop of Hereford.
 1876* Dr. J. F. Mackarness, Bp. of Oxford.
 1877* Lord A. Hervey, Bp. of Bath and Wells.
 1878* Dr. Robert Bickersteth, Bp. of Ripon.
 1879* Dr. Wm. Basil Jones, Bp. of St. David's.
 1880* Dr. T. L. Claughton, Bp. of St. Albans.
 1881 Dr. R. Durnford, Bishop of Chichester.
 1882 Dr. H. Goodwin, Bishop of Carlisle.
 1883* Dr. E. R. Wilberforce, Bp. of Newcastle.
 1884 Dr. G. T. Bedell, Bishop of Ohio.
 1885* Dr. Boyd Carpenter, Bishop of Ripon.
 1886 Dr. King, Bishop of Lincoln.
 1887 Dr. W. S. Perry, Bishop of Iowa, U.S.
 1888 Dr. W. C. Doane, Bp. of Albany, U.S.
 1889* Dr. F. J. Jayne, Bishop of Chester.
 1890* Dr. W. C. Magee, Bp. of Peterborough.
 1891* Dr. W. Alexander, Bishop of Derry.
 1892 Rev. Edgar Jacob, Canon of Winchester.
 1893* Dr. G. Ridling, Bp. of Southwell.
 1894* Dr. W. D. Maclagan, Archbp. of York.

* Sermons not printed.

1896 Dr. G. W. Kennion, Bp. of Bath & Wells.	1898* Dr. E. S. Talbot, Bishop of Rochester.
1896 Dr. M. Creighton, Bp. of Peterboro'.	1899* Dr. J. Wordsworth, Bp. of Salisbury.
1897 Dr. H. M. Thompson, Bp. of Mississippi, U.S.A.	1900 Dr. J. W. Festing, Bp. of St. Albans.
	1901 Dr. J. Macarthur, Bp. of Bombay. [3]

An analysis of the foregoing list shows that 142 of the sermons were preached by *English* Bishops, 29 by *Welsh* (the first in 1707 and the last in 1879), 6 by *Irish* (the first in 1715 and the last in 1891), 5 by *American* (U.S.) Bishops (the first in 1852 and the last in 1897), 1 by a Colonial (or Indian) Bishop in 1901, and the remaining 17 by clergymen in *Priest's* Orders only (the first being in 1702 and the last, after an interval of one hundred and forty-three years, in 1892). Thus far no President has preached the Anniversary Sermon.

ST. AUGUSTINE'S CANONRY.

By the establishment of the "St. Augustine's Canonry" in Canterbury Cathedral, two Sundays in every year have been set apart by the Dean and Chapter of the Cathedral for the preaching of sermons on the Foreign Missions of the Church, viz., the second Sunday after Easter, at the afternoon service (since 1890), and the first Sunday after the Epiphany (since 1897). The sermons are statutable and irrespective of those preached in the Cathedral for particular Societies or Missions, and the holder of the Canonry up to the present time has been the Rev. Canon Bailey, D.D. (formerly Warden of St. Augustine's College), who originated and has endowed the same by two special gifts for the purpose [4].

CHAPTER CII.

THE SOCIETY'S OFFICES AND SECRETARIES.

AFTER the first four meetings of the Society, held at Lambeth Palace or at "the Cockpit" [see p. 6, 7], the Board settled down in Archbishop Tenison's Library at St. Martin's, Trafalgar Square, and from August 15, 1701, to February 1833 it was there that the members generally met "to transact the business." See the Charter. (p. 934). (The Committees, for many years at least, assembled elsewhere, generally in the Chapter House of St. Paul's Cathedral.)

In 1707, on the information that divers clergymen and others attending the general meetings were forced to wait at the door among the footmen, the Society engaged a private room from the keeper of the Tenison Library, and for this and the use of the other rooms, 20s. per ann. were allowed for the servants [1]. In 1716 the total annual cost of the rooms to the Society appears to have been £3, including firing [2]. At this time some of the Society's books and papers were kept at Lambeth Palace, where they had been examined and arranged by Dr. King and the Earl of Clarendon in 1713, with a view to removal to a convenient situation [3]. Doubts having arisen as to the Archbishop's willingness to continue the arrangement at St. Martin's, negotiations were entered into in 1715 for offices in Lincoln's Inn Square [4], but the Archbishop on being consulted replied:—

"Brethren, you are very welcome to me yourselves For the message you come about, seeing the prevailing party has made so great a progress in the affairs of the Library [then forming under Dr. White Kennet, see p. 816] without asking my opinion hitherto, I cannot understand why they do it now, nor do I desire, being very ill, to give any opinion now further than this, that the Society was always very welcome to my Library, so they may be still if they think fitt" [4a].

On the death of Archbishop Tenison the subject was revived, and in 1717 Elihu Yale, Esq., offered 100 guineas for the purchase and building of a house for the Society, to contain a Chapel, a Charity School, and a Library, and £10 per annum towards repairing the house and maintaining the school, also books for the Library, and further help in raising a sufficient fund. Mr. Yale paid the 100 guineas in 1718, and offered a loan of £500. Other subscriptions were received, and it was proposed to apply to the King for the grant of a site in the Savoy or elsewhere [5]. Not until 1726 however was a change made, and then a house was taken in Warwick Court, Warwick Square [6]. The office

arrangements could not have been satisfactory, for in 1738 the Treasurers were removing from Lime Street, and the Society's books &c. and a picture of General Codrington then found their way to Warwick Court [and the picture since to a place unknown] [7]. On the expiration of the lease in 1741, the Secretary lent the Preacher's lodgings in Charterhouse for the Committee, and a house adjoining the same was rented for the books and papers [8].

From this date the official addresses of the Chief Secretaries (which have probably varied with their other appointments) have been as follows: 1741-60, *Charterhouse*; 1761-4, *Bartlett's Buildings, Holborn*; 1765-71, *Abingdon Street, Westminster*; 1772-7, *St. Ann's, Westminster*; 1778-86, *Hatton Garden*; 1787-1817, *53 Gower Street, Bedford Square*; 1818-31, *St. Martin's Library, 42 Castle Street, Leicester Square*; from about 1832 to the present time the offices are given below [9].

The Report for 1827 states that "before the year 1822 the Society had no public office" [10]. This was not correct, but from that date a regular office may be said to have been maintained, viz.:—1822-4, *12 Carlton Chambers, Regent Street*; 1824-35, *77 Great Queen Street, Lincoln's Inn Fields* (built by the Society); 1835-9, *4 Trafalgar Square*; 1840-66, *79 Pall Mall*; Midsummer 1866 to March 1871* *5 Park Place, St. James's Street*; March 1871 to the present time, *19 Delahay Street, Westminster* (formerly 20 Duke Street—see p. 943) [11]. The last (the first freehold office of the Society), was formally opened on April 20, 1871; it includes a suitable Chapel, in which a daily service is maintained at 10 A.M.; and, under licence from the Bishop of London, the Holy Communion has been repeatedly celebrated there on the departure of Missionaries to their fields of labour [12].

SECRETARIES.

The Society's Charter provides that there shall be one Secretary. This office has been filled by the following persons, viz.:— John Chamberlain, Esq., first elected 1701; W. Taylor, Esq., 1712; Rev. Dr. D. Humphreys, 1716; Rev. Dr. P. Bearcroft, 1739; Rev. Dr. D. Burton, 1761; Rev. Dr. Hind, 1773; Rev. Dr. W. Morice, 1778; Rev. A. Hamilton, M.A., 1819; Rev. A. M. Campbell, M.A., 1833; Rev. Ernest Hawkins, M.A., 1843; Rev. W. T. Bullock, M.A., 1865; Rev. H. W. Tucker, M.A., 1879. (Acting Secretary, Rev. E. P. Sketchley, M.A., 1901.)

On the resignation of the Rev. Prebendary Tucker in 1901, the selection of his successor was delegated by the Standing Committee to an Episcopal Committee consisting of the Archbishops of Canterbury and York and the Bishops of London, Durham, Winchester, Bath and Wells, and Newcastle, on whose recommendation, and that of the Standing Committee, the Right Rev. H. H. Montgomery, D.D., Bishop of Tasmania, was elected at a special meeting of the Society summoned by the President and held at the Society's Office on July 26, 1901 [13].

CHAPTER CIII.

THE MISSIONARIES OF THE SOCIETY.

"The most conspicuous mark of the prudent care of the Society has been exhibited in the choice of their Missionaries. If they have not all proved equally unexceptionable, every possible precaution has been used, to admit none of evil report. The indispensable Qualifications, annexed to the Annual Abstract of our Proceedings, might serve to evince this, had not the Missionaries themselves, during the last seven or eight years, by their conduct and their sufferings, borne abundant testimony to the attention and discernment of the Society. The characters of those Worthies will entitle them to a lasting

* The use of Moreton's Tower, Lambeth Palace, during his incumbency of the See of Canterbury, had been offered to the Society by Archbishop Longley in 1866, but declined [11a].

Memorial in some future impartial history of the late events in that country [America]. Their firm perseverance in their duty, amidst temptations, menaces, and in some cases cruelties, would have distinguished them as meritorious men in better times. In the present age, when persecution has tried the constancy of very few Sufferers for Conscience here, so many, in one cause, argue a larger portion of disinterested virtue, still existing somewhere among mankind, than a severe observer of the world might have been disposed to admit." [Sermon of Bishop Butler of Oxford, before the Society, 1784 [1].]

THE first step of the Society to obtain Missionaries was taken in January and February 1702 through the Episcopal Members and the Archdeacons, who were asked to make known the want and invite applications for transmission to the Society. A "Request concerning fit persons to be sent abroad" was printed and circulated, desiring

"that all Persons, who shall Recommend any to that Purpose, will testify their Knowledge as to the following Particulars, viz.—I. *The Age of the Person.* II. *His condition of Life, whether Single or Married.* III. *His temper.* IV. *His Prudence.* V. *His Learning.* VI. *His Sober and Pious Conversation.* VII. *His Zeal for the Christian Religion, and Diligence in his Holy Calling.* VIII. *His affection to the present Government, and IX. His Conformity to the Doctrine and Discipline of the Church of England."*

It was added that the

"Society do request and earnestly beseech all Persons concerned, That they recommend no Man out of Favour or Affection, or any other Worldly Consideration; but with a sincere Regard to the Honour of Almighty God and our Blessed Saviour, as they tender the Interest of the Christian Religion, and the Good of Men's Souls" [2].

The Testimonials to the "indispensable qualifications" of a candidate were to be signed by his Diocesan, or where that was not practicable, by at least three other members of the Communion of the Church of England known to the Society. In the examination of candidates special regard was had as to their reading, preaching, and pronunciation, which were submitted to a practical test [2a]. The salary ordinarily allowed to a Missionary in the early days was £50 a year, with a Mission Library of the value of £10 and £5 for books for free distribution among his parishioners [3]. The remainder of his support was met from local sources. Missionaries to the heathen—the negroes and Indians—were necessarily allowed a larger stipend from the Society [4]. In 1706 the following Instructions for the Clergy and the Schoolmasters were printed. In the words of Anderson (Hist. Col. Church, III. p. 153), "They embrace every particular which could possibly be required for the guidance of the Missionaries, and describe each with a faithful simplicity, and affectionate and prudent care, which it seems impossible to surpass."

"INSTRUCTIONS for the Clergy employed by the Society for the Propagation of the Gospel in Foreign Parts.

"Upon their Admission by the Society.

"I. THAT, from the Time of their Admission, they lodge not in any Publick House; but at some Bookseller's, or in other private and reputable Families, till they shall be otherwise accommodated by the Society.

"II. That till they can have a convenient Passage, they employ their Time usefully; in Reading Prayers, and Preaching, as they have Opportunity; in hearing others Read and Preach; or in such Studies as may tend to fit them for their Employment.

"III. That they constantly attend the Standing Committee of this Society, at the Secretary's, and observe their Directions.

"IV. That before their Departure they wait upon his Grace the Lord Archbishop of Canterbury, their Metropolitan, and upon the Lord Bishop of London, their Diocesan, to receive their Paternal Benediction and Instructions.

"Upon their going on Board the Ship designed for their Passage.

"I. THAT they demean themselves not only inoffensively and prudently, but so as to become remarkable Examples of Piety and Virtue to the Ship's Company.

"II. That whether they be Chaplains* in the Ships, or only Passengers, they

* [On the complaint of the Rev. Mr. Urmston of Moscow of the ill-usage of himself and others by sea Captains [see also p. 12], the Society in 1704 made a representation to its President on the subject, and drew up a letter of recommendation to the Masters of those Ships conveying its Missionaries [5a].

endeavour to prevail with the Captain or Commander, to have Morning and Evening Prayer said daily; as also Preaching and Catechizing every Lord's Day.

"III. That throughout their Passage they Instruct, Exhort, Admonish, and Reprove, as they have occasion and opportunity, with such Seriousness and Prudence, as may gain them Reputation and Authority.

"Upon their Arrival in the Country whither they shall be sent.

"First, With Respect to themselves.

"I. **T**HAT they always keep in their View the great Design of their Undertaking, *viz.* To promote the Glory of Almighty God, and the Salvation of Men, by Propagating the Gospel of our Lord and Saviour.

"II. That they often consider the Qualifications requisite for those who would effectually promote this Design, *viz.* A sound Knowledge and hearty Belief of the Christian Religion; an Apostolical Zeal, tempered with Prudence, Humility, Meekness and Patience; a fervent Charity towards the Souls of Men; and finally, that Temperance, Fortitude, and Constancy, which become good Soldiers of Jesus Christ.

"III. That in order to the obtaining and preserving the said Qualifications, they do very frequently in their Retirements offer up fervent Prayers to Almighty God for his Direction and Assistance; converse much with the Holy Scriptures; seriously reflect upon their Ordination Vows; and consider the Account which they are to render to the great Shepherd and Bishop of our Souls at the last Day.

"IV. That they acquaint themselves thoroughly with the Doctrine of the Church of England, as contained in the Articles and Homilies; its Worship and Discipline, and Rules for Behaviour of the Clergy, as contained in the Liturgy and Canons; and that they approve themselves accordingly, as genuine Missionaries from this Church.

"V. That they endeavour to make themselves Masters in those Controversies which are necessary to be understood, in order to the Preserving their Flock from the Attempts of such Gainsayers as are mixed among them.

"VI. That in their outward Behaviour they be circumspect and unblameable, giving no Offence either in Word or Deed; that their ordinary Discourse be grave and edifying; their Apparel decent, and proper for Clergymen; and that in their whole Conversation they be Instances and Patterns of the Christian Life.

"VII. That they do not board in, or frequent Publick-houses, or lodge in Families of evil Fame; that they wholly abstain from Gaming, and all such Pastimes; and converse not familiarly with lewd or prophane Persons, otherwise than in order to reprove, admonish, and reclaim them.

"VIII. That in whatsoever Family they shall lodge, they persuade them to join with them in daily Prayer Morning and Evening.

"IX. That they be not nice about Meats and Drinks, nor immoderately careful about their Entertainment in the Places where they shall sojourn; but contented with what Health requires, and the Place easily affords.

"X. That as they be frugal, in Opposition to Luxury, so they avoid all Appearance of Covetousness, and recommend themselves, according to their Abilities, by the prudent Exercise of Liberality and Charity.

"XI. That they take special Care to give no Offence to the Civil Government, by intermeddling in Affairs not relating to their own Calling and Function.

"XII. That, avoiding all Names of Distinction, they endeavour to preserve a Christian Agreement and Union one with another, as a Body of Brethren of one and the same Church, united under the Superior Episcopal Order, and all engaged in the same great Design of Propagating the Gospel; and to this End, keeping up a Brotherly Correspondence, by meeting together at certain Times, as shall be most convenient, for mutual Advice and Assistance.

"Secondly, With respect to their Parochial Cure.

"I. **T**HAT they conscientiously observe the Rules of our Liturgy, in the Performance of all the Offices of their Ministry.

"II. That, besides the stated Service appointed for Sundays and Holidays, they do, as far as they shall find it practicable, publicly read the daily Morning and Evening Service, and decline no fair Opportunity of Preaching to such as may be occasionally met together from remote and distant Parts.

"III. That they perform every Part of Divine Service with that Seriousness and Decency, that may recommend their Ministrations to their Flock, and excite a Spirit of Devotion in them.

"IV. That the chief Subjects of their Sermons be the great Fundamental Principles

of Christianity, and the Duties of a sober, righteous, and godly Life, as resulting from those Principles.

"V. That they particularly preach against those Vices which they shall observe to be most predominant in the Places of their Residence.

"VI. That they carefully instruct the People concerning the Nature and Use of the Sacraments of Baptism and the Lord's Supper, as the peculiar Institutions of Christ, Pledges of Communion with Him, and Means of deriving Grace from Him.

"VII. That they duly consider the Qualifications of those adult Persons to whom they administer Baptism; and of those likewise whom they admit to the Lord's Supper; according to the Directions of the Rubricks in our Liturgy.

"VIII. That they take special Care to lay a good Foundation for all their other Ministrations, by Catechizing those under their Care, whether Children, or other ignorant Persons, explaining the Catechism to them in the most easy and familiar Manner.

"IX. That in their instructing *Heathens** and *Infidels*, they begin with the Principles of Natural Religion, appealing to their Reason and Conscience; and thence proceed to shew them the Necessity of Revelation, and the Certainty of that contained in the Holy Scriptures, by the plainest and most obvious Arguments.

"X. That they frequently visit their respective Parishioners; those of our own Communion, to keep them steady in the Profession and Practice of Religion, as taught in the Church of *England*; those that oppose us, or dissent from us, to convince and reclaim them with a Spirit of Meekness and Gentleness.

"XI. That those, whose Parishes shall be of large Extent, shall, as they have Opportunity and Convenience, officiate in the several Parts thereof, so that all the Inhabitants may by Turns partake of their Ministrations; and that such as shall be appointed to officiate in several Places shall reside sometimes at one, sometimes at another of those Places, as the Necessities of the People shall require.

"XII. That they shall, to the best of their Judgments, distribute those small Tracts given by the Society for that Purpose, amongst such of their Parishioners as shall want them most, and appear likely to make the best Use of them; and that such useful Books, of which they have not a sufficient Number to give, they be ready to lend to those who will be most careful in reading and restoring them.

"XIII. That they encourage the setting up of Schools for the teaching of Children; and particularly by the Widows of such Clergymen as shall die in those Countries, if they be found capable of that Employment.

"XIV. That each of them keep a Register of his Parishioners' Names, Profession of Religion, Baptism, &c. according to the Scheme annexed, No. I for his own Satisfaction, and the Benefit of the People.

"Thirdly, *With respect to the Society.*

"I. THAT each of them keep a constant and regular Correspondence with the Society, by their Secretary.

"II. That they send every six Months an Account of the State of their respective Parishes, according to the Scheme annexed, No. II.

"III. That they communicate what shall be done at the Meetings of the Clergy, when settled, and whatsoever else may concern the Society."

N ^o I.						
Notitia Parochialis; to be made by each Minister soon after his Acquaintance with his People, and kept by him for his own Ease and Comfort, as well as the Benefit of his Parishioners.						
I.	II.	III.	IV.	V.	VI.	VII.
Names of Parishioners	Profession of Religion	Which of them baptized	When baptized	Which of them Communicants	When they first communicated	What Obstructions they meet with in their Ministration

[* See also General Instructions in R. 1715, pp. 12-17.]

N^o II.

Notitia Parochialis; or an Account to be sent Home every six Months to the Society by each Minister, concerning the spiritual State of their respective Parishes.

I. <i>Number of Inhabitants.</i>	
II. <i>No. of the Baptized.</i>	
III. <i>No. of Adult Persons baptized this Half-year.</i>	
IV. <i>No. of actual Communicants of the Church of England.</i>	
V. <i>No. of those who profess themselves of the Church of England.</i>	
VI. <i>No. of Dissenters of all Sorts, particularly Papists.</i>	
VII. <i>No. of Heathens and Infidels.</i>	
*VIII. <i>No. of Converts from a prophane, disorderly and unchristian Course, to a Life of Christian Purity, Meekness, and Charity.</i>	

[* Added in later edition.]

[5]

[See also General Instructions to the North American Missionaries in 1735 to promote loyalty, brotherly love, the evangelization of the Indians, and the propagation of the Gospel generally [5b].]

It was hoped that the Colonial Church would derive continuous benefit from two fellowships founded at Jesus College, Oxford, by will of Sir Leolyne Jenkyns, November 9, 1685, the holders of which were bound to take Holy Orders and afterwards either go to sea as Navy Chaplain if summoned by the Lord High Admiral of England, or if not required for that service then to the Colonies if called upon by the Bishop of London [6]. The election of one Fellow, the Rev. Henry Nicols, B.A., was formally notified to the Society by the College authorities in 1703, and he went out as a Missionary to Chester, Pennsylvania [7]. Since then successive Fellows were allowed to evade their responsibilities until about 1850-2, when the Bishop of London succeeded in restoring the Fellowships to their original purpose, and the Revs. William David, M.A., and John David Jenkins took service in Canada and South Africa respectively [8]. But while the English Universities failed to furnish a due supply of Clergy for foreign service, Scotland, Ireland, and Wales were forward in contributing to the ranks of labourers—"to Ireland we owe several very choice Missionaries," the Report for 1714 stated [9]—and in 1707 and 1711 Bishop Wilson of Sodor and Man submitted to the Society a scheme for a Missionary Training College in the Isle of Man. Want of means prevented the adoption of the scheme, and the Society had to confine its attention to carrying out General Codrington's design for a similar College in Barbados [9a]. It was long however before any Colonial Missionary College came into existence [10], and still longer before any provision existed for the ordination of students out of England. Many candidates came over from America and returned safely, some of them to be the ablest of Missionaries; but many more hesitated to face the long, dangerous, expensive, and perhaps fruitless voyage, which in fact proved fatal to one-fifth of those who ventured on it [11]. People must have been truly "athirst for God" who could—as the inhabitants of Hebron in Connecticut did for twenty

years—persevere and at great expense* in sending to England four candidates successively, before they succeeded in obtaining a resident Missionary. The first of these candidates, Mr. Dean (1745), perished at sea while returning. The next, Mr. Colton, died of small-pox within a week after his return (1752). The third, Mr. Usher, was on the return voyage taken prisoner by the French (1757), and died in the Castle of Bayonne of small-pox. The last, Mr. Peters, was taken ill with the same disease in England, but recovered and returned, to the joy of his flock [12]. No wonder then that in 1767, of the 21 churches and congregations in New Jersey, eleven were entirely destitute of a minister, and for the other ten there were only five clergymen available [13]; that in Pennsylvania the case was similar [14], and that the Governor of North Carolina reported to the Society in 1764 that there were then but six clergymen in that province for 29 parishes, each containing a whole county [15].

The Missionaries took great pains to secure suitable candidates for the ministry, and in 1769, on the representation of the Clergy of New York and New Jersey, it was agreed that those to be recommended from those parts should have received a collegiate education and obtained from the President of the College a certificate of moral and intellectual fitness [16]. This raising of the standard must have further reduced the supply had it not been for the foundation of King's (now Columbia) College, New York, in 1754 [p. 775]. Up to that time there was no Church Seminary in the northern colonies of America, and those who sought education in the colleges under the control of Dissenters had in some instances "to submit to a fine as often as they attended the worship of the Church of England, communicants only excepted, and those only on Sacrament days" [17]. The need of an indigenous ministry for the Colonial Churches has by the Society always been regarded as second only in importance to that of resident Bishops. Gladly therefore the Society lent its aid to the establishment of colleges in Barbados [p. 782] and New York [pp. 775-6], and as opportunity offered, to similar institutions throughout the world [pp. 776-97]. The introduction of Episcopacy enabled this good work to bring forth fruit to perfection, and before the middle of the present century the Society was able to report that the supply of Missionaries for America and the West Indies was no longer principally from the mother country, the establishment of colleges of classical and theological education in all the Provinces of British North America having to a great degree superseded the necessity of sending out clergymen from England:—

"Codrington (Barbados), Windsor, Fredericton, Cobourg, Lennoxville, are now yearly supplying candidates for the ministry, not less qualified by learning and devotion than those educated at home, and better trained for the work of an Evangelist in their own country by being hardened to its climate, and inured to the privations and hardships which belong to new settlements" [18].

Similar results have since been witnessed in Australia and New Zealand, while in Asia and Africa a good supply of Native Missionaries is now assured from the excellent training institutions there [pp. 783b-96].

But though the Colonial Churches in America and the West Indies, in Australia and New Zealand now furnish a large proportion of their own Clergy, and, having become Missionary, themselves are sending evangelists to heathen lands, the combined forces from home and abroad are far from sufficient to gather in the harvest. For in the present age "the field is the world" in a sense never before manifest. The immediate needs of India alone call for hundreds more European Missionaries.

The failure of a scheme for drawing the English "Clergy Orphan School" into the Missionary cause in connection with Bishop's College, Calcutta, has been noticed [p. 475].

With the object of adding to the supply for India the Society in 1852 established Oriental Exhibitions at St. Augustine's College, Canterbury, which have borne good fruit [19]; and on two occasions it offered Missionary Exhibitions† at the Universities of Oxford and Cambridge (besides subsidising "Mission Houses"‡ there), but all these, for lack of candidates, were soon discontinued [20].

* The expense of the voyage averaged over £100 in those days.

† In 1859 four Exhibitions of £150 each for two years, and in 1874 two of £80 each [20a].

‡ St. Stephen's, Oxford, and one in Jesus Lane, Cambridge, between 1878-80 [20b].

Under a trust created by Bishop Hobhouse in 1882 and accepted by the Society in 1889 two Missionary studentships have been established at Selwyn College, Cambridge, in connection with the Society and with its assistance [21].

The Day of Intercession instituted in 1872 at the suggestion of the Society [p. 821] has done much to awaken interest in and to kindle zeal for Foreign Missions; if the Society has not participated so fully as other organisations in the increased supply of labourers sent forth from the English Universities, it can but rejoice that God has given His Church grace "with one accord" to make her common supplications unto Him and that he has been pleased to "fulfil" "the desires and petitions of His servants as may be most expedient for them."

In order that the sending forth of Missionaries should henceforth be in form, as it had always been in reality, the act of the chief Bishops of our Church, it was determined in 1846 that no home candidate for Missionary employment should be accepted by the Society without the express approval of a Board of Examiners, to be nominated by the Archbishops of Canterbury and York and the Bishop of London, the three prelates alone empowered under the Act of Parliament to ordain for the Colonies [22]. With respect to candidates educated or resident abroad and there offering themselves for Missionary service, the Society confides in the recommendation of the several Bishops to whom the spiritual rule in their respective Diocese has been committed, and who have all alike authority to "call and send ministers into the Lord's vineyard" and are responsible to God for "faithfully and wisely making choice of fit persons to serve in the sacred ministry of the Church." The wisdom and propriety of this practice were confirmed by the President, to whom in 1854 was submitted the question whether he

"could advise the Society to constitute . . . similar Boards [as in England] for the examination of Missionary candidates in the several British Colonies, or to leave to the Colonial Bishops the responsibility of recommending well-qualified Missionaries; reserving to the Society, as at present, the right to decide whether any particular candidate shall be placed upon its Missionary list."

In his reply Archbishop Sumner said:—

"The two cases are quite distinct. Missionary Clergymen, or candidates for orders, are sent from here to the Colonial Bishops on the recommendation of the Society, which is therefore bound to ascertain the qualifications of those whom it so recommends; and has, at the same time, the means of ascertaining those qualifications through Examiners regularly appointed for the purpose. But a large proportion of the Colonial Clergy consists of persons resident in the Colonies themselves. The requisite supply of men for their increasing population could not otherwise be obtained. And in regard to these, the Society must trust to the local authorities. It has no means of appointing examiners in the several Colonies, and could not possibly impose such a Board upon the Colonial Bishop. The responsibility, therefore, must necessarily rest with the Bishop, by whom the candidates are to be ordained and stationed, of satisfying himself of their fitness for the post they are to occupy, and the duties they are to discharge. At the same time, the Society retains to itself the right, which it hopes never to have occasion to exercise, of excluding from its lists any of its Missionaries who may be found to be unworthy of its support" [23].

While continuing its invariable practice as to colonial candidates the Society, in order to secure all proper care and consideration as well as to guard itself against making grants which are really not needed, determined in 1854 to require of every Bishop recommending any Missionary for appointment a statement of various particulars [24]. [See p. 843.]

The regulations relating to the selection and appointment of Missionaries are now as follows:—

"No Missionary can be placed on the Society's list without an express resolution of the Society sanctioning his appointment and specifying the terms on which he is engaged. A Board of Examiners, consisting of five Clergymen, is appointed annually by the Archbishops of Canterbury and York and the Bishop of London for the time being, to inquire into the fitness and sufficiency of all candidates who may present themselves in this country for Missionary appointments; and no candidate, so appearing, can be accepted by the Society without a recommendation in writing from the

said Board. "It is in the power of any Colonial or Missionary Bishop, if he think fit, to act himself, or to appoint a Clergyman of the Church of England to act for him, as an additional Examiner of all candidates already in Holy Orders who may present themselves to the Society for a Missionary appointment in his diocese, provided that such additional Examiner shall be bound to conform to the rules laid down by the Board for their own guidance."

"In the case of a Missionary *not sent from this country* the Society requires a recommendation (unless under exceptional circumstances) from the Bishop of the Diocese in which the Missionary has resided for a year immediately preceding. But a Missionary may be provisionally appointed and paid from an unexpended grant by a Colonial Bishop and Committee pending a reference made immediately to the Society.

"When a Missionary, not having been sent by the Society from this country, is proposed to be placed on the Society's list, the following particulars are to be sent to the Society:—(1) Name of the Missionary. (2) Age. (3) Where educated. (4) Where, and in what work engaged during the last three years. (5) Married or single; Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

"Every Missionary is appointed to a definite post assigned or sanctioned by the Society, and his salary for his services therein is secured to him for a year, and begins on his arrival at his Mission, and is renewable annually on application to the Society; but his engagement is terminable on three months' notice at the end of any year; or at any earlier time, with or without notice, for reasons approved by the Bishop or other ecclesiastical authority. Provided that no person who holds the Bishop's licence shall be removed from the list of the Society's Missionaries without the consent of the Bishop previously expressed, except on medical grounds certified by the Society's Honorary Consulting Physician.

"Every Missionary selected in this country is to proceed without delay to the country in which he is to be employed; and be subject, when there, to the Bishop or other ecclesiastical authority.

"*Ordination.*—No person is to be presented in behalf of the Society to a Bishop as a Candidate for Holy Orders, with a view to his employment among the heathen, without the special sanction of the Society.

"Before giving such sanction the Society requires to be supplied with the following information:—(1) Date and place of Candidate's birth. (2) His race. (3) His family (if any). (4) His education and previous history. (5) Certificate of his proficiency in any vernacular required in his Mission. (6) Position he is wanted to fill. (7) Amount of his proposed salary, and sources from whence it is derived. (8) A certificate from one or more of the Society's European Missionaries that the moral character of the Candidate is irreproachable, and that he or they believe the Candidate to be in all respects well fitted for Holy Orders" [25].

The course which the Society follows in making its Missionary appointments being in strict conformity with the principles of the Church of England, none are excluded from its service whom the Church would admit, and none admitted whom the Church would exclude [26].

Similarly in the management of its Missions, while regulations have been adopted to secure due administration of its grants, care has been taken not only to adapt them to the requirements of each country, but in all cases to disclaim for the Society any authority over its Missionaries in spiritual matters or any interference with the rights of the Bishops. The Bishop and local Committee are the ordinary channel of communication between the Society and the Missionaries. Quarterly reports with annual statistics are required of each Missionary, and those appointed specially for work among the heathen are required to pass two examinations in the vernacular language of the Mission within a limited period, and to abstain as much as possible from the performance of English duty [27]. (The necessity for this last rule is shown on p. 659.) During their visits to England the Missionaries are afforded opportunities of interviews with the Society [28]. The salaries allowed to the Missionaries from the Society's funds average about £50 in the case of Missions to the Colonists. In these cases as a general rule the Society's allowance does not exceed £100 per annum, nor twice the amount of the

* This passage ("It" to "guidance") was the outcome (and the only one) of a conference between the Society and the Colonial and Missionary Bishops in 1877-9 as to what improvements could be made in the manner of selecting applicants for Missionary work [25a].

local contribution, nor one-half of the whole professional income of the Missionary. In heathen countries the European Missionaries generally are entirely supported by the Society [29], the salaries graduating from £120 to £360 per annum after about 25 years' service. These Missionaries are also provided by the Society with a house and with allowances for travelling and for the education of their children in England or abroad [30]. In 1874 a Committee was appointed to superintend the education, and the care during the holidays, of the children of Indian Missionaries sent to England [31], and by means of a Special Fund begun in 1877 a free education at excellent Schools has been secured for several boys, and many houses have been opened to receive children during the vacations [32, 33].

The salaries of the native pastors in India range from £18 to £140 per annum, it being a rule of the Society that in each instance a portion shall always be contributed by the congregation [34].

With respect to pensions, no general rule is laid down regarding the allowance to Missionaries who return home too ill to undertake any work; but the Society recognises the duty of affording assistance to those of its European Missionaries employed in tropical or unhealthy climates who, after long and faithful services in the Society's Missions, shall have become incapacitated by age or infirmity for a continuance of their labours, and who shall be destitute of other support. The Society considers and decides upon each case according to its own merits.*

In recent years, Missionaries of the Society and members of their families have been received at St. Luke's Hostel, 16 Nottingham Place, London, when ill, and the Society has every reason to be grateful for the treatment which they have received in that excellent institution. By the kindness of an anonymous donor, one of the houses forming part of the "Home of St. Barnabas" at East Grinstead was set apart in 1839 for the use of the Society's Missionaries.

A pension of £50 per annum is allowed to the widows of the European Missionaries in India remaining unmarried, and an allowance of £10 per annum for each orphan under sixteen years of age [35].

In 1874 £1,000 was reserved as a guarantee fund for helping in the life assurance of European Missionaries in tropical climates, specially those to whose widows there is no promise of pension [36], but the scheme has not been carried out.

The value and need of the "associated system" in Missions is becoming more and more recognised, not only for work among non-Christian peoples but also for work among scattered Europeans, and there are now several brotherhoods in the S.P.G. field [36a] (see the list on page 846b).

The Lay Agents employed by the Society consist of Schoolmasters, Schoolmistresses, Readers, and Catechists, two of these offices being often united in one person. [See pp. 769-74.] In 1706 were drawn up the following

"Instructions for Schoolmasters employed by the Society, &c.

THAT they well consider the End for which they are employed by the Society, viz. The instructing and disposing Children to believe and live as Christians.

"II. In order to this End, that they teach them to read truly and distinctly, that they may be capable of reading the Holy Scriptures, and other pious and useful Books, for informing their Understandings, and regulating their Manners.

"III. That they instruct them thoroughly in the Church-Catechism; teach them first to read it distinctly and exactly, then to learn it perfectly by Heart; endeavouring to make them understand the Sense and Meaning of it, by the help of such Expositions as the Society shall send over.

"IV. That they teach them to write a plain and legible Hand, in order to the fitting them for useful Employments; with as much Arithmetick as shall be necessary to the same Purpose.

"V. That they be industrious, and give constant Attendance at proper School-Hours.

"VI. That they daily use, Morning and Evening, the Prayers composed for their Use in this Collection, with their Scholars in the School, and teach them the Prayers and Graces composed for their Use at Home.

"VII. That they oblige their Scholars to be constant at Church on the Lord's Day, Morning and Afternoon, and at all other Times of Publick Worship; that they cause them to carry their Bibles and Prayer Books with them, instructing them how to use them there, and how to demean themselves in the several Parts of Worship; that they

* See (on p. 745) the Tenison Pension Fund.

be there present with them, taking Care of their reverent and decent Behaviour, and examine them afterwards, as to what they have heard and learned.

"VIII. That when any of their Scholars are fit for it, they recommend them to the Minister of the Parish, to be publickly Catechized in the Church.

"IX. That they take especial Care of their Manners, both in their Schools and out of them; warning them seriously of those Vices to which Children are most liable; teaching them to abhor Lying and Falshood, and to avoid all sorts of Evil-speaking; to love Truth and Honesty; to be modest, gentle, well-behaved, just and affable, and courteous to all their Companions; respectful to their Superiors, particularly towards all that minister in holy Things, and especially to the Minister of their Parish; and all this from a Sense and Fear of Almighty God; endeavouring to bring them in their tender Years to that Sense of Religion, which may render it the constant Principle of their Lives and Actions.

"X. That they use all kind and gentle Methods in the Government of their Scholars, that they may be loved as well as feared by them; and that when Correction is necessary, they make the Children to understand, that it is given them out of kindness, for their Good, bringing them to a Sense of their Fault, as well as of their Punishment.

"XI. That they frequently consult with the Minister of the Parish, in which they dwell, about the Methods of managing their Schools, and be ready to be advised by him.

"XII. That they do in their whole Conversation shew themselves Examples of Piety and Virtue to their Scholars, and to all with whom they shall converse.

"XIII. That they be ready, as they have Opportunity, to teach and instruct the *Indians and Negroes* and their Children.

"XIV. That they send to the Secretary of the Society, once in every six Months, an Account of the State of their respective Schools, the Number of their Scholars, with the Methods and Success of their Teaching [37].

[The following form appears in the "Standing Orders" of a later edition:—

<i>Notitia Scholastica; or an Account to be sent every Six Months to the Society by each Schoolmaster, concerning the State of their respective Schools.</i>	
1. Attendance daily given.	
2. Number of Children taught in the School.	
3. Number of Children baptized in the Church of <i>England</i> .	
4. Number of <i>Indian</i> and <i>Negroe</i> Children.	
5. Number of Children born of Dissenting Parents.	
6. Other Schools in or near the Place.	
7. Of what Denomination.	
8. Other Employments of the Schoolmaster.	

"The Account to be attested by the Missionary (if any upon the Spot) and by some of the Principal Inhabitants."

The Testimonials required for Schoolmasters were similar to those for Missionaries, and equal care was shown in selecting men [38]. In 1712 an order was made that the Schoolmasters to be sent henceforth should be in deacon's orders [39], but as a matter of fact most of the scholastic agents employed by the Society have been obtained in the Colonies, &c. and the rule soon fell into disuse. The Catechists employed by the Society were originally, as now, intended for the Missions to the heathen, as is evident by the "Directions for Catechists for instructing *Indians, Negroes, &c.*" [39a]. The first of those agents was engaged in 1704 for work among these races. *See* p. 769.] In the Mission to the Six-Nation *Indians* at Albany, native Mohawk Schoolmasters and Readers worked [p. 63, 73], and but for political troubles the Society might have succeeded in its endeavours to raise a large body of *Indian* teachers.

After the loss of the older colonies the establishment of schools throughout British North America called for a large body of teachers. How these were supplied is shown in Chapter XCV. [p. 769]. Many of the schoolmasters, especially in Newfoundland, were denominated Readers or Catechists, who read service to the people on Sundays. In some isolated places where daily schools were impossible, by a small grant from the Society some respectable person would be induced to conduct a Sunday School, and to read the Church Service to preserve among the people a regard for religion [39b]. For want of resources for the maintenance of a body of Clergy, the Society in 1830 sanctioned a proposal of the Bishop of Quebec to form a body of Catechists with superior qualifications licensed to act, as far as might be prudent, in place of clergymen. The effect produced by their employment in Upper and Lower Canada was beneficial, so far as their powers went, but the increased concern upon religious subjects produced by the Catechists created a corresponding sense of privation of those acts of the Ministry for which they were not competent [40]. During the next thirty years the employment of lay agents by the Society gradually ceased except in Missions to the heathen. For these, especially in India and Africa, there has been an ever-growing demand, difficult to supply at all times, but formerly more from dearth of suitable agents than, as now, from lack of means for their support [40a].

In 1897 the Standing Committee of the Society had an interview with a deputation from the "Student Volunteer Missionary Union," a body formed of students in Universities and Colleges throughout the world, who have taken as their watchword "The Evangelisation of the World in this Generation." Many of the students are members of the Anglican communion.* The Union had been commended by the Foreign Missions Committee of the Lambeth Conference of 1897, and the Standing Committee now expressed its gratitude to God "for the noble effort which is being made to promote the missionary spirit in Universities and Colleges, especially in leading young men and women to give their lives definitely to the work of the Foreign Mission-field," and commended the subject to the consideration of the Bishops assembled at the Lambeth Conference.

In 1899 the Union sought the co-operation of the Society, but, while sympathising with the objects proposed, the Committee regretted that they did not "see their way to identify the Society with their methods of procedure" [40b].

In 1900 the Society joined with the C.M.S. in urging on the Archbishops and Bishops that Missionary Science should be included in the scheme of examination for Holy Orders at home [40c].

WOMEN'S MISSION ASSOCIATION (1866-1900).

The idea of establishing a "Ladies' Association in behalf of the Society" was brought before the Standing Committee of the Society on March 29, 1866 (by the Rev. H. W. Burrows), approved by them on April 25,† and carried into effect at a meeting held at London House on May 11, 1866, when the Constitution‡ of the Association was formed, a provisional Committee was appointed to draw up Bye-laws, and the Officers of the Association, all of whom were honorary, were appointed.

The Society (May 18) granted the Association the use of its rooms (for meetings, &c.), and opened a special fund for receiving contributions in aid of its objects.

With the Society's consent the title of the Association, which had been "Ladies' Association for promoting the Education of Females in India and other Heathen Countries in connection with the Missions of the Society for the Propagation of the Gospel," was altered in 1895 to "*Women's Mission Association for the Promotion of Female Education in the Missions of the S.P.G.*"; and its Constitution and Bye-laws were amended, and its objects were thus defined:—(1) To provide Missionary teachers for the Christian instruction of native women and girls in such countries by supporting abroad, and selecting and preparing in this country, Church women well qualified for the work; (2) To assist female schools by pro-

* The S.V.M.U. now numbers 1,670 volunteers for foreign service, of whom one-fourth are Churchmen.

† The original proposal by a Sub-Committee was that the Association should be "*independent of but in connection with the Society*": the words in italics were, however, not adopted.

‡ Drawn up by the Secretary of the Society, the Rev. W. T. Bullock.

viding suitable clothing and school materials, and a maintenance for boarders; (3) To employ other methods which may be suggested for promoting Christian education; (4) To assist generally in keeping up an interest in the work of the Society."

In arranging for the raising of funds "not only by means of women's work, but also by establishing branch Associations throughout the country" it was from the first stipulated that care should be taken "in every instance that no Association shall divert or interfere with subscriptions to the *Society for the Propagation of the Gospel*."

Annual subscribers are considered members of the Association.

The business of the Association is carried on by a Committee, consisting of the President and Vice-Presidents of the Association, twenty other ladies elected from the members, the Secretary, "and two members of the Standing Committee of the Society, with the Secretary of the Society" [41].

Commencing at Mauritius in 1867,* the operations of the Association were extended to India in 1868, South Africa 1870, Madagascar* 1873, Japan 1875, North China 1889 [42].

In 1897 the Association enlarged its sphere by the addition of medical work (see page 816c) [43].

Though independent of the Society as regards its funds, its method of work is to go hand-in-hand with the Society, going wherever the Society wishes it to go, and establishing no Mission Station without the approval and knowledge of the Standing Committee.†

Its work abroad resolves itself into teaching, nursing, doctoring, in schools and hospitals, and in private houses, by which means some 5,000 children are brought under instruction, and the women who are condemned to pass their lives in zenanas and harems receive offices of mercy and love which only ladies can perform. The Association has fifteen Zenana Missions in India, and altogether about 50 schools. Religious teaching is given in all the schools, and there are Training Colleges for Native teachers and boarding schools. The income of the Association has grown from £162 in 1866 to £10,672 in 1900, and the teachers now employed number 186, including 6 qualified Medical Missionaries [44].

First among the faithful women who (through the Association) have rendered "true and laudable service" unto God must be reckoned Miss Louisa Bullock, who both provided the Association with a home and served with unceasing zeal and devotion as Honorary Secretary for 26 years, accomplishing a work the magnitude of which was not fully realised until others entered into her labours. On Miss Bullock's resignation at the end of 1894 the office was removed from her private residence to the Society's house, 19 Delahay Street, Westminster, but the accommodation there is insufficient for the growing work of the Association. Miss Bullock's successors have been Mrs. G. Evans, 1895-6; and Miss Ethel Mackenzie, who has held office since 1896 [45].

The Association publishes its own Annual Report and its own monthly Magazine.‡

It remains to record the Society's thanks to the *British and Foreign Bible Society*, which since 1864 has generously granted to the Society and to the Women's Mission Association, £144 each, for the maintenance of twenty-four or more native Bible-women in India, whose work is to visit their ignorant sisters, and to read to them from the Holy Scriptures [46].

* The first Missionary of the Association, Miss Emily Lawrence, was intended for Madagascar, but owing to difficulties in the way of commencing work there it was necessary for her to spend her first seven years in Mauritius.

† In reply to an inquiry made by the W.M.A. in 1900, the Standing Committee decided that it is not open to the Association to hand over to any other body the work of its department and the buildings and property in an S.P.G. Mission such as Ahmadnagar. It should be added that the proposed transfer was not originated or supported by the W.M.A.

‡ The title of the magazine was in 1899 altered from "The Grain of Mustard Seed" to "Women's Work in the Mission Field."

LIST OF BROTHERHOODS IN THE S.P.G. FIELD. (See p. 844.)

(1) "The Cambridge Mission to Delhi in connection with the Society for the Propagation of the Gospel." Formed in 1877. Consisting of members of the Cambridge University. Every member partly supported by the Society under a definite scheme (pp. 626-629*g*). A Branch Brotherhood was commenced at Rohtak in 1894.

(2 and 3.) (2) "The Dublin University Mission to Chhota Nagpur, working under the S.P.G." Formed in 1890-1 and located in the Hazaribagh district. Consisting of graduates of the University of Dublin, two of whom are qualified doctors. Every member partly supported by the Society under a definite scheme. Provision was made in 1893 for including associates and lady associates. (3) A Branch Brotherhood for Ranchi founded in 1901 (supported as in case of 2) (pp. 500*h-n*).

(4) A Brotherhood at Cawnpore in Lucknow Diocese. Formed in 1895. Supported by the Society (pp. 599*a-600*).

(5) An Augustinian Brotherhood for Roorkee in Lucknow Diocese. Founded in 1901. Supported by the Society (p. 603*a*).

(6) "St. Andrew's Mission" (Tokyo), "in connection with S.P.G.," aided by the Society from 1887 to 1891, and at the desire of the community reconnected, in 1900, on the Guild of St. Paul undertaking to pay each year to the Society "the whole of the expenses of the maintenance" of the Mission (pp. 724*c-g*).

(7) A branch of the "Society of the Sacred Mission," in Corea. Members aided from the S.P.G. grant to the diocese. The home work of this Society, begun in 1891 at Brixton, London, has been transferred to Mildenhall, Suffolk. Up to 1893 the community was known as the Corean Brotherhood, the first member of which arrived in Corea in 1892.*

(8) A Brotherhood at Antananarivo in Madagascar. Formed in 1899. Supported by the Society (pp. 380*a-d*).

(9) St. Cuthbert's Brotherhood, Tsolo, St. John's Diocese, Kaffraria. Formed in 1900. Members aided from the Society's grant to the diocese (p. 316*r*).

(10) St. Andrew's Brotherhood, Longreach, in the Diocese of Rockhampton, Queensland. Formed about 1897. Aided from the Society's grant to the diocese (p. 414*c*).

(11 and 12) There are also branches of the Lichfield Evangelist Brotherhood working in the Society's Missions in South Africa—one in the Diocese of Zululand (p. 345*b*) and one in Mashonaland (p. 366*l*)—but they have not sought direct or formal connection with the Society.

N.B. — In no instance has the Society anything to do with the internal working of the Brotherhoods.

* The Corean and Lebombo Missions as a whole are worked on community lines *financially*, but not so in other respects, excepting in the case of the S.S.M. in Corea.

SUMMARY OF THE MISSIONARY ROLL, 1701-1900 (see pp. 849-931c).

(For the Roll of Martyrs see p. 931d.)

N.B.—The Society has contributed to the support of 134 Bishops, but those aided by endowment only are not included in the roll unless they were formerly Missionaries of the Society.

(1) Country	(2) Number of ordained Missionaries		(3) Deaths in active service	(4) Dismissals by the Society for neglect of duty or other unsatisfactory conduct	(5) Accessions (to the ranks of the Clergy)		(6) Secessions (from the ranks of the Clergy)	
	European and Colonial	Native (dark races)			(a) From Church of Rome	(b) From Dissent	(a) To Church of Rome	(b) To Dissent
I. NORTH AMERICA:—								
The older Colonies, now the UNITED STATES, 1702-1785	309	—	100	13	2	52	—	—
NEWFOUNDLAND and CANADA, 1703-1900	1,597	—	133	1	4	13	—	—
II. WEST INDIES, CENTRAL and SOUTH AMERICA, 1712-1900	446	9	56	1	—	3	—	—
III. AFRICA 1752-1900	505	93	48	1	1	11	1 (see p. 380g)	1†
IV. AUSTRALASIA 1793-1900	530	6	13	—	—	2	2 (see p. 396)	—
V. ASIA 1820-1900	455	254	106	1	4	17	—	—
VI. EUROPE 1702-4, 1854-1900	171	—	9	—	—	—	—	—
TOTAL	4,014	362	465	17	11	98	3	1

* The actual numbers under these two heads were probably much greater than here stated, which give only those cases of which a record can now be found. [See p. 152.]

† Had been a Lutheran before joining the Society.

‡ After allowing for 109 repetitious and transfers.

Most of the information which follows, like that which precedes it, had hitherto been buried in the records of the Society; but, with the exception of an occasional biography, in no connected form. As it was not until 1717 that a regular list of agents began to be published, it had come to be regarded as impossible to give even the number of those previously employed; but former

attempts would not have failed had the journals, the letters, and the accounts been analysed and compared. Every effort has been made to secure an accurate and complete list: besides the names of the earlier Missionaries, those of many others not before printed have been discovered, while some already printed have been omitted as not having actually come on the list; and in addition to the careful scanning of hundreds of volumes of printed matter, the MSS. have been liberally consulted, and the spelling of the names of the Missionaries of the 18th century, so much varied in print, has been verified from the original signatures. Notwithstanding, it has been impossible in many cases to obtain full particulars as to birth, education, ordination, location, and death, and additions and corrections will be welcomed. In this edition the identity of many more Missionaries as Irishmen has been established through information obtained from Trinity College, Dublin, by the kindness of the Rev. H. Vere White, while S.P.G. Organising Secretary for Ireland. Much difficulty has been experienced in identifying the native clergy in South India owing to diversity of rendering by the local authorities—*e.g.* (to say nothing of varied spelling), the same man would at one time be returned as "Abraham V." and at another as "Vedakan A.," and this without a word of explanation. The period of service is reckoned from the date of arrival at the station after ordination. Many of the Missionaries had previously been engaged as lay agents in the Missions. By arranging the Missionaries under the different countries in which they served the lists gain in historical value, and the alphabetical index of the whole (included in the general Index at the end of the book) supplies all the further reference necessary.

**For Order of the Lists in the Missionary Roll, see "Contents"
at the beginning of the Book.**

ABBREVIATIONS, &c., USED IN THE MISSIONARY ROLL.

- aptd.* = appointed.
b. = born.
Bp. = Bishop.
Cam. = Cambridge.
Coll. = College.
D.M.C. = Dorchester Missionary College ("St. Peter and St. Paul").
ed. = educated.
K.C.L. = King's College, London.
K.C.W. = King's College, Windsor, Nova Scotia.
Missy. = Missionary.
o. = ordained (D. = deacon, P. = priest).
Ox. = Oxford.
Qu. Coll. N.F.L. = Queen's Theological College, St. John's, Newfoundland (sometimes called St. John's College).
Res. = resigned.
S. = Chief Station.
tr. = transferred.
S.A.C. = St. Augustine's College, Canterbury.
St. B.C.W. = St. Boniface Missionary College, Warminster.
St. P.C.B. = St. Paul's Missionary College, Burgh, Linc.
S.M. = Schoolmaster.
T.C.D. = Trinity College, Dublin.
T.C.T. = Trinity College, Toronto.
 ϕ = connection dissolved by the Society for neglect of duty or other unsatisfactory conduct.
* = Native Missionary (dark races).
 ∇ = Honorary Missionary.

The titles of the Dioceses (Lon. = London; Her. = Hereford, &c.) and the other abbreviations and signs need no explanation.

MISSIONARY ROLL, S.P.G.—PART I. (1702-1892).

[See p. 848.]

I. NORTH AMERICA (1702-1892).

1,748 MISSIONARIES and 1,036 CENTRAL STATIONS, now included in 25 Dioceses as set forth below, &c. :

THE OLDER COLONIES (now the *United States*).

[See Chapter II., pp. 9-12.]

KEITH, George, M.A. Aberdeen University; the first S.P.G. Missionary; b. 1638 at Aberdeen; (ex-Presbyterian and Quaker;) o. Bp. Lon. 1700. Travelling and organising in N. America, 1702-4. *Res.*; died Rector of Edburton, Sussex, March 1716.



The Rev. GEORGE KEITH.

TALBOT, John, M.A.; b. at Wymondham, Norfolk 1645; Sizar Christ Coll., Camb., B.A. 1663, Fellow of Peterhouse 1664, M.A. 1671; (Rector Fretherne, Gloa. 1695; Chaplain of ship in which Keith left England). Missionary companion of Keith in N. America, 1702-4, settled in New Jersey 1705.

SOUTH CAROLINA (1702-83) - 54 Missionaries and 15 Central Stations.

[See Chapter III., pp. 12-20.]

(Diocese of SOUTH CAROLINA, founded 1795.)

- BARON, Robert, M.A.** S. St. Bartholomew's, 1753-64. Died April 1764.
- BOSCHI, Charles** ("formerly a Franciscan Fryer"). S. St. Bartholomew's, 1745-9. *Res.* on appointment as Chaplain to the garrison established about that time in Ruaran, Bay of Honduras. His offer of services to convert the Indians there accepted by the Society, but in 1749 he died.
- BULL, William Tredwell, M.A.** S. St. Paul's, 1712-23; Bp. Lon.'s Commissary in S.O. 1716-23. *Res.*
- CLARK (or CLERK), Moses.** S. St. John's, 1720. Died 1720.
- COTES, William;** o. D. Bp. Ely 1746, P. Bp. Her. 1747. S. St. George's, 1747-52. Died Sunday July 19, 1752, after having performed service that day.
- CUMING, Robert, M.A.** Glasgow or Edinburgh; o. D. Bp. Ely, P. Bp. Pet. 1748. S. St. John's, 1749-50. Died 1750.
- DUN, William** (from Clogher Dio.); b. about 1677; o. D. Bp. Down and Connor. S. St. Paul's, 1706-7. *Res.*
- DURAND, Levi, M.A.;** o. Arbp. Dub., D. 1738, P. 1739. S. Christ Church, 1740-50; St. John's, 1750-55. Died 1765.
- DWIGHT, Daniel, M.A.** Yale Coll., Conn.; o. D. Bp. Chr., P. Bp. Lon. 1729. S. St. John's, 1729-48. Died March 28, 1748.
- FORDYCE, John, M.A.;** o. D. Bp. Lon. P. Bp. St. Dav. 1730. S. Prince Frederic's Parish, 1736-51. Died 1751.
- FULLERTON, John, M.A.;** o. Bp. Lon. D. and P. 1734. S. Christ Church, 1734-5. Died Sept. 4, 1735.
- FULTON, John, M.A.;** o. Bp. Lon. D. and P. 1730. S. Christ Church, 1730-4. ϕ
- GARDEN, Alexander, M.A.** (nephew of Comsy. Garden); o. Bp. Glos. D. and P. 1743. S. St. Thomas', 1744-55.
- GIGUILLET, James.** S. Sante, 1710. *Res.*
- GOWIE, Robert, M.A.;** o. Bp. Lon. D. and P. 1733. S. St. Bartholomew's, 1733. Died Nov. 7, 1733.
- GUY, William, M.A.;** o. Bp. Lon. D. 1712 (?), P. 1713. S. (1) Charleston, 1712-13; (2) St. Helen's (or St. Helena), 1714-5; (1) Ch. 1716-17; (3) St. Andrew's, 1719-51. Died 1751.
- HARRISON, James, M.A.** Queen's Coll., Ox.; Curate Battersea 2 years; o. Bp. Her. D. 1749, P. Bp. Ban. 1750. S. Goose Creek, 1752-65.
- HASELL (or HASSELI), Thomas, M.A.;** o. Bp. Lon. D. 1705, P. 1709. S. Charleston, 1705-8; S. Thomas', 1709-43. Died Oct. 9, 1743 or 1744.
- HUNT, Brian, M.A.** S. St. John's, 1723-6.
- JOHNSTON, Gideon** (ex-Vicar of Castlemore, Ireland). S. Charleston, 1708-16 (Commissary to Bp. Lon.) Drowned April 23, 1716, off Charleston, by upsetting of boat while taking leave of Governor Craven.
- JONES, Gilbert, M.A.** S. Christ Church, 1713-21. *Res.*
- JONES, Lewis, M.A.** S. St. Helen's, 1725-44. Died Dec. 24, 1744; bequeathed £100 to S.P.G.
- LALIBERT, John, M.A.** S. Charleston, 1727-9. Died Aug. 14, 1729.
- LANGHORNE, William** (ex-Curate, Pickering); o. Arbp. York, D. 1747, P. 1749. S. St. Bartholomew's, 1749-52; St. George's, 1752-9. *Res.* ill.
- LE JAV, Francis, D.D.** Trinity Coll. Dublin; b. Angiers, France, about 1665; (ex-Canon of St. Paul's London, and Missionary to St. Christopher's, W. Indies, 1700-1. S. Goose Creek & Co., Cooper River, 1706-17. Died Sept. 10, 1717.
- LESLIE, Andrew, M.A.;** o. Bp. Derry D. 1727, P. 1728. S. St. Paul's, 1729-39. *Res.* ill. Died 1740

LUCIUS, Samuel Frederic. *S. Coffee (or Coffee) Town, 1770-82 or 3. Refugee in Charlestown and Congarees during Revolution.*

LUDLAM, Richard, M.A. *S. Goose Creek, 1723-8. Died Oct. 1728; bequeathed £2,000 to S.P.G.*

MARTYN, Charles, M.A. *Ball. Coll., Ox., and curate in Devon; o. D. Arbp. Can. 1746, P. Bp. Ex. 1748. S. St. Andrew's, 1753-61. Res. S.P.G., salary 1761, and parish 1770.*

MAULE, Robert, M.A. *(Irish, recommended by Arbp. Dub.); b. about 1683. S. St. John's, 1707-17. Died of dysentery 1717; bequeathed £750 to S.P.G.*

MERRY, Francis, M.A. *S. St. Helen's, 1720; Goose Creek, 1721-2. Res.*

MILLECHAMP, Timothy, M.A.; *o. Bp. Sa. D. 1726, P. 1729. S. Goose Creek, 1732-46. Sick-leave 1746-8. Res. for Colesbourne, Glos.*

MORRITT, Thomas; *o. D. Bp. Lon. 1717, P. Bp. Win. 1718. S. Charleston (S.M. &c.), 1722-7; Winyaw &c., 1729-34; Christ Church, 1735-6. Res.*

ORR, William, M.A.; *o. Bp. Lon. D. and P. 1736. (Charleston, not S.P.G., 1737-41.) S. St. Paul's, 1741-4; St. Helen's, 1745-50. Res.; died (St. Paul's) 1755.*

OSBORNE (or OSBOEN), Nathaniel. *S. St. Bartholomew's, 1713-5. Escaped to Charleston during Indian irruption, but died July 13, 1715, "of a flux or fever."*

PEASELEY, William, M.A. (tr. N.F.L. [p. 858]). *S. St. Helen's, 1751-6. Res. ill.*

POWNALL, Benjamin, M.A. *S. Christ Church, 1722. Res.*

QUINCY, Samuel, M.A.; *tr. Georgia [p. 851] to St. John's, S.C., then S.P.G. at St. George's, 1746-7. Res.*

ROE, Stephen, M.A.; *o. D. Arbp. Tuam 1730, P.*

NORTH CAROLINA (1708-83) - 33 Missionaries and 22 Central Stations.

[See Chapter IV., pp. 20-5.]

(Dioceses of NORTH CAROLINA, founded 1823; EAST CAROLINA, f. 1884).

ADAMS, James (ex-Curate of Castlemore &c., Ireland, 1702-7). One of the first two S.P.G. Missionaries to N.C. *S. Pascotank and Carotack Precincts, 1708-10. Died Oct. 30, 1710.*

BARNETT, John. *S. Brunswick Co., 1767-8; Northampton Co., 1769-72.*

BLACENAL, John, D.D. *Itinerant, 1725-6.*

BLINN — *Stations not stated, 1769-71.*

BLOUNT, Nathaniel; *o. Bp. Lon. Stations not stated, 1773-4.*

BOYD, John. *Itinerant, 1732-8. Died May 19, 1738.*

BRIGGS, Hobart. *S. Dupplin Co., 1769-70.*

BURGES — *S. Edgecumbe Co., 1769-71.*

CHRISTIAN, Nicholas. *S. Brunswick, Waccamaw, &c., 1773-4.*

COSGREVE, James, a Carolina S.M., whose return passage on his ordination in 1765 was aided by the Society.

CRAMP — *? Station, 1767-8; Brunswick Co., 1769-70.*

CUPPLES, Charles. *S. St. John's, Bute Co., 1767-8.*

DRAGE, Theodorus Swaine. *S. St. Luke's, Rowan Co., 1769-71.*

EARL, Daniel. *S. St. Paul's, Edenton, &c., 1769-83.*

GARZIA, John (from Virginia). *Itinerant: Bath-town, &c., 1739-44. Died Nov. 29, 1744, from fall from horse while visiting the sick.*

GORDON, William, M.A. (one of the first two S.P.G. Missionaries to N.C.) *S. Chowan and Paquiman Precincts, 1708. Res.*

HALL, Clement (ex-Magistrate of N.C. [pp. 22, 24]); *o. 1743. Itinerant: Chowan Co., St. Paul's, Edenton, &c., 1744-59, during*

Arbp. Dub. 1762. S. St. George's, 1737-42; (tr. N.E. [p. 854]).

ST. JOHN, Richard, B.A. (tr. Bah.) *S. St. Helen's, 1747-50. Res.*

SMALL, Robert, M.A.; *o. Bp. Lon. D. 1737, P. 1738. S. Christ Church, 1739-9. Died Sept. 28, 1739.*

SMITH, Michael, M.A. *Trinity Coll., Dub.; o. D. Bp. S. & Man 1740, P. Bp. Lon. 1747. S. Prince Frederick's Parish, 1753-7. Left.*

STANDISH, David, M.A.; *S. St. Paul's, 1724-8. Died 1728.*

STONE, Robert, M.A. *Hert. Coll., Ox. S. Goose Creek, 1743-51. Died about Oct. 20, 1751, "of a bloody flux."*

TAYLOR, Ebenezer. *S. St. Andrew's, 1711-17; (tr. N.C. [see below]).*

THOMAS, John. *Aptd. to Goose Creek 1729, but drowned at Sheerness while embarking.*

THOMAS, Samuel (of Ballydon, Sudbury), the first S.P.G. Missa to S.C. *S. Cooper River, Goose Creek, &c. 1702-6. Died Oct. 1706 of fever.*

THOMPSON, Thomas; *o. Bp. Lich. D. and P. 1730. S. St. Bartholomew's, 1734-43; St. George's, 1744-6. Res.*

TUSTIAN, Peter, M.A. *S. St. George's, 1719-21. Res.*

VARNOD, Francis ("a foreigner"); *o. D. Bp. Nor. 1722, P. Bp. Lon. 1723. S. St. George's, 1723-36. Died.*

WHITEHEAD, John. *S. Charleston, 1714-16. Died Nov. 8, 1718, "of an inward heat."*

WINTELEY, John, M.A. *S. Christ Church, 1727-9. Res.*

WOOD, Alexander, M.A. *S. St. Andrew's, 1707-10. Died.*

WYE, William (an Irishman). *Appointment Aug. 1717 to Goose Creek cancelled Dec. 1717 because obtained by forged testimonials. Res.*

which he baptized 10,000 persons. *Died Jan. 1759.*

JONES, Edward. *S. St. Stephen's, Johnston Co., 1769-70.*

MACARTNEY, James. (? S.) *1768-9; Granville Co., 1770.*

MACDOWELL, John. *S. Brunswick, 1768-8. Died 1763.*

[MARSDEN, RICHARD. *Appointment 1738 cancelled for misconduct before he was established a Missionary under Society's seal.*]

MICKLEJOHN, George. *S. Rowan Co., 1766.*

MOIR, James (of N.C.) *Itinerant: N.W. side of River Newse, Wilmington, &c., 1740-85. Res.*

MORTON, Andrew. *S. in Northampton Co., 1766 [see p. 854].*

NEWNAM, Thomas. *Itinerant: Edenton, &c., 1722-3. Died 1723.*

PETTIGREW, Charles. *S. Edenton, 1775-6.*

RAINSFORD, Giles; *o. D. Bp. Down, P. Bp. Lon. S. Chowan, &c., 1712-14. Res.*

REED, James. *S. Craven Town &c., 1767-77. Died May 1777.*

STEWART, Alexander. *St. Thomas, Bath Co., 1753-66; Beaufort Co., 1767-70.*

STUART, James. *? Station, 1707-8.*

TAYLOR, Charles Edward. *S. Northampton Co., St. George's, &c., 1770-3.*

TAYLOR, Ebenezer (tr. S.C. [see above]). *? Station, 1716-19.*

URMSTON, John (ex-Curate of Eastham, Essex, 1706-9). *S. North Shore with Pascotank, Chowan, &c., 1709-20. Res. (Afterwards fell into disrepute, employed in Maryland, "buried to death in 1732" in N.C.)*

WILLS, John. *? Station, 1708-9; New Hanover Co., 1770-7.*

GEORGIA (1733-83)—13 Missionaries and 4 Central Stations.

[See Chapter V., pp. 26-9.]

(Diocese of GEORGIA, founded 1841.)

ALEXANDER, — *S. St. John's, 1766.*
BOSWORTH, Thomas. *S. Frederica &c., 1743-4. Res.*
BROWN, James (ex-Curate of Horsham, Sussex). Aptd. 1739 to St. George's, but could not get there. *S. Savannah, 1780-1. Res.*
COFF, Jonathan, M. A. Yale Coll.; *b. New London; o. Bp. Lon. D. and P. 1750. S. Augusta, 1760-6. Res.*
DUNCANSON, William, Trinity Coll. Dub. Rejected by people at Savannah and Augusta for misconduct, 1761.
ELLINGTON, Edward, M. A. (of S. C.) *S. Augusta, 1767-70. Res.*
[FINDLAY, ALEXANDER. Aptd. St. George's, 1770-1, but doubtful of local provision, accepted St. Stephen's, N. C., instead.]
FRINK, Samuel; *ed. Harvard Coll., N. E. S. Augusta, ? 1765-6; Savannah, 1767-71. Died 1771.*
HOLMES, John. *St. George's, 1773-7. ♀*

NORRIS, William. *S. Frederica, 1739-40.*
QUINCY, Samuel, M. A. (of Southwold); *b. Boston; o. D. and P. Bp. Carl. 1730. First S. P. G. Missionary to Georgia. S. Savannah &c., 1733-6.*
SEYMOUR, James. *S. Augusta, 1771-9. Persecuted and imprisoned 1779 &c. Refugee at Savannah 1780-2, and in Florida 1783. Died on way to Bahamas 1784.*
WESLEY, John *b. June 17 (old style), 1703, at Epworth Rectory, Linc.; ed. Charterhouse School (1714-20); entered Christ Church, Oxford, 1720; elected Fellow of Lincoln Coll., Oxf. (M. A. 1727); o. D. by Bp. (Potter) of Oxford 1728; P. 1728. S. Savannah &c., 1736-7. Res. and to England Dec. 1737, and became the founder of Methodism; died March 2, 1791, in London.*
ZOUBERBUHLER, Bartholomew; *b. St. Gall; ed. Charleston, S. C.; o. Bp. Lon. about 1745. S. Savannah, 1746-66.*

VIRGINIA—2 Missionaries and 2 Central Stations. [See Chapter VI., p. 30.]

(Diocese of VIRGINIA, founded 1790; WEST VIRGINIA, f. 1878.)

TYLLIARD († **TILLYARD**), Arthur. 1702 (station not stated). The other Clergyman assisted by the Society was the Minister of King William's Parish, St. James' River, in 1725; name not recorded.

MARYLAND—5 Missionaries and 5 Central Stations.

[See Chapter VII., pp. 31-3.]

(Dioceses of MARYLAND, founded 1792; EASTON, f. 1860.)

ADAMS, Alexander; *o. Bp. Lon. 1703, to Maryland 1704. In 1711 he wrote to the Bishop: "I can't subsist without some assistance, for Tobacco, our money, is worth nothing, and not one Shirt to be had for Tobacco this year in all our country; and poor ten shillings is all the money I have received by my ministry and perquisites since October last." Since 1707 he had served the whole county of Somerset. Aided by the Society 1711-12, 1716. S. Stepany &c.*

[**CARDNER**, WILLIAM; *b. about 1680; (ex-Curate of Billyaghram). Aptd. to Shrewsbury 1707, but captured by the French.]*

MACQUEEN, George. ("Forced to fly from his native country by the Presbyterian persecution in Scotland.") Aided by Society 1703.
READING, Philip. Served a parish in Maryland in connection with his Penn. Mission, 1775 &c. [See p. 853.]
TIBBS, William. *S. St. Paul's, Baltimore, 1705.*
TINGLEY, Samuel. Itinerant in connection with Penn. Mission, 1782 &c. [See p. 852.]

PENNSYLVANIA AND DELAWARE (1702-83)—47 Missionaries and 24 Central Stations. [See Chapter VIII., pp. 33-40.]

(Dioceses of PENNSYLVANIA, founded 1787; DELAWARE, f. 1841; PITTSBURG, f. 1866; CENTRAL PENNSYLVANIA, f. 1871.)

ANDREWS, John; *b. Maryland; ed. Philadelphia Coll. S. Lewes and Cedar Creek, 1766-8; York and Cumberland Cos., 1769-73. Res.; died Maryland 1813.*

BACKHOUSE, Richard. *S. Chester, 1728-49. Died Nov. 18, 1749.*

BARTON, Thomas (ex-assistant in a Philadelphia Academy). Itinerant: York and Cumberland Cos. in 1764-8; Lancaster, Pequea, Carnarvon, &c., 1769-78. Obligated by Revolutionists to close his churches in 1776, but ministered privately. Escaped to N. Y. 1778, after being a prisoner two years. Died about 1780 from dropsy brought on by imprisonment.

BATWELL, Daniel; *ed. Cambridge Univ. (for many years a distinguished preacher in London). S. York and Cumberland Cos., 1773-8. Refugee in N. Y. 1778, and England 1783.*

BECKET, William. *S. Lewes, 1721-43. Died Aug. 20, 1743.*

BLACK, William; *b. Dumfries about 1679. S. Co., Sussex, 1708-9. Res.*

BLUETT, Thomas (of Maryland). *S. in Kent Co., Dover, &c., 1745-9. Died Jan. 23, 1749.*

BROOKE, Samuel (of St. George's Co., Maryland). *S. Newcaste, 1754-5.*

CAMPBELL, Alexander. *S. Apoquinimick, 1728-9; tr. N. Y. (p. 853).*

CLEVELAND, Aaron. *S. Lewes, 1755; Newcaste, 1756-7. Died 1757 at Philadelphia of dropsy.*

CLUBB, John (a Welshman, ex-S. M. at Philadelphia). *S. Oxford, 1709-11; Apoquinimick, 1712-13; Radnor and Oxford, 1714-15. Died Christmas 1715.*

CRAIG, George (of Penn., ex-Curate in England to Dr. Bristowe). Itinerant; Pequea, Lancaster, Carnarvon, Huntingdon, Carlisle, &c., 1748-57; Chester, 1758-83 [see p. 851].

CRAWFORD, Thomas (a Scotchman). *S. Dover, 1704-9. Recalled.*

CURRIE, William (ex-Dissenting Min. Penn.) *S. Radnor, 1736-83.*

EVANS, Evan, D. D. Brasenose Coll., Ox. (sent to Philadelphia by Bp. Lon. 1700). *S. Oxford and Radnor, 1716-18. Res.; died Maryland 1721.*

FRAZER, George. *S. Dover &c., 1733-3.*

GILES, Samuel. Came to England for Ordination and aptd. to Dover, but drowned on return voyage April 5, 1760.

- HACKETT, Walter**, S. Apoquinminok, 1729-33.
HENDERSON, Jacob; b. Glenary, Ireland; *ed.* Glasgow Coll.; o. Bp. Lon. 1710. S. Dover, 1710-11; Newcastle, 1712-13. *Res.*; died Maryland Aug. 27, 1751; bequeathed £1,000 to S.P.G.
HOWIE, Alexander, S. Whitmarsh, 1731 41; Orford, 1733-41. *Res.*
HUGHES, Griffith, S. Radnor and Perquiboms, 1732-6. *Res.*
HUMPHREY, John, B.A. Trinity Coll., Dub.; b. about 1684; (S.M. N.Y. 1706-10); o. Bp. Lon. about 1710. S. Oxford, 1711-13; Chester, 1714-26. Died July 8, 1739.
INGLIS, Charles; b. Ireland, 1734 (S.M. America about 1766); o. Bp. Lon. about 1759. S. Kent Co., Dover, &c., 1769-68. *Res.* for Trinity Church, N.Y., of which he was Rector 1777-83. Refugee in England 1763. Tr. to Nova Scotia as first Colonial Bishop, 1787. [See p. 862.]
JENKINS, Thomas (a Welshman, dio. St. Dav.); b. about 1682. S. Apoquiminy, 1707-9. "Died of a calcureta caused by the Musketos." July 30, 1709.
JENNEY, Robert, LL.D.; b. 1687. † (Chaplain R.N. 1710-14). S. Philadelphia, 1714-16; tr. N.Y. [p. 856].
LINDSAY, William, M.A. Glasgow Univ. To America 1733; returned for ordination. Itinerant: Bristol &c., 1735-45. † [p. 854].
LOCKE, Richard, Itinerant: Lancaster &c., 1746-7; Radnor, 1753; Lewes, 1754.
LYON, John, S. Lewes &c., 1769-74. *Res.*
MAGAW, Samuel, D.D.; *ed.* Philadelphia Coll. S. Dover &c., 1767-77.
MORRIS, Theophilus (tr. N.E. [p. 853]). S. Lewes, 1743-5. Died 1745.
MURRAY, Alexander, S. Reading and Mulatton, 1762-78. Refugee in England 1778.
NEILL, Hugh (ex-Presbyterian teacher in N.J. and Penn.); o. Bp. Lon. S. Dover &c., 1750-6; Oxford &c., 1757-65. *Res.*
NICOLS (or NICOLLS), Henry, B.A., Fellow Jesus Coll., Ox. First resident S.P.G. Miss. in Penn. [p. 840]. S. Chester (or Upland), 1703-8. *Res.*
PUGH, John, S. Apoquinminok, 1734-45. Died Aug. 30, 1745.
READING, Philip; *ed.* Winchester and Univ. Coll., Ox. S. Apoquinminok &c., 1740-77. Died about 1777 [p. 861].
ROSS, Jeneas (son of George). S. Oxford &c., 1740-1; Philadelphia, 1741-2; Oxford and Whitmarsh, 1742-56; Newcastle, 1757-82. Died about 1782.
ROSS, George; b. about 1680. S. Newcastle, 1708-8; Chester, 1709-12 (prisoner in France, 1711); Newcastle, 1713-54. Died about 1764.
RUDMAN, Andrew (a Swede); b. 1668. S. Oxford and Frankfort, 1705-8. Died Sept. 17, 1708.
SINCLAIR (or SINCLARE), Robert; b. about 1685; (tutor to Lord Orichton). S. Newcastle, 1710-12. *Res.*
SMITH, William; b. near Aberdeen Sept. 7, 1727; D.D. Aberdeen and (Hon. 1759), Ox. Univ.; o. D. Bp. Linc., P. Bp. Carl. 1753; (Provost of Philadelphia Coll. 1754). S. Oxford, 1770-5. Elected first Bp. of Maryland, 1783, but not *cons.* Died 1803.
STURGEON, William; *ed.* Yale Coll., Conn. S. Philadelphia, 1747-62. Died Nov. 5, 1772.
THOMSON, William, D.D.; b. Penn. about 1736; o. 1759. Itinerant: York and Cumberland Cos. 1760-9; tr. N.J. [p. 856].
THORN, Sydenham, S. St. Paul's and Missillon, 1774-81.
TINGLEY, Samuel; b. N.Y. about 1745; o. 1773. S. Lewes &c., 1774-83. Persecuted [p. 40]. Died Maryland 1800. [See p. 851].
USSHER, Arthur, S. Kent Co., Dover, &c., 1737-43; Lewes, 1744-8; Radnor, 1749-53. *Res.*
WEYMAN, Robert, S. Oxford and Radnor, 1719-28; tr. N.J. [p. 855].
WILSON, Hugh; *ed.* in America under Rev. H. Neill and T. Barton; o. and aptd. to Missillon &c., 1765, but drowned April 5, 1766, on return voyage to America.

NEW ENGLAND (1702-85), including *Massachusetts, Connecticut, Rhode Island, New Hampshire, Maine, Vermont, and Naragansett*—84 Missionaries and 80 Central Stations. [See Chapter IX., pp. 41-51.]

(Dioceses of CONNECTICUT, founded 1784; MASSACHUSETTS, f. 1787; VERMONT, f. 1832; RHODE ISLAND, f. 1843; NEW HAMPSHIRE, f. 1844; MAINE, f. 1847).

- ANDREWS, Samuel**, M.A. Yale Coll., Conn. (ex-"Reader" in New England); b. 1736 in Connecticut; o. 1760 Lon. S. Wallingford, Cheshire, Meridian and North Haven, &c., 1761-86 [p. 746]; tr. N. Brun.
APTHORP, East, M.A. and Fellow of Jesus Coll., Cam.; b. Boston, Mass., 1733. S. Cambridge &c., 1759-64. *Res.*; died Cambridge, Eng., April 16, 1818 [p. 799].
ARNOLD, Jonathan, M.A. Yale Coll., Conn., 1723; Hon. M.A. Ox.; (ex-Congregational Minister); o. about 1736; Itinerant: Milford, Westhaven, Derby, Waterbury, &c., 1736-9; tr. N.Y. [p. 855].
BADGER, Moses; *ed.* Harvard Coll., Mass. Itinerant: New Hampshire, 1767-74. *Res.*
BAILEY, Jacob, M.A. Harvard Coll., Mass.; b. Rowley, Mass., 1731; (ex-Congregational Minister, 1756); o. D. Bp. Roch. and P. Bp. Pet. 1764. The "frontier" Missionary: Massachusetts Bay, Pownalboro (or Frankfort), Georgetown, Brunswick, Harpell, Richmond, Gardiner's Town, &c., 1759-79. Persecuted and driven away by Revolutionists; tr. N. Scotis. 1779 [p. 860].
BARCLAY, William, S. Braintree, 1704-5.
BASS, Edward, B.A. Harvard Coll., N.E.; b. Dorchester, 1726; (ex-Congregationalist); o. Bp. Lon. 1752. S. Newbury &c., 1753-79. Dismissed for alleged disloyalty to British Government. *Cons.* first Bp. of Massachusetts, May 7, 1797. Died Sept. 10, 1803.
BEACH, John, M.A. Yale Coll., Conn.; b. about 1700; (ex-Congregational Minister). S. Newtown, Reading, &c., 1732-82. Died April 19, 1782.
BEARDSLEY, John, M.A. (Hon.) King's Coll., N.Y.; b. about 1730. S. Groton &c., 1761-5; tr. N.Y. [p. 855].
BOSTWICK, Gideon; o. Bp. Lond. S. Great Barrington, and Lanesborough &c. 1770-83 [see also p. 855]. Died 1793.
BOURS, Peter, M.A. Harvard Coll., Mass. S. Marblehead, 1752-62. Died Feb. 24, 1782.
BRIDGE, Christopher, S. Naragansett, 1707-8; tr. N.Y. [p. 855].
BROADSTREET (or BREADSTREET), Dudley (ex-Independent of N.E.). Qualified for Newbury Mission; but died of epidemic in 1714, before leaving England after ordination.
BROCKWELL, Charles, S. Seitate, 1737-8; Salem, 1739-45. *Res.* for King's Chapel, Boston.

† Son of the Rev. Archibald Inglis, rector of Kiloar, Killybegs. ‡ Born in Lurgan, son of Archibald Jenney, of Armagh. § Died in Philadelphia. ¶ Died in 1792 at Providence, R.I.

- BROWNE, Arthur**, M.A. Trinity Coll., Dub. (the "Rector" in Longfellow's "Tales of a Wayside Inn" [see "The Poet's Tale"]); *b.* Drogheda; *o.* Bp. Lon. 1729. *S.* Providence &c., 1720-35; Portsmouth and Kittery &c., 1736-73. Died June 20, 1773, Cambridge, Mass.
- BROWNE, Marmaduke** (son of Arthur), B.A. Dub. Itinerant; New Hampshire, 1754-9; Newport, R.I., 1760-71. Died 1771.
- BYLES, Mather**, M.A. Yale Coll., Conn., and Hon. D.D. Ox.; *b.* about 1734; (ex-Congregationalist Minister in Conn.); *o.* 1768. *S.* Boston, 1769-75; Portsmouth, 1776-9. Refugee in Nova Scotia; *tr.* N.S. [p. 861].
- CAMP, Ichabod** (from N.E.); *o.* 1751. *S.* Middleton and Wallingford, 1757-61.
- CANER, Henry**, M.A. Yale Coll., Conn., and Hon. M.A. and D.D. Ox.; *b.* about 1700; conformed and ordained. *S.* Fairfield &c., 1727-47. *Res.* for King's Chapel, Boston. Refugee in Halifax and England, 1776, and to show its regard for "the Father of the American Clergy," the Society appointed him to Bristol 1776-82. Died in London, 1792.
- CANER, Richard**, M.A. Yale Coll., Conn. (brother of above). *S.* Fairfield, Norwalk, Ridgfield, Stanford, 1741-4; *tr.* N.Y. [p. 855].
- CHECKLEY, John**, *b.* Boston 1690; (a noted Church Controversialist) came to England three times for ordination, but owing to misrepresentations of his enemies failed to obtain it until he was 60; ordained 1736. *S.* Providence &c., 1738-54. Died Feb. 15, 1754.
- CLARK, William**, M.A. Harvard Coll., Mass. *S.* Stoughton and Dedham, 1769-79. Persecuted, imprisoned, and banished by the Revolutionists. Pensioned refugee in England 1778. Died 1816.
- CLARKE, Richard**, *ed.* Yale Coll., Conn. *S.* New Haven and West Haven, 1766; New Milford, Woodbury, Kent and New Preston, 1767-83; *tr.* N.B. [p. 865].
- COLTON, Jonathan**, M.A. Yale Coll., Conn. (ex-Dissenter); *o.* 1761 and aptd. to Hebron; but died of small-pox within a week of return from ordination [p. 841].
- COSSIT, Rappah**. *S.* Haverhill and Claremont, 1773-81 or 3. Confined a prisoner in Claremont Town, 1776 to 1781 &c., but continued to officiate. *Tr.* to C.B. [p. 861].
- CUTLER, Timothy**, M.A. Harvard Coll., Mass.; *b.* Charlestown, Mass.; ex-President Yale Coll., Conn.; conformed; *o.* D. Bp. (?) Lon. P. Bp. Nor. 1724. *S.* Boston, 1723-64.
- DAVENPORT, Addington**, M.A. Harvard Coll., Mass., and Hon. M.A. Ox. *S.* Scituate, 1733-6. *Res.*; died Boston 1746.
- DAVIES, Thomas**. *S.* in Lichfield Co. &c., 1762-6. Died May 12, 1786.
- DEAN, Barzillai**, M.A. Yale Coll., Conn.; *o.* Bp. Lon. Aptd. 1745 to Hebron &c. but lost on the return voyage to America [p. 841].
- DIBBLEE, Ebenezer**, M.A. Yale Coll., Conn., and D.D. Columbia, N.Y. (ex-Cong. Minister); *o.* 1748 Eng. *S.* Norwalk and Stamford, 1747-93 [p. 746].
- EAGER, Thomas**. *S.* Braintree, Little Compton and Swansey, 1712-14. *Res.*
- EBURN, Samuel**, the first resident S.P.G. Miss. in New England. *S.* Isle of Shoales, 1703.
- FAYERWEATHER, Samuel**, B.A. Harvard Coll., Mass., Hon. M.A. Ox.; *o.* D. Ban. P. Carl. 1766. *S.* Naragansett, 1758-80. Took the oaths to the rebel States against approbation of his parishioners. Died 1781.
- FOGG, Daniel**. *S.* Poufret, Plainfield, and Canterbury, 1772-82.
- FOWLE, John** (ex-Dissenting Minister in N.E.); *o.* 1751. *S.* Norwalk &c. 1752-5. ϕ
- GIBBS, William**, B.A. Harvard Coll., Mass.; *o.* D. and P. Bp. Lon. 1744. *S.* Simsbury &c. 1744-76. Incapacitated in 1762 from a disordered mind, hence R. Viets appointed [see p. 854]. Died 1776.
- GRAVES, John** (ex-Vicar of Clapham, Chester diocese). *S.* Providence &c., 1754-82. Dismissed by his people because he would not re-open his church during the Revolution. Died 1785.
- GRAVES, Matthew** (brother of above) (from neighbourhood of Chester, Eng.) *S.* New London &c., 1747-79. Driven into the woods (by the Revolutionists) in 1768, where he had a large congregation. Refugee at New York 1778. Died there 1780 [p. 746].
- GUY, William** (*tr.* S.O. 849). *S.* Naragansett, 1717-18; *tr.* back to S.O. 1718.
- HONYMAN, James** (*tr.* N.Y. [p. 855]); first resident S.P.G. Missionary in Rhode Island. *S.* Newport, R.I., 1705-50. Died July 2, 1750.
- HUBBARD, Bela**. *S.* New Haven and West Haven, 1767-83.
- JOHNSON, Samuel**, Hon. D.D. Ox. 1743; *b.* Guildford, Conn., Oct. 14, 1698; *ed.* Yale Coll., Conn.; (ex-Cong. Min. West Haven); *o.* D. Bp. ? Lon. P. Bp. Nor. 1794. *S.* Stratford, 1723-72. Died Jan. 6, 1772.
- KNEELAND, Ebenezer**; *o.* 1765. *S.* Stratford and Milford, 1772-7. Died April 17, 1777, a prisoner to the Revolutionists.
- LAMBERTON, John**. *S.* Newbury, 1714-15. *Res.* ill.
- LAMSON, Joseph** (*tr.* N.Y.). Fairfield and Ridgfield, 1747-73. Died.
- LEAWING, Jeremiah**, M.A. Yale Coll., Conn. (S.T.D. Columbia Coll.; *b.* Conn. 1717; (ex-Dissenter); *o.* 1747. *S.* Newport, R.I., 1748-57; Norwalk, 1758-78. Refugee in N.Y. 1779. Died 1804.
- LUCAS, Henry**. *S.* Newbury, 1716-20. Died Aug. 23, 1720.
- LYONS, James**. Itinerant; Conn. 1744; *tr.* to N.Y.
- MACCLENACHAN, William**; *b.* Ireland; (ex-Dissenting teacher, N.E.); *o.* 1755. *S.* Massachusetts Bay, eastern frontiers of, 1756-8. Dismissed himself from Society's service.
- McGILCHRIST, William**, M.A. Ball. Coll., Ox.; *o.* D. Bp. Linc. 1733, P. Bp. Glos. 1736. *S.* Salem, 1746-79. Died about 1780, and bequeathed the Society three years' salary due to him, and his successor his books.
- MacSPARRAN, James**, M.A. Glas. Univ., Hon. D.D. Ox.; *o.* D. Bp. Lon. P. Arbp. Can. 1720. *S.* Naragansett, 1721-57. Died Dec. 1, 1757, at South Kingston [p. 746].
- MALCOLM, Alexander**, M.A. (ex-S.M. N.Y.). *S.* Marblehead, 1739-48. *Res.*
- MANSFIELD, Richard**, M.A. Yale Coll., Conn., Hon. D.D. do. 1792; *b.* Newhaven 1724; (ex-Dissenter); S.P.G. S.M. Derby, 1747. *S.* Derby, Waterbury, and Westbury, 1748-75; Refugee in N.Y. 1775. Died 1820.
- MILLER, Ebenezer**, D.D. Harvard Coll., N.E., Hon. M.A. and D.D. Ox. *S.* Braintree, 1727-61. Died ? 1763.
- MORRIS, Theophilus**, B.A. Dub. Coll. Itinerant; Connecticut, Westhaven, Waterbury, Derby, &c., 1740-3; *tr.* Penn. [p. 852].
- MOSLEY, Richard**. *S.* Lichfield Co., 1771-2; *tr.* to N.Y. [p. 856].
- MOSSOM, David**. *S.* Marblehead, 1718-26. *Res.*
- MUIRSON, George** (of N.Y.) Visiting Missionary, 1706-8. *S.* Stratford, 1708. Died Oct. 1708.
- NEWTON, Christopher**, M.A. Yale Coll., Conn. *S.* Ripton, North Stratford and Stratfield, 1753-83.
- NICHOLS, James**. *S.* Northbury and New Cambridge, 1773.
- OREM, James**. *S.* Bristol, 1721-2.
- PALMER, Solomon**, M.A. Yale Coll., Conn. (ex-Dissenting teacher Yale Coll.); *o.* Bp. Lon. *S.* Lichfield Co. &c., 1754-71. Died Nov. 1, 1771.
- PETERS, Samuel**, M.A. Yale Coll., Conn.; *b.* 1735. *S.* Hebron &c. 1758-74. Refugee in England;

returned to America 1806 and died New York April 1819-1826.

PHILIPPS (or **PHILLIPS**), Francis. S. Stratford, Conn., 1712-13. ϕ

PIGOT, George. S. Stratford, Conn., 1722; Providence. 1723-4; Marblehead, 1727-38. *Res.*

PLANT, Matthias. S. Newbury, 1721-53. Died 1753.

POLLEN, —, M.A. (ex-Curate of St. Anthony's, London). S. Newport, R.I., 1764-60. *Res.*

PRICE, Roger, M.A. (Commissary to Bp. Lon.) S. Hopkington and Indians, 1748-53. *Res.*

PUNDERSON, Ebenezer, M.A. Yale Coll., Conn. (ex-Dissenter). Itinerant: North Groton, Brimfield, Middleton, Stafford, Clinsbury, &c., 1734-53; Newhaven, Guilford, Branford, Northford, and Westhaven, 1754-63; *tr.* N.Y. [p. 856].

ROE, Stephen (*tr.* S.O. [p. 850]). S. Boston, 1743-4. ϕ

SAYRE, John (*tr.* N.Y. [p. 856]). S. Fairfield, 1774-9. After persecution, imprisonment, and banishment, a refugee in N.Y. 1779, and N. Brun. [p. 867], 1783. Died Burton, N.B., 1784.

SCOVIL, James, M.A. Yale Coll., Conn., & King's Coll. N.Y.; b. Watertown, Conn., 1733; o. P. 1759 Roch. S. Waterbury and Westbury, 1758-86; *tr.* N.B. [p. 867].

SEABURY, Samuel, M.A. Harvard Coll., Mass.; b. Groton, N.E., July 8, 1706; (ex-Congregationalist Minister); o. Bp. Lon. 1730. S. New London, 1730-42; *tr.* N.Y. [p. 856].

SERGEANT, Winwood (from S.C.); b. ? Bristol, 1730; o. P. Bp. Roch. 1756. S. Cambridge, 1767-76. Refugee Newbury Port 1776-7, and in

England 1778 (paralysed). Died Bath, Sept. 1780, from ill treatment during the Revolution.

SHAW, William. S. Marblehead, 1716-17. ϕ (Absent without leave.)

THOMSON, Ebenezer, M.A. Yale Coll., Conn. (ex-Independent). S. Scituate, Hanover, Pembroke, Marshfield, 1743-76. Died 1776.

TROUTBECK, John. S. Hopkington and the neighbouring Indians, 1753-7. *Res.*

TYLER, John, M.A. Yale Coll. and King's Coll., New York; b. Wallingford, Conn., Aug. 16, 1742; o. Lon. 1768. S. Norwich, 1768-83. Died at Norwich Jan. 21, 1823.

USHER, John, M.A. Harvard Coll., Mass.; b. about 1689; o. 1722. S. Bristol, 1723-76. Died April 30, 1776.

VIETS, Roger, M.A. Yale Coll., Conn.; b. about 1737. S. Simsbury, 1763-83. Imprisoned by the Revolutionists, 1776 [pp. 50-1]. *Tr.* N.S. 1784 [p. 864].

WEEKS, Joshua Wingate, M.A. Harvard Coll., N.E.; b. Hampton, N.H.; (ex-Congregationalist). S. Marblehead, 1762-79. Refugee in England, and *tr.* N.S. [p. 864].

WHEELER, Willard. S. Georgetown &c., Kennebeck River, 1768-72.

WINSLOW, Edward (of N.E.). S. Stratford, 1754-63; Braintree, 1764-79. Refugee in N.Y. 1778, and Army Chaplain. Died Oct. 31, 1780.

WISWALL, John, M.A. Harvard Coll., Mass.; b. Boston; (ex-Dissenting Minister in N.E.); o. Bp. Lon. S. Falmouth, 1765-75. Refugee Boston 1775, and officiated to two loyal regiments. *Tr.* to N.S. 1782

NEW JERSEY (1702-83)—44 Missionaries and 27 Central Stations.

[See Chapter X., pp. 52-6.]

(Dioceses of New Jersey, founded 1815; NEWARK, f. 1874.)

AYERS, William. S. Spotswood and Freehold, 1768-83. Incapacitated from insanity, 1775-80; 1780 recovered and restored his full salary in place of the annuity allowed him during illness.

BEACH, Abraham; b. about 1741. S. New Brunswick and Piscataqua, 1767-82 or 3. *Res.* and to N.Y. 1784. Died about 1829.

BLACKWELL (or **BLACKWALL**), Robert. S. Gloucester, Waterford (or "Coles Church") and Greenwich, 1772-7.

BROOK, John, M.A. (*tr.* N.Y. [p. 855]). S. Elizabeth Town &c., 1705-7. Drowned on voyage to England.

BROWNE, Isaac (*tr.* N.Y. [p. 855]). S. Newark &c., 1745-77. Driven from Mission; refugee in New York Jan. 1777; *tr.* N.S. 1783 [p. 860].

CAMPBELL, Colin, M.A. S. Burlington &c., 1738-66. Died Aug. 9, 1766.

CHANDLER, Thomas Bradbury, Hon. M.A. and D.D. Ox.; b. April 26, 1726, at Woodstock, Mass.; *ed.* Yale Coll., Conn.; (ex-Dissenter and S.P.G. Oatechist, Elizabeth Town, 1748-50; o. 1761. S. Elizabeth Town &c., 1761-75. A leader of the American Clergy. First Bp. designate of Nova Scotia, but not *cons.* Refugee in England 1775; pensioned 1783. Died at Elizabeth Town, N.J., 1790.

CHECKLEY, — (son of J. C., N.E. [p. 853]); o. and *apud.* to Newark, but died of smallpox 1744, before leaving England on return voyage.

COOKE, Samuel, M.A. Cam. S. Monmouth Co., Shrewsbury, Middleton, Freehold, &c., 1750-76. To England 1776; on return in 1776 confined to the army, and occasionally officiated at Brunswick. *Tr.* N.B. 1785 [p. 865].

CRAIG, G. (of Penn. [p. 851]). Itinerant in N. Jersey, 1748-53.

CUTTING, Leonard, M.A. Cam. and D.D.; b. England about 1725; o. 1763. S. New Brunswick and Piscataqua, 1764-6; *tr.* N.Y. [p. 856].

EVANS, Nathaniel, M.A. S. Gloucester, Waterford, Coles Church, and Egg Harbour, 1768-7. Died 1767.

FORBES, John. S. Monmouth Co., 1733-6. Died 1736.

FRASER, William. S. Amwell, Kingwood, and Muskenetunck, 1768-82. Stripped and otherwise persecuted by the Revolutionists 1778, till too poor to move.

GRIFFITH, David. S. Gloucester and Waterford, 1770-1. *Res.*

HALIDAY, Thomas. S. Amboy &c., 1711-13 and 1717-18; Elizabeth Town and Hopewell &c., 1714-17. *Res.*

HARRISON, William. S. Hopewell and Maidenhead, 1722-3. *Res.*

HOLBROOKE, John. S. Salem &c., 1723-31. *Res.*

HORWOOD, N. S. Salem, 1726; Burlington, 1727-9. Died 1729.

HOUDIN, Michael (ex-French R.C. priest &c.); o. Arbp. of Treves, Easter Day 1730; joined English Church in N.Y. Easter Day 1747. Itinerant: Trenton, Amwell, &c., 1753-60. Assisted in taking of Quebec

LINDSAY, William (of Penn. [p. 852]). Itinerant: Trenton, Amwell, &c., 1736-45.

LOCHE, Richard (of Penn.) Itinerant, 1746-7.

McKEAN, Robert (of Penn.); b. about 1725; o. Bp. Chest. S. New Brunswick &c., 1757-62; Amboy and Woodbridge, 1762-7. Died Oct. 17, 1767.

MILN, John (*tr.* N.Y.) S. Monmouth Co., 1737-45. ϕ

MOORE, Thoroughgood (*tr.* N.Y. [p. 856]). S. Burlington, 1705-7. Drowned 1707 on return voyage to England.

MORTON, Andrew. Itinerant 1759-66 [see p. 850].

ODELL, Jonathan, M.A.; b. Newark, N.J., 1737; o. 1766. S. Burlington, &c. 1767-77. Refugee and Army Chaplain, N.Y. 1777, and England 1783. N. Brunswick, 1784. Died Frederickton 1818.

OGDEN, Uzal, jun. (S.P.G. Catechist in Sussex Co. 1770-2). *S. Sussex, Morris, and Bergan Cos., Newtown, &c.* 1774-83. Refugee N.Y. 1776, returned Jan. 1777.

PANTON, George. *S. Trenton and Maidenhead, 1774-6.* Refugee in N.Y. and *tr.* there [p. 856].

PIERSON, John; *ed. Yale Coll., Conn., (ex-Dis-senter).* *S. Salem, 1733-48.* Died Oct. 1746.

PRESTON, John. *S. Amboy and Woodbridge, 1769-77.* Mission broken up by the Revolutionists; joined the British 26th Regiment as Chaplain.

SEABURY, Samuel, jun. (*tr.* N.Y. [p. 856]). *S. New Brunswick, 1754-6;* *tr.* back to N.Y. [p. 856].

SHARPE, John. *S. New Jersey, 1704. Res.*

SKINNER, William (one of the MacGregor clan); *b.* about 1687; (ex-S.M. in Philadelphia). *S. Amboy &c., 1729-68.* Died 1768.

SPENCER, George. *S. Spotswood &c., 1768.*

TALBOT, John [see p. 849], the first resident S.P.G. Missionary in N.J., and "the Apostle of the New Jersey Church." *S. Burlington, 1705-24.* Said to have been *cons.* by the non-juring Bishops in England about 1723-4. Salary withdrawn 1724 for alleged disaffection

to Government. Died Nov. 29, 1727, at Burlington. Bp. Perry's Historical Collections, "Pennsylvania," says: "No name among our early class deserves a more lasting remembrance; no labours have borne more enduring or more abundant fruit."

THOMPSON, Thomas, M.A., Fellow of Christ Coll., Conn. *S. Monmouth Co., 1745-50;* *tr.* to West Africa

THOMSON —. *S. Salem, 1749-50.*

THOMSON, William (*tr.* from Penn. [p. 852]). *S. Trenton and Maidenhead, 1769-73. Res.;* died Maryland 1785.

TREADWELL, Agur. *S. Trenton, Maidenhead, and Allenton, 1762-5.* Died Aug. 1765.

VAUGHAN, Edward (son of Rector of Wolves Newton, Llandaff); *o. Bp. Lon. & Elizabeth Town &c., 1717-47.* Died about 1747; bequeathed property to S.P.G.

WALKER, Robert. *S. Burlington, New Bristol, and Hopewell, 1715-18.*

WEYMAN, Robert (*tr.* Penn. [p. 852]). *S. Burlington &c., 1730-7.* Died Nov. 28, 1737.

WOOD, Thomas (a doctor in New Jersey); *o. Bp. Lon. & Elizabeth Town and New Brunswick, 1749-52;* *tr.* to N.S.

NEW YORK (1702-85)—58 Missionaries and 23 Central Stations.

[See Chapter XI., pp. 57-79.]

(Dioceses of NEW YORK, founded 1787; WESTERN NEW YORK, 1839; CENTRAL NEW YORK, 1869; LONG ISLAND, 1869; ALBANY, 1869.)

ANDREWS, William. *S. Albany (Indians &c.), 1712-19.*

ANDREWS, William; *o. Bp. Lon. & Schenectady (Indians), 1770-3. Res.*

ARNOLD, Jonathan (*tr.* N.E. [p. 852]). *S. Staten Island, 1740-4. Res.*

AUCHMUTY, Samuel, D.D.; *b.* Boston; *ed.* Harvard Coll., Mass.; *o. Bp. Lon. 1747. S. New York, Negro Mission, 1747-64.* Res. for Trinity Church, N.Y. Died March 4, 1777.

AVERY, Ephraim, M.A. Yale Coll., Conn.; *o. Bp. Lon. S. Rye &c., 1765-76.* Found dead near his house Nov. 1776.

BABCOCK, Luke; *o. Bp. Lon. S. Philipsburg, 1771-7.* Prisoner to Revolutionists 1776-7. Died of fever about March 1777.

BARCLAY, Henry (son of Thomas), M.A. Yale Coll., Conn., Hon. D.D. Ox.; (Catechist at Albany 1735-7); *o.* 1738. *S. Albany and Fort Hunter, Mohawk Indians &c., 1736-46. Res.* for Trinity Church, N.Y. Died 1764.

BARCLAY, Thomas. *S. Albany and Schenectady, Indians &c., 1709-16.*

BARTOW, John (ex-Vicar of Pampisford, Cam.) *S. Westchester &c., 1702-26.* Died.

BEARDSLEY, John (*tr.* N.E. [p. 852]). *S. Dutchess Co., 1761-5;* Poughkeepsie, 1766-82. Refugee N.Y. 1776, and Nova Scotia 1783. *Tr.* N.B.

BEYSE, Henry (a Dutchman); *o. Bp. Lon. S. Harlem, 1710-13.*

BLOOMER, Joshua, M.A. Columbia Coll., N.Y. 1768 and S.T.D. 1790; *b.* Westchester about 1735; *o. Bp. Lon. 1769. S. Jamaica, L.I., &c., 1769-83.* Died Westchester, June 23, 1790.

BONDET, Daniel (a French minister driven out of France); *o. Bp. Lon., and employed under the New England Co. S. New Rochelle, 1709-22.* Died 1722.

BOSTWICK, Gideon [see p. 852]; *o. Bp. Lon. S. Nohletown, † New Concord, &c., 1770-83.*

BRIDGE, Christopher (*tr.* N.E. [p. 852]). *S. Rye, 1709-19.* Died May 22, 1719.

BROOK, John, M.A. (ex-curate Ardsley, Wakefield), *S. Hempsted, 1705;* *tr.* N.J. [p. 854].

BROWN, Thomas; *b.* England about 1731 (ex-Army Chaplain). *S. Albany and Mohawk Indians, 1760-6. Res.;* died Maryland 1784.

BROWNE, Isaac, M.A. Yale Coll., Conn. (ex-Dis-senter). *S. Brookhaven, 1733-44;* *tr.* N.J. [p. 854].

CAMPBELL, Alexander (*tr.* Penn. [p. 851]). *S. Brookhaven, 1729-32. †*

CANER, Richard (*tr.* N.E. [p. 853]). *S. Staten Island, 1745-7.* Died.

CHARLTON, Richard; *S. New Windsor, 1730;* New York, Negro Mission, 1732-46; *S. Staten Island, 1747-77.* Died of dysentery 1777.

COLGAN, Thomas; *b.* 1701. *S. New York, Mission to Negroes and Indians, 1726-31;* Jamaica &c., L.I., 1732-55. Died Dec. 1755.

CUTTING, Leonard, D.D. (*tr.* N.J. [p. 854]). *S. Hempsted &c., 1766-82.* Died 1794.

DOTY, John, M.A. King's Coll., N.Y.; *b.* New York, May 8, 1745; *o. Bp. Nor D. 1770, P. 1771, for St. Peter's, Cortland, near "Peaks Kill," N.Y. S. (S.P.G.) Schenectady, 1774-77.* Refugee in Canada, 1777, after being prisoner; *tr.* there

GORDON, Patrick, the 2nd S.P.G. Missionary and its 1st to N.Y. Province. *S. Jamaica, L.I., 1702.* Died of fever July 1702.

GREATON, James. *S. Huntingdon, L.I., 1769-73.* Died 1773.

HAEGER, John Frederick (Minister to the Palatine refugees in London, Lutherans and Calvinists, whom he accompanied to N.Y.); *o. Bp. Lon. 1709. S. N.Y. 1710-17.*

HARRISON, William. *S. Staten Island, 1733-0.* Died Oct. 4, 1739.

HONYMAN, James; *b.* Scotland. *S. Jamaica, L.I., 1703-4;* *tr.* N.E. [p. 853].

HOUDIN, Michael (an ex-French R.C. Priest, *tr.* N.J. and Can. New Rochelle (French), 1760-6. Died 1768.

HUNT, Isaac; *o. Bp. Lon. S. Rye, 1777.*

JENNEY, Robert, L.L.D. (*tr.* Penn. [p. 852]). *S. N.Y. 1715-16;* Rye, 1722-4; Hempsted, 1726-42. *Res.* and to Philadelphia as Bp. of Lon.'s Commissary in Penn. and Rector of Christ Church, Phil. Died Jan. 5, 1762.

† During the Society's connection with these two stations they were regarded as being "in the Province of New York."

‡ *b.* about 1704 at Longford, Ireland (son of John Charlton).

- KILLPATRICK, Robert** (*tr.* N.F.L. [p. 868]). S. New Windsor, 1731-3.
- LAMPSON (or LAMSON), Joseph.** (On voyage from America for ordination with Mr. Miner captured by the French and carried prisoners into Spain and France five months. To England on parole, but at Salisbury ill of fever, and Mr. M. died.) S. Rye &c., 1745-6; *tr.* N.E. [p. 853].
- LYONS, James** (*tr.* N.E. [p. 853]). S. Brookhaven, 1745-6.
- MACKENZIE, Eneas;** b. about 1675; *ed.* Aberdeen University and Edinburgh; (Chaplain to the Earl of "Cromertie," about 1700-5); o. Bp. Lon. S. Staten Island, 1705-22.
- MILN, John.** S. Albany, Indian Mission &c., 1728-36; *tr.* N.J. [p. 854].
- MILNER, John** (of N.Y.). S. Westchester, 1761-4.
- MOOR, Thoroughgood.** S. Albany, Indian Mission, 1704 to Oct. 1705; *tr.* to N.J. [p. 854].
- MOSLEY, Richard;** *tr.* N.E. [p. 853]. S. Johnston, 1772-3.
- MUIRSON, George** (a Scotchman); o. Bp. Lon. 1705. S. Rye, 1705-8. Died Oct. 1708.
- MUNRO, Harry.** S. Phillipsburg, 1765-7; Albany and Indian Mission, 1768-75. *Res.* ill.
- OEL, John Jacob** (a German); o. Bp. Lon. 1722, for Palatines. S. Albany &c., Indians, 1750-77.
- OGLIVIE, John;** b. about 1723; *ed.* Yale Coll., Conn.; o. Bp. Lon. S. Albany and Fort Hunter Indians &c., 1749-62 (in Canada part of 1759-63 *Res.*; died Nov. 26, 1774, of apoplexy.
- PANTON, George** (*tr.* N.J. [p. 854]). S. Phillipsburg, 1777-83. Refugee in N.S.; *tr.* there [p. 863].
- POYER, Thomas;** b. Wales; *ed.* Brazenose Coll., Ox.; o. D. Bp. Wor., P. Bp. St. Dav., 1706; (Curate Haverford West, and Chaplain H.M.S. *Antelope*), S. Jamaica, L.I., 1710-31. Wrecked on passage 1710, 100 miles from his parish. His life was "one continued scene of trouble." *Res.*; but died Dec. 1731 or Jan. 1732.
- FUNDERSON, Ebenezer** (*tr.* N.E. [p. 854]). S. Rye &c., 1763-4. Died Sept. 1764.
- NEWFOUNDLAND, 1703-1892** (with *N. Labrador*)—194 Missionaries and 73 Central Stations. [See Chapter XIV., pp. 88-102.]
(Diocese of NEWFOUNDLAND, founded 1839).
- ADDISON, George A. B.A.** S. Carboner, 1840; Outharbons, 1841; Harbor Grace, 1842.
- AMOR, Lawrence;** *ed.* Warmistun Coll.; o. D. 1867, P. 1869, N.F.L. S. Greenspond, 1890-2.
- ANDREWES, Samuel James;** o. D. 1864, P. 1867, N.F.L. S. White Bay, 1864-6, 1869-92.
- ANSPACH, Lewis Amadeus;** S. St. John's, 1801-2; Harbor Grace and Carbonear, 1802-12. *Res.*
- ANTLE, John;** o. D. 1890 N.F.L. S. Greenspond, 1890-2.
- APPLEBY, Thomas;** b. 1815, London. S. La Poole, 1847-53. *Res.*
- BAKER, Charles;** b. Oct. 20, 1850, South Lophau; o. P. 1860 N.F.L. S. Salmon Cove, 1879-82.
- BALFOUR, James.** S. Trinity Bay, 1764-74; Harbour Grace and Carboner, 1755-92. Pensioned; died 1800.
- BAYLY, Augustus Edwin Cawley;** *ed.* St. John's Coll., N.F.L.; o. D. 1849, P. 1850, N.F.L. S. (1) St. John's, 1849-50; (2) Petty Harbour and Torbay, 1851; (3) Bona Vista, 1852-3; P. H. and T. (2) 1854; ? 1855-6; (4) Ferryland, 1857-60; B. V. (3) 1861-92.
- BAYLY, Augustus George;** b. April 7, 1864, Bonavista, N.F.L.; *ed.* St. John's Coll., N.F.L., and S.A.C. S. Rose Blanche, 1892.
- SAYRE, John.** S. Newburgh &c., 1768-73; *tr.* N.E. [p. 854].
- SEABURY, Samuel, sen.** (*tr.* N.E. [p. 854]). S. Hempsted &c., 1742-64. Died 1764.
- SEABURY, Samuel** (son of above), M.A. Yale Coll., Conn., 1748; Hon. D.D. Ox. 1777; b. Groton, Conn., Nov. 30, 1739; (Catechist, Huntington, L.I., 1748-52); o. Bp. Lin. 1763; and *tr.* N.J. 1754-6 [p. 855], and back, 1767, S. Jamaica &c., L.I., 1767-66; B. and W. Chester, 1766-76. Driven from Mission by Revolutionists 1776, and prisoner at New-haven; refugee N.Y. 1776; Staten Island, 1778-82; elected Bp. of Connecticut 1783, and *cons.* by the Scottish Bishops at Aberdeen Nov. 14, 1784 [p. 760], thus becoming the first Bishop of the Anglican Communion outside the United Kingdom. Died of apoplexy Feb. 25, 1793; buried New London, Conn.
- STANDARD, Thomas.** S. Brookhaven, 1725; W. and E. Chester, 1726-60. Died 1760.
- STOUPPE, Peter** (ex-Pastor to Huguenots, Charleston, S.C.) S. New Rochelle (French refugees), 1723-60. Died 1760.
- STUART, John, D.D.** Philadelphia Coll.; b. 1740 at Paxton, Penn., of Irish Presbyterian parents; o. 1770, Lon. S. Fort Hunter &c., Indians, 1770-8. Prisoner at Schenectady three years, then refugee in Canada 1780; *tr.* there
- THOMAS, John.** S. Hempsted, 1704-24. Died.
- TOWNSEND, Epenetus;** *ed.* King's Coll., N.Y. S. Salem &c., 1768-77. Prisoner to Revolutionists in winter 1776-7; refugee L.I. 1777. Lost at sea with wife and four children about 1760, in seeking refuge in N.S.
- URQUHART, William** (Scotchman), S. Jamaica, L.I., 1704-9. Died.
- WATKINS, Hezekiah;** *ed.* Yale Coll., Conn.; o. Bp. Lon. S. New Windsor, 1744-53; Newburgh or "New Windsor," 1754-64.
- WETMORE, James, M.A.** Yale Coll., Conn.; b. Middletown, Conn., Dec. 31, 1895; (ex-Congregational Minister, Conn.) o. D. and P. Lon. 1723. S. N.Y. 1723-5; Westchester, 1726; Rye &c., 1726-60. Died May 15, 1760.

- BRIDGE, Ven. Thomas Finch Hobday, M.A.** Ch. Ch. Coll., Ox.; Archdn. N.F.L. &c., 1850. *S. St. John's and Quidividi, 1840-56. Died Feb. 28, 1856, from overwork.*
- BRYANT, Augustus Aelfred; o. D. 1887, P. 1890, N.F.L.** *S. Brooklyn, 1888-9; Lamaline, 1890-1. Res.*
- BULL, James Henry; ed. Warminster Coll.; o. D. 1887, P. 1889, N.F.L.** *S. Battle Harbour, Lab., 1890.*
- BULLOCK, William.** *S. Twillingate, 1821; Trinity Bay, 1822-40.*
- BURT, John.** *S. Carboneer, 1819-32; Harbour Grace, 1821-40; Trinity, 1841. Retired, 1841.*
- CALDWELL, Edward Kerrison Harvey; ed. C.O.C., Can.; o. D. 1889, N.F.L.** *S. Harbour Buffett, 1892.*
- CARRINGTON, Frederick Hamilton, B.A.** *S. Harbour Grace and Carboneer, 1813-13; St. John's, 1818-39.*
- CARTER, George W. B.; ed. St. John's Coll., N.F.L.** *S. ? 1846; Brigus, 1847-8; ? 1849; South Shore, 1850.*
- CHAMBERLAIN, George Seymour; o. D. 1863, P. 1866, N.F.L.** *S. Moreton's Harbour, 1863-4; La Poole, 1866-8; Bay de Verd, 1869-85; Exploits, 1886; Herring Neck, 1887-92.*
- CHAPMAN, John; ed. St. Bees Coll.** *S. Twillingate &c., 1823-46; Harbour Grace, 1847-50. Died in England, 1850 or 1851.*
- CLIFT, Theodore W. S. Carboneer, 1887-91. Res.**
- CLINCH, John; b. 1747; o. Bp. Lon.** *S. Trinity Bay, 1786-1819. Died Nov. 22, 1819.*
- COLE, Samuel.** *S. Ferryland and Bay Bulls, 1792-4. Res.*
- COLLEY, Edward; o. D. 1849, P. 1854, N.F.L.** *S. ? 1849; Grole, 1850-3; Hermitage Cove, 1854-77; Topsall, 1877-92.*
- COLLEY, Francis Worthington; b. Feb. 11, 1860, St. John's, N.F.L.; ed. St. John's Coll., N.F.L. and S.A.O.** *S. Salmon Cove, 1863-5; Carboneer, 1892.*
- COSTER, Venble, George (tr. Bermuda [p. 860]); (Ardn. 1825).** *S. Visiting Missionary and Episcopal Comy. for N.F.L.; Bonavista &c., 1824-9; tr. N.B. [p. 865].*
- COSTER, Nathaniel Allen (brother of G.)** *S. Greenspond, 1828-34; tr. N.S. [p. 861].*
- COUGHLAN, Laurence (an Irishman), an ex-Wesleyan; said to have been ordained in 1763 (through Wesley's influence) by the Greek Bishop, Erasmus, then in England, and afterwards (regularly) by Bp. of London.** *S. Harbour Grace and Carboneer, 1766-73. Res.*
- COWAN, George B.** *S. Placentia Bay, 1841; Carboneer, 1842; Harbour Grace, 1844. Died 1844.*
- CRAGG, John Goodaere; b. March 15, 1836, Barrow-on-Soar; ed. St. John's Coll., N.F.L.; o. D. 1862, P. 1871, N.F.L.** *S. Cape Freels, 1863-70; Greenspond, 1871-8; Catalina, 1879-92.*
- CRANE, George; o. Bp. N.F.L., D. 1882, P. 1884.** *S. Exploits, 1882-5; St. John's outports, 1887-92.*
- CROSSE, Silas; o. D. 1850, N.F.L.** *S. Herring Neck, 1850-5; tr. L.C.*
- CROUCH, William Goldsmith; b. 1822, West Fawleigh.** *S. English Harbour &c., 1854-6; St. John's cutharbours, 1857-8.*
- CUNNINGHAM, Henry Ward; b. Aug. 12, 1862, Burgeo, N.F.L.; ed. S.A.C. & S. Burgeo, 1891. Res.**
- CUNNINGHAM, John; b. Dec. 17, 1823, Stopeny; ed. St. John's Coll., N.F.L.; o. D. 1847, P. 1852, N.F.L.** *S. Brigus, 1848; Burgeo, 1849-89. Retire!*
- CURLING, Joseph James, B.A. Ox.; (ex-officer in Royal Engineers); o. D. 1873, P. 1874, N.F.L.** *S. Bay Islands, ¶ 1891-9; St. John's outports, 1890-1; and Principal of Theo. Coll. 1891. Res.*
- CUYLER, Frederick Shelley, M.A.; b. Aug. 2, 1832, St. Vincent, W.I.; o. D. 1855, P. 1856, Manch.** *S. Portugal Cove, 1857-72.*
- DANIEL, David, B.A. Jesus Coll. Ox. S. St. John's &c., 1830-1; Torbay, 1830-2.**
- DARRELL, Josiah; ed. St. John's Coll., N.F.L.; o. D. 1853, P. 1857, N.F.L.** *S. Herring Neck, 1855-77; Lamaline, 1878-89; Salmon Cove, 1890-2.*
- DINGLE, John.** *S. Ferryland and Bay Bulls, 1799-1802.*
- DISNEY, Henry P. (from Ireland).** *S. Battle Harbour, Lab., 1850-2.*
- DOBIE, Robert T.; ed. St. John's Coll., N.F.L.** *S. New Harbour, 1863-4; Forteau, Lab., 1863-72; Petty Harbour, 1873-5.*
- DODSWORTH, George [see p. 861].** *S. Bonavista, 1830-1. Res. ill.*
- DUNFIELD, Henry; b. May 13, 1850, Doncaster; ed. S.A.C.; o. D. 1876, P. 1878, N.F.L.** *S. Trinity West, ¶ 1877-80; St. John's, ¶ 1889-92.*
- DUYVAL, Joshua.** *S. The Burgeois, 1854; Channel and La Poole, 1865-8.*
- ELDER, William Alexander; b. 1824, London; ed. St. John's Coll., N.F.L.** *S. Fogo, 1854-60; tr. Natal.*
- ELLINGHAM, Cornelius Martin; ed. St. John's Coll., N.F.L.; o. D. 1872, P. 1874, N.F.L.** *S. Ferryland, 1873-4; Portugal Cove, 1875-80; tr. S. Afr.*
- ELBRINGTON, Henry; o. D. 1889, N.F.L.** *S. St. John's outports, 1892.*
- EVANS, John (from Wales).** *S. Placentia, 1790-8.*
- EVANS, John Arthur; ed. Avh. Hall, Can.; o. D. 1887, P. 1889, N.F.L.** *S. Spaniard's Bay, 1888-92.*
- FIELD, Rt. Rev. Edward, M.A. & Fellow Queen's Coll. Ox.; b. 1801 at Worcester; cons. Bp. of N.F.L. in Lambeth Palace Chapel April 28, 1844.** *S. St. John's, 1844-76. Died June 8, 1876, at Bermuda.*
- FIELD, George Henry; ed. St. John's Coll., N.F.L.; o. D. 1886, P. 1888, N.F.L.** *S. Harbour Briton, 1886-90; Burgeo, 1891-2.*
- FITZGERALD, H. J., M.A.** *S. Bonavista, 1832-40; Carboneer, 1841; Trinity, 1842-5.*
- FLEET, Benjamin; b. about 1790; ed. St. John's Coll., N.F.L.** *S. Burin, 1842-6; South Shore, Conception Bay, Foxtrap, &c., 1847-75. Died 1875 or 6.*
- FOSTER, C. H. S. Trinity West, 1881-2.** *Drowned with his young bride a week after marriage by foundering of the s. Lion in returning from St. John's to Trinity, Jan. 6, 1882. All on board, about 40 in number, were lost.*
- FOTHERINGHAM, William.** *Aptd. to Trinity Bay 1762, but died at St. John's before arrival at Trinity.*
- FREER, John Booth; b. 1830; ed. S.A.C.; o. P. 1853, N.F.L.** *? Station, 1853-4.*
- GABRIEL, Alfred Eden.** *S. Island Cove, 1859-60; Lamaline, 1860-72; Portugal Cove, 1873.*
- GATHERCOLE, John Cyrus A.; b. Dec. 19, 1822, East Dereham; ed. St. John's Coll., N.F.L.** *S. Burin, 1848-60.*
- GIFFORD, Algernon; ed. St. John's Coll., N.F.L.; o. D. 1819, P. 1850, N.F.L.** *S. Forteau, Lab., 1849-59; Portugal Cove, 1859-61. Res. ill.*
- GILCHRIST, James, B.A.** *S. Heart's Content &c., 1840; Greenspond, 1841-9. Sick-leave, 1850.*

- GODDEN, John** (*tr. Can.*) S. Harbour Grace, 1879-81; Carboneer, 1882-6; Trinity East, 1887-92.
- GOODE, Thomas Allmond**; b. about 1844, Cork; *ed.* S.A.O.; o. 1869, D. Ches., P. Lin. S. Channel, 1870-82. Died in Charing Cross Hospital, Dec. 1887.
- GRANT, William Henry**. S. St. John's, 1841-2.
- GRANTHAM, Thomas A.** S. Burin, 1816; St. John's, 1817-18; *tr.* N.S.
- GREY, William, M.A.** Mag. Hall. S. Portugal Cove, 1851-2.
- GRIFFIN, Joseph**. S. Spaniard's Bay, 1842-5.
- GWILYM, D. Vaughan**; b. Wales, 1852; *ed.* St. John's Coll., N.F.L.; o. D. 1879 in N.F.L., P. 1882 Ont. S. Spaniard's Bay, 1879. *Res.* for Canada; *tr.* N.B.
- HALL, Frederic George**; b. Sept. 20, 1841, Bedford; *ed.* S.A.O. S. St. George's Bay, 1870-2. Died Oct. 24, 1876.
- HAMILTON, Henry Harris, B.A.** King's Coll., N.S.; b. Nova Scotia; o. D. 1836 N.S., P. 1842 N.F.L. S. Trinity Bay, 1836; Heart's Content, 1837-9; Bay de Verd, 1840-6; Ferryland, 1847-56; *tr.* N.S. [p. 862].
- HARRIS, John** (of Haverfordwest). S. Placentia, 1788-91; St. John's, 1791-1810. Died Jan. 22, 1810.
- HARVEY, James Charles**; o. D. 1841, P. 1842, N.F.L. S. Fogo, 1841-2; Carboneer, 1843-51; Port de Grave, 1852-88. Retired 1889.
- HAYNES, William Aquila**; o. D. 1879, P. 1882, N.F.L. S. The Burgees, 1879-81; Belleorum, 1882-92.
- HEWITT, John**; o. D. 1875, P. 1878, N.F.L. S. Exploits, 1875-8; Herring Neck, 1879-86; Burin, 1887-92.
- HEYGATE, Ambrose, M.A.** Keb. Coll. Ox.; o. D. 1875 Sal., P. 1876 N.F.L. S. St. John's, ¶ 1879; Torbay, 1880-90.
- HEYGATE, Reginald Thomas, M.A.** Keb. Coll., Ox.; o. D. 1882 Rip., P. 1883 Bp. Hellmuth. S. John's, ¶ 1885-8.
- HOLLANDS, Charles William**; b. March 8, 1857, Gravesend; *ed.* Warminster Coll.; o. D. 1881, P. 1893, N.F.L. S. Bonne Bay, 1888, ¶ 1889-92.
- HOOPER, George H.**; *ed.* St. John's Coll., N.F.L.; o. D. 1858, P. 1864, N.F.L. S. La Poêle, 1858-64; Moreton's Harbour, 1865-8; *tr.* Man.
- HORNER, David**; *ed.* Dorch. Coll.; o. D. 1887, P. 1889, N.F.L. S. Rose Blanche, 1890.
- HOW, William**. S. Greenspond, 1879-85; Bay de Verd, 1896-9; Harbour Briton, 1890-1. Died 1891.
- HOWELL, Oswald J.** S. ? 1837; Bay Roberts, 1838-42; St. John's outports, 1843.
- HOWELLS, George Raymond**; *ed.* Dur. Univ.; o. D. 1889, N.F.L. S. Flowers Cove, 1890-1.
- HOYLES, William J.**; *ed.* St. John's Coll., N.F.L. S. Exploits, 1842; Ferryland, 1843-6; Fogo, 1847-8; Brigus &c., 1849-50; Carboneer, 1852-78.
- HUTCHINSON, George**. S. Battle Harbour, Lab., 1853-67. Died 1876.
- JACKSON, John** (the 1st S.P.G. Missy. in N.F.L.) S. St. John's, 1703-5. Recalled.
- JAGG, Frederic Charles**; b. July 3, 1829, London; *ed.* St. Mark's Coll., Chelsea; o. D. 1862, P. 1864, N.F.L. S. Portugal Cove, 1865; *tr.* to Australia.
- JEFFERY, Charles**; o. D. 1875, P. 1876, N.F.L. S. Flowers Cove and Labrador, 1876-6; St. George's Bay, 1876-92.
- JENNER, George Charles**; o. 1794. S. Harbour Grace and Carboneer, 1795-6. *Res.*
- JEYNES, William**; o. Bp. N.F.L. 1840. S. Isle of Valen, 1840-3; Placentia Bay, 1842-6.
- JOHNSON, George Maones**; b. Nov. 14, 1824, Pillerton, War.; *ed.* Christ's Hospital; o. D. 1848, P. 1849, N.F.L. S. Portugal Cove, 1853-8; St. John's outports, 1859-67.
- JOHNSON, Henry Charles Hamilton**; b. Oct. 20, 1855, Portugal Cove, N.F.L.; *ed.* St. John's Coll., N.F.L. and S.A.C.; o. D. 1873, P. 1880, N.F.L. S. Exploits, 1878-82; Trinity West, 1883-9. ¶ Heart's Content, 1892.
- JOHNSON, Reginald Malcolm** (brother of G. M.); *ed.* St. John's Coll., N.F.L.; o. D. 1858, P. 1861, N.F.L. S. Portugal Cove, 1858-9; Forteau, Lab., 1859-60; Fogo, 1863-7; St. John's outports, 1868-72; Fouch Cove, 1873-8; Carboneer, 1879-81.
- JONES, Bertram**. S. Quidi Vidi, 1846-7; Trinity &c., 1848-50; Harbour Grace, 1851-68.
- JONES, Henry** (the second S.P.G. Missy. in N.F.L.) S. Bonavista, 1726-44; Trinity Bay, 1745-7;
- JONES, Thomas Todd, M.A.** Oriel Coll., Ox. S. Petty Harbour and Torbay, 1348-50.
- KILLPATRICK, Robert**. S. Trinity Bay, 1730-1, 1734-41 (1732-3 in N.Y. [p. 855]). Died Aug. 19, 1741.
- KINGWELL, John, sen.** S. Bishop's Cove and Island Cove, 1840-50.
- KINGWELL, John, jun.**; b. 1823, "near London"; *ed.* N.F.L.; o. D. 1848, P. 1849, N.F.L. S. ? 1818; Moreton's Harbour, 1849-61; Harbour Buffett, 1862-91. Died Nov. 15, 1891.
- KIRBY, William**; *ed.* St. John's Coll., N.F.L. o. D. 1858, P. 1860, N.F.L. S. King's Cove, 1858-92.
- LANGMAN, Edward, B.A.**; Ball. Coll., Ox.; o. D. 1739, P. 1740, Ex. S. St. John's, 1752-82.
- LAUGHARNE, Thomas**. S. Twillingate &c., 1820-2. St. John's outports, 1825-8.
- LE GALLAIS, Wellmein William**; b. 1833; *ed.* St. John's Coll., N.F.L.; o. D. 1857, N.F.L. S. Channel, 1858-69. Drowned with two companions by upsetting of their boat, Oct. 27, 1869, while returning from visiting a sick woman at Isles-aux-Morts.
- LEIGH, John**. S. Twillingate and Fogo, 1817-18; Harbour Grace, &c. 1819-22; Episcopal Comsy. for N.F.L. and Visiting Missy. 1822-3. Died Aug. 17, 1823.
- LIND, Henry**. S. Catalina, 1840; Heart's Content &c., 1841-57; St. George's Bay, 1857-69. Died 1869.
- LINDSAY, Benjamin**. S. Trinity Bay, 1760-80. *Res.*
- LLOYD, Frederick Ebenezer John**; b. Milford Haven; *ed.* Dorch. Coll.; o. D. 1882 Ox., P. 1883 Que. S. Belle Isle Strait, Forteau, Lab., and Flower's Cove, &c., 1882-4; *tr.* P.Q.
- LOCKWARD, J.** S. Straits of Belle Isle, Lab., 1873; Burin, 1874-7.
- LOWELL, Robert T. S., B.A.** S. Bay Roberts, 1842-6.
- MARTIN, David**. S. English Harbour and Salmon Cove, 1840-5.
- MARTINE, J. M.** S. South Shore, 1841; Brigus &c., 1842-5.
- MASSIAH, Thomas Packer**; b. Jan. 27, 1852, Bristol; o. D. 1875, P. 1878, N.F.L. S. Twillingate, 1877; La Poêle, 1878-81; Rose Blanche, 1882.
- MEEK, Christopher, et.** St. John's Coll., N.F.L.; o. D. 1869, N.F.L. S. Fogo, 1871-84. Died 1884 at Boston, U.S., under the influence of ether, improperly administered for an operation; buried at St. John's, N.F.L.
- MEEK, William**. S. St. George's Bay, 1841-52.

- MEEK, William Frederick**; *ed. St. John's Coll., N.F.L. S. Harbour Buffett, 1855-61; Upper Island Cove, 1862-67. Died March 1867 of typhus fever contracted while ministering.*
- MILNER, W. J.** *S. Greenspond, 1860-1.*
- MOORE, J.** *S. Heart's Content, 1830-1.*
- MORETON, John** *S. King's Cove, 1853-9. Died.*
- MORETON, Julian** (brother of John); *b. Aug. 29, 1826, Chelsea; ed. St. John's Coll., N.F.L. S. ? 1849; Greenspond, 1850-9; Bishop's and Island Cove, 1860-1. Res.*
- MOUNTAIN, Jacob George, M.A.** *Mert. Coll., Ox. S. Harbour Briton, 1847-54; St. John's out harbours, 1855-6. Died Oct. 1856 of fever caught while ministering.*
- MURRAY, Frederic Richardson**, *Half. Hall, Dur., L.Th.; b. Sept. 1, 1845, Newentle-on-Ty.; o. D. 1868, P. 1869, Worc. S. Twillingate, 1874-6; St. John's, 1877; Heart's Content, ¶ 1878-80.*
- MUSSON, S. P.** (*tr. W. L.*) *S. Harbour Grace, 1841; tr. Ber.*
- NETTEN, Theophilus George** (son of William); *o. D. 1869, P. 1870, N.F.L. S. La Poêle, 1869-75; St. George's Bay, 1876-7; Petty Harbour, 1878-83; St. John's outports, 1884-6; Briggs, 1887-9; Port Du Grave, 1890-2.*
- NETTEN, William.** *S. St. John's out harbours, 1842; Catalina, 1843-78. Res.; died March 9, 1886, at St. John's.*
- NISBETT, William.** *S. Trinity Bay, 1830-6.*
- NOEL, John Monk**; *o. D. 1864, P. 1866, N.F.L. S. Ferryland, 1864-7; Upper Island Cove, 1868-76; Harbour Grace, 1876; do., ¶ 1880-92.*
- NURSE, Theodore Richard**; *o. D. 1879, P. 1883, N.F.L. S. King's Cove, 1879-81; Goose Bay, 1892; Spaniard's Bay, 1893-5; Brooklyn, 1892.*
- OAKLEY, Alfred M.** *S. Out harbours, 1866; Fogo, 1868-9. Died Sept. 1869, of broken blood-vessel.*
- PALAIRET, C.** *S. St. John's outports, 1844-5.*
- PAYNE, Charles Lennard**; *b. June 4, 1855, Little Tatham, Es.; ed. St. John's Coll., N.F.L.; o. D. 1878, P. 1881, N.F.L. S. Portugal Cove, 1881-2.*
- PEASELEY, William, M.A.** *S. Bonavista, 1742-3; St. John's, 1744-5; tr. S.C.*
- PERING, Peter.** *S. Ferryland, 1827-9; Petty Harbour &c., 1830-1.*
- PETLEY, Henry, M.A.** *Wad. Coll., Ox.; b. Chipstead, Kent; o. D. 1839, P. 1840, Can. S. Heart's Content, 1857-61; New Harbour, 1865-75.*
- PHELPS, Joseph Francois**; *b. 1829, Madeira, ed. S.A.C.; o. D. 1852, P. 1854, N.F.L. S. Portugal Cove, 1862-7; St. John's, ¶ 1878-84.*
- PILOT, William, Hon. D.** *Lambeth; b. Dec. 30, 1841, Bristol; ed. S.A.C.; o. D. 1867, Ox. P. 1868 N.F.L. S. St. John's, ¶ 1876-92.*
- PRICE, Walter** (ex-Curate, Dartmouth). *S. St. John's, 1783-9; tr. N.B.*
- QUINTIN, Thomas Philip**; *o. D. 1882, P. 1887, N.F.L. S. Rose Blanche, 1883; Channel, 1884-6; Sandwich Bay, Lab., 1888-90; Harbour Briton, 1891-2.*
- RAFTER, William Sturtevant**; *b. Oct. 4, 1860, Coventry; ed. S.A.C.; o. D. 1884, P. 1887, N.F.L. S. Rose Blanche, 1884-5; Battle Harbour, Lab., 1885-6; Channel, 1887-90; Whitbourne, 1890-1.*
- ROBERTS, John.** *S. Bay de Verd, 1846.*
- ROBERTSON, James** (of Scottish Lps. Church). *S. Portugal Cove (and Visiting Missy.) 1829-31.*
- ROMILLY, Whitfield Samuel Llewellyn**; *o. D. 1885, P. 1889, N.F.L. S. Channel, 1892.*
- ROUSE, Oliver.** *S. Bay de Verd, &c., 1847-69.*
- Died Sept. 1869 of typhus fever contracted while ministering.*
- ROWLAND, David** (from Wales). *S. St. John's, 1810-17. Res. ill.*
- ROZIER, William**; *ed. St. John's Coll., N.F.L. S. Bay Roberts, 1848-50; Lamaline, 1851-60; Burin, 1861-73.*
- RULE, Ulric Zwinglius**; *b. July 31, 1840, Gibraltar; ed. Worc. Coll., Ox., & St. John's Coll., N.F.L. S. Bay of Islands, 1865-73 (¶ 1866-8).*
- SADDINGTON, Charles**; *ed. S.A.C.; o. D. 1885, P. 1887, N.F.L. S. Trinity West, 1886; Fogo, 1887-90.*
- SALL, Ernest Augustus**; *ed. St. John's Coll., N.F.L. S. Fortune Bay, 1845-6; Moreton's Harbour, 1847-8; Fogo, 1849-53; Bonavista, 1854-60. Res. ill.*
- SANDERSON, John Shirley**; *ed. Lich. Coll.; o. D. 1880, P. 1882, N.F.L. S. Harbour Grace, 1882-8; Upper Island Cove, 1889-92.*
- SHANNON, William.** *S. Briggs &c., 1852-62.*
- SHEARS, William Charles**; *o. D. 1864, P. 1867, N.F.L. S. Bay Roberts, 1867-92.*
- SHEVE, Charles James.** *S. Conception Bay, 1832; Harbour Grace, 1833; tr. N.S.*
- SKINNER, Frederick**; *o. D. 1875 N.F.L., P. 1877 N.S. S. La Poêle, 1875-8; tr. N.S.*
- SKINNER, H. M. S.** *Ferryland, 1868-9; Salvage, 1870-7. Res.*
- SMART, Frank**; *ed. S.A.C.; o. D. 1888, P. 1890, N.F.L. S. Bay de Verd, 1890-2.*
- SMITH, Benjamin**; *b. Knottling, 1814; ed. Pontefract Gram. School; o. D. 1841, P. 1842, N.F.L. S. Catalina, 1841-6; King's Cove, 1847-52; Trinity, 1853-85. Pensioned 1866. Died Sept. 2, 1893, at Chesham, Bucks.*
- SMITH, Frederick James Johnston**; *b. Nov. 25, 1850, N.F.L.; ed. St. John's Coll., N.F.L.; o. D. 1877, P. 1880, N.F.L. S. Salvage, 1878-91; Spaniard's Bay, 1892. Res. for Nova Scotia; tr. China*
- SMITH, Walter Redfean** (son of B. Smith); *o. D. 1869, P. 1871, N.F.L. S. Exploita, 1871-8; Portugal Cove, 1886-92.*
- SNOW, P. G.** *S. Exploits, 1891-2.*
- SPENCER, Rt. Rev. Aubrey George, D.D.**; *b. 1795, England; ed. Magl. Hall, Ox. Ferryland, 1819; Trinity Bay, 1820; (1822-38 in Bermuda [p. 860]); St. John's, 1839-43, as first Bp. of N.F.L. Res. for Sec of Jamaica. To England 1855, and died Feb. 24, 1872, at Torquay, Devon.*
- TAYLOR, Robert Holland**; *b. Feb. 14, 1839, Stockport; ed. S.A.C.; o. D. 1863, P. 1864, N.F.L. S. Briggs &c., 1863-86; St. John's, Prin. Theo. Coll., ¶ 1886-9; Briggs, 1890-2.*
- TAYLOR, W. Henry.** *S. Spaniard's Bay, 1847; tr. Man.*
- TEMPLE, Robert**; *b. April 26, 1837, Brisley, Norfolk; o. D. 1861, P. 1863, N.F.L. S. Ferryland &c., 1861-4; French Coast, White Bay, &c., 1864-8, 1873-7; Twillingate, 1877-92.*
- TEMPLE, Thomas William**; *o. D. 1880, P. 1882, N.F.L. S. White Bay, 1880-2.*
- TREMLET, Francis William, D.C.L.** *Univ. of South. U.S.; ed. St. John's Coll., N.F.L.; o. D. 1846, P. 1847, N.F.L. S. ? 1846-7; Portugal Cove &c., 1848.*
- TUCKER, George.** *S. Moreton's Harbour, 1862-4.*
- TUCKWELL, Henry, M.A.**; *ed. St. Bees. S. St. John's, 1851; Petty Harbour, 1852-3 [p. 782].*
- VICARS, Johnstone.** *S. Port de Grave &c., 1839-52.*

- WAGHORNE, Arthur Charles**; *b.* April 1851, London; *ed.* S.A.C.; *o.* D. 1876, P. 1876, N.F.L. S. Ferryland, 1875-6; *Up.* Island Cove and St. Pierre, 1877-8; *New Harbour*, 1878-92.
- WALSH, Charles**; *ed.* St. John's Coll., N.F.L. S. Bishop's and Island Cove, 1851-9.
- WARREN, Alfred C.**; *b.* N.F.L.; *ed.* St. John's Coll., N.F.L. S. New Harbour & Co., 1871; *St. George's Bay*, 1872-6; *Up.* Island Cove, 1876-80. *Died* in 1889 of small-pox, caught while ministering.
- WEARY, Edwin C.**; *ed.* St. John's Coll., N.F.L.; *o.* D. 1882, P. 1885, N.F.L. S. Bottle Harbour, Lab., 1882-4; *Rose Blanche*, 1885-6; *Greenspond*, 1887-8; *tr.* Can.
- WEAVER, William**; *ed.* S.A.C.; *o.* D. 1855, P. 1857, N.F.L. S. Salmon Cove & Co., 1855-8; *Trinity West*, 1889-92.
- WEEKS, Otto S.** S. Trinity Bay, 1827-9; ? station, 1831-3.
- WEST, Charles Rock**; *b.* Oct. 23, 1833, Stony Stratford; *ed.* St. John's Coll., N.F.L. S. Salvage, 1863-70; *Ferryland*, 1870-2. *Res.*
- WHITE, James Johnston**; *o.* D. 1889, N.F.L. S. Harbour Grace, 1891-2.
- WHITE, William Charles**; *b.* Aug. 31, 1865, Trinity, N.F.L.; *ed.* St. John's Coll., N.F.L., and S.A.C.; *o.* D. 1889, P. 1890, N.F.L. S. Fogo, 1891-2.
- WHITE, William Kepple**; *ed.* St. John's Coll., N.F.L.; *o.* D. 1847, P. 1850, N.F.L. S. Harbour Buffett, 1847-54; *Harbour Briton*, 1855-86. *Died* of heart disease May 29, 1886.
- WILSON, W. E.**; *ed.* St. John's Coll., N.F.L. S. Bottle Harbour, Lab., 1868-9.
- WINSOR, Alfred Samuel Hill**; *ed.* St. John's Coll., N.F.L.; *o.* D. 1872, P. 1874, N.F.L. S. Ferryland, 1872; *Herring Neck*, 1873-9; *Burin*, 1880-6.
- WIX, Ven. Edward** (*tr.* N.S.) S. Bonnavista, 1829; *St. John's* (Archdeacon), 1830-7. *Res.*
- WOOD, Christopher**. S. Fogo, 1804-8; *Salvage*, 1889.
- WOOD, Henry** (of Dartmouth, Dev.) S. Ferryland and Bay Bulls, 1802-3. *Res.*
- WOOD, J. S.** (*tr.* Bermuda) S. St. John's out harbours, 1843-4; *tr.* Jam.
- WOOD, Thomas M.** (*b.* 1807). S. St. John's out harbours, 1832-5; *Greenspond*, 1836-40; *Bonnavista*, 1841-50; *Trinity*, 1851-2; *St. John's*, 1853-81. *Died* Aug. 16, 1881.
- WREN, S. M.** S. New Harbour, 1877.

BERMUDA (1822-70), included in Diocese of Newfoundland—12 Missionaries and 9 Central Stations. [See Chapter XV., pp. 102-6.]

- COSTER, George, M.A.** St. John's Coll., Cam.; *b.* in Berkshire 1794; *o.* 1817 Lon. S. Devonshire & Co., 1822-4; *tr.* N.F.L. [p. 857].
- FRITH, M. K. S.** S. Pagets and Warwick, 1847.
- GIBBON, W. L.** S. Bermudas, 1835-6; *Paget and Warwick*, 1837-9; *tr.* Tas.
- LIGHTBOURN, Joseph Fraser, B.A.**; *o.* 1826, Bp. Nov. Soc. S. Pembroke and Devon, 1843-5; *Devon*, 1846-7; *Pembroke*, 1848-61; *Bermuda*, 1864-70. *Res.*
- LOUGH, Ven. John Francois Burnaby Lumley**; *b.* 1832, Bermuda; *ed.* S.A.C.; *o.* D. 1855, P. 1856, N.F.L. S. St. David and St. George, 1857-61 (became Archdeacon of Bermuda 1894).
- MACKAY, Bruce** (*tr.* N.S.) S. Bermuda, † 1887-92.
- MURRAY, James Greig, D.D.**; *o.* 1829, Bp. Nov. Soc. S. Bermudas, 1835-6; *Sandys and Southampton*, 1837-9; *St. George's and St. David's*, 1840-67.
- MUSSON, S. P.** S. Pagets and Warwick, 1842-5.
- SPENCER, Ven. Aubrey George** (*tr.* N.F.L. [p. 869]). S. Bermudas, 1822-36; *Arohdn. Bermuda*, 1925; *tr.* N.F.L. as Bp. 1839 [p. 859].
- TODRIG, Francois T.** (English, *ed.* R. O. Semy, Hincley; *o.* 1829 by Bp. of Madeira; admitted to American Church by Bp. White, 1833). S. Pagets and Warwick, 1839-41; *tr.* Bah.
- TUCKER, Richard Thomas, D.D. Ox.**; *o.* 1829 P., Nov. Soc. S. St. George's, 1840-56. *Res.* S.P.G. aid and made Mission self-supporting.
- WOOD, John Stone**. S. Bermudas, 1835-6; *Pembroke and Deron*, 1837-42; *tr.* N.F.L.

NOVA SCOTIA (with Cape Breton and Prince Edward Island), 1728-1892. 260 Missionaries and 98 Central Stations. [See Chapter XVI., pp. 107-25.]

(Diocese of NOVA SCOTIA, founded 1787.)

- ABBOTT, John**. S. Halifax, † 1861-84.
- ADIN, Thomas**. S. Charlotte Town, P.E.I., 1823-6. *Res.* ill.
- AGASSIZ, Friedrich W.**; *ed.* K.C.W.; *o.* D. 1876, P. 1877, N.S. S. Seaforth, 1876-8.
- AITKEN, Roger** (Scottish Episc. Church). S. Lunenburg, 1817-19; *Liverpool*, 1820; *Lunenburg & Co.*, 1821-4.
- ALLEY, Jerome**; *b.* 1764. S. Sackville, 1818; *tr.* N.B. †
- ALMON, Henry Pryor**. S. Digby Neck, Westport, 1861; *Bridgetown*, 1862-71.
- AMBROSE, John, M.A. K.O.W.**; *b.* St. John's, N.B.; *o.* D. 1861, P. 1863, N.S. S. Liverpool, 1852-3; *New Dublin*, 1854-7; *St. Margaret's Bay*, 1857-70; *Digby*, 1875-92 († 1878-92).
- ANCIENT, William Johnson**; *b.* England; *o.* D. 1867, P. 1872, N.S. S. Rawdon, 1880-1.
- ANSELL, Edward, B.A. K.O.W.**; *o.* D. 1861, P. 1862, N.S. S. Beaver Harbour, 1861-76; *Arschat*, C.B., 1861-5.
- ANWYL, William, B.A.**; *o.* Ches. 1746. S. Halifax, 1749-50. *Died* Feb. 1750, before recall. †
- ARNOLD, Horatio Nelson, M.A. K.C.W.**; *b.* Dec. 21, 1799, Sussex, N. Brun. S. Wilmot, 1822; *Granville*, 1823-8; *tr.* N.B.
- ARNOLD, Robert**. S. Parrsborough, 1842-5; *Sydney Mines, C.B.*, 1850-8. †
- ATWATER, J.** S. Mainadieu, 1875-8; *Port Medway*, 1879-81.
- AVERY, Richard**. S. Lunenburg, 1841-2; *Yarmouth*, 1843-5; *Aylesford*, 1846; *Pugwash*, 1847-52; *Aylesford*, 1853-92.
- AXFORD, Frederick John Hinton**; *b.* Nov. 27, 1842, Sutton Veny; *ed.* C.M.S. Coll., Islington; *o.* D. 1867 Sal., P. 1869 N.S. S. Pugwash, 1871-3; *Londonderry*, 1874-9.
- BALLEY, Jacob** (refugee from New England [see p. 852]). S. Cornwallis, 1779-80; *Annapolis and Granville*, 1781-1808. *Died* 1808.
- BALL, Edward Henry**; *b.* England; *ed.* S.A.C.; *o.* D. 1866, P. 1867, N.S. S. Port Hill & Co., P.E.I.,

† Alley, J., born Co. Dublin, B.A. T.C.D. 1806.

‡ Arnold, Robert, born Co. Down 1820, B.A. T.O.D. 1834.

- 1870-8; Amherst, 1870-7; Cornwallis Mines, 1878; Cumberlnd. do., 1870-80; Springfield, 1881.
- BARTLETT, James, M.A.** St. John's Coll., Cam.; b. 1823, Blandford; o. D. 1848, P. 1849, Wlu. S. Annapolis, 1850-3. Died 1863.
- BENNETT, Joseph, S.** Lunenburg &c., 1761-2; Horton, Falmouth, Newport, Cornwallis, 1762-76, with Windsor, 1766-76. Itinerant: Cape Sable &c., 1777-80.
- BENWELL, Edward Lewis.** 1825, ? station.
- BEST, George.** S. Granville, 1817-23; tr. N.B.
- BINNEY, Rt. Rev. Hibbert, D.D.,** Fellow Worc. Coll., Ox.; b. 1819, Sydney, C.B.; o. D. 1842, P. 1843. *Cons.* fourth Bp. N.S. at Lambeth March 25, 1851; the last Bp. of N.S. apptd. by the Crown. S. Halifax, 1851-87. Died April 30, 1887.
- BINNEY, Hibbert;** ed. K.C.W.; o. in England. S. Halifax, 1816; Granville, 1817-8; Sackville, 1818; Sydney &c., C.B., 1818; Arichat, C.B., 1819; Sydney, C.B., 1820-3.
- BOWMAN, Charles, M.A., D.D.,** K.C.W.; b. London; o. D. 1855, P. 1850, N.S. S. Rawdon &c., 1855-69; Albion Mines, 1874, 1876-7; Parrsborough, 1880-1.
- BOYD, Stanley, M.A.** K.C.W.; o. D. 1870, P. 1872, N.S. S. Falmouth, 1872.
- BREADING, James, S.** Salmon River, 1852-5; Beaver Harbour, 1856-60; Lakelands, 1861-3; Falkland, ¶ 1864-76.
- BRENTON, Charles John, M.A.** K.C.W.; o. D. 1877, P. 1878, N.S. S. Falmouth, 1877-80; tr. Man.
- BREYNTON, John, D.D.** S. Halifax, 1762-88.
- BRINE, Robert Frederick, B.A.** K.C.W.; b. St. John's, N.F.L.; o. D. 1846, P. 1847, N.S. S. New Dublin, 1847-53; Arichat, O.B., 1854-72; Cornwallis, 1873-4; Parrsborough, 1875-6; Pugwash, 1878-83; Antigonishe, 1884-90. *Res.*
- BROWN, Alfred.** S. Glace Bay &c., 1865-8. *Res.*
- BROWN, Philip Holland, B.A.** K.C.W.; b. Halifax, N.S.; o. D. 1867, P. 1868, N.S. S. New Ross, 1869-71; Falkland, 1876-7. St. Margaret's Bay, 1878-81.
- BROWNE, Isaac** (tr. N.J. [p. 854]). 1783-5 (at Annapolis 1783). "No settled employment" 1786-7. Died 1787, Windsor, N.S.
- BROWNE, J. D. H. S.** Amherst, 1873; Pugwash, 1874-5.
- BRYZELIUS, Paulus** (ex-Lutheran Minister from Philadelphia); o. (Anglican Orders) in England. S. Lunenburg (Eng. and German), 1767-73. Struck with "an apoplexy" while preaching on Good Friday 1773, and died in half-an-hour.
- BULLOCK, B. Heber.** S. Halifax, 1853-60.
- BULLOCK, William, S.** Digby, 1841-6; Halifax &c., 1847-73.
- BULLOCK, William H. E. S.** Bridgewater, 1864-7.
- BURGER, —** (a German-Swiss, ex-Lutheran); o. England, 1761. S. Halifax (Germans), 1761-2.
- BURN, G. S.** Eastern Passage, Dartmouth, &c., 1871-6.
- BURNYEAT, John** (tr. N.B.) Visiting Missionary (centre at Truro), 1820-43. Died April 7, 1843.
- BYLES, Mather, D.D.** (a New England refugee [see p. 853]). S. Halifax, 1776-84; then Garrison Chaplain; tr. N.B. 1789.
- CAMPBELL, John Moore.** S. Cornwallis, 1830-5; Granville &c., 1835-60; Bridgetown, 1861.
- CLARE, Hamilton John, S.** Digby Neck, 1855-8.
- CLARKE John Samuel;** ed. K.C.W.; o. D. 1829, N.S. S. Horton &c., 1829-37.
- CLINCH, Joseph Hart;** ed. K.C.W.; o. D. 1829, N.S. S. Bridgetown and Wilmot, 1830-1; ? station, 1833.
- COCHRANE, James Cuppaide, D.D.** K.C.W. (son of W. O.); b. Windsor, N.S., Sep. 17, 1798; o. D. P. 1824, Que.; Itinerant, 1824; Lunenburg &c., 1825-52; Halifax, 1852-80. Died June 20, 1880. (Built 6 Churches and a number of Schools; originated the first Church paper in Canada ("The Colonial Churchman"), while at Lunenburg.)
- COCHRANE, William, D.D. T.O.D.;** b. Omagh, 1757; o. D. 1790, P. 1791, N.S. (1st Principal K.C.W. [p. 777]). S. Newport and Falmouth &c., 1792-4, and 1809-11; Windsor, 1812; Falmouth, 1813-33. (Built 4 Churches.)
- COCHRANE, William Rupert, D.D.** K.C.W. (son of J. C.); b. Mar. 29, 1829, Lunenburg; o. D. 1852, P. 1853, N.S. S. St. Margaret's Bay, 1853; Granville, 1854-9; Sackville, 1860-3.
- CONNOLLY, John.** S. Sackville, 1828-32.
- COOPER, W. H. S.** Port Hill, P.E.I., 1846-52.
- COSSITT, Ranna** (tr. N.E. [p. 853]) (the 1st S.P.G. Missy. in Cape Breton). S. Sydney, 1785-1805; Yarmouth, 1806-15. Died Mar. 1815.
- COSTER, N. Allen** (tr. N.F.L. [p. 857]). S. Parrsborough, 1838-42; tr. N.B.
- COURTNEY, Rt. Rev. Frederick, S.T.D.** Racine, U.S.; o. D. 1864, P. 1865, Cant.; *Cons.* (fifth) Bp. of N.S. April 25, 1868, at Halifax. S. Halifax, 1868-92.
- CROUCHER, Charles, M.A.** K.C.W.; o. D. 1866, P. 1867, N.S. S. Glace Bay, O.B., 1869-83. *Res.*
- CURRIE, W. L.** S. Eastern Passage, 1877-81.
- DANIEL, Allen** Wilmot; ed. Wyciffe Coll., Tor.; o. D. 1885, P. 1886, Tor. S. Crapaud, P.E.I., 1888-92.
- DE BLOIS, Henry Despard, M.A.** K.C.W.; b. Halifax, N.S.; o. D. 1854 Antig, P. 1855 N.S. S. Bridgewater, 1854-6; Albion Mines &c., 1856-9; Granville, 1860-75.
- DE LA ROCHE, Peter, S.** Lunenburg 1771-84; Manchester, 1786-7; with Guysborough, 1788-95. Died 1795.
- DESBRISEY, Mather Byles.** S. Dartmouth, 1827-34. Died 1834.
- DESBRISEY, Theophilus** (for nearly 40 years resident in P.E.I. and Government salary reduced before coming on S.P.G. list). S. Charlotte Town, P.E.I., 1819-22.
- DE WOLF, Thomas Nickson;** ed. N.Y. Theo. Sem. S. Dartmouth, 1840-4; tr. N.B.
- DISBROW, James William.** S. Musquedoboit, 1840-5.
- DIXON, John** (tr. Ant.) S. Truro, 1849-53.
- DOBIE, B. T. S.** Cape Breton, 1863.
- DODSWORTH, George.** 1829, ? station [see p. 857].
- DODWELL, George** Brandon, M.A. Clare Coll., Cam.; b. Halliford, Miss.; o. D. P. Lon. S. Falkland, 1874.
- DOWNING, John L.;** b. N.S.; ed. Sackville Coll., o. D. 1873, P. 1876, N.S. S. Mainadien, 1873; Pictou, 1880-1.
- DRUMM, T. H. S.** Sackville, 1857-9.
- EAGLESON, J.** (an ex-Dissenting Minister); o. in England, 1768. S. in Cumberland Co., 1768-89. Carried prisoner to Massachusetts by the rebels 1777; escaped after 16 months.
- ELDER, William.** S. Sydney Mines, C.B., 1841-3. Died 1843.
- ELLIOT, Charles.** Itinerant, 1829; Pictou &c., 1830-71; and Visiting Missionary, 1837-41.
- ELLIS, William.** S. Windsor, 1774-8; Itinerant: (1) Horton, (2) Windsor, (3) Newport, (4) Falmouth, and (5) Cornwallis, 1776-81; (2, 3, 4), 1782-90; (2), 1791-5. Died 1795.
- ELLIS, William;** b. Brighton; ed. Qu. Coll. Birm.; o. D. 1861, P. 1862, Wor. S. Pugwash, 1868-70; Wallace, 1871-3; Sackville, 1876-92; (¶ 1884-92).
- FERRYMAN, Robert.** S. Sydney, C.B., 1815; ? station, 1816.

- FILLEUL, Philip James, B.A. K.C.W.;** b. St. Heliers, C.B.; o. D. 1843, P. 1844, N.S. S. Lunenburg, 1843; Mahone Bay &c., 1844-52; Weymouth, 1853-92. *Res.*
- FISHER, Nathaniel** (ex-S.M. Granville); o. 1777 or 8, Lou. S. Granville, 1778-81. *Res.* and to Boston.
- FORSYTHE, Joseph;** b. Monaghan; *ed.* T.O.D.; o. D. 1847, P. 1848, N.S. S. Liverpool, 1848-51; Pictou, 1852; Albion Mines, 1853-6; Truro, 1857-85.
- FORSYTHE, Joseph William** (son of J. F.), B.A. T.C.D.; o. D. 1858, P. 1859, N.S. S. Liverpool, 1858-60; Guysborough &c., 1861-3; St. Eleanor's, P.E.I., 1864-73.
- GELLING, William Edward;** b. Isle of Man; *ed.* S.A.C.; o. D. 1856, P. 1859, N.S. S. Beaver Harbour, 1857-9; Louisburg C.B., 1860-3; Guysborough, 1864-72; Bridgewater, 1873-85.
- GENEVER, Henry;** b. Dec. 1, 1830, Duffield; brought up a Wesleyan; *ed.* S.A.C. S. Liverpool, 1861-6; Medbury, 1867-8; *tr.* Ant.
- GIBBONS, Simon;** *ed.* K.C.W.; o. D. 1877, P. 1878, N.S. S. Victoria &c., C.B., 1878.
- GILPIN, Alfred;** *ed.* K.C.W. S. Wilmot, 1822; Weymouth &c., 1822-33; Visiting Missy., 1834-5; Yarmouth, 1836-40; Visiting, 1841; Windsor, 1842-57. *Res.*
- GILPIN, Edward;** S. Westport, 1847-8.
- GILPIN, Edwin;** *ed.* K.C.W. S. Wilmot, 1816; Aylesford and Wilmot, 1817-32; Annapolis &c., 1833-61. Died 1861.
- GILPIN, Very Rev. Edwin, D.D. K.C.W.;** o. Bp. N.S. D. 1847, P. 1848; (Archdean N.S. 1874, Dean 1889). S. Sackville, 1858-60, 1871-3; Gold Mines, 1864-5; Halifax, 1861-3, 1870, 1874-80, 1889-92 (¶ 1870-92).
- GODFREY, William Minns.** S. St. Clement's, 1841-82.
- GOOD, John Booth;** b. Sept. 28, 1833, Wrawby, Lin.; *ed.* S.A.C.; o. D. 1858, P. 1859, N.S. S. Pugwash, with Wallace, 1859-61 (*tr.* B.O.)
- GRANTHAM, Thomas A. (tr. N.F.L.)** S. Yarmouth, 1818-33; Amherst, 1834.
- GRAY, A. ? S. 1870;** Port Medway, 1871-5.
- GRAY, Archibald (tr. N.B.)** S. Sackville, 1833-52; Digby, 1853-68.
- GRAY, Benjamin Gearish;** b. Boston, Mass., 1768; o. D. 1796 N. Sco. S. Preston &c., 1796-1801; Sackville, 1806-17; Halifax (Germans), 1818-23 [p. 117]; *tr.* N.B.
- GRAY, John William D. (son of B. G.);** b. July 23, 1797, Preston, Eng.; *ed.* K.C.W.; o. D. and P. Lou. S. Amherst, 1822-4; *tr.* N.B.
- GRAY, W. S.** S. Sherbrooke, 1860-1; Rosette, 1862-80.
- GREATOREX, Frederick Pearce;** b. London; o. D. 1874, P. 1875, N.S. S. Granville, 1876-81.
- GREEN, Samuel Dutton;** b. 1830, Ballock, Herts; *ed.* St. Aidan's Coll., Birk.; o. 1854, N.S. S. Musquedoboit, 1854-56. *Res.* ill.
- GREY, Walter.** S. Sackville, 1858-9.
- GRIFFIN, Cornelius.** S. Charlotte Town, P.E.I., 1820; Georgetown, 1823-2.
- GRIFFITHS, John;** b. 1828, Pembrey; *ed.* S.A.O. S. Digby Neck, 1853-4, 1858-59 [in England 1855-7]. *Res.* ill.
- GRINDON, Octavius Maunsell, M.A. K.C.W.;** o. D. 1858, P. 1859, N.S. S. Three Fathoms Harbour, 1865-9; Seaforth, 1870-5.
- GROSER, Charles Eaton, B.D.** Seabury Hall, U.S.; o. D. 1873, P. 1874, Minnesota. S. Port Medway, 1876-8; *tr.* Hon.
- GROSER, W. H., M.A.** St. Stephen's Coll., Annandale, N.Y.; o. D. 1871, P. 1874, N.S. S. St. Margaret's Bay, 1873; New Ross, 1877-81.
- HAMILTON, Henry Harris (tr. N.F.L. [p. 837]).** S. Manchester &c., 1858-92.
- HARRIS, Voorhees E., M.A. K.C.W.;** b. Anna-
- polis, N.S.; o. D. 1870, P. 1880, N.S. S. Londonderry, 1880; Amherst, 1884-8.
- HARPER, Henry;** o. D. 1833, P. 1884, N.S. S. Fort Hill &c., P.E.I., 1883-92.
- HAYDEN, Henry, M.A. T.O.D. (tr. N.B.)** S. Rawdon, 1822.
- HENSLEY, J. M.** S. Windsor &c., 1860-73.
- HIGGINSON, —.** S. Port Hill, P.E.I., 1882.
- HILL, James J.** S. Newport, 1862-8.
- HILL, Lewis M. W.** S. Digby, 1844-53. Pensioned 1863; died 1889.
- HILTZ, Augustus F., B.A. K.O.W.;** b. N.S., 1843; o. D. 1873, P. 1874, N.S. S. Falmouth, ¶ 1873-76; *tr.* N.B. [p. 866].
- HIND, Duncan Henry;** o. D. 1879, P. 1880, N.S. S. Georgetown, P.E.I., 1880-2.
- HOW, Henry, B.A. K.C.W.;** b. Windsor, N.S.; o. D. 1878, P. 1879, N.S. S. Newport, 1880-81.
- HOWSEAL, Bernard Michael;** o. Lon. S. Halifax &c. (Germans), 1785-90. Died Mar. 9, 1799.
- HUNT, Thomas Henry, M.A. K.C.W.;** o. D. 1888, P. 1889, N.S. S. Cherry Valley, P.E.I., ¶ 1892.
- INGLES, Charles;** *ed.* K.C.W.; o. 1811, N.S. S. Chester &c., 1811-16; Dartmouth (the old Mission of Preston revived under that name), 1817-24; Sydney, C.B., 1824-43.
- INGLIS, Archibald Peine (or Paine).** S. Granville, 1789-1801. Died Feb. 1801.
- INGLIS, Rt. Rev. Charles (S.P.G. ex-Missionary in Penn. [see p. 852]).** The first Colonial Bp.; *cons.* Bp. of Nova Scotia at Lambeth on Aug. 12, 1787. S. Hall'x, 1787-1816. Died Feb. 24, 1816, Halifax, aged 89.
- INGLIS, Rt. Rev. John, D.D. (son of Bp. C. Inglis);** b. 1777, N.Y.; *ed.* K.O.W.; Eccles. Comy. 1816; *cons.* third Bp. of Nova Scotia Mar. 27, 1825, at Lambeth. S. Aylesford, 1801-8; Halifax, 1816-50; died in London Oct. 27, 1850.
- JACKSON, James.** ? station, 1826.
- JAMESON, Robert.** S. Eastern Coast (Jeddore to Country Harbour), 1840-52; Ship Harbour &c., 1853-83.
- JAMIESON, William Henry.** S. Louisburg &c., C.B., 1864-71.
- JAMISON, A. D. S. Maitland, 1870-82.**
- JARVIS, George Seymour, M.A. and D.D. K.C.W.;** b. in Nova Scotia; o. D. 1823, P. 1830 N.S. ? station 1829; *tr.* N.B. [p. 866].
- JARVIS, Henry J. [See p. 866].** S. Annapolis, 1849-52.
- JARVIS, H. M.** S. Guysborough, 1875-80.
- JARVIS, W. George T.** S. Guysborough, 1854-80; Pugwash, 1861-7.
- JENKINS, Louis Charles.** Aptd. to Quebec 1820, but unable to reach there until Aug. 1822. Meantime S. in P.E.I., 1820-2. St. Eleanor's &c., P.E.I., 1825-6; Charlotte Town &c., P.E.I. 1826-53; Rustico, 1852-5.
- JOHNSTON, Thomas, W.;** b. N. Brun.; o. D. 1870, P. 1871, N.S. S. Crapaud, P.E.I. 1874-88. *Res.*
- JONES, A. C. S.** Port Hill, P.E.I., 1866-7.
- KAULBACH, Ven. James Albert, M.A. K.C.W.;** b. Lunenburg, N.S.; o. D. 1864, P. 1865, N.S.; (Ardn. of N.S. 1889). S. Truro, 1871-92. (¶ 1884-92).
- KING, William, B. (Professor of K.C.W.)** S. Windsor, 1827-33; Visiting Missy., 1834-45; Parrsborough, 1846-74.
- KING, William Colael.** S. Douglas and Rawdon, 1797-1808; Windsor, 1813-43.
- LALLY, Meyrick;** o. N.S. S. Georgetown, P.E.I., 1846-52.
- LEAVER, Thomas Cole, B.A.;** o. 1834, N.S. S. Lunenburg, 1834-5; Antigonish, 1863-34; Truro, 1844-68. Died March 13, 1856.
- LLOYD, Charles.** S. P.E.I., 1836-7; Georgetown, P.E.I., 1838-41; Milton and Rustico, 1842-53; Charlotte Town, P.E.I., 1854-8. *Res.*

- LLOYD, Thomas S.** Chester, 1793-5. Frozen to death Feb. 25, 1795, while travelling from Chester to Windsor.
- LLOYD, Frederiek Ebenezer John** (*tr.* P.Q.) S. Georgetown and Cherry Valley, P.E.I., 1838-92.
- LOWE, Charles Frederiek**; *ed.* S.A.O.; o. D. 1886, P. 1887, N.S. S. St. Eleanor, P.E.I., 1887; Summerside, P.E.I., 1888-92.
- M'CAWLEY, George, D.D.** (*tr.* N.B.) S. Windsor, President of King's College, 1836-48; Palmouth 1847-78. Died Dec. 21, 1878.
- M'CULLY, Clarence Watts, B.A. K.C.W.**; b. Amherst, N.S.; o. D. 1878, P. 1881, N.S. S. Mainadieu, 1879-81.
- MACDONALD, Angus Charles**; o. D. 1872, P. 1875, N.S. S. Antigonishe &c., 1875-81.
- MACKAY, Bruce**; b. Sept. 27, 1849, Waterstock, Ox.; *ed.* K.C.W. S. Cherry Valley, P.E.I., 1877-9; *tr.* Berm. [p. 860].
- M'LEAN, Thomas Bithel**; b. 1839, Dublin; *ed.* Chich. Theo. Coll. S. St. Eleanor's, P.E.I., 1874-6.
- MAYNARD, George Fowke**; b. Digby, N.S.; *ed.* K.C.W.; o. D. 1876, P. 1877, N.S. S. Falkland, 1880-1.
- MAYNARD, Thomas, D.D.** King's Coll., N.S.; b. Halifax, N.S.; o. D. 1841, P. 1842, N.S. S. Dartmouth, 1841-2; Halifax, 1843; Rawdon, 1844-7; Digby, 1848-52; Sackville, 1853-6; Windsor, ¶ 1857-92.
- METZLER, G. W., B.A. K.C.W.**; o. 1869, P. 1871, N.S. S. Antigonishe, 1870-4; Sydney Mines, C.B., 1877-81; Bridgewater, ¶ 1882-3.
- MILLEDGE, Arthur W.**; *ed.* K.C.W.; o. P. 1845, N.S. S. Antigonishe, 1844-56; Digby, 1857-60; Bridgetown, 1861.
- MILLEDGE, John**; o. N.S. S. Westmoreland and Amherst, 1795; Cumberland and Westmoreland, 1796-7; Westmoreland &c., 1798-1801; Granville, 1801-17; Annapolis &c., 1817-30. Died of paralysis, Dec. 6, 1830.
- MILNE, James** (of Scottish Epis. Church), sent to introduce the National system of education into Nova Scotia. S. Halifax &c., 1816-16; *tr.* to N.B.
- MONEY, Richard.** Itinerant, 1786; Lunenburg, 1787-1803. Pensioned 1803; died about 1804, in England.
- MOODY, John T.** S. Bridgewater, 1860-2; Tusket, 1863.
- MOODY, John T. S.** Liverpool &c., 1827-45; Yarmouth, 1846-82.
- MOORE, David C.**; b. London; *ed.* St. Bees Coll.; o. D. 1848 Man., P. 1850 Nor. S. Sherbrooke, 1862; New Ross, 1863-8; Bridgewater, 1868-71; Amherst, 1874; Cumberland Mines, 1875; Pugwash, 1876-7; Albion Mines, ¶ 1878-89.
- MOREAU, J. B.** (French) (French, Swiss, and German Mission). S. Halifax, 1749-53; Lunenburg, 1753-70. Died 1770.
- MORRIS, George E. W.**; *ed.* K.C.W.; o. 1821, England. S. Parrsborough &c., 1821-6; Rawdon, 1827-43; Dartmouth, 1844-53.
- MORRIS, W. T.**; o. P. 1847, N.S. S. Manchester, 1847-56; Antigonishe, 1857-67.
- NICHOLLS, Edward Elisha Budd, D.D. K.C.W.**; b. Digby, N.S.; o. D. 1844, P. 1845, N.S. S. Digby, 1845-6; Liverpool, 1847-93. Died Sept. 19, 1893.
- NORFOLK, Albert Springett**; *ed.* St. John's Coll., N.F.L.; o. D. 1874, P. 1875, N.S. S. Mainadieu, 1874; Falkland, 1875-6.
- NORRIS, Robert**; b. Bath, Eng., May 24, 1761; an ex-R.C. Priest; o. 1789; renounced Romanism Mar. 17, 1797. S. Chester, 1797-1800; (*tr.* N.B. 1801-4); Cornwallis &c., 1805-23. Died Oct. 16, 1834.
- NORWOOD, Joseph W.** S. New Ross, 1872-8; Seaforth, 1879-80.
- O'MEARA, Charles**; *ed.* Toronto Univ.; o. D. 1881, P. 1882, Hur. S. Charlotte Town, P.E.I., 1887.
- ORMOND, David, S. Yarnouth &c., 1734-4. Res.**
- OWEN, Henry Lambrith**; *ed.* K.C.W.; o. D. 1832, N.S. S. Aylesford, 1832-53; Lunenburg, 1853-83.
- PADFIELD, J. S.** Tusket, 1874-7.
- PANTER, Frederic D.** S. Georgetown, P.E.I., 1841-5. *Res.*
- PANTON, George** (*refugee from N.J.* [p. 856]). P. B. 1783-4; Yarnouth &c., 1785-6. *Res.*
- PARKER, A. D.** (*tr.* N.B.) S. Dartmouth &c., 1835-13.
- PARNTHER, D. B.** S. Georgetown, P.E.I., 1870-1.
- PARSONS, Thomas C.** [down as J. Parsons. 1821-2]. S. Sackville, 1821-3.
- PARTIDGE, J. S.** S. Rosette, 1881.
- PEARSON, John**; b. 1829; *ed.* S.A.C.; o. D. 1854, P. 1855, N.S. S. St. Margaret's Bay, 1851-6.
- PEDEN, James, S.** Canso (school), 1735-13.
- PERKINS, Cyrus**; o. P., N.S. S. Annapolis and Clements, 1801-17. *Res.* ill.
- PIDGEON, —;** o. N.S. S. Newport, Rawdon, and Douglas, 1794.
- PORTER, Charles, D.D.** S. Newport, 1817-34, and President King's College, Windsor, 1824-34. *Res.*
- PORTER, William Young**; *ed.* Queen's Coll., Ox.; o. D. 1840, N.S. S. Cape Breton (*Trav. Missy.*), 1840-55; Louisburg &c., 1856-9. Drowned in crossing the ice from Sydney to Sydney Mines, February 1859.
- RANDALL, John**; *ed.* K.C.W.; o. D. 1855, N.S. S. Douglas &c., 1855-9; Maitland, 1860-7.
- READ, Ven. John Herbert, D.D.**; *ed.* King's Coll. Fred., and St. John's Coll., Cam.; o. D. 1842 Lon., P. 1844 N.S.; (*Arlin.* P.E.I. 1860). S. Murray Harbour, 1843; Westmoreland Harbour, P.E.I., 1844-51; St. Eleanor's, P.E.I., 1852-64; Milton &c., P.E.I., 1863-86. Died Dec. 14, 1886, at Pezance.
- REAGH, Thomas Blanchard**; o. D. 1878, P. 1880, N.S. S. Port Hill, P.E.I., 1882-3, 1890-1; Milton, P.E.I., 1892.
- RICHARDSON, Klement, M.A. T.C.D.**; o. D. 1859, P. 1860, Cork. S. St. Eleanor's, P.E.I., 1883-5. *Res.*
- RICHEY, James Arminius**; b. Montreal; *ed.* Up. Can. Coll. Tor.; o. D. 1863, P. 1866, N.S. S. Maitland, P.E.I., 1867-9.
- RICHEY, Theophilus Samuel**; *ed.* Sackville Coll.; o. D. 1863, P. 1864, Fred. S. Georgetown, P.E.I., 1836-9; Cherry Valley, P.E.I., 1870; St. Eleanor's, P.E.I., 1876-82.
- RITCHIE, J. A.** S. Seaforth, 1891.
- RITCHIE, James Johnston, M.A. K.C.W.**; o. D. 1856, P. 1857, N.S. S. Annapolis &c., 1853-68.
- ROACH, Robert Timpany, B.A. K.C.W.**; o. D. 1851, N.S. S. Crapaud, P.E.I., 1852-3; Georgetown, P.E.I., 1851-68.
- ROBERTS, Frederic.** S. New Louisa, P.E.I., 1841-3. *Res.*
- ROBERTSON, James** [see p. 859]. S. Bridgetown and Wilmot, 1832-7; Bridgetown, 1838-49; Wilmot, 1850-75. Retired 1875.
- ROCHE, William.** S. Port Hill, P.E.I., 1841-2.
- ROSS, William.** S. Georgetown, P.E.I., 1874-5. Died 1875.
- ROWLAND, John Hamilton** (from Penn., U.S.); b. 1746. S. Shelburne, 1788-95. Died February 26, 1795, of aschua.
- ROWLAND, Thomas Bowly, D.C.L.** (son of J. H.); b. 1771, Philadelphia; *ed.* K.C.W.; o. 1795, N.S. S. Shelburne, 1795-1850. Retired.
- RUDDLE, T. D.** b. co. Kerry; *ed.* T.C.D.; o. D. 1851, N.S. S. Margaret's Bay, 1852; Pugwash, 1853; Sherbrooke, 1854-8; Sydney Mines, C.B., 1858-61.

- RUGLES, John Owen, M.A. K.C.W.;** b. Annapolis, N.S.; o. D. 1868, P. 1864, N.S. S. St. Margaret's Bay, 1871-7.
- SAMPSON, W. H. S. Milton & c., P.E.I., 1887-90.**
- SARGENT, John Pains, B.A. K.C.W.;** o. D. 1864, P. 1866, N.Sco. S. Tusket, 1866-7; Antigonish, 1868; Crapaud, P.E.I., 1869-71; Georgetown, P.E.I., 1872-3; Rawdon, 1874-9; *tr.* Rup.
- SCANNELL, Edwin. S. Cherry Valley, P.E.I., 1871-2.**
- SHANNON, W. S. Guysborough, 1873-4.**
- SHAW, James Allan. S. Sydney, C.B., 1827-8; Arichat, C.B., 1829-53. Pensioned.**
- SHREVE, Charles J. (son of T. S.), B.A. (tr. N.F.L. [p. 859]). S. Guysborough, 1835-53; Chester &c., 1854-77.**
- SHREVE, James, D.D. (son of T. S.); ed. K.C.W.;** o. D. 1821, Que. S. Chester &c., 1821-53; Dartmouth, 1855-61.
- SHREVE, Richmond, D.D. K.O.W.;** o. D. 1874, P. 1876, N.S. S. Cornwallis, 1877-8.
- SHREVE, Thomas;** o. Lon. S. Parrsborough, 1787-1804; Lunenburg, 1805-16. Died about 1816.
- SIMONDS, R. S. Amherst, 1853.**
- SIMPSON, James, M.A. Bp.'s Coll., Len.;** o. D. 1882, P. 1883, Tor. S. Charlotte Town, P.E.I., 1887; Cherry Valley, P.E.I., 1892.
- SKINNER, Frederick (tr. N.F.L. [p. 859]). S. Falkland, 1878-9.**
- SMITH, Benjamin. S. Windsor &c., 1850-1.**
- SMITH, Ven. David, D.D. K.C.W.;** ed. S.A.C. and K.C.W.; o. D. 1868, P. 1869. S. St. George's, C.B., 1877-81, 1884-5.
- SMITH, J. L. E. S. Beaver Harbour, 1876-81.**
- SMITH, John Shaw, B.A. K.C.W.;** b. Newport, N.S.; o. D. 1850 Fred., P. 1854 N.S. S. Chester, 1853; Melford, 1854-8; Milton and Rustico, P.E.I., 1858-63; Sackville, 1864-73; Petite Riviere, 1874-83; Dartmouth, 1884-5.
- SNYDER, William Henry;** ed. King's Coll., N.B.; o. 1835, N.S. S. Weymouth, 1835-62; Mahone Bay, 1853-73; Granville, 1874-6; Mah. Bay, 1877-88. Died 1888.
- SPIKE, Henry M., B.A. K.C.W.;** b. 1821 N.S.; o. D. 1850 Fred., P. 1852 N.S. S. Margaret's Bay, 1850-2; Tusket, 1853; Newport, 1854-8; New Dublin &c., 1858-67; Petite Riviere, 1868-73, *tr.* N.B.
- STAMER, Henry;** b. 1820, Clare Castle, Ir.; *ed.* Birkenhead Coll.; o. D. 1850 Fred., P. 1851 N.S. S. Wilnot, 1850-3; Pugwash &c., 1854-8; Hubbard's Cove, 1858-91. *Res.*
- STANNAGE, John;** b. Jersey; o. 1834, N.S. S. Margaret's Bay, 1834-57. *Res.*
- STANSEB, Rt. Rev. Robert, D.D. S. Halifax, 1791-1815;** *cons.* (second) Bp. of Nova Scotia May 16, 1816, at Lambeth; but (as a result of injuries received in helping to extinguish a fire in Halifax some time before consecration) in England ill 1817-24; then *res.* and pensioned by Society and Govt. Died 1829, Lon.
- STEENS, Henry, B.A. K.C.W.;** b. Liverpool; o. D. 1862, P. 1863, N.S. S. Crapaud, P.E.I., 1864-8; Tusket, 1878-81.
- STEVENSON, John (Professor K.C.W.);** o. N.S. ? S. 1832-3; Palmouth and Visiting Missy. 1834-45. Bequeathed \$4,000 to K.C.W. Ship Harbour Church, *cons.* 1834, called St. Stephen's in compliment to Mr. Stevenson.
- STEWART, James D. S. Dartmouth, 1848-9;** Newport and Rawdon, 1850-3; Dartmouth, 1854-65.
- STEWART, William. S. Georgetown, P.E.I., 1863;** Cherry Valley, P.E.I., 1854-5; Bedford, P.E.I., 1836-69.
- STORRS, John;** o. D. 1839 Roch., P. 1841 N.S. S. Cornwallis &c., 1841-75. Pensioned 1875; died at Bourne-mouth, England, April 12, 1881.
- STUART, William;** *ed.* K.C.W.; o. 1861, N.S. Travelling Missy. 1862-3.
- SULLIVAN, Augustus. S. Bridgetown, 1879.**
- SWABBY, Henry Birchfield. S. Port Hill &c., P.E.I., 1853-69.**
- SWABEY, Maurice;** o. 1854, N.S. S. Crapaud, P.E.I., 1854; Rustico, 1855-56.
- TAYLOR, William. S. Rawdon, 1848-54.**
- TOCQUE, Philip, M.A. Lawrence Univ., U.S.;** o. D. 1851 Con., P. 1854 N.S. Travelling Missy., 1855; Tusket &c., 1856-62; *tr.* P. Ont.
- TOWNSHEND, George (Canon), M.A. K.O.W.;** b. P.E.I.; o. D. 1834, P. 1836, N.S. S. Annapolis &c., 1834; Amherst &c., 1834-92.
- TRIMMINGHAM, J. L. S. Annapolis, 1831-3.** Supposed to have been lost at sea in visiting the Bermudas, 1833.
- TUTTY, William;** *ed.* Em. Coll., Cam. S. Halifax, 1749-53. Died 1753.
- TWINING, Thomas (son of W.);** *ed.* K.O.W. S. Halifax, 1817-23.
- TWINING, William (tr. Bah.) S. Cornwallis and Horton, 1789-1804;** Sydney, C.B., 1805-13; Rawdon and Douglas, 1814-19; Liverpool, 1820-5.
- UNLACKE, Richard John, D.D. (tr. N.B.) S. Newport, 1837-52 (with Annapolis, 1839-40);** Sydney, C.B., 1853-86.
- UNLACKE, Robert Fitzgerald. S. Halifax, 1825-72.**
- VIETS, Roger, sen. (tr. Conn. [p. 864]). S. Digby, 1786-1811.**
- VIETS, Roger (son of above) (tr. N.B.) S. Digby, 1814-38.**
- VINCENT, Robert. S. Lunenburg, 1762-5. Died 1765.**
- WAINWRIGHT, Hastings S., B.A. K.C.W.;** b. N.S.; o. D. 1864, P. 1866. S. Glace Bay, C.B., 1864-5; (tr. N.B.)
- WALKER, William. S. St. Eleanor's, P.E.I., 1827-9.**
- WALTER, William, M.A. Harvard Coll., Mass., S.T.D. Aberdeen, S. Shelburne, 1787-9. Res.;** died 1800, Boston, U.S.
- WATTS, Richard, the 1st S.P.G. Missy. in N.S. S. Annapolis Royal (school), 1728-38.**
- WEEKS, Charles William (son of J. W., of Preston.) S. Weymouth, 1799-1802;** Guysborough &c., 1803-33; Manchester, 1834-6; Visiting Missy. 1837-42.
- WEEKS, Joshua Wingate (refugee, tr. N.E. [p. 854]). S. Annapolis Royal, 1781;** [? at Halifax, not S.P.G., in interval]; Preston &c. 1793-5; Guysborough, 1795-1803. Died 1803.
- WEEKS, Joshua Wingate (son of C. W. W.);** *ed.* K.C.W.; o. P. 1829, N.S. S. Cornwallis &c., 1827-9; New Dublin, 1829-45.
- WEINBERG, W. A. B.;** o. D. 1841, P. 1843, N.S. S. Chester (Germans), 1841-5. Died 1845.
- WHALEY, Francis, S. Granville, 1827-34. Res.**
- WHITE, Thomas Howland, D.D. K.C.W.;** b. Shelburne, N.S.; o. D. 1829, P. 1830, N.S. S. Antigonish &c., 1829-35; Shelburne, 1835-86.
- WIGGINS, Abram Vangdder G., D.D.;** *ed.* K.C.W.; o. D. 1829, N.S. S. St. Eleanor's, P.E.I., 1830-51; *tr.* N.B.
- WIGGINS, Gilbert;** *ed.* K.O.W.; o. D. Que., P. 1826, N.S. S. Rawdon &c., 1820-1; *tr.* N.B.
- WIGGINS, Richard B. S. Amherst, 1828-33**
- WILKINS, Lewis Morris, B.A. K.C.W.;** b. Pictou, N.S.; o. D. 1863, P. 1861, N.S. S. Rawdon, 1870-3; Bridgetown, 1874-86.
- WILLIS, Robert (tr. N.B.) (Ardu. 1834). S. Halifax &c., 1826-04.**
- WILLOUGHBY, Edward C. S. Cumberland & Westmoreland Cos., 1793-4; Windsor, 1795-1811.**
- WILSON, E. S. Sackville, 1874-5.**
- WILSON, W. E. S. Palmouth, 1881.**

WISWALL, J. (*tr.* N.E. [p. 864]). *S.* Cornwallis, Horton, and Wilmot, 1782-9; Wilmot &c., 1790-1812. Died 1812.
WIX, Edward. *S.* Halifax &c., 1826-8; *tr.* N.F.L.
WOOD, Thomas (*tr.* N.J. [p. 856]); the first S.P.G. Missy, to visit New Brunswick. *S.* Halifax &c., 1762-63; Annapolis &c., 1763-4; Annapolis and Granville, 1763-78. Died Dec. 14, 1778.

WRIGHT, Dr. G. Georgetown, P.E.I., 1822-3.
WRIGHT, George. *S.* Halifax (Germans), 1799-1818. Died Aug. 1, 1819, of paralysis.
WRIGHT, Joseph. *S.* Chester, 1817-21; Horton, 1822-9. Died in Bermuda 1829, while on sick leave.
YOUNG, Frederick Martyn Maguire, Th.A.K.O.L.; o. D. 1868 Can., P. 1874 N.S. *S.* Tusket &c., 1868-73; Arichat, C.B., 1874-80.

NEW BRUNSWICK (1783-1892)—216 Missionaries and 101 Central Stations.
 [See Chapter XVII., pp. 125-35.]

(Diocese of FREDERICTON, founded 1845.)

ALEXANDER, Finlow; b. April 17, 1834, Walkhampton; o. D. 1866, P. 1868, Tor. *S.* New Maryland, 1860-92.

ALLEY, Jerome, D.D. (*tr.* N.S. [p. 860]). *S.* St. Andrew's, 1819-61. Died Aug. 6, 1861.

ALMON, Foster Hutchinson, B.A. K.O.W. *S.* Richibucto, 1860-4.

ANDREWS, Samuel (*tr.* N.E. [p. 862]). *S.* St. Andrew's (Charlotte Co.), 1786-1818. Died Sept. 26, 1818.

ARMSTRONG, John. *S.* St. John, 1861-60.

ARMSTRONG, W. B., M.A. K.C.W.; b. Valparaiso; o. D. 1865, P. 1868, N.S. *S.* Weldford, 1878-81; Point du Chene, 1883; Grand Falls, 1884-90; Petersville, 1891-2.

ARNOLD, Horatio Nelson, M.A. (son of Oliver) (*tr.* N.S. [p. 860]). *S.* Sussex Vale, 1828-48. Died Dec. 8, 1848, in a Boston asylum.

ARNOLD, Oliver, M.A. Yale Coll., U.S.; b. Oct. 15, 1755, Mansfield, Conn.; o. N.S. *S.* Sussex Vale (with Norton 1803-20), 1792-1829; Springfield, 1830-4. Died April 9, 1834.

ARNOLD, Robert. [See p. 860]. *S.* Westmoreland, 1846-7.

ARNOLD, Samuel Edwin; ed. K.C.W.; o. P. 1829, N.S. *S.* Shediac, 1829-31.

BACON, Samuel, B.A. Clare Coll., Cam.; o. D. 1818, P. 1819, Lon. *S.* Miramichi &c., 1821-47, Chatham, 1848-69. Died Feb. 16, 1869, in 80th year.

BARBER, Hubert Hough; ed. S.A.C.; o. D. 1876, P. 1877, Fred. *S.* Newcastle, 1876-80.

BARTHOLOMEW, Joseph. *S.* ? 1818; *S.* St. John's, 1850; Petersville, 1851-6. *Res.*

BAYLEE, Crone O'Dell. *S.* Derby and Blackville, 1892.

BEARDSLEY, John (*tr.* N.Y., a refugee [p. 855]). *S.* St. John's River, Parr, &c., 1783-4; Maugerville &c., 1785-1800.

BEDELL, George. *S.* Musquash, 1864-5; Lancaster, 1866-60.

BEERS, Henry Herbert, B.A. K.C.W.; b. 1867; o. D. 1890, N.S. *S.* Addington, 1892. *Res.*

BEST, Ven. George (*tr.* N.S.) (Ardn. 1825). *S.* Fredericton &c., 1824-9. Died in England 1829 while on sick-leave.

BISSETT, George (from N.E.) *S.* St. John's, 1786-8. Died March 3, 1788.

BISSETT, James (son of above). *S.* Maugerville and Burton, 1802-16. Died 1816.

BLACK, John. *S.* Shediac, 1832-6; Sackville, 1837-47; Richibucto, 1848; King's Clear, 1849-71. Died 1871.

BLISS, Charles Parke, M.A. King's Coll., Fred.; b. July 25, 1825, Fredericton; o. D. 1848, P. 1849, Fred. *S.* St. Anne's, 1849-50; Harvey, 1851-3; Springfield, 1853-62; Sussex Vale, 1862-3; Sussex and Havelock, 1864-7. *Res.* Ill. Died Nov. 21, 1872, at Ottawa.

BLISS, Donald M., B.A. K.C.W.; b. Fredericton, Jan. 1827; o. D. 1850, P. 1852, Fred. *S.* Hope-well, 1850; St. Anne's, 1851; Westmoreland, 1852-74, 1879.

BROWN, Clement Decimus, M.A. (tr. L.C.) *S.* Dalhousie, 1887; Restigouche, 1889-91.

BROWN, J. D. H. *S.* Sackville, 1875-6.

BROWN, Philip Holland, B.A. K.C.W.; *tr.* N. Scotia [p. 860]. *S.* Dalhousie, 1873.

BROWN, Robert Wyncham, M.A. (tr. L.C.) *S.* St. Martin's, 1887-9.

BURNYEAT, John. *S.* Sackville, 1818-20; *tr.* N.S. [p. 861].

BYLES, Hather, D.D. (tr. N.S. and N.E. [p. 861]). *S.* St. John's, 1789-1814. Died March 12, 1814.

CAMPBELL, Alexander Digby; o. P. 1841, N.S. *S.* Gagetown, 1840-1.

CAMPBELL, John Roy; b. Edinburgh; ed. S.A.C.; o. D. 1865, P. 1867, N.S. *S.* St. Martin's, 1878-81; Dorchester, ¶ 1884-92.

CAREY, George Thos. *S.* Grand Manan, 1849-70.

CARR, J. Frederick. *S.* Kingsclear, 1874-6.

CLARKE, Richard (*tr.* Conn. [p. 853]). *S.* ? 1785; Gagetown, &c., 1786-1811; St. Stephen's, 1811-24. Died 1824.

CLARKE, Samuel R. (son of R. G.) (S.M. St. Stephen's, 1807; o. 1811, N.S. *S.* Gagetown, 1811-41. Died Aug. 1841.

COOKE, Samuel (*tr.* N.J. [p. 854]). *S.* St. John, 1785-6; Fredericton (formerly "St. Anne") 1786-95. Drowned with his only son on River St. John, May 23, 1795.

COOKSON, James. *S.* Hampton, &c., 1813-29.

COSTER, Frederick (Hon. Canon); b. in Berkshire, 1796; o. D. Lon. 1822. *S.* St. John's &c. 1822-4; Carleton, 1825-41; Loch Lomond, 1842; Carleton, 1843-66. Died Dec. 12, 1866.

COSTER, Ven. George (brother of F. C.) (*tr.* N.F.L. [p. 857]). *S.* Fredericton, 1829-59. Died Jan. 9, 1859.

COSTER, Nathaniel Allan (*tr.* N.S. [p. 861]). *S.* Gagetown, 1843-58; Richibucto, 1859-78.

COVERT, Walter Scott, B.A. King's Coll., Fred.; b. 1833, N. Brun.; o. D. 1859, P. 1861, Fred. *S.* Lancaster, 1861-5; Musquash, 1868-8; Lancaster, 1869-72; Grand Manan, 1873-92.

COWELL, George. *S.* Woodstock, 1828-9.

COWIE, James Ratford de Wolfe, B.A. K.C.W.; b. 1855, N. Scotia; o. D. 1882, P. 1884, Fred. *S.* Johnston, 1883; Waterford, 1884-90. *Res.*

CRESSWELL, Amos John; b. 1860, Ceylon; ed. S.A.O.; o. 1884 D. Bed. P. Fred. *S.* Albert Co., 1884-5; Springfield, 1886-92.

CROZIER, Frederick B., B.A. New Brun. Univ.; o. D. 1873, P. 1874, Fred. *S.* Dalhousie, 1874-5; Campobello, 1876.

CRUDEN, William, M.A. Trin. Coll., Tor.; o. D. 1857, P. 1858, Fred. *S.* Derby, 1871-2; Blackville, 1873-5; Derby, ¶ 1876.

- DE VEEER**, Canon William Herbert, M.A. K.C.W.; b. St. John, N.B.; o. D. 1847, P. 1848, Fred. S. Fredericton, 1847-8; Upham, 1849-60; ? 1861; Portland, 1862-5.
- DE WOLF**, Thomas N. (tr. N.S. [p. 861]). S. Richibucto, 1845-7; Sackville &c., 1848-56.
- DIBBLEE**, Frederic; b. Dec. 8, 1753, Stanford Conn.; ed. King's Coll. N.Y.; o. 1791 N.S. S. Woodstock (with Northampton, Prince William and Queenboro Town, 1793-1818), 1792-1826; died May 17, 1826.
- DINZEY**, J. S. Woodstock, 1867-8.
- DISBROW**, James. (? I. W.). S. Loch Lomond, 1846-7; Bathurst, 1848; Loch Lomond, 1849-58.
- DISBROW**, Noah. S. St. Stephen, 1844-5; Bathurst, 1846-56.
- DOWLING**, Theodore Edward; b. Oct. 15, 1837, Gloucester; ed. S.A.C.; o. D. 1861, P. 1862, Fred. S. St. Stephen's, 1861; Douglas, 1862-70; Carleton, ¶ 1871-8; Fairville, ¶ 1877-82; St. Stephen, ¶ 1883-7.
- DUNN**, John. S. Grand Manan, 1832-43; Douglas, 1844-9. Died 1849.
- EASTMAN**, G. F. V. S. Grand Falls, 1878-9.
- EASTON**, Christopher Thomas, M.A. K.C.W.; b. 1859. S. Weldford, 1891; Prince William, 1892.
- EATOUGH**, Wm.; b. Nov. 16, 1861, Whalley; ed. S.A.C.; o. D. 1889, Fred. S. Petitcodiac, 1890-91.
- EDWARDS**, B. M. S. Kingsclear, 1878-9.
- ELWELL**, Joseph; o. D. 1846, Fred. S. Prince William and Dumfries, 1846-50.
- FLEWELLING**, Ernest Purdy; o. D. 1878, P. 1881, Fred. S. Baie de Vents, 1879; Bay du Vin, 1880; Dalhousie, 1881; Bestigouche, 1882-5.
- FLEWELLING**, Joseph Edward; b. 1848, N.B.; o. D. 1876, P. 1876, Fred. S. Wicklow, 1877-92.
- FORSYTH**, David, B.A. N. Brun. Univ.; b. N.B.; o. D. 1873, P. 1874, Fred. S. Chatham, 1873-92 (¶ 1880-92).
- FOWLER**, Le Baron Wilford, B.A. N. Brun. Univ.; o. D. 1875, P. 1876, Fred. S. Prince William, 1877-83; Fairville, 1884.
- FRENCH**, Charles Albert; tr. P. Ont. S. Baie Verte, 1889-91.
- FULLERTON**, Charles Henry, B.A. K.C.W.; b. Aug. 16, 1858; o. D. P. 1888, N.S. S. Petitcodiac, 1892.
- GRAY**, Archibald; ed. K.C.W.; o. P. 1829, N.S. S. Miramichi, 1829-32; tr. N.S.
- GRAY**, Benjamin G., D.D. (tr. N.S.) S. St. John's &c., 1824-46, 1848-9. Died Feb. 18, 1854.
- GRAY**, J. William D., D.D. and Hon. Canon (tr. N.S.) S. St. John &c., 1825-48. Died Feb. 1, 1868.
- GREER**, William; b. 1854, Ireland; ed. S.A.C.; o. D. 1879, P. 1880, Fred. S. Burton, 1879-85; Westfield, 1887-9.
- GRIFFIN**, Cornelius S. Grand Maun, 1823-4.
- GWILYM**, David Vaughan (see N.F.L.) S. Campobello, 1886; Richibucto, 1887-8.
- HANFORD**, Simon Jones, B.A. K.C.W.; o. D. 1845, P. 1848, Fred. S. Woodstock, 1846-8; Tobique, 1848-50; Andover, 1851-60; Upham and Hammond, 1860-92.
- HANINGTON**, C. P., B.A. N. Brun. Univ.; b. 1857, N.B.; o. D. 1882, P. 1884, Fred. S. Johnston, 1884-92.
- HANSEN**, Niels Christian, M.A.; b. 1861, Denmark; ed. Univ. N. Brun. and K.C.W.; o. D. 1898, P. 1898, Fred. S. Canning, 1890-90; Gagetown, 1891-2.
- HANSEN**, Neils M.; b. 1929, Denmark; ed. Zelling Seminary, Den.; o. D. 1876, P. 1877, Fred. S. New Denmark, 1878-92.
- HARRINGTON**, E. A. W. S. Prince William, 1867-76.
- HARRISON**, William; b. N.B.; o. D. Barbados, P. 1840 N.S. S. Portland, 1839-42; 1846-70. (Loch Lomond, 1813-5.) Res. S.P.G. allowance.
- HARTIN**, Thomas B.; b. Ireland; ed. N. Brun. Univ.; o. 1851, Fred. Travelling 1853-8; Howard, 1859-65; Canterbury, 1866-78.
- HATHEWAY**, Charles H., B.A. N. Brun. Univ.; b. 1858, N.B.; o. D. 1882, P. 1883, Fred. S. Newcastle, 1881-2; Cambridge, 1883-90.
- HAYDEN**, Henry, M.A. T.C.D.; b. Co. Kilkenny. S. Grand Lake, 1820-1; tr. N.S. [p. 862].
- HEATON**, Henry; ed. Bp.'s Coll., Len.; o. D. 1872 Win., P. 1873 Sal. S. Cambridge, 1882
- HICKSON**, John William, B.A. King's Coll., Fred.; b. 1857. S. Douglas and Bright, 1892. Died.
- HIGGINS**, C. F. S. Sackville, 1881.
- HILTZ**, Augustus F., B.A. (tr. N.S. [p. 862]). S. Derby, 1879-87.
- HOADLEY**, Arthur; b. June 3, 1853, Cowfold, Sus.; ed. S.A.C. S. Moncton, 1882-85; tr. S.A.
- HOLLOWAY**, Henry; b. Sept. 21, 1842, Dudley, Wor.; o. D. 1874, P. 1877, Wor. S. Weldford, 1884-6.
- HOOPER**, Edward Bertram, B.A. N.B. Univ.; b. Ireland, 1863; o. D. 1886, P. 1887, Fred. S. Weldford, 1887-91.
- HOPKINS**, J. R. S. Gordon and Lorne, 1889-92.
- HOYT**, Leo A., B.A. N.B. Univ.; b. N.B.; o. D. 1869, P. 1870, Fred. S. Andover, 1871-92.
- HUGGELL**, Robert William; ed. K.C.W.; o. D. 1886, P. 1887, Fred. S. Derby and Blackville, 1889-91.
- HUDSON**, James, B.A.; o. 1834, N.S. S. (1) Miramichie, 1834-45; Visiting, 1846-55; (1) M., 1856-65; Newcastle, 1866-8; Glenelg, 1869-71. Died 1871.
- HURLEY**, E. P. S. Cambridge, 1890-2.
- JACOB**, Dr. Edwin, Fellow Cor. Chr. Coll., Ox.; b. in Gloucestershire, 1794; o. D. 1817, P. 1818, Glos. S. St. Mary's, 1830-2; Visiting, 1833-45; (also Principal King's Coll., Fred., 1828-60.) Died May 31, 1868.
- JAFFREY**, William; b. 1821; ed. N.B. Univ.; o. D. 1847, P. 1851, Fred. S. St. Mary, 1848-90.
- JARVIS**, George Seymour, D.D. (tr. N.S. [p. 862]). S. Amherst, Hampton and Shediac, 1836-80. Died 1880.
- JARVIS**, Henry J.; o. 1836-7, N.S. S. Richibucto, 1836-45; St. John, 1847 [see p. 862].
- JONES**, H. S. Grand Falls, 1882-3.
- JONES**, J. Nelson. S. Richibucto, 1879.
- KETCHUM**, William Quintard, M.A. King's Coll., Fred., D.D. Colum. Coll., N.Y.; b. N.B.; o. D. 1845, P. 1846, Fred. S. Fredericton, 1848-9; Campobello, 1850, 1852.
- LEE**, Charles. S. Fredericton, 1850; Westmoreland, 1851; Portland, 1852-60.
- LOCKWARD**, John [see p. 858]; o. D. 1868, P. 1870, N.F.L. S. Waterford, 1879-81; St. Martin's, 1882-4.
- LOOSEMOORE**, Philip Wood, M.A. (Hon.) Bp.'s Coll., Len.; ed. S.A.C.; o. D. 1856, P. 1857, Fred. S. Prince William, 1856-61.
- LOVE**, George. S. Albert Co., 1878-9; King's Clear, 1880-2.
- LOWNDES**, Arthur Edward Gilbert; b. England, 1818; ed. K.O.L. and Lon. and Paris Univs.; o. D. P. 1884, Fred. S. Prince William, 1884-8

- MOCAWLEY, George**; M.A. & D.D. K.C.W.; *b.* St. John's, N.F.L. 1802; *o.* D. 1826, P. 1827, N.S. *Yielding Missionary*, 1831-4; *tr.* N.S. [p. 862].
- MC GHEE, Thomas**; *b.* July 27, 1816, Cambridge, Eng.; *ed.* King's Coll., Cam.; *o.* D. 1842, Lon. *S. Campobello*, 1842-3; *S. Andrew*, 1843-5; *Upham*, 1846-8; *Sussex Vale*, 1848-61. Died Dec. 18, 1861.
- MOGHIVERN, John**; *o.* 1846, Fred. *S. Tobique*, 1846-7; *Andover*, 1848; *St. George*, 1849-67. Died 1867.
- McKIEL, William Le Baron**, B.A. K.C.W.; *b.* N.B., 1841; *o.* D. 1864, P. 1865, Fred. *S. Bathurst*, 1864-73, 1888-90; *Douglas*, 1874-80; *Queensbury*, 1881-2, 1885-7; *Bright*, 1883-4; *St. Martin's*, 1891-2.
- MATTHEW, Charles Raymond**, M.A. K.C.W.; *o.* D. 1866, P. 1868, *S. Pictersville*, 1871-2.
- MEDLEY, (Canon) Charles Steinkoff**, M.A. King's Coll. Fred. (son of Bp. Medley); *b.* Sep. 16, 1836, Truro; *o.* D. 1859, P. 1860, Fred. *S. Douglas*, 1861; *Sussex &c.* 1867-61; *Waterford*, 1868; *Sussex* ¶ 1884-9. Died Aug. 25, 1889.
- MERCER, M.** *S. St. Andrew's*, 1818.
- MILLIDGE, James White**; *b.* 1842, N.B.; *o.* D. 1877, P. 1878, Fred. *S. St. David's &c.*, 1880-92.
- MILNE, James** (*tr.* N.S. [p. 862]). *S. Fredericton*, 1817-23. Died March 27, 1823, of cancer developed from a blow from a cricket ball.
- MILNER, Christopher**; *b.* in Yorkshire, Feb. 23, 1787; *o.* D. 1812, Win., P. 1813, Ches. *S. Sackville*, 1820-37; *Westfield &c.*, 1838-60. Retired 1861; died Nov. 2, 1877. A noted pioneer and church builder. During the 40 years was absent from Mission only one fortnight.
- MILNER, Raper** (brother of C. M.). *b.* in England, 1791. *S. Mauderville &c.*, 1818-43. Died April 11, 1843.
- MONTGOMERY, Henry**, M.A. N.B. Univ.; *b.* 1854, N.B.; *o.* D. 1881, P. 1882, Fred. *S. King's Clear*, 1883-92.
- MOUNTAIN, George Jehoshaphat** (son of first Bp. of Quebec); *b.* 1789, England; *ed.* England; *o.* D. 1812, Que. *S. Fredericton*, 1814-17. *Res.* for Que.; became coadjutor-Bp. 1836, and Bp. of Que. 1850; died Jan. 6, 1863.
- MULVANY, C. P.** *S. Sackville*, 1879.
- MURRAY, Alexander Bloomfield**, M.A. K.O.W.; *o.* Fred. & Woodstock, 1887-90; *Stanley*, 1891-2.
- NEALES, Henry Huntly**; *b.* Nov. 15, 1850, Richibucto; *ed.* S.A.O.; *o.* D. 1876, P. 1877, Fred. & Richmond, 1878-81; *Campobello*, 1882-5.
- NEALES, James, M.R.O.S.**; *b.* 1813, England; *ed.* K.C.L.; *o.* D. 1842, N.S.; *p.* 1845, Fred. *S. Stanley*, 1843-4; *Grand Manan*, 1845-8; *Richibucto*, 1848-68; *Gagetown*, 1859-86. Retired 1887; *S.P.G.* pensioner 1891.
- NEALES, Scovil**; *o.* D. 1887, P. 1888, Fred. *S. Queensbury and Southampton*, 1887-92.
- NEALES, Thomas**, M.A. N.B. Univ.; *b.* 1845, N.B.; *o.* D. 1868, P. 1869, Fred. *S. Woodstock*, 1869-92 (¶ 1880-92).
- NEALES, W. S.** *S. Chatham*, 1869-72; *Newcastle*, 1873.
- NELSON, Robert Charles**; *ed.* S.A.C. *S. Woodstock*, 1863-5; *Richmond*, 1866.
- NEWMHAM, Obadiah Samuel**; *o.* D. 1875, P. 1877, N.S. *S. Point du Chene*, 1878-80.
- NICHOLS, Henry B.** *S. Woodstock*, 1855-6; *Hopwell and Harvey*, 1857-8; *Albert Co.*, 1859-63; (*tr.* Burma [p. 918]).
- NICKESSON, David**, M.A. K.C.W.; *o.* D. 1868, P. 1869, N.S. *S. Carleton*, 1873; *Sackville*, 1874.
- NORRIS, Robert** (*tr.* N.S. [p. 862]). *S. Westfield and Greenwich*, 1801-4.
- PALMER, R. D.** *S. Springfield*, 1818-52; *Harvey*, 1863-6.
- PARKER, Addington Davenport**; *ed.* K.C.W.; *o.* D. 1827, P. 1829, N.S. *S. Prince William and Queensbury*, 1827-33; *tr.* N.S. [p. 863].
- PARKINSON, John Raynor Sylvester**; *ed.* S.A.C.; *o.* D. 1874, P. 1875, N.S. *S. St. Mary's*, 1890-2.
- PARLEE, Henry T.**, B.A. King's Coll., N.B.; *b.* N.B. *o.* D. 1883, P. 1885, Fred. *S. Stanley*, 1884-8; *Westfield*, 1890-2.
- PARRY, John G.** *S. Grand Falls*, 1891-2. *Res.*
- PARTRIDGE, Francis**, D.D. K.C.W.; *b.* April 2, 1846, Dursley, Glos.; *o.* D. 1869, P. 1870, Fred.; *S. Charnock*, 1870; *Rothsay*, 1874-81; (¶ 1880-81).
- PEMBER, Frederick**, B.A. Ch. Ch. Ox.; *o.* D. 1860, P. 1861, Ox. *S. Campobello*, 1889-90.
- PENTREATH, Edwin Sandys Wetmore**, B.D. *St. John's Coll.*, Manitoba; *b.* Dec. 1846, Chilton, N.B.; *o.* D. 1872, N. Jersey, P. 1874, Fred. *S. Moncton*, 1877-81; *tr.* Man. [p. 879].
- PETERS, George J. D.**; *ed.* K.C.W.; *o.* D. 1880, P. 1882, N.S. *S. Bathurst*, 1886-91.
- PICKETT, David Wetmore**, M.A. K.C.W.; *b.* 1827, N.B.; *o.* D. 1852, Fred., P. 1856, N.S. *S. Springfield*, 1862; *Greenwich &c.*, 1863-92.
- PIDGEON, George**; *o.* 1793, N.S. *S. Belleisle &c.*, 1793-5; *Fredericton*, 1795-1814; *St. John's*, 1814-18. Died May 1818.
- PODMORE, R. H.**, M.A. Trin. Coll., Cam. Visiting, 1852; *Fredericton*, 1853-6.
- POLLARD, Henry**; *b.* Nov. 1, 1830, Exeter; *ed.* S.A.O.; *o.* D. 1858, P. 1859, Fred. *S. Mauderville &c.*, 1861-8.
- PRICE, Walter** (*tr.* N.F.L. [p. 359]). *S. Nashwalk*, 1791-7.
- PRINCE, A.** *S. Newcastle*, 1874-5.
- RAYMOND, W. O.** *S. Stanley*, 1878-83.
- RICHARDS, David.** *S. Edmunston*, 1892.
- ROBERTS, George Goodridge**, M.A. King's Coll., Fred., and Bp.'s Coll., Lon.; *b.* 1832, N.B.; *o.* D. 1856, P. 1857, Fred. *S. Douglas*, 1856-60; *Sackville &c.*, 1861-73.
- ROBERTS, J. W.** *S. Fredericton*, 1843-5; *Kingsclear*, 1845-7.
- ROBERTSON, James.** *S. Musquash*, 1845-53.
- ROGERS, George**, B.A. King's Coll., N.B.; *o.* D. 1861, P. 1863, Fred. *S. Richmond*, 1861-5; *Springfield*, 1866-75.
- RUSSELL, H. F.**; *ed.* King's Coll., Fred.; *o.* D. 1845, N.S. *S. Bathurst*, 1844-5; *Queensbury*, 1846-7.
- SANDERS, C. A.** *S. Woodstock*, 1886.
- SATURLEY, James Henry**; *b.* Aug. 7, 1844, Pitminster; *ed.* S.A.C. *S. ? 1868*; *Douglas*, 1871-4. Died 1874.
- SA YRE, John** (*tr.* N.E., a refugee [p. 854]). *S. Majorville*, 1783-4. Died 1784, Burton, N.S.
- SCHOFFIELD, George**; *b.* and *ed.* England; *o.* D. 1839, P. 1860, Fred. *S. Loch Lomond &c.*, 1859-61; *Simonds &c.*, 1862-91. Retired.
- SCOVIL, Elias** (son of James); *b.* Waterbury, Conn., 1771; *o.* D. 1801, P. 1803, N.S. *S. Kingston and Springfield*, 1803-41. Died Feb. 10, 1841.
- SCOVIL, James** (*tr.* N.E. [p. 851]). *S. Kingston*, 1786-1808. Died Dec. 19, 1808.
- SCOVIL, William**, M.A. Fred. Coll. (grandson of James); *o.* P. 1841 N.S. *S. Loch Lomond*, 1840; *St. John's*, 1841; *Springfield and Norton*, 1843-7; *Norton*, 1848-50.
- SCOVIL, William Elias**, B.A. K.C.W. (son of Elias Scovil); *b.* Kingston, N.E. 1810; *o.* 1834, N.S. *S. Kingston &c.*, 1834-76 (with Springfield, 1836-43). Died 1876.
- SHANNON, W.** *S. Edmunston*, 1878-9.

- SHAW, Benjamin**; *ed.* S.A.O. *S.* Grand Lake and Cambridge, 1863-81.
- SHERMAN, Fred Francis**; *o.* D. 1883, P. 1884, N.S. *S.* St. Martin, 1890-1.
- SIMONDS, James, M.A. K.C.W.**; *o.* D. 1886, P. 1888, California. *S.* Dalhousie, 1892. *Res.*
- SIMONDS, Richard, B.A. K.C.W.**; *b.* N.B.; *o.* D. 1846, P. 1847, Fred. *S.* Westmoreland, 1848-50 Campobello, 1853-4; Maugerville, 1870-4; Burton, 1876-7; Dorchester, 1878-81; Ludlow, 1886.
- SLIPPER, Albert Arthur**. *S.* Welford, 1892.
- SMITH, Joseph**; *ed.* C.M.S. Coll., Isl.; *o.* D. 1862 Lon., P. 1865 S. Leone. *S.* Petersville, 1878-80.
- SMITH, Ranald E., M.A. K.C.W.**; *b.* P.E.I.; *o.* D. 1868, P. 1859, Fred. *S.* St. George, 1869-92.
- SMITHERS, Allan William, B.A. K.O.W.**; *o.* D. 1890, P. 1891, Fred. *S.* Waterford, 1890-2.
- SOMERVILLE, Alexander Carnegie**; *o.* D. 1826, N.S. *S.* Bathurst, 1827-42.
- SOMERVILLE, James, LL.D.** *S.* Fredericton &c., 1815-26; Douglas, 1827-38.
- SPIKE, Henry Mitchell, B.A. (tr. N.S.)** *S.* Lancaster, 1874-8; Musquash, 1879-92.
- STERLING, G. H., B.A. N.B. Univ.**; *b.* 1842, N.B.; *o.* Fred. *S.* Newcastle, 1871-2; Maugerville, 1874-82.
- STEWART, Alexander** *S.* St. John, 1841-5, 1848-50.
- STIRLING, John Wayne (from N.F.L.)**; *o.* D. 1836, P. 1840, N.S. *S.* Fredericton, 1836-42; Maugerville, 1843-50. Died 1850.
- STREET, Charles Frederick**. *S.* Bathurst, 1857-61; Prince William, 1862-6.
- STREET, Samuel D. Lee**. *S.* Woodstock, 1830-69.
- STREET, William H., B.A.**; *o.* 1859, Fred. *S.* Andover, 1863-70; Richmond, 1871-5; Bathurst, 1876-85; Petersville, 1886-90; Campobello, 1891-2.
- STUART, Alexander V.**; *o.* D. 1846, Fred. *S.* Stanley, 1846-8; Douglas, 1849-56. *Res.* ill.
- SWEET, J. H. S. (tr. L.C.)** *S.* Dalhousie, 1877-80; Newcastle, 1881-92.
- TALBOT, James Hale**; *b.* 1849, England; *ed.* S.A.C.; *o.* D. 1873, P. 1874, Fred. *S.* (1) Springfield, 1877; Dalhousie, 1878-80; (1) S., 1861-6; Moncton, 1866-91.
- TEED, Arthur William, M.A., N. Brun. Univ.**; *o.* D. 1887, P. 1888, Fred. *S.* Richmond, 1888-92.
- THOMSON, John Sedgefield (son of Dr. T.)**. *S.* St. Stephen, 1834-40; Visiting, 1841-5; St. Patrick &c., 1848-66; St. David, 1866-72.
- THOMSON, Samuel (brother of Dr. T.)**. *S.* St. George, 1821-48.
- THOMSON, Skeffington, LL.D.**; *b.* in Ireland 1791; *o.* D. & P. in Ireland; migrated to N.B. 1821. *S.* St. Stephen, 1821-65. Died March 18, 1865.
- TIPPETT, Henry William**; *o.* D. 1848, Fred. *S.* St. David's, 1846-8; Queensbury, 1849-72. Died 1874, England.
- TITCOMBE, John Charles**; *ed.* Warminster Coll. *S.* Canterbury, 1884; Fairville, 1885-7; Lancaster, 1888-92.
- TOWERS, F. S. Canterbury, 1870-80; Petersville, 1881-3.**
- TOWNSEND, George, M.A. [see N.S., p. 804].** *S.* Westmoreland and Bay Verte, 1834-7.
- UNIAOKE, H. J.** *S.* Sackville, 1878.
- UNIAOKE, Richard John, D.D., St. Alb. Hall, Ox.; b. Halifax, N.S.**; *o.* D. 1836, P. 1839, N.S. *S.* St. Andrew's, 1835-6; *tr.* N.S. [p. 864].
- VIETS, Roger, jun.** *S.* St. John's &c., 1807-14, 1819; *tr.* N.S. [p. 864].
- VROOM, Fenwick Williams, M.A. K.O.W.**; *b.* 1856, N.B.; *o.* D. 1881, P. 1882, Fred. *S.* Richmond, 1883-4.
- WAINWRIGHT, Hastings Stour (tr. N.S. [p. 861]).** *S.* St. David's 1874-5; Kingston, 1876-87.
- WALKER, William W., B.A. K.O.W.**; *b.* Annapolis about 1802; *o.* D. 1826, P. 1827, N.S. *S.* Hampton &c. 1830-82. Retired, 1863; died May 17, 1889 (Hon. Canon).
- WARNEFORD, C. A. S.**; *o.* D. 1884, P. 1885, Fred. *S.* Canterbury, 1886-90; Magundy, 1891-2.
- WARNEFORD, Edmund Arthur**; *b.* 1826, Mickleham; *o.* D. 1849, P. 1850, Fred. *S.* Woodstock, 1850; Norton &c., 1851-92.
- WEEKS, Alfred W., B.A. K.C.W.**; *b.* N. Scotia; *o.* D. 1846, P. 1847, Fred. *S.* Cocaigne, 1846-62; Shediac, 1863; Wellington, 1864-5; Bartouche, 1866-72; Queensbury, 1873-80.
- WETMORE, David Israhiah, B.A. K.O.W.**; *b.* in New Brunswick 1824 (great-great-grandson of Rev. James Wetmore, M.A. of New York [see p. 856]); *o.* D. P., Fred. *S.* Welford, 1848-60.
- WIGGINS, A. V.** *S.* Kingston, 1829.
- WIGGINS, A. V.** *S.* Westfield, 1860-5.
- WIGGINS, A. V. G. (tr. N.S. [p. 864]).** *S.* Maugerville, 1852-60.
- WIGGINS, Cecil Frederick, B.A. K.O.W.**; *b.* P.E.I.; *o.* D. 1873, P. 1875, N.S. *S.* Sackville, 1880-88.
- WIGGINS, Charles Oliver, B.A.**; *o.* D. 1834, P. 1835, N.S. *S.* Prince William, 1834-9.
- WIGGINS, G. C. (son of A. V. G.)**; *ed.* K.O.W.; *o.* D. 1856, Fred. *S.* Petersville, 1856-8. Died of consumption 1859, in South of France.
- WIGGINS, Gilbert (tr. N.S. [p. 864]).** *S.* Westfield, 1822-33.
- WIGGINS, E. ? S. 1848.**
- WIGGINS, Richard B.** *S.* Greenwich, 1827 [see p. 864].
- WILKINSON, William James, M.A. N.B. Univ.**; *b.* 1856, N.B.; *o.* D. 1879, P. 1880, Fred. *S.* Bay du Vin, 1881-92.
- WILLIAMS, John Symes**; *b.* 1829; *ed.* S.A.C. *S.* Woodstock, 1853-4; Campobello, 1856-73.
- WILLIAMS, J. P. B.** *S.* Canning, 1866; Richmond, 1866.
- WILLIS, Cuthbert**; *b.* 1832, N.S.; *ed.* Line Coll., Ox.; *o.* D. 1869, P. 1871, Fred. *S.* Petodicac, 1873-90.
- WILLIS, Robert (a naval Chaplain)** (1821 aptd. Ecc. Comy. at St. John's). *S.* St. John's &c., 1818-24; *tr.* N.S. [p. 864].
- WILSON, C. P.** *S.* Campobello, 1877-81.
- WOOD, Abraham**; *b.* Harewood, Eng., July 22, 1791; *o.* D. 1818 York, P. 1819 Lond. *S.* St. John's, 1819-22; Grand Lake, 1822-62. Died Jan. 23, 1879.
- WOODMAN, Edward B.** *S.* Woodstock, 1866-9; Westfield, 1860-79.

LOWER CANADA, PROVINCE OF QUEBEC, 1759-64, 1777-1892 (with *Southern Labrador*)—287 Missionaries and 162 Central Stations. [See Chapters XVIII., XIX., pp. 135-52.]
(Dioceses of QUEBEC, founded 1793; MONTREAL, f. 1860.)

- ABBOT, Charles Peter**; *b.* Chipping Hill, Es.; *ed.* Batterssea Coll.; *o.* D. 1869, P. 1860, Mon. S. Clarendon, 1860-1; *Stukey & Co.*, 1861-3; *Ely and Boscomb*, 1876-8.
- ABBOT, Joseph**, *S. St. Andrew's*, 1818-25; *Yamaska* (renamed Abbotsford 1829), 1826-9; *Grenville*, 1830-47.
- ABBOT, William**; *o.* D. 1824, P. 1826, Que. S. *Yamaska Mt.*, 1824-5; *St. Andrew's*, 1826-59. Died 1869.
- ADCOCK, William A.**; *ed.* Queen's Coll., Birm.; *o.* D. 1898, Que. S. *Georgieville*, 1899; *Fitch Bay*, 1890; *Georgieville*, 1891-2.
- ALEXANDER, James Lyman**. *S. Leeds*, 1831-3; (*tr.* *Up. Can.*)
- ALLEN, Aaron A.**, M.A. Bp.'s Coll., Len.; *b.* Sorel, Que.; *o.* D. 1852, P. 1853, S. Compton, 1854-9; *Leeds*, 1861-5.
- ALLEN, Francis Aaron**, B.A. McGill Univ. Mon.; *b.* Compton, Que.; *o.* D. 1880, P. 1881, Mon.; *S. Rawdon*, 1881.
- ALLNATT, Francis J.** Benwell, D.D.; *b.* Clapham, Sur.; *ed.* S.A.C.; wrecked in the *Bohemian* on voyage to Que.; *o.* D. 1864, Que., P. 1865 Mon. S. (1) *Drummondville*, 1865-71; *Labrador*, 1872-4; (1) *D.*, 1874-85.
- ANDERSON, John**; *o.* D. 1828, Que. S. *Quebec*, 1828; *tr.* Ont.
- ANDERSON, Richard**, M.A. T.C.D. S. *Upper Ireland &c.*, 1839-47. Died in 1847 at *Quebec*, of fever caught while attending sick emigrants at *Grosse Isle*.
- ANDERSON, William** (Canon); *b.* Que.; *o.* D. 1834, P. 1836, Que. S. *Sorel*, 1837-92.
- ANSLEY, Amos**, *S. Hull*, 1824-31.
- ARCHBOLD, George**, *S. Quebec*, 1823-6; *Visiting Missy. L. and Up. O.*, 1827-9; *tr.* *Up. O.*
- ARNOLD, William**. *S. New Carlisle*, 1826; *Pashebiac Bay*, 1827; *Gaspé*, 1828-37; *Robinson &c.*, 1838-9; *La Prairie*, 1840; *Gaspé Bay*, 1841-57. Died June 9, 1857.
- ATRINSON, A. F.** *S. La Prairie*, 1830-8 (*tr.* *Ont.*)
- BALDWIN, W. Devereux** (*tr.* *Up. O.*)
S. St. John's, 1817-41.
- BALFE, Robert F.** (an ex-R.O. Priest). *S. Stanbridge*, 1838-40.
- BALFOUR, Andrew**; *b.* Ireland; *o.* D. 1832, P. 1833, Que. S. *Bay of Chaleurs*, 1833-7; *Riviere du Loup*, 1838; *Shefford*, 1839-48; *Kingsey*, 1849-65; *Nicolet*, 1866. Pensioned 1867; died Feb. 13, 1891.
- BALFOUR, Andrew Jackson**, M.A. Bp.'s Coll., Len.; *b.* Waterloo, Que.; *o.* D. 1869, P. 1872, Que. S. *Hatley*, 1872-81; *Que.* (*Marine Hospital*), 1888-92.
- BALL, Josiah**; *o.* D. 1878, Fred. S. *Mascouche*, 1881; *Labrador*, 1887-8; *Magdalen Islands*, 1889-92.
- BALL, Thomas L.**, M.A. Bp.'s Coll., Len.; *b.* Compton, Que.; *o.* D. 1865, P. 1866, Que. S. *Inverness and Ireland*, 1865-83; *Brompton &c.*, 1884-90. *Res.*
- BANOROFF, Charles**. *S. St. John's*, 1848-61.
- BANOROFF, Charles**, M.A. McGill Coll., Mon.; *b.* Mon.; *ed.* McGill Coll. and *Catus Coll.*, Cam.; *o.* D. 1865, P. 1869, *Huron*. *S. Potton*, 1872-5.
- BARLOW, J.** *S. Buckingham*, 1866.
- BERNARD, Walter Charles**, M.A. Bp.'s Coll., Len.; *b.* Shipton, Que.; *o.* D. 1884, P. 1885, Que. S. *Bury*, 1884-5; *Melbourne*, 1886; *Port Neuf &c.*, 1887-9.
- BINET, William**, B.A. *Toulouse*; *b.* 1827, *Jersey*; *o.* D. 1853, *Lon. S. Malbaie*, 1853-4; *Port Neuf*, 1856.
- BIRTCHE, Robert S.** *S. Nelsonville*, 1852; *W. Frampton*, 1853-5.
- BLAKEY, T.** *S. Prescott*, 1821-2.
- BLAYLOCK, Thomas**, B.A. Bp.'s Coll., Len.; *b.* England; *o.* D. 1874, P. 1877, Que. S. *Malbaie*, 1874-7; *New Carlisle*, 1878-81, 1886; *Danville*, 1890-2.
- BOND, Rt. Rev. William Bennet**, M.A. Bp.'s Coll., Len., and LL.D. McGill Coll., Mon.; *b.* 1815, *Truro*; *ed.* London; *o.* D. 1840, P. 1841, Que. *Trav. Missy.*, *The Plats* district (*Centre La Chine*), *La Chine*, 1840-8. *Res.* and became *Ardn. of Hochelaga*, *Dean of Mon. Cons. Bp. of Montreal* in St. George's, Montreal, Jan. 25, 1879.
- BONSALL, Clarence**. *S. Clarendon*, 1859.
- BONSALL, Thomas**. *S. Portage du Fort*, 1860-1.
- BOOTH, O. J.** *S. Iron Hill*, 1878.
- BOURNE, Rowland H.** *S. Rawdon*, 1837-46.
- BOYD, Charles**, B.A. Univ. Coll., Tor., and *Albert Coll.*, *Belleville, &c.*; *o.* D. N. York, P. 1872 Mon. S. *Thorne*, 1872-4.
- BOYDELL, James**, B.A. Bp.'s Coll., Len.; *o.* D. 1867, P. 1868, Que. S. *Bourg Louis*, 1868-70; *Bury*, 1871-4; *Kingsey*, 1875-81; (*tr.* *P. Ont.*)
- BOYLE, Felix** M.A. Bp.'s Coll. Len.; *b.* Gaspé, Q.; *o.* D. 1851, P. 1852, Que. S. *Magdalene Islands*, 1851-8; *E. Frampton*, 1871, 1879-87, 1890-1; *Hemlon*, 1888-9, 1892.
- BRADFORD, Richard** (ex-middy under *Captain Cook*); *o.* England. *S. Chatham*, 1805-7; *Wm. Henry*, 1808-10; *Chatham, &c.*, 1811-6. Died 1816.
- BRAITHWAITE, F. G. C.** M.A. Ball. Coll., Ox. *S. Onslow*, 1862-3.
- BRAITHWAITE, Joseph**. *S. Chambly*, 1829-42, 1851-3.
- BRETHOUR, William**, B.A. T.C.D.; *b.* Limerick; *o.* 1837, Mon. S. *Ormsdown*, 1837-54; *Durham*, 1841-71. Retired 1872.
- BROOKS, C. H.** *o.* D. 1892, P. 1893, Q. S. *Barnston*, 1892.
- BROOME, F.** *S. La Prairie*, 1841-8.
- BROWN, Clement Decimus**, M.A., Bp.'s Coll., Len.; *b.* 1851, Eng.; *o.* D. 1890, P. 1881, Que. S. *Shigawaki* 1881-5; *tr.* N.B. [p. 865].
- BROWN, Robert Wyndham**, B.A., Bp.'s Coll., Len.; *o.* D. 1890, P. 1881, Que. S. *Melbourne*, 1881; *Labrador*, 1882-3; *tr.* N.B. [p. 865].
- BROWN, William Ross**; *ed.* Bp.'s Coll., Len.; *o.* D. 1886, P. 1887, *Mou. S. Aylwin*, 1872-8; *Iron Hill*, 1879-90.
- BURGESS, Henry**. *S. Nicolet*, 1836-61.
- BURRAGE, Henry George**, M.A. Bp.'s Coll., Len.; *b.* Quebec; *o.* D. 1848, P. 1850, Que. S. *Hatley &c.*, 1849-71. Pensioned 1872.
- BURRAGE, Robert Raby**; *o.* Q. 1819, *S. Aubigny &c.*, 1819-36; *Quebec &c.*, 1837; *Aubigny*, 1839-40; *Point Levi*, 1843-6. Pensioned 1846; died Dec. 1861, Montreal.
- BURT, Frederick**; *o.* P. 1860, Mon. S. *Huntingdon*, 1860-4.
- BURTON, James Edwin**. *S. Terre Bonne*, 1820-6; *Rawdon*, 1827-32.
- BURWELL, A. L.** *S. Nicolet*, 1830-1; *Hull* (and *Bytown*, *Up. O.*), 1832-6.
- BUTLER, John**; *o.* Que. S. *Kingsey*, 1842-8.
- CARRY, John** D.D. Bp.'s Coll., Len.; *b.* Ireland; *o.* D. P. 1851, Que. S. *Leeds*, 1851-5; *Point Levi*, 1855-8. *Res.*

- CHAMBERS, James.** *S. Magdalene Islands, 1877-85. Res.*
- CHAPMAN, Thomas Shaw.** M.A. Bp.'s Coll., Len.: o. D. 1848, P. 1849, Que. *S. Dudswell &c., 1850-86.*
- COCHRANE, John.** *S. La Prairie, 1834.*
- CODD, Francis;** b. E. Dereham, o. D. 1860, P. 1861, Mon. *S. Clarendon, 1862-4; Aylmer, 1864-7. Res.; tr. Up. C.*
- COGHLAN, James.** 1828-9 (no fixed station); *tr. Up. C.*
- COLSTON, Robert Waller,** M.A. Bp.'s Coll., Len.; b. St. John's, P.Q.; o. D. 1879, P. 1880, Que. *S. Port Neuf, 1879-86; Ascot, 1887-8; Ascot Corner, 1890-1; Dudswell, 1892.*
- CONSTANTINE, Isaac,** M.A. Bp.'s Coll., Len.; b. Bradley Hall, Lanc.; o. D. 1850 Que., P. 1852 Mon. *S. Stanbridge, East, 1851-3.*
- COOKESLEY, Frederick John;** b. Feb. 10, 1839, Eton; *ed. Eton and S.A.C.; went to Natal, S.P.G., 1860, res. on account of Colensoism; o. Que. S. Labrador, 1862-3; Bourg Louis, 1863-4-5. Res. ill; died in England.*
- CORNWALL, John.** *S. La Chine, 1849-50; Mascouche, 1851-5; La Colle, 1856-61.*
- CORVAN, J. H.** *S. Coaticook &c., 1873-4.*
- COTTON, Charles Caleb;** o. D. Lin., P. Que. *S. St. Amand and Dunham, 1804-7; Dunham, 1806-48. Died 1848.*
- COX, Joseph Churchill,** B.A. K.C.W.; o. D. 1866, P. 1871, N. Scotia. *S. Brompton and Windsor, 1860-2.*
- CROSSE, Silas** (*tr. N.P.L. [p. 857]*). *S. Cape Cove, 1856-64.*
- CUSACK, Edward,** M.A. St. Cath. Hall. Cam.; b. 1787 at Laragh, co. Kildare, Ire.; o. D. 1837 by Que. (Coadjutor). *S. Gaspe Bay, 1837-9; Clarendon, 1840-1; Perote, 1842; the first Anglican Missionary to visit (1840) Quebec portion of Labrador. Res. ill; died at Reading Feb. 13, 1867, aged 83.*
- DALZIEL, John.** *S. Eaton, 1849-64; Port Neuf, 1865-9.*
- DAVIDSON, John.** *S. Cowansville, 1854-71.*
- DAWES, W. D.;** o. P. 1840, Mon. *S. St. John, 1842-7. Died 1847 at St. John's, of fever caught while attending sick emigrants.*
- DEBBAGE, James Benjamin,** B.D. Bp.'s Coll., Len., 1885; b. Mar. 7, 1845, Billocky, Nor.; *ed. S.A.C.; o. D. 1868, P. 1869, Que. S. Hopetown &c., 1869-72; Port Neuf, 1872-8; Stoneham, 1878-81; W. Frampton, 1882-91; Bourg Louis, 1891-2.*
- DE GRUCHY, P.** *S. Milton, 1872-80.*
- DE LA MARE, F.** *S. Gaspe Bay, 1858-64.*
- DE MOULIPIED, Joseph.** *S. Malbaie, 1859-69.*
- DICKSON, Herbert A.** *S. Randboro, 1891-2.*
- DINZEY, Joseph.** *S. Compton, 1870, 1872-3.*
- DOOLITTLE, Lucius.** *S. Paspebiac, 1828-32; Sherbrooke, 1843-7; Lennoxville, 1847-62.*
- DOTY, John** (a refugee Missionary from New York in 1777 [see p. 855]). Acted as Chaplain to the British troops, Montreal, and S.P.G. Missionary to the Mohawk Indians near there to 1781. Visits England 1781-2. Appointed to Sorrell, 1783-7; William Henry, late Sorrell, 1788-1803; St. Amand and Dorchester, 1798-9; and L'Assomption, 1799. *Res. 1803; died at Three Rivers, Nov. 23, 1841.*
- DRISCOLL, John C.** *S. Riviere du Loup, 1822-9; Berthier, 1830-1. Died.*
- DU VERNET, Edward** (Canon), M.A. King's Coll., Fred.; b. Ceylon; o. D. Fred., P. 1852 Mon. *S. Henryville, 1851-5; Hemmingford, 1856-70; Clarenceville, 1871.*
- EAMES, Joseph.** B.A. Bp.'s Coll., Len.; b. P. Que.; o. D. 1865, P. 1866, Que. *S. Labrador, 1866-7; Barnston, 1868-91. Res.*
- EARLY, W. Townsend.** *S. Huntington, 1866-9; Stanstead, 1870.*
- ELLEGOOD, Jacob** (Canon), M.A. King's Coll., Fred.; b. N. Brun.; o. D. 1848, P. 1849, Mon. *S. Montreal, 1861-2; St. Stephen's, 1863.*
- EMERY, Charles Philip;** b. Gaullingay; *ed. S.A.C.; o. D. 1856, P. 1866, Que. S. Ireland and Inverness, 1855-9.*
- EMPSON, John** (Canon), M.A. McGill Univ., Mon.; b. Kilkenny; *ed. Kilk. Coll. and T.C.D.; o. D. 1870, P. 1871, Mon. S. Montreal, ¶ Diocesan Org. Socy. S.P.G., 1883-92.*
- FALLOON, Daniel,** D.D.; o. 1842, Que. *S. Clarendon, 1842-3; Melbourn, 1848-64.*
- FAULCONER, William Gower;** b. Feb. 20, 1866, Hurstmonceux; *ed. C.M.S. Coll., Tal.; o. D. 1881 Lon., P. 1881 Calcedonia. S. St. Sylvester, 1886-7; Cookshire, 1888; Ireland, 1890-1.*
- FLANAGAN, John** (*tr. P. Ont.*) *S. Leeds, 1844-5; Mascouche, 1846-50; La Chine, 1851-64.*
- FLEMING, Charles B. ?** *S. 1829; Shipton, 1830-47.*
- FOREST, Charles.** *S. Bury, 1847; Grenville &c., 1848-59.*
- FORSYTHE, William Thomas;** *ed. S.A.C.; o. D. 1863, P. 1864, Que. S. Sandy Beach, 1863-5.*
- FOBTIN, Octave,** B.A. Bp.'s Coll., Len.; b. 1842, Iberville, Q.; o. D. P. 1865, Mon. *S. Sorel, 1867-9; tr. Man.*
- FOSTER, John,** B.A. Bp.'s Coll., Len.; b. Kilkenny, Ir.; o. D. 1862, P. 1863, Que. *S. Coaticook, 1865-70; 1874-86.*
- FOTHERGILL, Matthew Monkhouse;** b. Cefurhyehdir, Mon.; *ed. S.A.C.; o. D. 1857, P. 1859, Que. S. Quebec Marine Hospital, 1878-88.*
- FOX, James.** *S. Mille Isles, 1872-3.*
- FULLER, Hume Samuel;** *ed. S.A.C.; o. D. 1876, Fred. S. Thorne, 1876-8; N. Wakefield, 1879.*
- FULLER, Thomas Breck,** D.D., D.O.L.L.; b. 16 July 1810, Kingston, Can.; o. D. 1833, P. 1835, Que. *S. La Chine, 1834-5; tr. Up. C.*
- FULTON, James;** *ed. Bp.'s Coll., Len.; o. D. 1848, Mon. S. Russell Town &c., 1848-53.*
- FYLES, Thomas W.;** b. Enfield; *ed. York Coll., o. D. 1862, P. 1864, Mon. S. W. Bromo, 1865-71.*
- GARLAND, John William;** b. Osnawa; *ed. Trin. Coll., Tor.; o. D. 1871 O. N. York, P. 1873 Mon. S. Ely and N. Stukely, 1874; S. Stukely and Bolton, 1878-8; S. Stukely 1881.*
- GAY, J. L.** *S. Melbourn, 1863-6.*
- GIBSON, Samuel.** *S. Montreal, 1854-6.*
- GODDEN, John;** o. D. 1864, P. 1865, Mon. *S. St. Hyacinthe, 1855-8; Potton, 1856-66; tr. N.P.L.*
- GODDEN, Thomas,** B.A. Bp.'s Coll., Len.; b. N.F.L.; o. D. 1862 Que., P. 1863 Mon. *S. Mascouche, 1866-9.*
- GRIFFIN, Joseph.** *S. Gore of Oatham, 1851-66. Retired 1866.*
- GUEROUT, Narcisse.** *S. Riviere du Loup &c. 1839-54.*
- GUNNING, H. H.** 1830 (no fixed station).
- HARDING, Geo. T.;** *ed. Bp.'s Coll., Len.; o. D. 1875, P. 1876. S. Durham, 1875-85; Sandy Beach, 1887-92.*
- HARPER, Edward James,** B.A. Bp.'s Coll., Len.; o. D. 1861 Que., P. 1863 Tor. *S. Melbourn, 1862-3.*
- HARVEY, Richard James;** *ed. Bp.'s Coll., Len.; o. D. 1877, P. 1879, Que. S. Sbigawake, 1878.*
- HAZARD, Henry.** *S. Sherrington, 1843-54; Onslow, 1857-9.*
- HELLMUTH, Rt. Rev. Isaac** (D.D. Lam. 1863, D.O.L. Trin. Coll., Tor., and D.D. Bp.'s Coll., Len., 1854); *ed. to be a Rabbi, became a converted Jew, was then cast off by his friends at Berlin, received as S.P.G. Student, Bp.'s Coll., Len., and Cobourg Coll., Tor.; o. D. P. 1840,*

- Que. S. Sherbrooke, 1848-53** (also Prof. Bp.'s Coll., Len.); *cons.* Coadjutor of Huron (title "Bishop of Norfolk") in 1871, and became second Bishop of Huron same year. *Res.* Bprie. 1883.
- HEPBURN, James, M.A.** Bp.'s Coll., Len.; *b.* Arnprior, Scot.; *o.* D. 1870, P. 1872, Que. *S.* (1) Labrador, 1870-1; Drummondville, 1872-3; (1) L., 1874-8; Georgeville, 1878-82; Magog, 1883-8.
- HESELTYNE, S. K.** S. Bromville, 1858-9.
- HEWTON, Richard W., M.A.** Bp.'s Coll., Len.; *b.* Bourg Louis, Que.; *o.* D. 1884, P. 1885, Que. *S.* Ireland, 1884-90.
- HOUDIN, Michael** (of N.J. [see p. 854]). The first Anglican clergyman in Canada; detained at Quebec by British Generals, 1759-61.
- HOUGH, William;** *o.* P. 1826, Que. *S.* New Carlisle &c., 1825-8; *tr.* Up. C.
- HUSBAND, Edgar Bell;** *ed.* S.A.C.; *o.* D. 1888, P. 1889, Que. *S.* St. Sylvester, 1838-91.
- IRWIN, J.;** *b.* Co. Tyrone; *ed.* T.O.D.; *o.* P. 1848, Mon. *S.* Montreal, 1851-3.
- IRWIN, E. D.** S. Clarendon, 1871.
- JACKSON, Christopher.** (7.S. 1829); Hatley &c., 1830-48. Pensioned 1849.
- JACKSON, John.** S. William Henry (or Sorel), 1811-38.
- JENKINS, John Hea, B.A.** Bp.'s Coll., Len.; *b.* Gageton, N. Brun.; *o.* D. 1855, P. 1856, Que. *S.* Frampton, 1855-73.
- JENKINS, Louis Charles** (*tr.* N.S. [p. 862]). *S.* Quebec, 1822.
- JOHNSON, Thomas.** *S.* Hatley, 1820-9; Abbotsford (or Yamaska), 1830-51. Pensioned 1852. Abbotsford, 1858-9. Retired 1860.
- JOHNSTON, John.** *S.* Gaspe, 1838-40; (1) Hull and (2) Aylmer, 1842-54; (2) A., 1855-63; (1) H., 1864-82.
- JONES, James.** *S.* Stanbridge, 1842-50; Bedford, 1851-62. Pensioned, 1862.
- JONES, James W.** (son of above), B.A. Bp.'s Coll., Len.; *o.* D. 1858, Que. *S.* Drummondville, 1858-60; Stoneham, 1861. *Res.*; died about 1868-9.
- JONES, Septimus.** † *S.* Cape Cove, 1855-9.
- JONES, William;** *b.* Tavistock; *o.* D. 1843, P. 1844, Que. *S.* Farnham &c., 1848-55; Potton, 1856; Granby, 1857-78; Brome, 1879-87. Died, 1851-4; Berthier, 1854; Riviere du Loup en haut, 1855-65.
- JUDD, F. E.** *S.* L'Acadie and St. John's, 1851-3.
- JUDGE, Arthur Homer, M.A.** Bp.'s Coll., Len.; *b.* Montreal; *o.* D. 1882, P. 1883, Que. *S.* Cookshire, 1862-6.
- KAAPCHE** (or **KAAPKE**), Carl Julius (a German Lutheran); *ed.* Univ. of Königsberg; *o.* D. 1865, Mon. *S.* Bowman (Germans), 1866-6.
- KEMP, John, B.D.** Bp.'s Coll., Len.; *b.* in Suffolk; *o.* D. 1847, P. 1848, Que. *S.* Bury, 1848-63; Compton, 1864-70; Leeds, 1871-88.
- KER, Matthew, D.D.** (*tr.* Up. C.) *S.* (1) Sandy Beach, 1859-62; Gaspe Basin, 1863-70; (1) S.B. 1872-82.
- KING, E. A. W.** (son of William). *S.* Durham, 1871-4; Georgeville, 1876-7; Riviere du Loup en bas, 1878-9.
- KING, William;** *o.* D. P. 1840, Que. *S.* Robinson &c., 1840-6; Bury, 1840-6; St. Giles (Trav. Missy.), 1847-66; St. Sylvester, 1866-82.
- KITTSO, H.** *S.* Potton, 1876-8.
- KNAGG, Richard.** *S.* Stanstead, 1819-20; Riviere du Loup, 1820-1; Gaspe, 1821-3. Recalled.
- KNIGHT, Robert.** *S.* Frampton, 1836-47. *Res.* ill.
- LACY, V. C.** *S.* Melbourne, 1890-1.
- LEEDS, John** (*tr.* P. Ont.) *S.* Coteau du Lac, 1829-47.
- LEFEVRE, G. F.** † *S.* 1821; Sherbrooke, 1822-9.
- † Son of James.
- LEWIS, Richard;** *ed.* Bp.'s Coll., Len.; *o.* 1848, Que. *S.* Port Neuf, 1848-52.
- LINDSAY, Ven. David, M.A.** Bp.'s Coll., Len.; *b.* London; *o.* D. 1851, P. 1852, Mon. *S.* Froste Village and Strakeley, 1851-4.
- LINDSAY, Robert, M.A.** Bp.'s Coll., Len. (brother of D.); *b.* London; *o.* D. 1850, P. 1851, Mon. *S.* Brome &c., 1850-71.
- LLOYD, Frederick Ebenezer John** (*tr.* N.F.L. [p. 856]). *S.* Shigawake, 1886-8; *tr.* P.E.I.
- LLOYD, W. V.;** *ed.* Bp.'s Coll., Len.; *o.* D. 1850, Que. *S.* Leeds, 1850.
- LOCKHART, Anthony Dixon;** *b.* 1824, Dumbar-ton, Scot.; *o.* D. 1850, P. 1851, Que. *S.* New Glasgow and Kilkenny, 1850-62; La Colle, 1863-76; Ormstown, 1878-81.
- LONSDALE, Ven. Richard, M.A.** Bp.'s Coll., Len. (*ed.* also T.C.D.); *b.* Ireland; *o.* D. P. 1839, Que.; Canon of Montreal 1871, Archd. of St. Andrew's 1876. *S.* Kingsay, 1839-42; Danville, 1843-6; Melbourne, 1847; La Prairie, 1848-59; St. Andrew's, 1860-92.
- LUNDY, F. J.** *S.* Quebec, 1840-2; St. Martin's, 1843. *Res.*
- LYSTER, William Gore, B.A.** T.C.D.; *o.* D. 1856 Down, P. 1859 Que. *S.* Cape Cove, 1863-92.
- MACCARTHER, John G.** *S.* Bourg Louis, 1865-6.
- MACLIN, Thomas.** *S.* St. Hyacinthe, 1852; Granby, 1853.
- McKEOWN, John;** *ed.* Bp.'s Coll., Len.; *o.* D. 1848, Mon. *S.* E. Frampton, 1848-9; Hemmingford, 1850.
- MACLEOD, J.** *S.* Potton, 1853.
- MACMASTER, John.** *S.* Gore, 1838-48; Templeton, 1849-50.
- MAGILL, George John.** *S.* Stoneham, 1859-60; Drummondville, 1861-4.
- MANING, Parsons G.** *S.* Quebec, 1841; St. Sylvester, 1842; St. Giles, 1843-5.
- MANSBRIDGE, H. P., B.A.** *S.* Brompton and Windsor, 1833-4.
- MATHERS, Richard;** *b.* 1840, England; *ed.* Ecclesall Coll.; *o.* Bp. Que., D. 1870, P. 1872. Malbaie, 1871-3.
- MERRICK, Joseph;** *b.* Cork; *o.* D. 1862, P. 1866, Mon. *S.* Brandon, 1859-62; Kildare, 1879.
- MERRICK, William Chad.** *S.* E. Frampton, 1851-4; Berthier, 1854; Riviere du Loup en haut, 1855-65.
- MILNE, George.** *S.* (1) Bay of Chateaux, 1841-60; (2) New Carlisle, 1851-8; (1) E. of Ch., 1859-65; (2) N.O., 1866-73.
- MILTON, J. L.** *S.* Rawdon, 1834.
- MITCHELL, Robert;** *ed.* S.A.C.; *o.* D. 1860, P. 1862, Que. *S.* Stoneham, 1860-72.
- MONTGOMERY, Hugh;** *o.* D. 1854, P. 1855, Mon. *S.* Sutton, 1855-9; St. Armand (Philipburg &c.), 1860-71.
- MORICE, Charles.** *S.* Flats, 1842-7; La Colle, 1848-55.
- MORRIS, Charles J., M.A.** K.C.W. *S.* Gaspe Bay, 1840; Port Neuf, 1841-7. Died 1847 at Quebec of fever caught while attending sick emigrants at Grosse Isle.
- MORRIS, William.** *S.* Huntingdon, 1842-53; Buokingham, 1854-63.
- MOTHERWELL, Thos., B.A.** Bp.'s Coll., Len.; *o.* D. 1872, P. 1873. Mon. *S.* Portage du Fort, 1881.
- MOUNTAIN, Jehoshaphat** (brother of first Bp. of Quebec). *S.* Three Rivers, 1794-1800. *Res.* on apt. on Govt. List at T.R. 1800 and Mc-treuil 1801.
- MOUNTAIN, J. J. S.** *S.* Coteau du Lac, 1848-56.
- MURRAY, George Henry** Andrews, B.A. Bp.'s Coll., Len.; *o.* D. 1889, P. 1890, Que. *S.* Richmond, 1890; Barford and Dixville, 1890-2.

- MUSSEN, Thomas W., M.A. Bp.'s Coll., Len.; b. Montreal; o. D. 1856, P. 1856, Mon. *S. Farnham*, 1862-71.
- NESBITT, A. C.; o. P. 1866, Mon. *S. Aylwin*, 1864-6.
- NEVE, Frederick S. S. Clarendon, 1843-53; Huntingdon, 1854-60; Grenville, 1861-70. Retired.
- NEWNHAM, Rt. Rev. Jervis Arthur, M.A. McGill Univ., and Theo. Coll., Mon. Hon. D.D., St. John's Coll., Winnipeg; b. near Bath; o. D. 1878, P. 1890, Mon. *S. Onslow*, 1878-80; *cons.* Second Bishop of Moosejaw in Holy Trinity Church, Winnipeg, on August 6, 1893.
- NORMAN, Arthur, M.A. *S. Gaspe*, 1827; *Quebec &c.*, 1828-32.
- NORWOOD, Joseph W. S. Magdalen Islands, 1886-9; *Shigawake*, 1890-1. *Res.* [See p. 863.]
- NYE, Henry Wason, M.A. Bp.'s Coll., Len.; b. Paulton, Som.; o. D. 1861 W.N. York, P. 1870 Mon. *S. Iron Hill*, 1872-8.
- OGLIVIE, John (tr. N.Y. [p. 856]). *S. Montreal &c.* part of years 1760-3, ministering to the British troops under Gen. Amherst, and to the Mohawk and Oneida allies from New York. Returned to N.Y.
- O'GRADY, G. de C., B.A. *S. Hemmingford*, 1861-4.
- PARKEE, George Henry; ed. S.A.O.; o. D. 1863, P. 1864, Mon. *S. Dunham*, 1863-4; *Huntingdon*, 1865-7; *Kingsey*, 1869-1874.
- PARKIN, Edward. *S. Chambly*, 1819-28; *Sherbrooke*, 1830-2; tr. Up. C.
- PARKIN, Edward Cullen; b. England; o. D. 1844, P. 1849, Que. *S. Val Cartier*, 1845-64; *Cookshire*, 1865; *Eaton*, 1866-81; *Nicolet*, 1882-7; *Arthabaska*, *Louisville*, 1888-9; *Nicolet*, 1890, died Dec. 21, 1893, at *Waterville*.
- PARNTHER, D. B.; b. W. Indies; ed. England; o. D. 1840, P. 1841, Mon. *S. St. Giles*, *Megantic Co.*, 1840; *Huntingdon*, 1841-2; *Montreal*, 1843-6.
- PEARSE, Arthur Henry; o. England. *S. Port Neuf and Bourg Louis*, 1868-66.
- PENNEFATHER, Thomas, B.A. T.C.D.; b. 1822, *Cashel*. *S. Bourg Louis*, 1851-3.
- PERCY, Gilbert; b. 1810, *Ballymoyer*; ed. T.C.D.; o. D. 1832, P. 1833, *Kilmore*. ? *S. 1849*; *Quebec*, 1852-60.
- PETRY, Henry James, B.A.; b. Quebec; ed. Bp.'s Coll., Len., and Queen's Coll., Ox.; o. 1854 (Eng.) by Bp. Madras, P. 1855 York. *S. Danville*, 1865-63.
- FLEES, Robert G. (? *S.* 1841); *Russel Town*, 1842-7.
- PYKE, James W.; b. Que.; ed. Up. Can. Coll., Tor.; o. D. 1839, P. 1841, Que. *S. Coteau*, 1841-2; *Vandrenil*, 1843-92.
- RAMSAY, James. *S. St. Martin*, 1849. *Res.* ill.
- READE, John; o. P. 1865, Mon. *S. Masconche*, *S. Potton*, &c., 1865.
- REID, Charles Peter, M.A.; b. Cornwall, Ont.; o. D. 1836 Que. P. 1836 Mon. *S. Hawdon*, 1835-7; *La Prairie*, 1838-9; *Compton*, 1840-53; *Sherbrooke*, 1854.
- REID, James, D.D.; o. 1815, Que. *S. St. Armand* (*Freligsburg &c.*), 1815-65. Died 1865.
- RENNELS, George. *S. Potton*, 1859.
- RICHARDSON, Thomas; b. Bristol; ed. S.A.O.; (wrecked in *Bohentan* on voyage from England, 1864); o. D. and P. 1864, Que. *S. Bury*, 1864-8; *New Liverpool*, 1872-6; *Que.*, ¶ *Diocn. Org.* Sec. S.P.G., 1883-92.
- RICHMOND, John P.; ed. S.A.O.; o. D. 1860, P. 1861. *S. Labrador*, 1862; *Leeds and Broughton* 1863-7; *Gaspe Basin*, 1868-92.
- RICHMOND, William, B.A. T.C.D. *S. Compton*, 1869-66.
- RIOPEL, Solomon, M.A. Bp.'s Coll., Len., M.D.
- N. York Univ. and Bp.'s Coll., Mon.; b. 1841, *Renfrew, Ont.*; o. D. 1868, P. 1869, Que. *S. Magdalen Islands*, 1870-5; *Valcartier*, 1870-92.
- ROBERTSON, David (tr. Up. C.) *S.* *Stanbridge*, 1832-6; *Montreal*, 1837; *La Chine*, 1838-42; *St. Martin*, 1844-8.
- ROBINSON, Frederick (Canon), M.A. Bp.'s Coll., Len.; b. Waterloo, Que.; o. D. 1847, P. 1848, Que. *S. Abbotsford and Rougemont*, 1862-3.
- ROBINSON, G. C. S. Clarendon, 1864-71.
- ROE, Ven. Henry, D.D. Bp.'s Coll., Len.; b. Canada; o. D. 1862, P. 1863, Que.; (Archdn. of Que. 1888). *S. Ireland and Inverness*, 1852-5; *Melbourne*, 1868-71;
- ROE, Peter; b. Thurles, Ireland; o. D. 1877, P. 1878, Que. *S. Inverness*, 1877-92.
- ROGERS, Edward. *S. Hochelaga*, 1851, 1854-6.
- ROLLIT, Charles. *S. Rawdon &c.*, 1846-64; *Thorne*, 1865-8; *Gore*, 1869.
- ROSS, Edward George William. *S. Riviere du Loup en bas*, 1842-69. Retired 1870.
- ROSS, George M'Leod. *S. Drummondville*, 1827-55.
- ROSS, William Moray. *S. Inverness*, 1855; *Drummondville*, 1856-9.
- ROTHERA, Joseph; ed. Dur. Univ.; o. D. 1869, *Niag.* *S. Leeds*, 1869-92.
- RUDD, James Sutherland, B.A. Queen's Coll., Cam.; b. 1776; *Quebec*, 1800-1 (Up. C. 1801-3) *S. William Henry (Sorel)*, 1803-8. Died 1808. During his incumbency he buried his wife and all his children save one.
- RUDD, Thomas, B.A. Dur.; o. D. 1860, P. 1869, Que. *S. Sandboro*, 1890; *Melbourne*, 1891-2.
- SALMON, George. *S. Shefford*, 1826-38.
- SEABORN, W. M. S. Kildare, 1865; *Rawdon*, 1866-70.
- SEAMAN, John. *S. N. Wakefield*, 1872-8.
- SCARTH, A. Campbell, M.A. Bp.'s Coll., Len.; b. Scotland; o. D. 1857, P. 1858, Mon. *S. Adamsville*, 1857-62.
- SCOTT, Ven. Joseph (Ardn. 1862). *S. Brome*, 1844-9; *Dunham*, 1849-65. Died Aug. 1865.
- SCULLY, J. G. *S. New Glasgow*, 1879-80.
- SENKLER, H. J. *S. Montreal*, 1846-6.
- SEWELL, E. W. (son of Chief Justice Sewell); o. D. 1824, Que. *S. Quebec &c.*, 1829-49.
- SEWELL, H. D. *S. Quebec &c.*, 1838-43.
- SHAND, Alexander. *S. New Glasgow*, 1836.
- SHORT, Robert (tr. Up. C.) *S. Perot*, 1840-50; *Cape Cove*, 1861-4; *Stoneham*, 1865; *Leeds*, 1856-60; *Montmorenci*, 1861-79. Died.
- SHORT, Robert Quicke. *S. St. Amand and Dunham*, 1800-1. *Res.* for Govt. apt. Three Rivers.
- SHORTT, Jonathan. *S. La Prairie*, 1833-4; tr. to Up. C.
- SIMPSON, Samuel Hoare; ed. Bp.'s Coll., Len.; o. D. 1848, Mon. *S. Upper Ireland*, 1848-50.
- SLACK, George. *S. Granby*, 1843-50; do. and *Milton*, 1851-62; *Bedford*, 1853-72. Retired 1873.
- SMITH, B. B. *S. Onslow*, 1872-8.
- SMITH, Frederick Augustus; b. 1826, *Montrath*, Ir.; o. D. P. 1859, Que. *S. Malbaie*, 1861-2; *Port Neuf*, 1853; *Gaspe*, 1866; *Georgville*, 1874-5; *New Liverpool*, 1877.
- SMITH, F. R.; ed. S.A.O.; o. D. 1875, P. 1877, Mon. *S. West Shefford*, 1879-81.
- SMITH, John. *S. Sutton*, 1866-71.
- SMITH, Percy W. *S. Hardley*, 1865-9.
- STEPHENS, E. B. *S. Montreal &c.*, 1824-32.

- STEPHENSON, Richard Langford, M.A., Bp.'s Coll., Len.;** *b.* Scotland; *o.* D. 1850 Que., P. 1861 Mon. *S.* Buckingham, 1851-3; *tr.* P. Ont.
- STEVENS, Albert, M.A. Bp.'s Coll., Len.;** *b.* Canada; *o.* D. 1876, P. 1876, Que. *S.* Hereford, 1877-81; Hatley, 1882-6.
- STEWART, Rt. Rev. and Honble. Charles, D.D. Corp. Ch., Ox., Fellow of All Souls, Ox.;** *b.* April 13, 1775 (son of the Earl of Galloway). *S.* St. Amand, 1807-17; Hatley, 1818; Visiting Missy, L. & Up. Canada, 1819-25; *cons.* (second) Bp. of Quebec at Lambeth, Jan. 1, 1826. Died in London on a visit, July 13, 1837, and buried at Kensal Green.
- STEWART, Charles Henry, B.A. T.C.D.;** *b.* 1820, Mountmorris; *o.* D. 1844 Dub., P. 1845, Der. (? *S.* 1848.)
- STRONG, Samuel Spratt. S. Hull, 1837-41;** *tr.* Up. C.
- STUART, Henry Coleridge, M.A., Bp.'s Coll., Len.;** *b.* London; *o.* D. 1871, P. 1874, Que. *S.* Bourg Louis, 1878-90.
- STUART, John** (a Missionary refugee from New York [see p. 856]). *S.* Montreal (Indians &c.), 1790-5; *tr.* Up. C.
- SUDDARD, John. S. Gaspe, 1819-23.**
- SUTHERLAND, George J., B.A. Bp.'s Coll., Len.;** *o.* D. 1890, Que. *S.* Labrador, 1890-2.
- SUTTON, Edward George;** *b.* England; *o.* D. 1844, P. 1845, Que. *S.* St. Remi, 1848-54; Edwardstown, 1855-92.
- SWEET, J. H. S.;** *b.* England, *ed.* S.A.C.; *o.* D. 1873, P. 1874, Que. *S.* Stoneham, 1873-6; New Carlisle, 1877; *tr.* N.B.
- SYKES, James Samuel (sen.) S. Clarendon, 1855-9;** *Snton*, 1860-2; Quebec, 1866-9; *do.* Marine Hospital, 1870-7.
- SYKES, James Samuel (jun.);** *b.* 1813, London; *L.S.T.* Bp.'s Coll., Len.; *o.* D. 1872, P. 1875, Que. *S.* West Frampton, 1874-81; Kingsley, 1882-92.
- TAMBS, R. C., M.A. Bp.'s Coll., Len.;** *b.* London; *o.* D. 1865, P. 1866, Que. *S.* Bourg Louis, 1867; Riviere du Loup, 1880-8; Magog, 1889-92.
- TATE, Francis B. S. Montreal, 1857-61.**
- TAYLOR, A. S. St. Sylvester, 1884-6.**
- TAYLOR, A. O.;** *o.* D. Mon. *S.* St. Hyacinthe, 1862-4; Lakefield Gore, 1865; Chatham Gore, 1868-9.
- TAYLOR, Jonathan** (an ex-Lutheran Minister); *o.* 1821, Que. *S.* Eaton, 1821-49. Pensioned 1850.
- THOMPSON, Isaac M.;** *o.* D. 1871, P. 1874, Que. *S.* Windsor, 1872-3; Danville, 1884-9; Capelton, 1889; Waterville, 1890-2.
- THORNELOE, George, D.D. Bp.'s Coll., Len.;** *b.* Coventry; *o.* D. 1874, P. 1876, Que. *S.* Staustead, 1876-84.
- THORNELOE, James. S. Georgeville, 1869.**
- THORP, C. S. Bury, 1875-6.** Deposed by Bp. of Que.
- TOCQUE, Philip (tr. Up. C.). S. Hope Town, &c., 1863-8.**
- TORRANCE, John. S. Mascouche, 1840-7; Point Levi, 1848-56.** Pensioned 1857.
- TOWNSEND, Micaiah;** *o.* D. 1815, P. 1816, Que. *S.* Christie & Caldwell Manors, 1815-25; Caldwell, 1826-47; Clarenceville (formerly Christie Manor), 1848-70.
- TUNSTALL, James Marmaduke** [wrongly down as "John" in 1788-9]; *b.* Kendal, Westd., 1760; *ed.* Ox. Itinerant Quebec &c., 1788. *S.* Montreal, 1789-94; *St. Amand & Dunham*, 1800-2. *Hes.* 1794 and 1802 for Govt. apt. Montreal; died there Dec. 25, 1840.
- VAN LINGE, Jacob. S. W. Frampton, 1847-52.**
- VIAL, William Stephen;** *b.* London; *o.* D. 1859, P. 1860, Que. *S.* Inverness, 1861-5.
- VON IFFLAND, Anthony Aaron, M.A. Bp.'s Coll., Len.;** *o.* D. 1862, P. 1863, Que. *S.* Port Neuf, 1863-5; Val Cartier, 1868-9.
- WAINWRIGHT, Richard;** *o.* D. 1864, P. 1866 Que. *S.* Labrador, 1865-9; Bury, 1869-71.
- WALTERS, George Radley;** *ed.* Bp.'s Coll., Len.; *o.* D. 1878, P. 1879, Que. *S.* Malbaie, 1878-92.
- WALTERS, John;** *b.* Oct. 16, 1839, Tor., Devon; *ed.* S.A.C.; *o.* D. 1866 Fred., P. 1867 Que. *S.* Magdalen Islands, 1866-9; Magog, 1869-72.
- WARD, Robert G.;** *o.* D. 1859, Que. *S.* Upper Ireland, 1859-70.
- WASHER, Charles Briggs;** *b.* July 20, 1842, Horsham; *ed.* O.M.S. Coll., Islington; *o.* D. 1871, P. 1874, Que. *S.* Inverness, 1871-6; Brompton, 1876-82; Barford, 1883-7; Dixville, 1888-9; Port Neuf, 1890-2.
- WEARY, E. (tr. N.F.L.)** *S. Riviere du Loup, 1889-92.*
- WEBSTER, Frederic Mather, B.A. Bp.'s Coll., Len.;** *o.* D. 1879, P. 1880, Que. *S.* Labrador, 1879-81; Bury, 1882-4.
- WETHERALL, A. F. S. Stukeley &c., 1851.**
- WHITE, Isaac P.;** *o.* Que. *S.* Brome, 1843; Chambly, 1845-62.
- WHITTEN, Andrew T. S. Leeds, 1848-9;** Waterloo, 1850-62, and Shefford, 1850-71. Retired 1872; died Dec. 7, 1891.
- WHITWELL, Richard** (from Eng.) *S.* St. Armand (Philipsburgh &c.), 1826-59. Retired 1860.
- WILLIAMS, —. S. Riviere du Loup, 1821.**
- WILLIAMS, P. S. S. Sorel, 1855-6.**
- WILLIAMS, Tegid Aneurin (tr. Kafir.)** *S.* Dudswell, 1889-90. *Res.*
- WOOD, Samuel S. S. Drummondville, 1819-26.**
- WOOLRYCHE, Alfred James. S. (1) Stoneham, 1856-9; Point Levi, 1860-73;** (1) *S.*, 1877-8; Bury, 1879-81.
- WRAY, H. B. S. Morin &c., 1862;** New Glasgow, 1863-4.
- WRIGHT, H. E., B.A. S. Ascot Corner, 1891-2.**
- WURTELE, Louis C., M.A. Bp.'s Coll., Len.;** *b.* Quebec; *o.* D. 1859, P. 1861, Que. *S.* Acton Vale, 1863-92.
- YOUNG, Thomas A'uslie, M.A. Bp.'s Coll., Len.;** *o.* D. 1843, P. 1849, Que. *S.* St. Martin, 1848-56; Coteau du Luc, 1857-91. Died Aug. 25, 1891.

UPPER CANADA, PROVINCE OF ONTARIO (1784-1892) — 381 Missionaries and 287 Central Stations. [See Chapters XVIII., XX., pp. 135-141, 153-77.]

(Dioceses of Toronto, founded 1839; Huron, f. 1857; Ontario, f. 1862; Algoma, f. 1873; Niagara, f. 1875.)

- ADAMSON, William A. S. Amherst Isl. 1841-3.**
- ADDISON, Robert, M.A. Trin. Coll., Cam.;** *b.* England, 1764 (wintered at Quebec, 1791-2). *S.* Niagara and Mohawks on Grand River, 1792-1829. Died Oct. 6, 1829, at Niagara.
- ALEXANDER, James Lynne (tr. L.C.)** *S.* Barton, 1844-7; Saltfleet &c., 1848-57.
- ALLEN, Thomas William, B.A. T.C.D.;** *b.* Sligo; *o.* D. 1847, P. 1848, Tor. *S.* Midland District, 1850-1; Portsmouth, 1852; Cavan, 1863-7.

- LLMAN, Arthur Henry**; b. Oct. 6, 1853, Norwich; o. D. 1899, P. 1890, Alg. S. Port Sydney, 1889-92; Ufington, 1892.
- ANDERSON, Gustav Alexander, M.A. T.O.T.**; b. Mackinac; o. D. 1845, P. 1849, Tor. S. Sault St. Marie (Indians), 1848-50; Quinte Bay (Indians &c.), 1850-7.
- ANDERSON, John (tr. L.C.)** S. Fort Erie, 1828-49.
- ANSLEY, Amos**, S. March, 1824-9
- APPLEBY, T. H., M.A.** S. Sault St. Marie, 1880-1. *Res.*
- APPLEBY, Ven. Thomas H. M. V., M.A.** Lambeth, 1866; ed. S.A.C.; o. D. 1865, P. 1866, Hur. S. Clarksburg, 1866-75.
- ARCHBOLD, George (tr. L.C.)** Visiting Missy, 1828-9; Cornwall, 1830-40. Died Oct. 14, 1840.
- ARDAGE, S. B.** S. Shanty Bay, 1842; Barrie, 1842-57.
- ARMOUR, Samuel**; o. D. 1827, Que. S. Peterborough, 1827-31; Cavan, 1832-52.
- ARMSTRONG, David, S. Moore**, 1861-75.
- ARMSTRONG, J. O. S. Chinguacousy**, 1853-7.
- ATKINSON, A. Fuller (tr. P.Q.)** S. Bath, 1836-41; St. Catherine's, 1841-57.
- BAKER, J. Stammers**; b. Bandon, Ir.; o. D. 1861, P. 1863, Hur. S. Wyoming, 1863-6.
- BALDWIN, Edmund, S. Toronto**, 1851-7.
- BALDWIN, W. Devereux, D.D.** S. Coruwall, 1812-16; tr. L.C.
- BARTLETT, H. S. Blenheim**, 1876-9.
- BARTLETT, T. H. M. S. Shanty Bay**, 1841; York, 1842; York Mills, 1843-9.
- BARTLETT, Philip George**; ed. Cobourg Coll.; o. 1842, Tor. S. Carrying Place, 1846-9; Murray, 1850.
- BARWELL, Edward Jukes, S. Sandwich**, 1827-8; London, 1829-31; Carleton Place, 1833-46; Williamsburg, 1847-53.
- BEAVEN, Edward William, M.A.**; o. 1857, Tor. S. Arnprior, 1870-4.
- BEAVEN, James, S. Norway Mills**, 1853.
- BECK, J. W. R., M.A. S. Rice Lake**, 1853-7.
- BEDFORD-JONES, Ven. Thomas, M.A. LL.D. (T.C.D.), D.C.L. (T.C.T.)**; b. Jan. 16, 1830, Cork; o. D. Dub. P. Cork, 1855; (Ardn. Kingston, 1861). S. Kitley, 1862-3; Ottawa, 1865-7.
- BEER, Henry**; b. Bermuda; o. D. 1861, P. 1863, Alg. S. St. Joseph's Island, 1881-7. *Res.*
- BELL, Christopher Rolle**; b. Frome, Som.; o. D. 1865, P. 1867, Ont. S. Douglas, 1867-8; Eganville, 1869.
- BELT, William, M.A. Trin. Coll., Tor.**; b. Williamsburg, Ont.; o. D. 1850, P. 1851, Tor. S. Scarborough, 1853-4.
- BETHUNE, Rt. Rev. Alexander Neil, D.D.** (son of a Presbyterian minister [see p. 139]); o. 1823, Que. S. Grimsby, 1823-6; Cobourg, 1827-57; (Archdn. of York 1847, cons. Bp. of Niagara, and Coadj. Bp. of Toronto 1867, and became second Bp. of Toronto same year). Died 1879.
- BETHUNE, John** (brother of above); o. 1814, Que. S. Elizabeth Town and Augusta, 1814-17.
- BETTRIDGE, William, S. Woodstock**, 1841-53.
- BLAKE, Dominick E. S. Adelaide**, 1833-46; Thornhill, 1847-57.
- BLAKEY, Robert, S. Prescott**, 1822-4; Augusta, 1825-9; Prescott, 1830-52.
- BLEASDELL, William, M.A. T.C.D.**; b. 1810, Preston; o. D. 1845, P. 1846, Ches. (? S. 1848-9); Port Trent, 1850-7.
- BOGERT, D. F., M.A. T.C.T. S. Kitley**, 1865-7.
- BOOMER, Very Rev. Michael, LL.D. T.C.D.**; b. Jan. 1, 1810, Lisburn Ir.; o. D. 1840, P. 1841, Tor. S. Gault, 1840-57 (became Dean of Huron 1875).
- BOURN, George**; o. 1846, Tor. S. Orillia, 1850-2.
- BOUSEFIELD, Thomas**; b. London; ed. Cobourg Coll.; o. D. 1850, P. 1852, Tor. S. Woolf Island, 1852-5; Northport, 1860-7.
- BOWER, E. C. S. Seymour**, 1850-1; Midland District, 1862-3; Barriefield, 1854-7.
- BOYDELL, James, B.A. (tr. P.Q.)** S. Bracebridge, 1885-92.
- BOYER, R. O. S. Mersea &c.**, 1850-1; Tamworth, 1863.
- BRENT, Henry, M.A. T.C.T.**; b. 1818; ed. Cobourg Coll.; o. D. 1846, P. 1847, Tor. S. Barriefield, 1851-3; Clarke, 1851-7.
- BROUGH, Charles Crosbie, B.A. S. Gt. Manitoulin Island**, 1841; London, 1842-57.
- BROWN, Charles, S. Malahide**, 1850-6.
- BROWN, Frederick Davy**; ed. Huron Coll.; o. D. 1878, P. 1879, Hur. S. Clarksburg, 1878-81.
- BULL, George Armstrong, M.A. T.O.T.**; b. Dublin; o. D. 1851, P. 1862, Tor. S. Barton, 1854-7.
- BURGESS, H. J. S. Kitley**, 1868-9.
- BURKE, Joseph William, B.A. T.O.D.**; o. D. 1865, P. 1866. S. Lanark, 1865-7; Almonte, 1868.
- BURNHAM, Mark, S. St. Thomas**, 1829-52; Peterborough, 1853.
- BURROWS, Joshua L. S. Tamworth**, 1863.
- BURT, William Arthur John**; ed. T.C.T.; o. D. 1891, Alg. S. Burk's Falls and Port Carling, 1892.
- BYRNE, John** (Burne J. 1826? the same). S. Richmond, 1822-6.
- CAMPBELL, Robert Francis, S. Goderich**, 1840-50; Bayfield, 1851-7.
- CAMPBELL, Thomas**; o. D. 1820, Que. S. Belleville, 1821-34.
- CAMPBELL, T. S. S. Stafford**, 1863-8.
- CAREY, John, S. Walpole Island (Indians)**, 1844-5. *Res.*
- CARMICHAEL, Very Rev. James, M.A., D.C.L.** Bp.'s Coll., Len.; b. Ireland; ed. Trinity Dub. School; o. D. 1869, P. 1860, Hur. S. Clinton, 1859-67 (became Dean of Montreal 1883).
- CARRY J. (? tr. L.C.)** S. Sault Ste. Marie, 1865-7.
- CAETWRIGHT, Robert D. S. Kingston**, 1841.
- CAULFIELD, Abraham St. George, S. Burford**, 1847-52; St. Thomas, 1853-7.
- CHANGE, James**; b. 1825, England; ed. Chelt. Coll.; o. D. 1866, P. 1857, Tor. S. Paisley, 1878; Tyrconnell, 1879.
- CHOWNE, Alfred W. H. S. Rosseau**, 1881-9; Emsdale, 1890-2.
- CLARKE, James, S. St. Catherine's**, 1829-41.
- CLARKE, J. B. S. Seymour**, 1853-5; Kingston, 1856-7.
- CLARKE, W. C.**; ed. Cobourg Coll. S. Pakenham, 1852; Lamb's Pond, 1853-7.
- CLERK, Charles Robert, S. Mary Lake**, 1881-2.
- CLOTWORTHY, William, S. Wardsville**, 1861-2; Drumbo, 1862-4; Mount Pleasant, 1865-7.
- CODD, F. (tr. L.C.)** S. Brudenhall, 1878.
- COGELAN, James (tr. L.C.)** S. Port Hope, 1830-6.
- COLE, Joseph Stinton, B.A. St. John's Coll., Cam.**; o. D. 1873, Tor., P. 1875, Alg. S. Bracebridge, 1881-2; Manitowaning, 1884-5, 1886-7.
- COLEMAN, James, S. Walpole Island**, 1841-3.
- COOKE, George Brega**; b. Mt. Pleasant, Ont.; ed. T.O.T.; o. D. 1878, P. 1879, Niag. S. Sault Ste. Marie, 1883-4. *Res.*
- COOPER, Henry, S. Blenheim**, 1860-1.
- COOPER, Henry Cholwell, S. Devonshire Settlement**, 1840-9; Etobicoke &c., 1850-7.
- COOPER, Richard Stephen**; o. D. 1862, P. 1863, Huron. S. Paisley, 1863-7; Arran and Southampton, 1867-81.
- CORDNER, Robert**; b. Dublin; ed. Huron Coll.; o. D. 1868, P. 1869. S. Paisley, 1869-75.

- COX, R. Gregory.** *S. Prince Edward, 1860-1; Wellington, 1862-7.*
- OREEN, Thomas;** *o. 1828, Que. S. Niagara, 1826-53.*
- OROMPION, William;** *b. Manchester; ed. (Chester Tr. Coll.; o. D. 1875, P. 1879, Alg. S., in Mustoka District, 1877-82; Aspdin, 1884-9. Res. Planted over 20 churches in the backwoods.*
- CRONYN, Rt. Rev. Benjamin, M.A., D.D., T.C.D.;** *b. 1802, Kilkenny; o. D. 1825 Rap., P. 1827 Tuam. S. London, 1832-53. Cons. first Bp. of Huron Oct. 28, 1857, at Lambeth. Died Sept. 2, 1871.*
- CURRAN, John Philipot;** *o. D. 1856, P. 1857. S. Southampton, 1860-7; St. Mary's, 1860-70; Walkerton, 1871-5.*
- DARLING, William Stewart.** *S. Mono, 1842-3; Scarborough, 1844-52; Toronto, 1853-7.*
- DAUNT, William, M.A.;** *b. Ireland; o. D. 1865, P. 1866, Hur. S. Duncannon, 1866-8; Bayfield, 1868-70.*
- DAVID, W. S.** *Brockville, 1853.*
- DAVIS, William;** *b. Ireland; ed. Huron Coll.; o. D. 1864, P. 1867, Hur. S. Blenheim, 1864-7; Wingham, 1876-7.*
- DAWSON, A. S.** *Madoc, 1873-5.*
- DEACON, Job;** *b. 1794; o. 1823, Que. S. Adolphus Town and Fredericksburg, 1823-50. Died May 1850.*
- DENROCHE, C. T. S.** *Arnprior, 1868-70. Res. DENROCHE, Edward, M.A. (from Ireland). S. Brockville, 1833-53. Res. ill.*
- DESBARRES, Thomas Cutler, M.A. K.O.W.;** *o. D. 1875, P. 1876, Hur. S. Aylmer, 1861-2; Dorchester, 1863-5; Eastwood, 1866-9.*
- DEWAR, E. H. S.** *Sandwich, 1853-7.*
- DIXON, Ven. Alexander, B.A. King's Coll., Tor.;** *b. Ireland; o. 1848, Tor.; (Ardn. of Guelph 1883). S. Louth, 1851-7.*
- D'OLIER, R. E. S.** *Peterborough, 1833-8.*
- DOWNIE, John, B.D. Western Univ., Can.;** *o. D. 1869, P. 1870, Hur. S. Colchester, 1871-3; Morpeth, 1874-6.*
- DUBOURDIEU, J. S.** *Bayfield, 1863-7.*
- EARLEY, T. W. S.** *Finch, 1873-7.*
- ECHLIN, A. F. S.** *Madoc, 1876-8.*
- EDE, J.;** *ed. Cobourg Coll. S. Hamilton, 1850.*
- EDELSTEIN, Simeon Immanuel Gottfried;** *b. Warsaw; ed. Germany; o. D. 1877, P. 1878, Hur. S. Eagle, 1880-1.*
- EDGE, John.** *S. Dentinck, 1851.*
- ELLIOTT, Adam.** *S. Grand River, 1853 [p. 169].*
- ELLIOTT, Francis Gore.** *S. Colchester, 1840-57.*
- ELLIOTT, Joseph;** *ed. T.O.T.; o. D. 1877, P. 1878, Ont. S. Finch, 1878.*
- ELMS, Rossington.** *S. Beverley (formerly "Bastard"); 1826-9; Younge, 1826-32.*
- ELWOOD, Edward Lindsay, B.A. T.C.D.;** *b. 1811, Cork. S. 1848-9; Goderich, 1850-7.*
- EVANS, Francis.** *S. Woodhouse, 1823-38; and 1851-3 (Simcoe, 1839-50).*
- EVANS, William;** *b. May 16, 1854, Liverpool; ed. St. Bees Coll.; o. D. 1889, P. 1890, Alg. S. Aspdin, 1890; Schreiber, 1890-2.*
- EVANS, William B. S.** *Durham, 1863-76.*
- FALLS, Alexander Sydney, B.A. T.C.D.;** *b. Ireland; o. D. 1850 Dub., P. 1851 Tuam. S. Adelaide, 1863-8.*
- FAUQUIER, Rt. Rev. Frederic Dawson;** *b. June 1817, Malta; ed. Cobourg Coll.; o. D. 1815, P. 1840, Tor. S. Huntingford, 1851; Zorca, 1852-7. Cons. first Bishop of Algoma October 23, 1873, at Toronto. Died Dec. 7, 1881, Toronto, of heart disease.*
- FIJLER, Thomas.** *S. Fenelon Falls, 1840-7. Drowned 1847 by boat being carried over Fenelon Falls.*
- FISHER, Andrew.** *S. Finch, 1865-8; Lanark, 1869-72.*
- FLANAGAN, J. S.** *Barton, 1839-43.*
- FLETCHER, John, M.A. T.C.D. and T.C.T.;** *b. Chambly, Q.; o. D. 1846 Que., P. 1848 Tor. S. Mono, 1851-7.*
- FLETCHER, Robert.** *S. Mersea &c., 1861-2; Colchester, 1863-6.*
- FLOOD, John.** *S. Richmond, 1841-55.*
- FLOOD, Richard.** *S. Beckwith, 1833; Caradoc, 1834-46; Delaware, 1841-55.*
- FORBES, Alexander Charles;** *ed. Hur. Coll.; o. D. 1876, P. 1879, Hur. S. Bayfield, 1878; Paisley, 1879.*
- FORSYTHE, J. W. S.** *Pembroke, 1878.*
- FRASER, Donald.** *S. Esqueness, 1851.*
- FRASER, John Francis, B.A. Queen's Coll., Kingston;** *o. D. 1875, P. 1876, Ont. S. Plantagenet, 1878.*
- FRENCH, Charles Albert;** *ed. C.M.S. Coll., Islington; o. D. 1880 Lon., P. Rip. S. Huntsville, 1883; fr. N.E.*
- FRENCH, William Henry;** *o. D. 1873, P. 1880, Tor. S. Gravenhurst, 1892.*
- FRITH, I. C. S.** *Queenston, 1821.*
- FROST, Frederick;** *b. Essenden; o. D. 1881, P. 1883, Alg. S. Sheguandah, 1888-92.*
- FULLER, Rev. Thomas Brock, D.D., D.O.L. (tr. L.O.)** *S. Thorold, 1840-57; Ardn. of Niagara, 1869; cons. first Bp. of Niagara 1875 in St. Thomas', Hamilton, Can.) Died Dec. 17, 1884.*
- GANDER, George;** *ed. Wycliffe Coll., Tor.;* *o. D. 1867, Alg. S. Sandridge, 1838-9.*
- GARRETT, Richard;** *ed. Cobourg Coll.;* *o. 1845, Tor. S. Brock, 1846-57.*
- GARRETT, Thomas, B.A. T.C.T.;** *b. Magherafelt; o. D. 1868, P. 1869, Ont. S. Cumberland, 1868-72.*
- GAVILLER, George Herbert;** *b. Tecumseth, Can.;* *ed. Wycliffe Coll., Tor.;* *o. D. 1885, P. 1886, Alg. S. Parry Sound, 1888-92.*
- GEDDES, Very Rev. J. Gamble, D.C.L. T.C.T.;** *b. Kingston, Can.;* *o. D. 1834, P. 1835, Que. S. Hamilton, 1841-53. Died Nov. 16, 1891.*
- GIBSON, John.** *S. Georgiana, 1841-52.*
- GILLMOOR, Gowan.** *S. North Bay, 1889; Sudbury, 1890-1; Rosseau, 1892.*
- GIVINS, Saltarn.** *S. Quinte Bay (Indians), 1831-50; Oakville, 1851; Toronto, 1852-3.*
- GODFREY, James, B.A. T.C.T.;** *b. Carrigaline; o. D. 1851, P. 1852, Tor. S. Niagara, 1852; Goulburn and Huntley, 1853-7.*
- GRAHAM, George.** *S. Trafalgar, 1837-50; Nassagaweya, 1851-2.*
- GRASSETT, Elliott, B.A. Tor. Univ.;** *o. 1848, Tor. S. Fort Erie, 1850-1, 1853-7 (Toronto, 1852).*
- GRASSETT, H. J. S.** *Toronto, 1841, 1852-3.*
- GREEN, William.** *S. Somba &c., 1864-6.*
- GREENE, Frank F. W. (tr. Man.)** *S. Sault Ste. Marie, 1885-9.*
- GREENE, Thomas.** *S. Wellington Square, 1843-57.*
- GREIG, William.** *S. Kingston, 1850-5.*
- GRIBBLE, Charles B. S.** *Lake Erie, 1841; Dunnville, 1842.*
- GRIER, John;** *o. D. 1824, P. 1826, Que. S. Carrying Place, 1824-41; Belleville, 1841-53.*
- GROUT, George R. F.;** *o. P. Que. 1828. S. Grimsby, 1827-50.*
- GROUT, George William Geddes, M.A.;** *b. Canada; o. D. 1860, P. 1861, Tor. S. Sydenham, 1863-4; Portland, 1865.*
- GROVES, J. S. S.** *Victoria, 1852-7.*
- GUNNE, John;** *ed. Cobourg Coll.;* *o. 1845, Tor. S. Dawn, 1851-7.*
- GUNNING, William H. S.** *Brockville, 1830-2, 1846; Younge, 1837; Toronto district, 1838; Elizabeth Town and Lamb's Pond, 1839-62.*

- HAINES, Samuel Charles.** *S. Durham &c., 1860-2. Res. ill.*
- HALLEN, George;** *ed. Trin. Coll., Ok.; o. D. 1817, P. 1818, Wor. S. Pentangushina, 1840-57.*
- HALLIWELL, H. S.** Finch, 1870-2.
- HARDING, Freeman;** *b. Canada; ed. Huron Coll.; o. D. 1866, P. 1867, Hur. S. Aymer, 1866-70; Mitchell, 1871-5.*
- HARDING, Robert;** *b. Limerick; ed. Cobourg Coll.; o. D. 1843, P. 1844, Tor. S. Emily, 1846-57.*
- HARPER, W. F. S.;** *o. Que. S. Newcastle, 1838; March, 1839-40; Bath, 1841-53.*
- HARRIS, James.** Travelling Missy., 1852; Mountain and Edwardsburg, 1853-7.
- HARRIS, Michael;** *o. 1819, Que. S. Perth &c., 1819-52.*
- HARRIS, Samuel.** S. Townsend, 1834; Waterford, 1865.
- HARTE, Richard.** S. Richmond, 1828; Beckwith, 1829-33.
- HAYWOOD, Henry.** S. London, 1853.
- HEATHER, G. A.** S. Ontario district, 1862.
- HEATON, H.** S. Sault Ste. Marie, 1882.
- HEBDEN, J.** S. Hamilton, 1853.
- HENDERSON, William, D.D.** Trin. Coll., Dub.; *b. Londonderry; o. D. 1857 Bath, P. 1858 Meath. S. Pembroke, 1862-9.*
- HERCHMER, W. M.** S. Kingston, 1841-6, 1853.
- HICKIE, John** (from Ireland); *o. 1842, Tor. S. Fenelon Falls, 1852-7.*
- HILL, Arthur.** S. Gwillimburg, 1851-7.
- HILL, Bold Gudmore, B.A.** S. York and Grand River, 1841-57.
- HILL, George S. J. S.** Mono, 1844; Stanley Mills, 1845-50; Markham, 1851-7.
- HILL, Jeffery, M.A.** Univ. Tor.; *o. D. 1868, P. 1869, Hur. S. Meaford, 1875-9.*
- HILL, Rowland.** S. Proton, 1866-9.
- HILTON, J. S.** Norwood, Asphorte, 1854-5; Perrytown, 1856-7.
- HINGCKS, John Perrott;** *b. Belfast; ed. Queen's Coll., Bel.; o. D. 1860, P. 1862, Hur. S. Exeter, 1861-4; Ingersoll, 1865-7.*
- HINDE, William;** *b. Maryport; ed. St. Bees Coll.; o. D. 1872, P. 1874, Mon. S. Clarksburg, 1876-7.*
- HOBSON, W. Henry.** S. Chatham, 1842-9.
- HODGKIN, Thomas Isaac, M.D.;** *o. D. 1865, P. 1866, Hur. S. Kincardine, 1866-72.*
- HOLLAND, Henry, B.A.** Queen's Coll., Cam.; *b. Raithby; o. D. 1841 Dur., P. 1842 Ches. S. Tyrconnell, 1860-7.*
- HOUGH, William** (*tr. L.C.*) S. Brantford and Woodhouse, 1826-7. *Res. ill.*
- HOUGHTON, T.** S. Ernest Town, 1826.
- HUDSON, T. S.** Lanark, 1872-7.
- HUTCHINSON, James.** S. Meaford, 1859-65; Kirtou, 1866-8.
- INGLES, Charles Leicester, M.A.;** *o. Tor. 1848. S. Stamford, 1851-3.*
- JACOB, Peter;** *o. D. 1856, P. 1857, Tor. S. Mahnetoosaling (Indians), 1856-64. Died 1864 of consumption.*
- JAMIESON, Andrew;** *ed. Cobourg Coll., Tor.; o. 1842, Tor. S. Brock, 1842-5; Walpole Island (Indians), 1846-57, 1861-85. Died June 24, 1885.*
- JENKYN, E. H. S.** Tanworth, 1869; Pembroke, 1870.
- JEPHCOTT, F. M.D.** (*tr. Man.*) S. Burk's Falls, 1887.
- JESSUP, H. Bate.** S. Dundas and Ancaster, 1850; Port Burwell, 1853.
- JOHNSON, John.** S. March, 1840-1.
- JOHNSON, William.** S. Sandwich, 1829-39.
- JOHNSON, W. A.** S. Cobourg, 1853.
- JOHNSTON, Richard Waller;** *b. Ireland; ed. T.C.D.; o. D. 1859, P. 1861, Hur. S. Proton &c., 1861-2.*
- JOHNSTONE, R. W.** (? same as above). *S. Colchester, 1876-9.*
- JONES, Kearney Leonard, M.A., B.D., T.O.D.;** *b. Brockville; o. D. 1866, P. 1867, Ont. S. Madoc, 1867. Died 1891.*
- KELLOG, S. Benson.** S. Eastwood, 1861-6.
- KENNEDY, John;** *ed. Cobourg Coll.; o. 1848, Tor. S. Grand River (Indians &c.), 1850, 1853.*
- KENNEDY, Thomas Smith;** *o. D. 1839, Mon., P. 1840, Tor. S. Clarke & Darlington, 1840-52.*
- KER, Matthew, D.D.;** *b. Ireland; ed. Cobourg Theo. Coll.; o. D. 1842, P. 1845, Tor. S. Maroh, 1847-54; Osnabruock, 1856-7; tr. L.C.*
- KEYS, George;** *b. Roslin, Ont.; ed. Bexley Hall, Ohio; o. D. 1861, P. 1862, Hur. S. Ohatsworth, 1863-4, 1878-81 (Holland, 1865, 1873-7); Sullivan, 1866; Exeter, 1867-72.*
- KIRBY, Murdoch Charles;** *ed. Mon. Th. Coll.; o. D. 1887, P. 1889, Alg. S. Fort William West, 1888-92.*
- KNIGHT, Samuel Enos;** *b. Oct. 26, 1864, Barbados; ed. Cod. Coll.; o. D. Gui., P. Barb. S. Bracebridge, 1883; Port Carling, 1884-7.*
- LAMPMAN, Archibald, B.A. T.C.T.;** *b. Canada; o. D. 1850, P. 1851, Tor. S. London, 1852; Blanchard, 1863-7.*
- LANGHORNE, John** (*ex-Ourate Harthill, Ches.*); *b. Wales; ed. St. Bees Coll. S. Catarauqui district, viz.: Ernest (or Ernest Town), and Fredericksburg, 1787-1813. Res. ill.*
- LAUDER, William B., B.A. T.O.D.;** *b. 1819, Younghal, S. Napanee, 1849-57.*
- LEEDS, John.** S. Elizabeth Town &c., 1818-23; Fort Erie, 1824-8; *tr. L.C.*
- LEEMING, Ralph.** S. Ancaster (and Grand River Indians), 1816-29; March and Huntly, 1830-1; Hamilton, 1832-3.
- LEEMING, William;** *ed. St. Bees Coll. S. Ancaster &c., 1816-18; Chippawa &c., 1820-40.*
- LETT, Stephen, LL.D.** S. Toronto, 1848-57.
- LEWIS, Most Rev. John Travers, M.A. T.O.D., D.D., LL.D.;** *b. 1825, Garrycloyne Castle, Ir.; o. D. 1848 Ches., P. 1849 Down, S. Ottawa, 1849-50; W. Hawkesbury, 1851-3; Brockville, 1854-7. Cons. Mar. 25, 1862, 1st Bp. of Ontario. Became Metropolitan of Canada & Archbp. of Ontario 1853.*
- LEWIS, Richard.** S. Beckwith, 1853-7.
- LINDSEY, J. G. B. S.** Matilda, 1830-40; Williamsburgh, 1841-5. Died Dec. 1845, of fever contracted while visiting emigrants.
- LLWYD, Thomas;** *b. Salford; o. D. 1877, P. 1878, Alg. S. Gravenhurst, 1883; Huntsville, 1884-92.*
- LOGAN, William, M.A. T.C.T.;** *b. Scotland; o. D. 1860, P. 1861, Tor. S. Cartwright and Manvers, 1861-7; Millbank, 1869.*
- LOW, George Jacob;** *b. Calcutta, ed. T.C.T.; o. D. 1864, P. 1865, Hur. S. Millbank, 1864-7, 1872.*
- LOWE, H. P.** S. Aspdin, 1890-2.
- LUNDY, Francis James, D.C.L.** S. Niagara, 1848-9; Grimsby, 1860-7.
- MacALPINE, Harvey;** *ed. Cobourg Coll.; o. 1845 Tor. S. Kemptville, 1846-50.*
- MACARTNEY, G. D.** S. Plantagenet, 1864-5. *Res. ill.*
- MACAULAY, Allan.** S. Young St., 1828; Maroh, Huntly, and Goulbourn, 1827-9. Died.
- MACAULAY, William.** S. Hamilton, 1819-27; Hallowell, 1828-38; Picton, 1839-63 [p. 159].
- MacGEORGE, Robert Jackson.** (? S. 1841); Streetsville, 1842-7.
- MACHIN, Charles John.** S. Port Arthur, 1865-92 [¶ 1860-92].
- MacINTYRE, John;** *b. 1807, Scotland; o. D. 1841, P. 1842, Tor. S. Orillia, 1841-9; Murray, 1850; Carrying Place, 1861; tr. Taa.*

- MAOK, Frederick**. *S. Williamsburg, 1831; Osnabruck, 1831 & 1838; Amherstburg, 1839-53.*
- MAOKENZIE, F. H.** *S. Mountain, 1870-2.*
- McKENZIE, J. G. D.**; *ed. Cobourg Coll.; o. 1845, Tor. S. Toronto, 1848-55. Res. ill.*
- MAOKINTOSH, Alexander.** *S. St. Thomas ("Port Talbot"), 1824-9.*
- McMORINE, John Ker, M.A.** *Kingston Univ.; b. Melbourne, Q.; o. D. 1867, P. 1868, Ont. S. Lanark, 1867-9; Thunder Bay, 1880-4. Res.*
- McMURRAY, Jem. William, D.O.L., T.C.T.;** *b. 1810, Ireland; o. D. 1833 Que., P. 1840 Tor. S. Ancaster &c., 1841-52 (Ardn. of Niagara, 1875-94). Died Niagara, May 19, 1894.*
- MacNAE, Alexander, D.D.** *S. Rice Lake, 1851-2; Darlington &c., 1853-7. Died Nov. 15, 1891*
- MAGNAN, William Burbury;** *ed. T.C.T.;* *o. D. 1854, P. 1885, Alg. S. Burk's Falls, 1884-5. Res.*
- MAGRATH, James (from Ireland).** *S. Toronto &c., 1827-60.*
- MARSH, J. Walker.** *S. Elora, 1850-2.*
- MARSH, Thomas William, B.A.** *Tor. Univ.;* *o. 1848, Tor. S. Pickering, 1850-1; Equestrian, 1852-7.*
- MATTHEWS, Charles.** *S. Yonge, 1836-8; York, 1838-41.*
- MAYERHOFFER, V. P.** *S. Markham, 1830-2, 1843-50.*
- MAYNARD, George.** *S. Toronto, 1840-1; Logansville, 1842-50.*
- McLLISH, Henry Frederick;** *b. Workshop; o. D. 1860, P. 1862, Hur. S. Wilnot and Haysville, 1867-71; Holland, 1872; Mt. Pleasant, 1873-5.*
- MERRITT, R. N.** *S. Gore district, 1850-1; Barton, 1852-3.*
- MIDDLETON, Isaac.** *S. Kincardine, 1859-62.*
- MILLER, Andrew Elias;** *b. U.S.;* *ed. Tor. Univ.;* *o. D. 1863, P. 1864, Hur. S. Shipley, 1863-4; Howick and Wallace, 1865-70 (Listowell, 1866); Tyrconnel, 1877-8.*
- MILLER, John, M.A. T.O.D.** *S. Ancaster, 1830-40.*
- MITCHELL, Richard, B.A. T.O.D.;** *b. about 1820, Monaghan. (? S. 1848-9); Toronto, 1850-1; York Mills, 1852-7.*
- MOCKRIDGE, Charles Henry, D.D. T.C.T.;** *b. Brantford, Can.;* *o. D. 1868, P. 1869, Ont. S. Madoc, 1868-71. ?Org. Sec. S.P.G. Niagara Dio. 1883-92. Canon of Hamilton, 1887.*
- MOCKRIDGE, James;** *ed. Cobourg Coll.;* *o. 1843, Tor. S. Warwick, 1846-55; Port Stanley, 1856-7.*
- MOFFETT, W. B.** *S. Colchester, 1867-8.*
- MONTGOMERY, Robert A.** *S. Dunganon, 1861-2; Aymer, 1863. Died ? 1866.*
- MORGAN, Edward.** *S. Barrie, 1856-8.*
- MORLEY, Thomas.** *S. Grand River (Indians), 1822-6; Chatham, 1827-37.*
- MORRIS, Ebenezer.** *Trav. Missy., 1842-7; Merrickville &c., 1848-57.*
- MORRIS, J. Alexander, M.A. Bp.'s Coll., Len.;** *b. Shrule, Ir.;* *o. D. 1862, P. 1853, Mon. S. Pakenham, 1864-7.*
- MORSE, William.** *S. Paris, 1841-9.*
- MORTIMER, Arthur, M.A. Cam.** *S. Warwick, 1841-5; Adelaide, 1848-53.*
- MORTIMER, George.** *S. Thornhill, 1833-45.*
- MOUNTAIN, Salter J.** *S. Cornwall, 1817-29.*
- MULHOLLAND, Arthur Hill Rigaud;** *b. 1823, Ballynahinch; ed. Foyle Coll. S. Owen's Sound, 1849-57.*
- MULKINS, Hannibal.** *S. Pakenham, 1841-50.*
- MULOCK, John Augustus;** *b. Ireland; ed. T.O.D.;* *o. D. 1849, P. 1846, Tor. S. Carlton Place, 1847-50; Fredericksburgh with Adolphustown, 1851-7. Res.*
- MURPHY, W. S. Wingham, 1866-75.**
- MYERS, Frederick (an ex-Lutheran minister);** *o. 1820, Que. S. Matilda, 1820-31.*
- NELLES, Abraham;** *o. 1830, Que. S. Grand River (Indians), 1829-37; Brantford, 1853.*
- NESBITT, A. C., B.A. Bp.'s Coll., Len.;** *o. D. 1864, P. 1865, Mon. S. Pembroke, 1871-7.*
- NEWMAN, Edward Edmund;** *b. Wiltshire; ed. St. Bee. Coll.;* *o. D. 1850, P. 1860, Hur. S. Perth Co., 1860; Howick, Wallace, &c., 1869-2; Kirkton, 1863-6.*
- NIMMO, John Henry, B.A. M.D.** *Kingston Coll.;* *b. Toronto; o. D. 1870, P. 1872, Ont. S. Tamworth, 1870-5.*
- NOBLE, William Thomas, B.A. Dur.;** *o. D. 1876, P. 1877, Rip. S. Gravenhurst, 1839-91. Res.*
- NORRIS, William H.;** *o. D. 1840, Tor. S. Scarborough, 1840-3.*
- NUGENT, Garrett, B.A. T.O.D.;** *b. 1822, Youghal, S. Barrie, 1852-5.*
- O'LOUGHLIN, A. J.** *S. Storrington, 1865-72.*
- O'MEARA, Frederick A., B.A., LL.D., T.C.D.;** *b. Wexford; o. D. 1837 Lon., P. 1838 Que. S. Sault Ste. Marie (Indians), 1839-41; Gt. Manitoulin Island (Indians), 1841-50.*
- OSBORNE, Alfred W., B.D. T.O.T. (tr. Man.);** *S. Gravenhurst, 1884-7. Res.*
- OSLER, Featherstone Lake, M.A.** *S. Tecumseth, 1841-57 [p. 181].*
- OSLER, Henry Bath;** *b. Falmouth; o. D. 1843, P. 1844, Tor. S. Bathtown, 1844-7; Lloydtown, 1848-57; and Ablon, 1851-7.*
- PADFIELD, James William;** *ed. Up. Can. Coll.;* *o. 1883, Que. S. March and Huntly, 1833-9; Beckwith, 1839-42, 1847-52 (Franktown, 1841-6); Carrying Place, 1853.*
- PALMER, Arthur.** *S. Guelph, 1832-53 (Gore, 1841).*
- PARKIN, Edward (tr. L.O.)** *S. St. Catherine's, 1828; tr. L.O.*
- PATTERSON, Ephraim, M.A.** *S. Cobourg, 1850; Portsmouth and Wolfe Island, 1851; Stratford, 1852-7.*
- PATTERSON, E. S.** *S. Strathroy, 1868-70.*
- PATTON, Henry;** *o. D. 1829, P. 1830, Que. S. Oxford, 1829-38; Kempville, 1839-45; Cornwall, 1846-53.*
- PENTLAND, John.** *S. Whitby (with Pickering, 1841-2), 1841-57.*
- PETRIE, George.** *Travelling Missy., 1842-8. Died of fever 1848.*
- PETTITT, Charles Biggar, M.A. McGill Coll., Mon., and T.O.T.; *o. D. 1851, P. 1852, Tor. S. Wellington, 1852; Burford, 1853-6; Richmond, 1857.***
- PHILLIPS, Samuel H. S. (1)** *Hilsboro, 1863; Filmlton, 1864; H. (1) 1865-7.*
- PHILLIPS, Thomas.** *S. Etobicoke, 1841-9.*
- PHILLIPS, A.** *S. Vankeek Hill, 1873-4.*
- PIEROY, Charles;** *o. D. 1838, P. 1890, Alg. S. St. Joseph's Island, 1838-9; Sudbury, 1890-2; Burk's Falls, 1892.*
- PLANTE, Robert W.;** *ed. Mon. Th. Coll.;* *o. D. 1884, P. 1885, Alg. S. Mary Lake, 1884-6.*
- PLEES, Henry Edward;** *ed. Cobourg Coll.;* *o. D. 1848, Tor. S. Johnston district, 1851; Kempville, 1852-7.*
- POLLARD, Richard;** *o. Que. S. Sandwich (with Amherstberg), 1802-23. A prisoner about 1813-14, during war with America.*
- PYNE, Alexander.** *S. Moore and Sarnia, 1841-5 Oakville, 1846-5 Carleton Place, 1851-2 Perth, 1853-7.*
- RADCLIFF, John.** *S. Amherst Island, 1839-40; Tanti Island, 1841.*
- RALLY, William Buchanan, M.A.** *Vicuna Univ. (ex-Lutheran Minister); o. D. 1853, P. 1854, Ohio. S. Mitchell, 1839-65; New Hamburg (German &c.), 1866-9.*
- RAMSEY, Septimus F. S. Newmarket &c., 1848-57.**

- READ, Thomas Bolton**; *ed. Cobourg Coll.*; o. D. 1842, P. 1845, Tor. *S. Port Burwell*, 1842-52; Orillia, 1853-7.
- REVELL, Henry**. *S. Oxford*, 1816-57.
- RITCHIE, William**; *ed. Cobourg Coll.*; o. 1843, Tor. *S. Sandwich*, 1843-51; *Georgiana*, 1852-7.
- ROBERTS, Robert James**. *S. Bayfield*, 1860-2.
- ROBERTSON, David**; o. 1827, Que. *S. Matilda* and *Edwardsburg*, 1828-31; *tr. L.C.*
- ROBINSON, P. G.** *S. Burk's Falls*, 1890-2. *Res.*
- ROGERS, R. Washon**. *S. Kingston*, 1843-57.
- ROLPH, Romaine**; o. D. 1819, P. 1822, Que. *S. Amherstberg*, 1819-38; *Osnabruck*, 1838-53.
- ROTHWELL, John**. *S. Oxford*, 1840-5; *Amherst Island*, 1846-57.
- ROWE, Peter Trimble**; *ed. T.C.T. S. Garden River*, 1880-1.
- RUDD, James Sutherland, B.A. (tr. L.C.)** *S. Cornwall*, 1801-3; *tr. L.C.*
- RUTTAN, Charles**; *ed. Cobourg Coll.*; o. D. 1844, P. 1845, Tor. *S. Paris*, 1850-5; *Cobourg*, 1856-7.
- SALTER, George John Ranking, M.A. Ch. Ch., Ox.**; b. Teignmouth; o. D. 1838, P. 1839, Ox. (? *S.* 1848-9); *River St. Claire*, 1860-1; *Moore*, 1852-5; *Port Sarnia*, 1862-7.
- SAMPSON, William**. *S. Grimsby*, 1817-21.
- SANDERS, Thomas Exmouth**; o. D. 1859, P. 1860, Hur. *S. Walkerton*, 1859-69 (*Biddulph*, 1863-7, 1870); *Tilsenborg*, 1871; *Norwich*, 1876-6; *Otterville*, 1877; *Delhi* and *Lyuedoch*, 1878-81.
- SANDYS, Ven. Francis William**; *ed. Cobourg Coll.*; o. 1845, Tor.; (*Ardn. of Kent*). *S. Chatham*, 1850-7.
- SANSON, Alexander**; b. *Edinburgh*; o. D. 1842, P. 1843, Tor. *S. York Mills*, 1842-51; *Toronto*, 1852-7.
- SCADDING, Henry, D.D. St. John's Coll., Cam.**; o. D. 1837, P. 1838, Que. *S. Toronto*, 1841-2, 1846-57.
- SCAMMELL, Edward**; o. D. 1869, P. 1870, Ant. *S. Tamworth*, 1876-8.
- SCHAFFRANCK, A. (an ex-Lutheran Minister)**; o. 1865, Ont. *S. Sebastopol*, 1865; *Arnprior*, 1866.
- SCHULTE, John, D.D., Ph.D.**; *ed. Coll. of the Propaganda, Rome*; o. D. P. 1853 by Cardinal Patrizi; received into Ch. of England by Bp. Huron, 1862. *S. Port Stanley*, 1863; *Berlin*, 1864-8; *Port Burwell*, 1867.
- SHANKLIN, Robert**; *ed. Cobourg Coll.*; o. 1846, Tor. *S. Oakville*, 1852-7.
- SHAW, William Elliott**; b. 1819, *Powerscourt, Ir.*; *ed. T.O.D. (? S. 1849)*.
- SHAW, William Maw.** *S. Emily*, 1841-5.
- SHIRLEY, Paul**; *ed. Cobourg Coll.*; o. 1842, Tor. *S. Camden* and *Portland*, 1848-57.
- SHIRLEY, Robert**. *S. Richmond*, 1834-8.
- SHORT, Robert**. *S. Sandwich*, 1824-7; *Richmond*, 1827-33; *tr. L.C.*
- SHORTT, Jonathan (tr. L.C.)** *S. Franktown (or Beckwith)*, 1835-8; *Port Hope*, 1839-53.
- SIMPSON, John Henry**; o. D. 1866, P. 1870, Ont. *S. Brudenell*, 1867-8, 1872-7; *Beachborough*, 1869-71.
- SIMS, Jabez W.**; b. *Basingstoke*; o. D. 1858, Hur. *S. Dunganon*, 1863; *Mahnetoahning Island*, 1864-8; *Sheguanadah*, 1868-9. Fell overboard in calm weather while visiting Killarney in boat, Sept. 1869, and drowned in sight of his wife and child.
- SLADE, Edwin**; o. D. 1862, Ont. *S. Almonte*, 1862-7. *Res.*
- SMITH, Percy W.**; b. *London*; *ed. S.A.C.*; (wrecked in the *Bohemian* on voyage to Canada, 1864.) o. D. 1864 Ont., P. 1865 Mon. *S. Addington Road*, 1864; *Madoc*, 1865. *Res. ill.*
- SMITHURST, J. S. Elora**, 1853-7.
- SMYTHE, William Herbert, S. Tecwater**, 1863 *Tamworth*, 1864-8.
- SOFTLEY, Edward, B.D. Boyley Hall, Gambia, U.S.**; o. D. 1862, P. 1863, Hur. *S. Walkerton*, 1863-70; *Millbank*, 1871; *Howick*, 1872-4; *Eastwood*, 1875-6; *Wilmot*, 1877-9.
- SPENCER, Albert**; b. *Lyn, Ont.*; o. D. 1863, P. 1865, Ont. *S. Douglas*, 1863-8. *Res.*
- SPRATT, George**; o. D. 1822, P. 1823, Que. *S. Yonge & Co.*, 1822-6. *Res.*
- STEPHENSON, Francis L., B.A.**; o. D. 1862, Ont. *S. Cumberland*, 1863-7.
- STEPHENSON, Richard Langford, M.A. (tr. L.C.)** *S. West Hawkesbury*, 1854-7.
- STEVENS, B. B. S. Queenston, 1820.**
- STEWART, Hon. Charles, D.D. [see L.C.]** *Visiting Missy. Up. Canada*, 1820, 1822, and 1826.
- STEWART, M. (or E. M.) S. Guelph, 1850-7.**
- STEWART, R. S. S. Strathroy, 1867.**
- STIMPSON, Elam Rush**; *ed. Cobourg Coll. S. Talbot District*, 1850-1; *Mount Pleasant*, 1852-7.
- STOUGHTON, John**; o. D. 1819, Que. *S. Ernest Town & Co.*, 1819-29; *Bath*, 1830-7.
- STOUT, William**; b. *Cork*; *ed. Huron Coll.*; o. D. 1878, P. 1879, Hur. *S. Wiaraton*, 1879-81.
- STRACHAN, Rt. Rev. John, D.D. b. Aberdeen, 1778**; brought up a Presbyterian; *ed. St. Andrews University*; o. Que. D. 1803, P. 1804; appointed by the Crown a member of the Legislative Council of Upper Canada; *Ardn. of York* 1827; *cons. first Bishop of Toronto* in *Lambeth Palace Chapel, Aug. 4, 1839*. *S. Cornwall*, 1803-11; "York" afterwards "Toronto," 1812-34; do. as *Bishop first five years 1839-44*. Died Nov. 1, 1867. Noted for "great energy and firmness of purpose. . . Probably no one of all our Colonial Bishops has gone through more laborious journeyings, or has endured more hardness," and to him it was given to "build up a well-organised and living Church" [*S.P.G. Minute, Dec. 1867*].
- STRACHAN, John**. *S. Toronto*, 1847.
- STREET, George Charles**. *S. Emily*, 1840-1; *Newmarket*, 1842-7; *Port Stanley*, 1848-53.
- STRONG, Samuel Spratt (tr. L.C.)** *S. Bytown (after Col. By)* 1842-57.
- STUART, Ven. George Okill, D.D. (son of J.S.)**; o. 1800, Que.; (*Bp.'s Comms. for Up. Can.* 1813, *Archdn. of Kingston* 1827). *S. Yorktown*, 1801-12; *Kingston* and *Quenti (Indians &c.)*, 1812-53. Died first *Dean of Ontario*, 1862.
- STUART, John, D.D., the "Father of the Church in Upper Canada"** (*tr. L.C.*) . . . (1789, *Consry. of Bp. N. Scotia for West Canada*, *S. Catarqui (Kingston) (Quenti Bay and Grand River Indians)*, 1786-1811. Died at *Kingston Aug. 16, 1811*).
- STUBBS, E. S. S. Port Carling, 1864. *Res. ill.***
- TAYLOR, Robert J. Crosier**. *S. Peterborough*, 1839, 1842-52 (*Newmarket*, 1840-1).
- TOMPSON, Joseph**. *S. Cavan*, 1819-40.
- TIGHE, Stearne, B.A. T.O.D. b. Dublin**; o. D. 1869, P. 1860, Hur. *S. Biddulph*, 1861-9; *Kincardine*, 1863-5; *Holmes Hill*, 1866-7.
- TOCQUE, Philip, M.A. (tr. N.S.)** *S. Storrington*, 1863; *tr. L.C.*
- TOOKE, J. Reynolds**. *S. Marysburgh*, 1850-5.
- TOOKE, William Macaulay, B.A. T.O.T.**; o. D. 1874 Tor., P. 1878 Niag. *S. Port Sydney*, 1877; *Mary Lake*, 1878-81; *Gore Bay*, 1882-5. *Res.*
- TOWNLEY, Adam**. *S. Thornhill*, 1841-2; *Dunville*, 1843-7, 1851-5; *Port Maitland*, 1849, 1851-5 (*Portland*, 1849-50); *Paris*, 1856-7.
- TREMAYNE, Francis**. *S. Johnstown*, 1851-7.
- TREMAYNE, Francis**, Jun. *S. Wellington*, 1853-5; *Milton*, 1856-7.
- TUCKER, William Guise, B.A. St. Pet. Coll., Cam.**; b. 1812, *Morehampton*; o. D. 1835 *Glos.*, P. 1836 *Lon. (? S. 1850)*; *Chinquacousy*, 1851.

- TUNNEY, R. W.** *S. Queenston, 1825-6.*
USHER, James Campbell. *S. ? 1838-9; Brantford, 1840-57.*
VAN LINGE, J. *S. Wilmot, 1863-7.*
VESEY, Eustace A.; *ed. Mont. Theo. Coll.; o. D. 1886, P. 1888, Alg. S. Burk's Falls, 1888-90.*
WADE, —. *S. Newcastle &c., 1836-7.*
WADE, C. T. *S. Peterborough, 1841.*
WALL, Edward. *S. Paisley, 1876-7.*
WARD, James. *S. Markdale, 1878, 1880-1.*
WARE, George Winter; *o. 1842, Tor. S. Oakville, 1842-5.*
WATKINS, Nathaniel. *S. Johnstown district, 1851-2; Eastern district, 1853-6; Waterloo, 1856-7.*
WATSON, Thomas; *b. Dublin; ed. Huron Coll.; o. D. 1864, P. 1865, Hur. S. Meaford, 1866-76; Bayfield, 1877.*
WEAGANT, John Gunter (an ex-Lutheran Minister of Williamsburg); *o. 1812, Que. S. Onaburg and Williamsburg, 1813-33. Res.*
WELBY, T. E. *S. Sandwich, 1841-2.*
WENHAM, John. *S. Port Erie and York, 1823-4; Elizabeth Town, 1824-7; Brockville, 1828-9.*
WIGGINS, C. O. *S. Seymour, 1840-1.*
WILLIAMS, Alexander. (*? S. 1840*); Cornwall, 1841-3.
WILLIAMS, Septimus Lloyd; *o. 1862, Ont. S. Lanark, 1862-5.*
WILSON, Edward Francis; *b. London; o. D. 1867 Lon., P. 1868 Hur. S. Sault Ste. Marie, 1864-6.*
WILSON, John. *S. Ernest Town, 1816-7-8. Res.*
WILSON, Ven. John. *M.A. T.C.T.; b. Ireland; o. D. 1843, P. 1844, Tor. (Ardn. of Peterboro' 1875). S. Colborne and Grafton, 1843-57.*
WILSON, R. J. *S. Morpeth, 1867; Howard, 1868.*
WORRELL, John Bell; *ed. Cobourg Coll.; o. 1848, Tor. S. Smith's Falls, 1850-7.*
WRIGHT, Joel Tombleson; *o. D. 1861, P. 1862 Hur. S. Wardsville, 1863-7.*
WYE, George William; *b. London; ed. Huron Coll.; o. D. 1869, P. 1870, Hur. S. Dungannon, 1869-70; Wardsville, 1871.*
YOUNG, Arthur John; *b. London; ed. K.C. Lon. &c.; o. D. 1885, P. 1886, Alg. S. Mag-nettawan, 1886-92; N. Bay, 1892.*

**MANITOBA AND N. W. CANADA (1850-1892)—125 Missionaries and
88 Central Stations. [See Chapter XXI., pp. 177-81.]**

(Dioceses of RUPERTSLAND, founded 1849; SASKATCHEWAN, *f. 1874; QU'APPELLE, f. 1874; and CALGARY, f. 1887. The Society has had no Missions in the other Dioceses of the Province, viz.:-* Moosonee, *f. 1872; Mackenzie River, f. 1883; Athabasca, f. 1874; Selkirk, f. 1890.*)

- AGASSIZ, Shaffo Lewis;** *b. Oct. 31, 1859, Cambridge; o. D. 1885, P. 1888, Qu'App. S. Moose Mt., 1890; Cannington Manor, 1891.*
AITKENS, George, B.A. *Downing Coll., Cam.; b. Jan. 11, 1865, Southsea; o. D. 1879, P. 1880, Lde. S. Turtle Mountain, 1882-5.*
AKEHURST, Henry Stephen; *ed. Lon. Univ. and St. John's Coll., Qu'Ap.; o. D. 1889, P. 1890, Qu'Ap. S. Qu'Appelle, 1891-2.*
ANSON, Rt. Rev. the Hon. Adelbert John Robert (D.D.) M.A. Ch. Ch., Ox.; *o. D. 1864, P. 1865; cons. first Bishop of Assinibola (now Qu'Appelle), June 24, 1884, in Lambeth Church, S. Regina, 1884-6; Qu'Appelle, 1886-90. Res. 1892.*
ARMSTRONG, I. O. *S. Emerson, 1879.*
BAKER, Frank Vidler, B.A. Lon. Univ.; *o. D. 1895, P. 1888, Can. S. Grenfell, 1889-91.*
BARBER, William Davin, B.A. St. John's Coll., Winn.; *o. D. 1887, P. 1888, sup. S. Manitou, 1888-90. Res.*
BARNES, W. H. (fr. Hon.) *S. Banff and Anstrucite, 1892.*
BARR, Isaac. *S. Prince Albert, 1874-5. Res.*
BARTON, Bernard; *ed. Em. Coll., Fr. Albert; o. D. 1890, P. 1891, Sas. S. St. Andrew's 1890-2.*
BEAL, Thomas Gilbert; *ed. S.A.O.; o. D. 1886, P. 1889, Qu'App. S. Moosomin, 1889-90; Grenfell, 1891-2.*
BELT, A. J. *S. Fort Qu'Appelle, 1888.*
BOLTON, William Washington, M.A. G. and C. Coll., Cam.; *o. D. 1881, P. 1882, Llob. S. Moosomin, 1883-6. Res. Ill.*
**BRASHIER, H. B. S. Red Deer &c., 1892.
BRENTON, Charles John, M.A. (fr. N.S.) *S. Emerson, 1890-2.*
BROWN, William Edward; *b. April 29, 1850, Smethwick; o. D. 1865, P. 1886, Qu'Ap. S. Qu'Appelle, 1886-7; Whitewood, 1888; Moose Jaw, 1889-92.*
BRUCE, George; *b. Manitoba; ed. St. John's Coll., Winn.;*** *o. D. 1868, P. 1869, Rup. (? Station, 1868.)*
BUNN, Thomas W., B.D. St. John's Coll., Winn.; *o. D. 1885, P. 1886, Rup. S. Shoal Lake, 1886-7, 1890-1; Stonewall, 1888; Woodlands, 1892; Westbourne, 1892.*
CARTWRIGHT, Harry Beauchamp, B.A. Christ Ch., Ox.; *b. July 13, 1863, London; o. D. 1886, P. 1887, Man. S. Moose Mt., 1888; Cannington, 1889; Souris, 1890-1. Res.*
CHENEY, W. Langham; *b. Oxford; ed. St. John's Coll., Winn.; *o. D. 1883, P. 1884, Rup. S. Sunny Side, 1893; Glenboro, 1891-2.*
CHILDS, George Borlase, B.A. Mag. Coll., Ox.; *o. D. 1881 Roch., P. 1883 Win. S. Whitewood, 1887; Qu'Appelle, 1888.*
CHRISTMAS, Frederick W. Granville; *ed. Sal. Coll.;* *o. D. 1879, P. 1881, Sal. S. Banff and Anstrucite, 1888-9. Res.*
CLARKE, W. C., D.D. S. Winnipeg, 1874-5.*
COCHRANE, Thomas, B.A.; *o. P. 1853, Rup. S. Red River (St. John), 1854-9.†*
COGGS, T. Corrie, M.A., B.D., St. John's Coll., Winn.; *b. London; o. D. 1884, P. 1885, Rup. S. Souris, 1886.*
COLLER, Henry Borrodale; *ed. St. John's Coll., Winn.;* *o. D. 1888, Calg. S. Cochrane &c., 1888; Blind Man, 1889-90. Res.*
COOK, Thomas; *b. Manitoba; ed. St. John's Coll., Winn.;* *o. Rup. S. Fort Ellice, 1862-74; Westbourne, 1875-91. Died 1895.*
COOMBS (Canon) George Frederick, M.A. St. John's Coll., Cam.; *o. D. 1880, P. 1881, Chea. S. Winnipeg Cathedral Mission, 1888-92.*

† Became Archdeacon of Cumberland.

- COOPER, Alfred William Francis**, M.A. T.C.D.; b. March 28, 1848, Carlow; o. D. 1873, P. 1874, Cashel. *S. Kenbrac*, 1886-6; *†* Calgary, 1887-92.
- COOPER, W. D.** *S. Morris*, 1881-2.
- COOPER, William Henry** (*tr. N.Z.*) *S. Travelling Missy*, in N. W. Canada, 1883; *tr. B. Col.*
- COWLEY, Alfred Edmeads**; b. Fairford, Man.; *ed. C.M.S. Coll., Isl., and St. John's Coll., Winn.*; o. D. 1872, P. 1878, Can. *S. St. James, Manitoba*, 1881-2.
- CROKAT, Robert Campbell**, B.A. Keb. Coll., Ox.; b. Oct. 10, 1855, Sydenham; o. D. 1878, P. 1879, Sal. *S. Fort Qu'Appelle*, 1889.
- CUNLIFFE, Thomas William**; *ed. St. John's Coll., Qu'Ap.*; o. D. 1888, P. 1889, Qu'Ap. *S. Medicine Hat*, 1889.
- CUNNINGHAM, Charles**, B.A. Univ. Manitoba; *ed. Em. Coll. P. Albert*; o. D. 1890, Calg. *S. St. Edmonton*, 1890-2.
- DAVIS, F. F.**; b. London, Ont.; o. D. 1886, P. 1886, Rup. *S. Virdon*, 1885-6.
- DAVIS, J. Wallworth**; *ed. St. Bees Coll.*; o. D. 1864, P. 1865, Pet. *S. Shoal Lake*, 1884-5. *Res.*
- DAWSON, Leonard**, B.A. Ch. Coll., Cam.; b. May 31, 1862, Croydon; o. D. 1886, P. 1887, Newc. *S. Regina*, 1889-92; *Touchwood*, 1891-2 (*†* 1890-1).
- DE LEW, J., LL.D.** *S. Winnipeg*, 1872.
- DOBIE, George Nelson**; *ed. St. John's Coll., Qu'Ap.*; o. D. 1888, P. 1890, Qu'Ap. *S. Regina*, 1889; *Medicine Hat*, 1890-1; *Canington Manor, &c.*, 1892.
- DRUMMOND, Henry Murray**, B.A. St. John's Coll., Manit.; o. D. 1897, P. 1888, Rup. *S. Russell*, 1888-91. *Res.*
- DUNDAS, A. B.** *S. Winnipeg &c.*, Cathedral Mission, 1890-2.
- FIELD, Walter Saint John**, M.A. Cor. Ch. Coll., Cam.; b. April 1, 1855, Dornden, T. Wcils; o. D. 1878, P. 1879, Nor. *S. Moose Mt.*, 1885-8.
- FLETT, James** (Canon), B.D. St. John's Coll., Winn.; o. D. 1890, P. 1881, Sas. *S. Prince Albert*, 1880-5; *St. Catherine's, P.A.*, 1886-92; *St. Paul's, P.A.*, 1890-2. *Res.* 1892.
- FORNERET, George Augustus**, M.A. McGill Univ., Mont.; b. Berthier-en-haut, Q. *S. St. Catherine's P.A., and Carlton*, 1877-9. *Res.*
- FORTIN, Ivan Charles**, B.A., B.D., St. John's Coll., Winn.; o. D. 1884, P. 1885, Rup. *S. Winnipeg &c.*, 1884-5; *Emerson*, 1886-8; *St. Andrew's*, 1889; *Rat Portage*, 1890-1.
- FORTIN, Ven. Octave**, B.A. (*tr. P.Q.*) *S. Winnipeg*, 1876-7.
- GARRIOCH, Alfred Campbell**; *ed. St. John's Coll., Winn.*; o. D. 1876, P. 1888, Atha. *S. Rapid City*, 1892.
- GARTON, William John**; *ed. C.M.S. Coll., Isl.*; o. D. 1883, P. 1884, Atha. *S. Gladstone*, 1889-92.
- GIRLING, R. H.**, B.A. St. John's Coll., Winn. *S. Shoal Lake*, 1892.
- GOODMAN, Charles Sydney**; *ed. S.A.C.*; o. D. P. 1886, Out. *S. Deloraine*, 1892.
- GOULDING, Arthur W.**, B.D. St. John's Coll., Winn.; b. 1861, Hampshire; o. D. 1883, P. 1884, Rup. *S. Victoria*, 1886-7; *Stony Mount*, 1888-9; *Rockwood*, 1890.
- GREEN, William Henry**; b. Dec. 22, 1857, Sedgely; *ed. St. John's Coll., Cam.*; o. D. 1888, P. 1891, Qu'Ap. *S. Qu'Appelle*, 1886-9; *White-wood*, 1891-2.
- GREENE, Frank F. W.**; b. 1854, Port Nelson; *ed. St. John's Coll., Winn.*; o. D. 1881, P. 1883, Rup. *S. Victoria*, 1891-6; *Stonewall*, 1883-5; *tr. Up. C.*
- GREGORY, James Walter**, M.A. Pom. Coll., Cam.; b. Aug. 6, 1859; o. D. 1883, P. 1884, Sal. *S. Qu'Appelle*, 1883-4; *Greenfell*, 1885-6; *Church-bridge*, 1887; *Rogina &c.*, 1888-9.
- HEWITT, Noah**, B.A. St. John's Coll., Winn.; o. D. 1890, Rup. *S. Manitou*, 1890-2.
- HILL, George Charles**; *ed. St. John's Coll., Winn.* *S. Boissevain*, 1891-2.
- HILTON, Ronald**; *ed. Em. Coll., P. Albert*; o. D. 1886, P. 1887, Sas. *S. Fort Macleod*, 1887-92.
- HOOPER, George Henry** (*tr. N.F.L.*) o. D. 1853, P. 1864, N.F.L. *S. Springfield*, 1883-92.
- INKSTER, Robert**; *ed. Em. Coll., P. Albert*; o. D. 1880, P. 1889, Sas. *S. Saddle Lake*, 1880-6; *Sarcee Reserve, Calgary*, 1886-7. *Res.*
- JEPHCOTT, Francis**; b. Feb. 29, 1836, Stoke, War.; *ed. Queen's Coll., Birm.*; o. D. 1870 Hur., P. 1872 Ches. *S. Gladstone*, 1884; *tr. Up. C.*
- JOHNSON, Walter Robert**; o. D. 1889, Rup. *S. Killarney*, 1889-92.
- JUKES, Mark**; b. 1842, Canada; *ed. Huron Coll.*; o. D. 1875 Hur. P. 1876 Rup. *S. Emerson*, 1876-8.
- KRAUSS, Arthur**; b. Nov. 7, 1849, Manchester; *ed. St. Aidan's Coll., Birk.*; o. D. 1874, P. 1875, Dur. *S. Qu'Appelle*, 1889; *Whitewood*, 1890-1. *Res.*
- LE JEUNE, William George**; o. D. 1879, P. 1881, Lic. *S. Fort Qu'Appelle*, 1888-9.
- LESLIE, Henry Thurtell**, B.A. T.C.T.; b. Canada. *S. Winnipeg &c.*, Cathedral Mission, 1882.
- LEWIS, Dan**, B.A. T.C.D.; b. 1842, Carmarthen; o. D. 1872, P. 1874, York. *S. Fort Qu'Appelle*, 1883-4, 1887.
- LITTLE, Charles Rogers**, B.D. St. John's Coll., Winn.; o. D. 1886, P. 1887, Rup. *S. Gladstone*, 1886-8; *Nee-pawa*, 1889-91; *Selkirk*, 1892.
- LOWRY, William Hamilton**, M.A. T.C.D.; b. March 12, 1854, Dublin; o. D. 1884, P. 1885, Rup. *S. Rowan*, 1884-5; *Oak River*, 1886-7-8; *Deloraine*, 1891. *Res.*
- LYON, Paul Kemp**; *ed. Cam. Univ.*; o. D. 1885, P. 1886, Qu'Ap. *S. Abernethy*, 1886-8; *Church-bridge*, 1889-91.
- LYON, Walter Garnett**, B.A. Down Coll., Cam.; b. June 28, 1858, Seaforth; o. D. 1885, P. 1886, Glos. *S. Medicine Hat*, 1887-8; *Qu'Appelle*, 1889-90; *Moosomin*, 1891-2.
- McDONALD, Ven. Robert** (Hon.), D.D. Univ. Manit.; o. D. 1852, P. 1853, Rup. *S. York Fort*, 1853.
- McKAY, Ven. George**; *ed. St. John's Coll., Winn., and S. S. Coll., Cam.*; o. 1878, Sas. *S. Fort Macleod*, 1878-84. (During Riel's rebellion became Chaplain to Canadian loyal forces and rendered conspicuous services, which were rewarded by appt. as Ardn. of Alberta, 1886.)
- MACLEAN, Rt. Rev. John**; *ed. Aberdeen Univ.*; *cons. first Bp. of Saskatchewan* May 3, 1874, in Lambeth Pal. Chapel. *S. Prince Albert*, 1874-86. Died at P.A., Nov. 7, 1886, from a carriage accident while returning from a visit to Edmonton Mission—lay for 21 days in a skiff after the accident.

- MANNING, John**; *ed.* K.C.W.; o. D. 1874, P. 1876, N.S. S. Moose Jaw, 1891-2.
- MATHESON, Edward**; *ed.* Em. Coll., P. Albert; o. D. 1890, Sas. S. Prince Albert, 1890; St. Catherine's, P.A., 1892-6; Lethbridge, 1886-7; Battleford, 1889-92.
- MATHESON, Samuel P.**, B.D. St. John's Coll., Winn.; b. 1862, Kildonan, Man.; o. D. 1875, P. 1876, Rup. S. Victoria, 1876-80; Winnipeg &c., Cathedral Mission, 1881-7; 1888-92.
- MERCER, Frank A. S.**, B.A. St. John's Coll. Winn. S. Melita, 1892.
- MILLS, Samuel**, B.A. T.C.T. S. Emerson, 1883-5.
- MILTON, W. T.** S. Birtle, 1899-90.
- MORTON, John James**; b. Ontario; *ed.* Huron Coll.; o. D. P. 1874, Hur. S. Birtle, 1884-7.
- NEWTON, William**, Ph.D. (Canon); o. D. 1870 P. 1871, Tor. S. Edmonton, 1875-89; The Hermitage, Belmont &c., 1889-92.
- NICHOLL, Edward Powell**, M.A. B.N. Coll., Ox.; b. England; o. D. 1866, P. 1868, Llan. S. Manitou, 1887-9.
- NICOLLS, William**, M.A. St. John's Coll., Winn.; o. D. 1895, P. 1887, Qu'App. S. Moose Jaw, 1887-8; Whitewood, 1889; Medicine Hat, 1891-2.
- O'MEARA, James Dallas** (Canon), M.A. Tor. Univ.; b. 1849, Manitowaning, Can.; o. D. 1872 Hur., P. 1873 Rup. S. Winnipeg, 1872-4; do. Cathedral Mission, 1876-85, 1888-92.
- OSBORNE, Alfred**, B.D. (*tr.* Nasa.) S. Regina, 1882-3; *tr.* Up. C.
- OUTERBRIDGE, Thomas William**; *ed.* St. John's Coll., Qu'App.; o. D. 1890, Sas. S. Miford, 1890-1. *Res.*
- OWENS, Owen**; o. D. 1886, P. 1887, Qu'Appelle. S. Touchwood, 1888-9.
- PAGE, Joseph**, B.A. St. John's Coll., Winn.; o. D. 1890, Rup. S. Emerson, 1891-2.
- PARKER, Arthur Leonard**, M.A. T.C.T. S. Winnipeg &c., Cathedral Mission, 1882.
- PELLY, Frederick William**, M.A. Linc. Coll., Ox.; b. Aug. 6, 1854, Liverpool; o. D. 1879, P. 1880, St. Alb. S. Qu'Appelle, 1884-6. *Res.*
- PENTREATH, Edwin Sandys Wetmore** (*tr.* N.B.) S. Winnipeg, 1882-3.
- PINKHAM, Alfred George** (brother of Bp. P.); *ed.* St. John's Coll., Winn.; o. D. 1890, P. 1881, Rup. S. Victoria, 1880-2.
- PINKHAM, Rt. Rev. William Cyprian**, D.D. Univ. Manit., and D.C.L. Tor.; b. Nov. 11, 1844, St. John's, N.F.L.; *ed.* Church Academy, St. John's, and S.A.C.; o. D. 1868 Huron, P. 1869 Rup. S. St. James', Assiniboia, 1868-81. ¶Organising Sec. S.P.G. for Rup. Diocese, 1883-6. B.D. Lambeth, 1879, "on account of his services to the Church, especially in the cause of education"; Ardn. Manitoba, 1882; cons. (second) Bp. of Saskatchewan, Aug. 7, 1887, in H. Trin., Winnipeg; Bp. also of Calgary since its formation out of Sas., 1887.
- PRITCHARD, John Francis**; *ed.* Em. Coll., P. Albert; o. D. 1884, P. 1885, Sas. S. South Branch, 1884; Battleford, 1885-7; Lethbridge, 1888-91. *Res.*
- PRITCHARD, Samuel**; *ed.* St. John's Coll., Winn.; o. D. 1866, P. 1868, Rup. S. St. Paul's and Springfield, 1872-82.
- PUGHE, Hugh William**, *ed.* St. Bees Coll.; o. D. 1886, P. 1888, Rup. S. Souris, 1889.
- QUINNEY, Charles**; o. D. 1879 Sas., P. 1880 Rup. S. Oak Lake, 1888-92.
- ROSS, William Morrey**, M.A. Bp.'s Coll., Len.; o. D. 1864, P. 1866, Que S. Russell, 1884-5.
- ROUNTHWAITE, J. F.**, M.A. S. Rounthwaite and Milford, 1883. Died of apoplexy Dec. 24, 1883.
- ROY, Franklin Edward**; *ed.* Mont. Coll. and St. John's Coll., Winn.; o. D. 1889, Rup. S. Oak River, 1889; Bradwardine, 1890-1. *Res.*
- SARGENT, John Paine**, B.A. (*tr.* N.Sco.) S. Rapid City, 1880-2; Moose Jaw, 1883-7; Moosomin, 1888-9; Fort Qu'Appelle, 1890-2.
- SHEPHERD, Lorenzo**, B.A. T.C.D.; b. 1843, Dublin; o. D. 1867, P. 1868, Dub. S. Rapid City, 1883-4.
- SMITH, Edward Paske**, M.A. Wad. Coll., Ox.; b. Sept. 9, 1854, Missouri, India; o. D. 1879, P. 1880, Roch. S. Calgary, 1884-7. *Res.*
- SMITH, Henry Havelock**; b. Dec. 16, 1857, Dalhousie, N. Brun.; *ed.* S.A.C.; o. D. 1883 Rup., P. 1884 Qu'App. S. Regina, 1883-7; Pincher Creek, 1888-92.
- SPENCER, P. L.** S. Grenfell, 1888.
- STEVENSON, Robert G.**, B.A. St. John's Coll., Winn.; o. D. 1889, P. 1890, Rup. S. Elkhorn, 1889-92.
- STOCKEN, Harry W. Gibbon**; *ed.* C.M.S. Coll., Isl.; o. D. 1867, P. 1868, Sas. S. Sarcee Reserve and Fish Creek, 1888-92.
- STUNDEN, Alfred**, B.A. T.C.T.; b. 1856, Canada; o. D. 1880 Ont., P. 1882 Rup. S. Morris, 1882-3; Rat Portage, 1886-90.
- TANSY, Albert**; *ed.* St. John's Coll., Winn. S. Woodlands and Somerset, 1892.
- TAYLOR, W. Henry** (*tr.* N.F.L. [p. 859]), the first S.P.G. Missy. to Rup. S. St. James', Assiniboine, 1851-67. *Res.* ill.
- TEITLBAUM, Theodore Alfonso**; *ed.* Warminster Coll.; o. D. 1888, P. 1891, Qu'App. S. Esterhay, 1890; Churchbridge &c., 1891-2.
- TERRY, Guy Pearson**, Ll. Th. Dur. Univ.; b. Oct. 23, 1861, Keighley; o. D. 1886, P. 1888, Dur. S. Souris, 1892.
- TUDOR, Hugh Aldersley**, B.A. Keble Coll., Ox.; b. Dec. 29, 1856, Marshwood Char., Dorset; o. D. 1882, P. 1884, Sal. S. Medicine Hat, 1884-6. *Res.*
- WALTON, Thomas Henry J.**, B.A. St. John's Coll., Winn.; o. D. 1890, P. 1891, Rup. S. Melita, 1891.
- WALTON, William**; o. D. P. 1888, Rup. S. Manninghurst, 1888; Pilot Mound, 1889; Morden, 1890.
- WATTS, Henry L.**; o. D. 1888, P. 1889, Rup. S. Emerson, 1888-9; Virden, 1890-2.
- WEATHERLEY, Charles Thomas**, Th.A. K.C. Lon.; o. D. 1855, P. 1856, Lou. S. Alexander 1887; Carberry, 1888-9.
- WILLIAMS, C.** S. Carberry, 1891-2.
- WILLIAMS, William**; *ed.* St. Bees Coll.; o. D. 1888, P. 1889, Rup. S. Holland, 1889.
- WILLIAMS, William John** (*tr.* China) S. Banff and Canmore, 1890-1. *Res.*
- WILSON, Thomas Neil**; *ed.* Glasgow Univ.;

c. D. 1872, P. 1873, Rup. S. Pembina, 1879-80; Nelsonville, 1881-3; Nelson, 1884-5; Morden, 1886-8.
WOOD, Charles; ed. Burgh Mission House; o. D. P. 1888, Rup. S. Souris, 1890-2.

WOOD, Ernest Edward; ed. Mont. Coll.; o. D. 1877 Sas., P. 1881 Wash., U.S. S. St. Mary's, Prince Albert, 1877-9. Res.
WOOD, James Hathorn Roworth, M.A. Qu. Coll., Cam.; o. D. 1887, P. 1889, Southw. S. Stouewall, 1891-2.

BRITISH COLUMBIA (1859-92)—46 Missionaries and 27 Central Stations.
 [See Chapter XXII., pp. 181-92].

(Dioceses of BRITISH COLUMBIA, founded 1859; CALEDONIA, f. 1879; NEW WESTMINSTER, f. 1879.)

BASKETT, Charles Robert, Th.A. K.C., Lon.; o. D. 1876, P. 1878, Colum. (? S. 1875); Fraser, 1877; New Westminster, 1878; Sapperton, 1879-81.
BLANCHARD, Charles; b. June 15, 1852, Kingston-on-Hull; ed. Warminster Coll.; o. D. 1880, P. 1881, New West. S. Yale and Hope, 1881-2.
BLUNDUN, Thomas (tr. Hon.) S. Esquimaux, 1875-6.
BROWN, R. L. C. S. Lilloet, 1864-5.
BROWNE, Michael Charles, B.A. T.C.D.; o. D. 1870, P. 1872, Tuam. S. Essington, 1888-90. Res.; died Aug. 27, 1893, at Cedar Hill, B.C.
CAVE, J. C. B. S. Langley, 1867; Sapperton, 1868-70.
COOPER, William Henry (tr. N.Z. and Man.) S. Kamloops, 1887-8. Res.
CRIDGE, Very Rev. Edward, B.A. S. Victoria (V.I.), 1867-71.
DITCHAM, George; ed. S.A.C.; o. D. 1877 Colum., P. 1881 N. West. S. Yale and Hope, 1877; Chilliwack, 1878-80.
DOWSON, Richard, M.A., Qu. Coll., Cam., the first S.P.G. Missionary to B.C.; b. Oct. 20, 1827, Liverpool; o. D. 1854, P. 1855, Ches. S. Vancouver's Island, 1859-60. Res.
EDWARDES, Henry; b. Oct. 14, 1854, Wolverhampton; ed. Warminster and Lich. Colleges; o. D. 1882, P. 1883, Lich. S. Lytton, 1884-8.
FORBES, J. H. S. Kamloops, 1891.
GAMMAGE, James; b. Oct. 11, 1822, London; ed. St. Bees Coll.; o. D. 1857, P. 1858, Clues. S. Douglas, 1859-63.
GARRETT, Rt. Rev. Alexander Charles, D.D., T.C.D., do. (Hon.) Nebraska Coll., and Hon. LL.D. Univ. Mississippi, U.S.; o. D. 1856, P. 1857, Win. S. Victoria (V.I.), 1861-7; Nanaimo, Comox &c., 1868-70. Cons. Bp. of Northern Texas, U.S., Dec. 20, 1874, at Omaha, U.S.
GILSON, Samuel, M.A. Mag. Hall, Ox.; o. D. 1846, P. 1847, Lic. S. Victoria (V.I.), 1864-7.
GOOD, John Booth (tr. N.S.) S. Victoria (V.I.), 1861; Nanaimo (V.I.), 1861-8; Lytton and Yale, 1868-82; and Lilloet &c., 1868-78.
GOWEN, H. H. (tr. Hon.) S. New Westminster, 1892.
GRIEBELL, Frank Barrow, B.D. Lambeth; ed. O.M. Coll., Ind.; o. D. Lou., P. Colum., 1865. S. Saanick Lake (Esquimaux &c.) 1866-70.
HAYMAN, W. E. S. Sapperton, 1866; New Westminster, 1867; Colwood, 1868.
HOLMES, David; ed. S.A.C.; o. D. 1867, P. 1868, Colum. S. Yale, Hope, &c., 1867-73; Cowitchen, 1873-81.

HORLOCK, Darrell Holled Webb, B.A. Wad. Coll., Ox.; b. Dec. 13, 1836, Box. Wilts; o. D. 1877, P. 1878, Ox. S. Yale and Hope, 1882-4; Kamloops, 1884-6.
IRWIN, Henry, M.A. Keb. Coll., Ox.; o. D. 1882, P. 1884, Wor. S. Kamloops, 1898.
JENNS, Percival; ed. St. Aidan's Coll.; o. D. 1862, P. 1863, Win. S. Sapperton, 1865; Nanaimo, 1866-7; Victoria, 1868-71.
KEMM, James Cornelius Canning; ed. Lich. Coll.; o. D. 1887, P. 1888, Lich. S. Kamloops, 1891-2.
KNIFE, C. S. Alberni, 1865. Res.
LOWE, Richard Lomas; ed. Hat. Hall Lur.; o. D. 1858, P. 1859, Lich. S. Saanich, 1865.
MASON, George, M.A. (tr. Hon.) S. New Westminster, 1873-4; Nanaimo 1875-9, died Jan. 21, 1893, at St. Leonards (Hastings).
MOGG, Henry Herbert, B.A. Pem. Coll., Cam.; o. D. 1874, P. 1875, Nor. S. Cedar Hill, 1877; Metchosen, 1878; Saanich, 1879.
NEWTON, H. S. S. Cowitchen, 1875-77; Nanaimo, 1879-80.
OWEN, Henry Burnard; o. D. 1868, P. 1872, Colum. S. Victoria (V.I.), 1868-70; Nanaimo, 1871; Burrard's Inlet, 1872-3. Res. ill.
PRICE, A. D. S. Gardner's Inlet, 1891-2.
PRINGLE, Alexander St. David, B.A. Caius Coll., Cam.; b. March 1, 1828, India; o. D. 1853, P. 1855, Win. S. Hope, 1860-4. Res.
PYEMONT-PYEMONT, T. C.; b. Jan. 4, 1857, Heidelberg; ed. Glos. Theo. Coll.; o. D. 1863, P. 1884, Lich. S. Essington and Fort Simpson, 1892.
REECE, W. Sheldon. S. Leech, 1866; Cowitchen, 1866-8 [p. 186].
REID, Alfred John; b. Sept. 27, 1861, Newport, Salop; ed. S.A.C.; o. D. 1885, P. 1886, Fred. S. Kootenay, 1892.
REYNARD, James; b. Oct. 31, 1829, Hull; ed. Battersca Tr. Coll. S. Victoria (V.I.), 1866-8; Cariboo, 1868-72; Nanaimo, 1873-4.
SHEEPHANKS, Right Rev. John, M.A. Oh. Coll., Cam. (D.D. 1893); o. D. 1857, P. 1858, Rip. S. New Westminster, 1866. (Cons. Bishop of Norwich in St. Paul's Cath. June 29, 1893).
SHELDON, Harold; o. P. 1884, Cal. S. Cassiar and Essington, 1884-8. Drowned on Feb. 20, 1888.
SHILDRICK, Alfred; o. D. 1881, P. 1882, Colum. S. Kamloops, 1890-2.
SILLITOE, Rt. Rev. Acton Windeyer, D.D. Pem. Coll. Camb.; o. D. 1869, P. 1870, Lich., cons. first Bishop of New Westminster, Nov. 1, 1879, at Croydon. S. New Westminster, 1880-8 (Bprie. Rndt. then complete). Died at New Westminster, June 9, 1894.
SMALL, Richard, M.A. Corp. Ch. Coll., Cam.; b. Feb. 5, 1849, Peterfield; o. D. 1873, P. 1874, Rip. S. Lytton, 1884-92 [and see Corea, 922].

WILLEMAR, Jules Xavier; o. D. 1864, P. 1865, by a R.O. Bp. (Professor in R.O. Coll., St. Louis, Victoria, V.I.); Received into Anglican Church by Bp. of Columbia, 1867. *S. Albern*, 1868-70; *Comox*, 1871-81.

WOODS, Ven. C. T. (Ardu. 1869). *S. Esquimault*, 1865; *Cedar Hill*, 1866-8; *New Westminster*, 1868-71.

WRIGHT, Edwin Lench; b. March 2, 1853, *Heuley-on-Th.*; *ed. Warm. Coll.*; o. D.

1883, P. 1880, N. West. *S. Lytton*, 1888-91. *Res.*

WRIGHT, Frederick George (son of Ardn. W.); *ed. St. Mary Hall, Ox.*; o. D. 1890, P. 1882, *Colum. S. Saanich*, 1880-1.

WRIGHT, Ven. Henry Prees, M.A. *St. Pet. Coll., Cam.*; o. D. 1841 *Bath, P.* 1842 *Glos. Archdeacon of Columbia*, 1861-5. *S. New Westminster*, 1861-5.

II. WEST INDIES, CENTRAL AND SOUTH AMERICA, 1712-1892.

404 Missionaries and 172 Central Stations, now included in 8 Dioceses as set forth below, &c. :—

WINDWARD ISLANDS (including BARBADOS), 1712-1892—78 Missionaries and 24 Central Stations. [See Chapter XXIV., pp. 196-206.]

(Dioceses of BARBADOS, founded 1824, and WINDWARD ISLANDS, founded 1878.)

ALLINSON, J. S. Barbados, *Ast. Mast. Cod. Gram. Soboot*, 1807-8.

ALLISON, John James. *S. Barbados*, 1837-9; *Tutor Cod. Coll.*, 1839-41.

BARKER, Thomas, M.A. *Qu. Coll., Ox.*; b. 1824, *Chithere, Lan.*; o. D. 1851 *Lon. S. Barbados*, *Tutor Cod. Coll.*, 1852-3. *Res. ill.*

BARNETT, Edward; *ed. Cod. Coll.*; o. D. 1849, P. 1850. *S. Barbados, Ast. Mast. Cod. Coll. School*, 1849-51.

BARROW, R. H. *S. Barbados*, 1836-9; *St. Barnabas, Bar.*, 1840.

BARROW, T. F. *S. St. Barnabas, Bar.*, 1841.

BEWSHER, Joseph, B.A. *S. Barbados, Usher and Catechist Cod. Estate*, 1748-9 or 50. *Res. ill.*

BINDLEY, Thomas Herbert, M.A. *Mer. Coll., Ox.*; b. Oct. 21, 1861, *Smethwick*; o. D. 1889 *Ely. S. Barbados, Principal Cod. Coll.*, 1890-2.

BLAGG, Michael Ward; b. June 1, 1830, *Uxbridge*; *ed. K.O. Lon.*; o. D. 1856, P. 1857, *Sal. S. Barbados, Chaplain Cod. Estate*, 1860-2. *Res. ill.*

BOWEN, Richard. *S. Barbados, S.M. Cod. Coll.*, 1763-7.

BRADSHAW, John, M.A., B.M. *S. Barbados, Medical Lecturer and Ast. Chaplain Cod. Estate*, 1851-9. *Res.*

BRANCE, S. F. (Canon); *ed. Cod. Coll. S. Chateau Bellair, St. Vin.*, 1886-92.

BROWN, William. *S. Barbados, Catechist Cod. Estate*, 1714-15. *Died.*

BUCHANAN, A. J. P.; o. 1844, *Bar. S. St. George's, Grenada*, 1845-6.

BUTCHER, James, B.A. *St. Jo. Coll., Cam.*; b. Barbados. *S. Barbados, S.M. Cod. Gram. School*, 1762-74.

CALDECOTT, Alfred, M.A. *Lon. and Fell. St. John's Coll., Cam. S. Barbados, Principal Cod. Coll.*, 1894-6. *Res.*

CARTER, Charles. *S. St. Jude's, Bar.*, 1842-8.

CHAMBERLAIN, G. W. *S. St. Barnabas, Bar.*, 1839-41.

CLARKE, C., M.A. *Can. Coll., Cam. S. Barbados, Tutor Cod. Coll.*, 1865-6. *Res.*

CLARKE, Nathaniel Gill; o. D. 1879 *Bar. S. Oula, St. Vin.*, 1885-92.

COLLYMORE, H.; *ed. Cod. Coll.*; o. D. 1844, P. 1846. *S. Springhead*, 1846-8.

DAVIES, Thomas. *S. Barbados*, 1836-9.

DUKE, Thomas; b. Barbados. *S. Barbados, Usher and Catechist Cod. Estate*, 1781-2. *Res. ill.*

FALCON, Thomas, B.A. *Qu. Coll., Ox. S. Barbados, Usher and Catechist Cod. Estate*, 1753-7; *S.M. do.* 1758-62. *Died Feb. 22, 1762.*

FARE, S. A. *S. Barbados, Ast. Mast. Cod. Coll. &c.*, 1836-7.

GARNETT, James. *S. St. Patrick's, Grenada*, 1840.

GILBERTSON, Frederick, B.A. *Jen. Coll., Cam.*; o. D. 1886, P. 1887, *Pet. S. Barbados, Chaplain Cod. Estate*, 1891-2.

GILL, Thomas, M.A. *Pem. Coll., Cam.*; b. Barbados. *S. Barbados, Tutor Cod. Coll.*, 1839-42.

GITTENS, G. D.; *ed. Tr. Coll., Ox.*; o. D. 1839, P. 1840. *S. Innocents, Bar.*, 1841-2; *St. Michael's, Bar.*, 1843-8.

GITTENS, John Hamlet. *ed. Cod. Coll.*; o. *Bar. S. Barbados*, 1836-9; *Trinity and St. Martin's, Bar.*, 1842-3; *Trinity, Bar.*, 1844-8.

GRAYFOOT, C. H. *S. Innocents, Bar.*, 1842-7.

GRESHAM, Harold Edward, L.Th. Dur.; *ed. Cod. Coll.*; o. D. 1882, P. 1883, *Trin. S. Chateau Bellair, St. Vin.*, 1887-90. *Res.*

HAMILTON, J. W. *S. Calliaqua, St. Vin.*, 1836-9.

HARTE, William Marshall; b. Barbados. *S. Barbados, Ast. Master Cod. Gram. School*, 1801-6.

HEATH, William. *S. Grenada*, 1839-9.

HINDS, Samuel, M.A. and *D.D. Qu. Coll., Ox.*; b. Barbados. *S. Barbados, President Cod. Gram. School*, 1822-3; *res.* *Became Dean of Carlisle and Bp. of Norwich (cons. 1849; res. Bishopric 1857). Died 1872.*

HODGSON, —, M.A. *Qu. Coll., Ox. S. Barbados, Usher and Catechist Cod. Gram. School*, 1759-61. *Died.*

HOLT, Joseph, the first S.P.G. Missy. to the West Indies. *S. Barbados—Chaplain, Catechist, Missy. and Doctor, Cod. Estate*, 1712-14.

IRWINE (Charles). *S. Barbados, Acting Catechist Cod. Estate about 1714-15.*

JEMMETT, George. *S. Barbados, Ast. Tutor Cod. Coll.*, 1851.

JESSAMY, Thomas Dudley, B.A. Dur.; *ed. Cod. Coll.*; o. D. 1890, P. 1891, *Bar. S. Charlotte St. Vin.*, 1892.

- JONES, Henry, M.A.** Ex. Coll., Ox. S. Barbados, Principal Cod. Coll., 1835-46. *Res.*
- LAWSON, Ven. Archdeacon.** S. Barbados, Math. Lecturer, Cod. Coll., 1844-7.
- LOVE** († Richard or Christopher). S. Barbados, Catechist Cod. Coll., about 1715.
- LOWNDES, William, M.A.** Keb. Coll., Ox.; b. April 30, 1859, Poole Keynes; o. D. 1883, P. 1884, Can. S. Barbados, Ast. Tutor and Chaplain Cod. Estates, 1890-1.
- MACEY, V. H.** S. Barbados, Medical Lect. Cod. Coll., 1889. *Res.*
- MALLALIEU, Frederic Francis Canarikin, B.A.** Dur.; *ed. Cod. Coll.*; o. D. 1886, P. 1887, Bar. S. St. David's, Grenada, 1886-92.
- MASHART, Michael.** S. Barbados, S.M. and Catechist, Cod. Estates, 1768-83.
- MELVILLE, H. A.;** *ed. Cod. Coll.* S. Calliaqua & Co., St. Vin., 1886-8; St. Paul's, St. Vin., 1889-92.
- MEYRICK, Frederick, M.A.** Trin. Coll., Ox.; o. D. 1850, P. 1852, Ox. S. Barbados, Acting Principal Cod. Coll., 1886-7.
- NICHOLSON, Mark, M.A.** Qu. Coll., Ox. S. Barbados, President Cod. Gram. Schcol, 1797-1821.
- PACKER, John;** b. Barbados; *ed. Cod. Coll.* S. Barbados, Chaplain Cod. Estate, 1825, 1827 (*Res.*) St. Lawrence, Bar., 1843-4. *Res.*
- PARKINSON, Henry;** b. Barbados; o. Lon. S. Barbados, Chaplain Cod. Estate, 1823-4; Actg. Prin. Cod. Gram. Schcol, 1828-9.
- PAREY, E. H., B.A.** Pem. Coll., Cam. S. Barbados, S.M. and Chaplain Cod. Estate, 1844-7.
- PARRY, Rt. Rev. Henry Hutton, M.A.** Ball. Coll., Ox.; D.D. Dur.; o. D. 1851, P. 1852, Bar. S. Barbados; Tutor Cod. Col., 1854-60. *Res.*; *cons. Bp.-Coadj.* of Barbados May 15, 1868, in Whitehall Chapel. Bp. of Perth 1876-93. Died Nov. 18, 1893, of pneumonia, at Bunbury, W. Australia.
- PARRY, John, M.A.** O.O.C., Cam.; b. Aug. 17, 1838, Llandegai; o. D. 1860, P. 1861, Ches. S. Barbados, Tutor and Chaplain & Co. Cod. Coll., 1867-79. *Res.*
- PHILLIPS, A. J. († W. Af.)** S. Barbados, Chap. Cod. Coll., 1863-4. *Res.*
- PINDER, John Hotherhall, M.A.** Cai. Coll., Cam.; b. 1794, Barbados; o. 1818, England. S. Barbados, Chap. on Cod. Estates, 1818-27. (*Res.* to become Eccles. Comy. for Guiana.) First Prin-
- cipal Cod. Coll., 1829-35. *Res.* ill.; died Easter Thursday 1863 in England.
- PRIDEAUX, William Henry, M.A.** Lin. Coll., Ox.; b. April 2, 1830, Bristol; o. D. 1867, P. 1868, Wor. S. Barbados, Tutor Cod. Coll., 1801-4.
- RAWLE, Rt. Rev. Richard, M.A.** and Fell. Trin. Coll., Cam.; b. Feb. 27, 1812, Plymouth; o. D. and P. 1839 in London. S. Barbados, Principal Cod. Coll., 1847-64. *Res.* ill. [V. of Felmersham, 1867, and Tauworth (Eng.) 1869. Declined B'prie of Antigua in 1860.] *Cons.* first Bp. of Trinidad in Lichfield Cathedral 1872. *Res.* Bpre. ill 1888. † Principal of Cod. Coll., 1888-9. Died May 10, 1889; buried Cod. Chapel Cemetery.
- REECE, Abraham.** S. St. Bartholomew and St. Patrick, Bar., 1843-8.
- ROCK, Richard J. († Tr. Trin.)** S. Barbados (St. Simon's, 1842-8, and St. Andrew's, 1843).
- ROTHERHAM, John.** S. Barbados; Catechist and Usher Cod. Estate, 1760-2; S.M. Cod. Gram. Schcol, 1764-7. *Res.*
- ROTHERHAM, Thomas, M.A.,** Qu. Coll., Ox. (brother of J. R.) S. Barbados, S.M. Cod. Gram. Schcol, 1743-9. *Res.*
- ROWE, Thomas.** S. St. Giles, Bar., 1842-3.
- SMITH, Edward Parris, B.A.** Pem. Coll., Ox. S. Barbados, Tutor and Chap. Cod. Estate, 1829-52 (and St. Mark's & St. Catherine's, Bar., 1842-8). Pensioned 1852.
- WALL, John Pilgrim.** S. Barbados, 1837-9.
- WATTS, Thomas, M.A.** S. Barbados; S.M. and Chaplain Cod. Estate, 1822-43. *Res.*
- WEBB, Charles.** S. Barbados, Chaplain Cod. Estate, 1864-5.
- WEBB, Ven. William Thomas, M.A.** Dur.; *ed. Cod. Coll.*; o. D. 1848, P. 1849, Bar. (Ardn. of Grenada 1878). S. Grenada, 1847; Barbados, Master Cod. Schcol, 1851-2; Hd. Master of Cod. Coll., 1862-4; Principal do. 1864-83. Pensioned 1883.
- WENT, James King.** S. St. Luke's, Bar., 1837-9, 1844-8.
- WEARTON, Thomas.** S. Barbados, S.M. and Catechist, Cod. Estate, 1766-8. *Res.*
- WILLIAMS, Arnold Bertram, B.A.** Dur.; D. 1881 Trin., P. 1883 Bar. S. St. David's, Grenada, 1865-6; Chateau Bellair, St. Vin., 1866-7.
- WRIGHT, Alban Henry, B.A.** Dur.; b. Aug. 11, 1853; Morro Velho, Brazil; o. D. 1881 Bp. Mitchinson, P. 1882 Bar. S. Barbados, Chaplain of Cod. Estate and Tutor of Mission House, 1882-5; Chaplain and Ast. Tv'or of Coll., 1886-8. *Res.*

N.B.—The following, whose names did not appear in the printed Reports, also held the office of Catechist on the Codrington Estates:—Rev. — Bowcher, 1792; Rev. — Fitchett, 1783-4; Rev. — Husbands, 1785-92; Rev. — Thomas, 1792-4.

TOBAGO (1835-51, 1886-92) — 6 Missionaries and 2 Central Stations.

[See Chapter XXV., pp. 206-7.]

(Now a part of Diocese of TRINIDAD, founded 1872.)

- CLINCKETT, J. S.** S. Tobago, 1842-3.
- CULPEPER, G. F.** S. St. Andrew's, 1844-5.
- GOEBLINGE, C. H.** o. 1844, Bar. S. St. Mary's, 1844-64.
- MORISON, George,** first S.P.G. Missy. to Tobago. S. Tobago, 1836-8.
- SEMPER, Edmund.** S. St. Mary's, 1855-8.
- TURPIN, Edmund Adolphus** (Canon); *ed. Cod. Coll.*; o. D. 1874, P. 1875. S. St. Andrew's, 1860-92.

TRINIDAD (1836-92).—10 Missionaries and 7 Central Stations.

[See Chapter XXVI., pp. 208-10.]

(Diocese of TRINIDAD, founded 1872. [See also TOBAGO, p. 882.]

- EVANS, D.** *S. Port of Spain, 1842.*
- FLEX, Oscar** (*tr. India*) *S. Port of Spain, 1884-5. Res. ill; tr. Europe*
- GABBETT, J. H.** *S. St. Paul's, Trin., 1851-2. Died Aug. 1852.*
- GILLET, Charles**; *b. 1824, Kensington (Clerk in S.P.G. Office); ed. S.A.O.; the first Student to leave S.A.C. Sailed in Sept. 1851, for Sydney in charge of Emigrants, but vessel disabled and his destination changed to Trinidad; o. 1852, Bar. S. St. Peter's, 1852; St. Clement's, 1853-4. Res.*
- GOLDSTEIN, J. F.** (*tr. India*) *S. Port of Spain, 1842-3; Diego Martin, 1844. Res.*
- HAMILTON, John.** *S. Tacoraigua, 1838-9.*
- HAWKINS, E. J. E.;** *o. 1844, Bar. S. Naparima, 1843.*
- HUTSON, Eyre;** *ed. Cod. Coll. S. St. Clement's, 1854-5.*
- JACKSON, Rt. Rev. William Walrond, D.D.** *Lambeth 1860, and Durham 1876; b. Jan. 9, 1811, Barbados; ed. Cod. Coll., of which he was elected the first scholar (1830); o. D. 1834, P. 1835, Bar. S. Port of Spain, 1839; cons. Bishop of Antigua Ascension Day 1860.*
- ROCK, Richard J.** *First S.P.G. Missy. to Trinidad, 1837-41; tr. W.I.*

THE LEEWARD ISLANDS (1835-92)—59 Missionaries and 20 Central Stations. [See Chapter XXVII., pp. 210-15.]

(Diocese of ANTIGUA, founded 1842.)

- ABBOTT, R. B.;** *ed. Cod. Coll; o. D. 1843, P. 1844, Ant. S. All Saints, Antigua, 1846.*
- BARNETT, Fredernck Herbert, B.A. Dur.;** *ed. Cod. Coll.; o. D. 1880 Bar. P. 1883 Ant. S. All Saints, Ant., 1883-6.*
- BASCOMB, John A.** *S. St. Andrew's &c., Dominica, 1836-40.*
- BERKELEY, A. F. M.;** *ed. Cod. Coll; o. 1848, Ant. S. All Saints, Ant., 1853-6.*
- BERKELEY, Alfred Pakenham, B.A. Dur.;** *ed. Cod. Coll.; o. D. 1885, P. 1886, Ant. S. All Saints, Ant., 1886-8.*
- BOTT, Alexander.** *S. Antigua, 1839-9; Virgin Islands, 1840-1; Tortola, 1842-9. Died 1848.*
- BOVELL, James, D.D. S. Nevis, 1878.**
- BRANCH, Ven. Baptist Noel;** *ed. Cod. Coll.; o. D. 1869, P. 1870, Ant. S. St. Kitts, 1876-86 (Arohdn. ? 1879).*
- BURROWS, Henry Malden;** *b. March 3, 1843, London; ed. S.A.O.; o. D. 1866 Nov. Sco., P. 1874 Ox. S. St. John's, 1879-80; All Saints, Ant., 1880-2.*
- CARTER, James.** *S. Antigua, 1839.*
- GAUNT, Frederic;** *ed. S.A.O.; o. D. 1889, P. 1890, Ant. S. St. Anthony's, Montserrat, 1890-1.*
- CLARK, Ven. James, M.A., Ph.D. Univ. Göttingen;** *o. D. 1863, P. 1864, Rip. S. St. Philip's, Ant., 1876-92 (Ardn. of Antigua, 1885).*
- CLARKE, Thomas.** *S. Ant., 1836-9.*
- DOWLEY, William;** *ed. St. Mark's Coll., Chelsea; o. D. 1858, P. 1860, Ant. S. Barbuda, 1872-81; St. James Nevis, 1882-92.*
- DULPEPER, O. C.;** *ed. Cod. Coll.; o. 1852 Ant. S. St. Mary, Cayon, 1877-81.*
- CURTIN, James (jun.).** *S. All Saints, Ant. 1842-5.*
- DIXON, John;** *b. 1815, St. Vincent, W.I.; o. D. 1843, P. 1844, Ant. S. St. James, Ant., 1844; Montserrat, 1845-8. Res. ill, and tr. N. Scotia [p. 861].*
- ODDSWORTH, Ralph de Mayne, B.A. Cor. Ch. Coll., Cam.;** *b. Oct. 24, 1810, Ceylon; o. D. 1872, P. 1873, Wld. S. St. John's, Ant., 1874-6; St. James' and St. Luke's, Ant., 1877-9. Res.*
- DRAYTON, J. S. Nevis, 1881; St. Anthony's, Montserrat, 1882.**
- ELLIOTT, Edwin.** *S. St. John's, St. Christopher's 1842-3.*
- ELLIOTT, G. E.;** *1874, Ant. S. Ant., 1874-5.*
- EMREY, Joseph;** *ed. Qu. Coll., B.m.; o. D. 1889, P. 1891, Ant. S. St. Paul's, Ant., 1891-2.*
- EVANS, Evan;** *ed. St. Bees Coll.; o. D. 1881 Bar. P. 1883 Ant. S. Montserrat, 1882.*
- GENEVER, Henry (tr. N.S.)** *S. Dominica, 1872-5.*
- GIFFORD, —.** *First S.P.G. Missy. to the Leewards, S. Antigua, 1710.*
- GILLIE, Kenneth McKenzie;** *o. D. 1882 Bar., P. 1883 Ant. S. St. George's, Montserrat, 1883-4; St. Mary's, Ant., 1885-92.*
- GITTENS, John Archer.** *S. St. George's, Montserrat, 1837-9.*
- GRANT, F. B. S. Antigua, 1837.**
- HODGE, Petr Thomas;** *ed. Cod. Coll.; o. D. 1846, P. 1843, Ant. S. Montserrat, 1849; Tortola, 1850-6.*
- HOLMAN, George James Clark;** *b. Feb. 18, 1856, Pembroke Dock (ex-Congregational preacher); ed. Warn. Coll.; o. D. 1881 Bar., P. 1883 Ant. S. St. Kitts, 1880; St. John's, 1880-1.*
- HOLME, Rt. Rev. Henry Redmayne, M.A. Ch. Coll., Cam.;** *o. D. 1867, P. 1868, York. S. St. Kitts, 1882. (Ardn. of St. Kitts, 1885; cons. in Barbados first Bp. of British Honduras Mar. 1, 1891; wrecked on his way to Diocese, and died at Belize, July 6, 1891.)*
- HUGHES, Henry Bascorn, B.A. Dur.;** *ed. Cod. Coll.; o. D. 1879 Ant., P. 1880 Bar. S. St. Mary's, 1879-80; Nevis, 1882-5; St. Mary's and St. Kitts, 1886-92.*
- HUMPHREYS, Arthur Augustus (anegro);** *o. D. 1883, P. 1887 Ant. S. Trinity, Barbuda, 1883-92.*
- HUTSON, John;** *ed. Cod. Coll. S. Virgin Islands, Tortola, 1836-9.*
- JONES, John;** *ed. Lon. and Dur. Univ.; o. D. 1884, P. 1886, Ant. S. St. Mary's, St. Kitts, 1885.*
- LEVEROCK, John William;** *ed. St. Kitts Gram. School; o. D. 1891, Ant. S. St. George's, Montserrat, 1892.*

- McCONNAY, William James; *ed.* *Ood. Coll.*; o. D. 1894 Bar., P. 1887 Ant. *S. Anguilla*, 1884-5; St. Paul's, Ant., 1836-90; All Saints', do., 1891-2.
- MARSHALL, Thomas Ansell, M.A. Lon. Univ.; o. D. 1855 Glos., P. 1871 Ex. *S. St. Mary's*, Ant., 1877.
- MOORE, Arthur Lindesay, B.A.; o. D. 1886, P. 1887, Ant. *S. All Saints'*, Ant., 1839-9.
- MOORE, W. *S. Nevis*, 1880.
- MUSSON Samuel P. *S. Nevis*, 1839
- NURSE, J. H. *S. St. Christopher's*, 1836-9.
- OLTON, Henry Ernest, L.Th. Dur.; o. D. 1880, P. 1882, Bar. *S. Anguilla*, 1882-4; *St. Bartholomew's*, 1881-92.
- PHILLIPS, H. N. *S. Montserrat*, 1836-7; *Antigua*, 1838-9; *St. Paul's, Nevis*, 1842.
- PIGGOTT, Joseph Thomas. *S. Antigua*, 1840-1; *St. James'*, Ant., 1842-3.
- REECE, Abraham. *S. Antigua*, 1838-9.
- RICHARDS, Lawrence Gegg; o. D. 1871, P. 1872, Kingston. *S. Antigua*, 1876-7; All Saints', Ant., 1878-9; *St. Mary's*, Ant., 1882-4; *Montserrat*, 1886-92.
- ROCK, T. A. *S. St. John's*, *St. Kitt's*, 1844-5; *Anguilla*, 1846-8.
- ROPER, J. W.; *ed.* *Ood. Coll. S. Antigua*, 1861-3; *Dominica*, 1864-6.
- SCOTT, Richard John Ernest, M.A. Hnt. Hall, Dur.; b. Jan. 7, 1863, Whitehurst, Hants; o. D. 1886, P. 1887, Ant. *S. All Saints'*, *St. Thomas*, 1886-91. *Res.*
- *SEMPER, Hugh R. (a negro); o. D. 1873, P. 1874, Ant. *S. Virgin Islands*, 1872-84; do., *Tortola*, 1886-92.
- SERRES, W. S., B.A. *S. Nevis*, 1870-8. Died Aug. 1878 of apoplexy.
- SHEPHERD, Charles Agard; o. D. 1883, P. 1886 Ant. *S. St. Mary's*, *Anguilla*, 1886-6.
- SHEPHERD, Henry Young, B.A. Dur.; o. D. 1880, P. 1882, Ant. *S. Antigua*, 1881-7 (viz *St. Mary's*, 1881; *St. James'*, 1883-6; *St. John's &c.*, 1882-9).
- SHERVINGTON, Joseph. *S. Montserrat*, 1861-81.
- THOMAS, Frederick; *ed.* *S.A.O.*; o. D. 1887, P. 1889, Ant. *S. Anguilla*, 1889-91; *St. Thomas*, *St. Kitts*, 1892.
- TODD, G. H. *S. Tortola*, 1845-7; *Montserrat*, 1848-58.
- WALL, Thomas William Barry, B.A. Dur.; *ed.* *Ood. Coll.*; o. D. 1891, Ant. *S. St. Mary's*, *Anguilla*, 1891-2.
- WARNEFORD, Henry. *S. Anguilla*, 1861-81.

THE BAHAMAS (1733-1807, 1835-92)—73 Missionaries and 27 Central Stations. [See XXVIII., pp. 216-27.] (Diocese of Nassau, founded 1861.)

- ALDRICH, F. S. *S. Nassau*, 1842-3.
- ASTWOOD, Joseph C. Travelling Missy., 1850-1; *St. Peter's* (? Abaco), 1853-7.
- BARKER, James (Irish, a refugee from Maryland). *S. New Providence*, 1780-2. *Res.*
- BRACE, Frank D. Yuza. *S. Long Island*, 1887-92.
- BROWN, Joseph; b. June 5, 1852, Rickmansworth; *ed.* *Warminster Coll. S. Eleuthera*, 1879-81. Died July 1881.
- BROWNE, James. *S. New Providence*, 1788-9. *Res. ill.*
- BYWATER, M. J. (tr. Borneo) *S. Exuma*, 1887-91. *Res.*
- CARTER, Robert; *ed.* "Eaton," and Peterhouse, Cam. *S. Nassau*, Harbour Island and Eleuthera, 1749-68. *Res.*
- CHAMBERS, Richard, B.A. *S. St. Patrick's*, *St. Stephen's* [Bimini &c.], and *St. Peter's*, 1846-7; *St. Anne's*, *New Providence*, 1848-53. Died Jan. 20, 1862.
- *COOPER, M. M. J. (a negro). *S. Long Island*, 1881; *Andros Island*, 1882-6. *Res.*
- CRAMEE-ROBERTS, Rt. Rev. Francis Alexander Randall, D.D. Trin. Coll., Cam.; o. D. 1864, P. 1865, Chich.; *cons.* third Bp. of Nassau in *St. Paul's Cath.*, June 24, 1878. *S. Nassau*, 1878-81. *Res.* *Episc.* in 1885.
- CRISPIN, Henry Shuter; b. Dec. 26, 1846, Kensington; *ed.* *St. Ed. Hall Ox.*; o. D. 1874, P. 1875, Nass. *S. Grand Turk*, 1876-7; *Eleuthera*, 1863-6. Died May 26, 1886, in Bp's house, Nassau.
- CROFTON, Henry Francis, B.A. Dur. Univ.; b. Dec. 6, 1859, Mangoon; o. D. 1884 *Lio.*, P. 1886 Nass. *S. Turk's Island*, 1886-92.
- CROWTHER, Joseph T.; *ed.* *S.A.O. S. Long Island*, 1870-82. Died Feb. 11, 1884.
- DAVIES, Robert. *S. Rum Cay*, 1845. Drowned Nov. 3, 1845, while visiting stations.
- DIXON, Philip (ex-curate of Thorndon, Suff.). *S. Harbour Island* and *Eleuthera*, Jan. 24-Oct. 1794; died Oct. of yellow fever.
- DUNCOMBE, W. W. *S. St. David's*, 1866-7; *Crooked Island*, 1868 *Fortune Island*, 1869-70; *Long Cay*, 1871-2.
- FISHER, J. H. *S. St. Agnes*, *New Providence*, 1869.
- FITZGERALD, C. T., B.A. *St. John's Coll., Cam.* *S. St. And.* and *St. Paul*, 1867; *Long Is.*, 1868-9.
- FRASER, Patrick (tr. W. Africa) *S. Long* and *Crooked Islands*, 1793-4. Died Oct. 1794 of yellow fever.
- GLANVILLE, W. L. *S. Inagua*, 1869-70, 1873-6, 1881, 1887-9.
- GORDON, William (a Scotchman). *S. Exuma*, 1789-94; *Harbour Island* and *Eleuthera*, 1795-9. *Res.*
- GRAY, William. *S. Eleuthera*, 1844; *St. Anne* and *Carmichael &c.*, 1845-8.
- GROOMBRIDGE, Henry; o. Lon. *S. Nassau*, E. districts, 1802-4. Died 1894.
- GUY, William, of *S. Carolina*, the first S.P.G. Missy. to visit Bahamas; remained 2 months in 1731, and visited *Providence*, *Harbour Island*, and *Eleuthera*, baptizing 128 persons.
- HIGGS, J. S. J. *S. St. Stephen*, 1854-5; *San Salvador*, 1856-63; *Eleuthera*, 1864-7. Drowned with wife off *Eleuthera* Sept. 7, 1863, on returning from Nassau in the mail schooner *Carlton*.
- HILDYARD, W. *S. Eleuthera*, 1870-8. Died June 19, 1873, of fever, brought on by exposure when travelling.
- HODGES, Nathaniel, M.A. Qu. Coll., Cam. *S. New Providence*—arrvd. Feb. 1743, died July 3, 1743.
- HODGSON, John. No fixed station, 1849.
- HUMPHRIES, Henry, B.A. Un. Coll., Dur.; o. D. 1872, P. 1874, Nass. *S. Grand Turk*; *tr.* *Gul*, 1874-5.

- HUNT, John** (of New England). *S.* New Providence, 1770-8. Died 1778.
- IKEN** (or **IKIN**), **William D.** *S.* Governor's Harbour, 1848; *S.* Salvador, 1849-51.
- IRWIN, Philip Sidney**; *b.* Dec. 30, 1864, Prospect Newtown, Tr.; *ed.* Ely Theo. Coll.; *o.* D. 1888, P. 1880, Nass. *S.* San Salvador, 1889-92.
- JENKINS, Henry** (ex-Curate of Ashington), captured by French privateer on way out. *S.* Caicos, 1797-1801; Harbour Island and Eleuthera, 1801-3; *S.* Matthew's, New Providence, 1803-0. *Res.*
- JONES, James Copeland Lea.** *S.* Turk's Island, 1881-5. *Res.*
- LIGHTBOURNE, Francois Joseph R.** *S.* Inagua, 1862-7. Died 1868.
- MATTHEWS, F. B.** (*tr.* India) *S.* San Salvador, 1884-9; Andros Island, 1890-2.
- MINNS, Samuel.** *S.* Exuma, 1848-63; Eleuthera, 1864-7.
- MOORE, William Huntridge** (ex-curate, Exeter Diocese). *S.* Exuma 1796-7. Died June 1797 of yellow fever.
- MOSS, Richard** (ex-Dissenting Minister); *o.* Lon. *S.* Harbour Island and Eleuthera, and Nassau, 1767-79. *φ*
- NEALE, Charles.** *S.* Bahamas, 1836-8; Turk's Island, 1839; Clarence Town, 1845. *Res.* ill. Died Mar. 3, 1891.
- NEESH, William** (ex-curate, Wisboro, Sus.). *S.* Exuma—arrvd. May 25 and died Dec. 4, 1799.
- NESBITT, C. H.** *S.* Inagua, 1853; *S.* Ann, 1854; Adelaide &c., 1856.
- ORAM, Frank William**; *b.* 1862, London; *ed.* Dorch. Coll.; *o.* D. 1888, Nass.; *S.* Long Island, 1883. *Res.*
- OSBORNE, Alfred, B. D. T.O.T.**; *ed.* S.A.C.; *o.* D. 1871, P. 1873, Nass. *S.* Eleuthera, 1873-4. *Res.*; *tr.* N.W. Can.
- PAGE, Walter Sylvester**; *b.* May 24, 1848, Brinton, Norf.; *ed.* St. Al. Hall, Ox.; *o.* D. 1874, P. 1879, Nass. *S.* Exuma, 1876-86. *Res.* ill.
- PEARSON, W. J.**; *o.* 1848, Nas. *S.* Fortune Island &c., 1846-8.
- PHILPOT, E.** *S.* Abaco, 1870.
- RICHARDS, John** (ex-curate of Petersfield, Hants). *S.* Nassau, 1791-1805. *Res.*
- RIVERS, Albert.** *S.* Turk's Island, 1873. Died May 22, 1873, from overwork.
- ROBERTS, J.** *S.* Rum Cay and Watling's, 1890-1. *Res.*
- ROBERTS, Richard.** *S.* Nassau, 1805-7.
- ROBERTSON, Thomas**; *ed.* Edinburgh Univ.; *o.* Lon. *S.* Harbour Island and Eleuthera, 1786-92. Died 1792.
- ROGERS, Edward J.** (? *S.* 1836-41); Rum Cay, 1842-4.
- ROSE, Daniel Warner** (of Dominica, Antigua). Apnl. 1795, start delayed till December 1796, captured by French privateer Jan. 1797 and did not reach Bahamas till Aug. 1798. *S.* Nassau, 1798-9; Long Island (Feb.) 1799-1802; Exuma, 1802-4. *Res.* for Jamaica.
- ST. JOHN, Richard, B.A. T.C.D.** *S.* New Providence, 1746-7 [p. 218]; *tr.* S.C. p. 9501.
- SAUNDERS, Richardson**; *o.* D. 1836, P. 1837, Jam. *S.* St. Peter's &c., 1858-66.
- SHARPE, Thomas J. G.** *S.* St. Salvador. 1854-5; Eleuthera, 1856-63; ? 1864-6.
- SMITH, Charles William**; *b.* Sept. 1856, Gr. Oakley, Essex; *ed.* Dorch. Coll.; *o.* D. 1886, P. 1887, Nas. *S.* Eleuthera, 1890-92.
- SMITH, William**, the first settled S.P.G. Missy. in Bahamas [see Guy]. *S.* New Providence, Harbour Island, Eleuthera, &c., 1733-8; New Providence, 1739-41. Died in Nov. 1741.
- SNOW, John** (ex-Secy. of the Bahamas &c.). *S.* New Providence, 1747-8. Died 1748 [p. 218].
- STREMBOW, R.** *S.* Long Island, 1848.
- STROMBOM, William Henry**; *o.* D. 1847, P. 1848, Jam. *S.* Exuma, 1847; Eleuthera, 1848-55; Inagua, 1855-61. *Res.*
- *SWEETING, William Henry** (a negro). *S.* Andros Island, 1859-81. Died June 28, 1891, aged 70.
- THOMSON, Charles John, B.A. Jes. Coll. Cam.**; *b.* June 15, 1857, London; *o.* D. 1885, P. 1886, Pet. *S.* Biminis, 1887-92.
- TIZARD, George.** *S.* New Providence, 1767-8. Died October 16, 1768.
- TODRIG, Francis T.** (*tr.* Bermuda [p. 860]). *S.* Nassau, 1841-2. Died Oct. 5, 1842.
- TWINING, William** (ex-curate of Haverford-west). *S.* Exuma, 1787-8. *Res.* ill; *tr.* N.S. [p. 864].
- VINCENT, Joseph Robinson**; *b.* Oct. 11, 1863, Colchester, Es.; *ed.* Dorch. Coll.; *o.* D. 1886, P. 1887, Nas. *S.* Eleuthera, 1886.
- WAIT, Daniel E.** *S.* Caicos, 1878-7. Drowned March 17, 1877, in East Harbour by upsetting of a boat.
- WARD, George H.**; *o.* 1864, Nas. *S.* St. David Fortune Island, 1865-6.
- WEATHERSTON, John.** *S.* St. Peter's and St. Stephen, 1864-8. *Res.* ill; went to Gold Coast as chaplain 1863, returned to Eng. ill and died 1869.
- WITEN, Walter.** *b.* July 31, 1859, London; *o.* D. 1882, Bp. Colenso. *S.* Long Island, 1885. Licence withdrawn by Bp. of Nassau.

JAMAICA (1710, 1835-65)—84 Missionaries and 37 Central Stations.

[See Chapter XXIX., pp. 228-33.]

(Diocese of JAMAICA, founded 1824.)

- ALMON, J.** *S.* Kingston, 1853-5; *S.* Albau's and Mt. Hermon, 1856-7.
- ANGELL, Charles.** *S.* Portland, 1854-5.
- BARRETT, E. G.** *S.* Providence, 1852; Aboukir, 1853-7.
- BARROW, Edward.** *S.* Prattville and Providence, 1853-7.
- BELLOMB, Henry.** (No fixed station) 1844.
- BERRY, Philip.** *S.* Hanover, 1837-9.
- BEANFOOT, Thomas E.** *S.* Kingston, 1837-41.
- BROADLEY, William.** *S.* St. Thomas E., 1836.
- BROWN, George.** *S.* St. Ann, Middlesex, 1842-4.
- BROWNE, Henry.** *S.* Rio Bueno, 1838-9.
- BUCKNER, R. G.** (or **R. J.**, or **H.**). *S.* Darlington, 1845-51. *Res.*
- BYRNE, Francis.** *S.* Prattville, 1850-2.
- CARUSAC, T. H.** *S.* St. Ann's, 1846-7.
- CAIRD, William, B.A. T.C.D.**; *b.* 1801, Lisburn, Ir.; *o.* D. 1839, P. 1841, Jam. *S.* Westmoreland, 1839-43.
- CAMPBELL, John.** *S.* Mauchibonae, 1838-41; *S.* Thomas E., 1842-3.
- CEISHOLM, John R.** *S.* ? 1847.
- COLEBY, Samuel** (of Diocese of Kilmaree and Ardagh); *b.* 1669; the first Missy. to Jamaica aided by the Society. *S.* Jamaica, 1710.

- CONSTANTINE, M. G.** S. Bluefields, 1852-5.
COOKE, John. S. (No fixed station) 1840; St. Catherine, Middlesex, 1842-3.
COOPER, G. A. S. Rural Hill &c., 1849-54. Died of fever.
COWARD, W. S. S. St. Catherine, 1836-9.
DALZELL, W. T. D. S. Mooretown, 1860-1.
DARRELL, Aubrey Spencer. S. St. Alban's and Mt. Hermon, 1864-6.
DAVIDSON, J. Andrew M. S. St. Ann, Middlesex, 1839-43 (? S. 1844); Ocho Rios, 1846-6.
DUNBAR, Richard. S. Bluefields &c., 1860-1.
DUNBAR, W. J. S. St. Thomas E. or Manchionel, 1854-7.
FARQUHARSON, J. S. S. Providence, 1850-1.
FIDLER, Daniel. S. Westmoreland, 1836-41.
FINDLAY, A. S. Providence, 1852.
FORBES, Richard. S. St. George, 1837-8.
FOX, J. (an ex-Wesleyan Minister); o. 1847, Jam. S. Hampstead, 1848-9; Good Hope, 1850-1. Died of cholera 1851.
GALBRAITH, Edward. S. Westmoreland, 1837-41.
GIRAUD, Augustus F. S. St. Elizabeth, 1836.
GUTHRIE, William, one of the first two Missionaries to Jamaica aided by the Society; o. D. and P. 1709, Lon. S. Jamaica, 1710.
HANNA, Thomas. S. Manchester, 1838.
HAWKINS, E. S. St. Andrew (Surrey), 1842-3.
HEATH, C. S. St. James' (Cornwall), 1840-3.
INGLE, W. Haggerston. S. St. John's, Darlistou, 1861-65.
JONES, Evan. S. St. Thomas E., 1842-7.
JONES, J. A. S. St. Christopher, 1848-9.
JONES, J. P. S. Bluefields, 1845-8.
KEER, John. S. Aboukir, 1838-9.
KEY, Edward Bassett; o. D. 1863, P. 1864, Jam. S. Siloah, 1865.
KINGDON, B. B. S. Aboukir, 1850-2.
LAWSON, H. G. S. Trelawney, 1837-43.
LE GROS, John S. S. Clarendon, Arthur's Seat, 1839-43.
LINDSAY, W. H. S. St. George, 1839.
LITTLEJOHN, D. R. S. St. Elizabeth, 1837-9.
LYNCH, Robert B. S. St. Alban's and Mt. Vernon ("Hermon" from 1857), 1853-60. Res. **MADERMOT, Henry C. P.** S. Portland, 1860-5.
MACINTYRE, J. L. S. Providence and Prattville, 1862-4.
- M'CLAVERTY, C. S.** Clifton, Mt. Dallas &c., 1815-7.
MAGNAN, Charles M. S. Bluefields, 1802-5. Res. ill.
MAYHEW, William. 1840, no fixed station; 1851, visiting stations during cholera.
MELVILLE, Henry. S. Porus, 1860-5.
MITCHELL, Moses. S. St. Thomas E., 1836-9.
MORRIS, John. S. Grove, 1846-7; Keynsham, 1847-65 (with Siloah, 1854-65). Res.
MURPHY, —. S. St. Alban's, 1852.
NASH, John. S. Clarendon, 1841-3.
ORGLL, T. T. T. S. Rio Bueno, 1838.
OSBORNE, David. S. Westmoreland, 1840-2.
OSBORNE, George. S. St. Mary, 1836; St. Ann, 1837-8.
OWEN, J. E. S. Aboukir, 1848-9.
PEICHAUD, Howell. No fixed station 1843-4; Good Hope, 1845-6.
RICHARDS, J. S. Moore Town, 1848-9.
ROBINSON, Robert. No fixed station 1840; Kingston, 1842-3.
SCOTLAND, Horace. S. Prattville &c., 1868-62. Res. ill.
SEYMOUR, A. H. S. Providence and Prattville, 1864-5.
SMITH, William. S. Westmoreland, 1842-4.
SPENCE, G. G. No fixed station, 1849.
STAFFORD, B. (or de B. H.). S. Good Hope, 1848-9.
STEARNS, William. S. St. Thomas E., 1838.
STEVENS, Thomas. S. St. Thomas E., 1840-3.
STEWART, W. H. N. S. Good Hope, 1847.
STONE, J. C. S. S. Thomas E., 1837-41; Trelawney, 1842-3.
THOMSON, John. S. Portland, 1847-54. Died of fever 1854.
THOMSON, Joseph Adam; ed. S.A.C. S. St. Alban's and Mt. Hermon, 1861-3.
TOOSEY, O. D. No fixed station, 1840.
WATERS, G. A. S. St. Mary, 1836-9.
WEARTON, Thomas. S. St. George, 1836.
WILKINSON, J. H., B.A. S. Kingston, 1843.
WILSON, David. S. Grand Caymanas, 1836-9; Westmoreland, 1840-3.
WOOD, J. S. (tr. N.F.L.) No fixed station, 1844.
YATES, H. L. S. St. Elizabeth, 1836-7.

(CENTRAL AMERICA.)

I. MOSKITO SHORE, BAY OF HONDURAS (1748, 1768-85)—
 4 Missionaries. [See Chapter XXX., pp. 234-7.]

- PRINCE, Nathan, M.A.** and Fellow Harvard Coll., Mass.; o. Lon. Aptd. 1747 to Black River, but died a few days after arrival at Battan, 1748.
SHAW, Robert. S. Moskito Coast, 1774-6. Res. ill, and to Bay of Honduras.
- STANFORD, —.** S. Moskito Coast, 1776-7; Res. ill, and went to Jamaica.
WARREN, Thomas. S. Moskito Coast, 1769-71. Res. and to Jamaica.

NOTE.—The Rev. HENRY JONES of Newfoundland [p. 858] was appointed to the Moskito Mission in 1748-9, but on his way there he accepted the living of St. Anne's, Jamaica, by the advice of the Governor.

For an account of Mr. O. F. Post's nearly 20 years' labours see pp. 235-6.

II. BRITISH HONDURAS (1844-5, 1877-84, 1892)—3 Missionaries and
 3 Central Stations. [See Chapter XXXI., pp. 238-40.]

(Diocese of BRITISH HONDURAS (now "HONDURAS") founded 1883.)

- BANKS, William Joseph Helmore;** b. March 11, 1854, Stanwell; ed. S.A.C.; o. D. 1891 Ant., P. 1883 Jam. S. Orange Walk, 1881-4; tr. Natal
- GEARE, John Holwell;** b. Aug. 22, 1850, Abingdon; o. D. 1875, P. 1876, Ex. S. Belize, 1877-82. Res.
- MORTLOCK, Charles** (the first S.P.G. Miss. to Brit. Honduras). S. Belize, 1844-5. Res. for Turks Island.

III. *ISTHMUS OF PANAMA* (1883-92)—4 Missionaries and 2 Central Stations. [See Chapter XXXII., pp. 240-1.]

(Under the supervision of the BISHOP OF JAMAICA.)

- HENDRICK, S. P.** *S. Colon, 1892.*
- ***KERR, Shadrach** (a negro); *ed. Baptist Coll., Leeds; o. D. P. 1861, Haiti. S. Colon &c., 1862-90. Res.*
- SMITH, Joseph Bernard, M.A.** (*tr. Europe*)
S. Colon, 1890-2. Res.
- TINLING, E. D.** *S. Panama, 1892.*

BRITISH GUIANA, SOUTH AMERICA (1835-92)—84 Missionaries and 48 Central Stations. [See Chapter XXXIII., pp. 242-53.]

(Diocese of GULANA, founded 1842.)

- ANTON, James A.** *S. Berbice (St. Patrick's &c.), 1836-43; Demerara, 1844-6.*
- AUSTIN, Preston Bruce, LL.D. Cam.** *S. Essequibo, 1852-3. Res.*
- BECKLES, William Augustus; b. 1799; ed. Cod. Coll. S. Demerara, 1836-40. Died 1840.**
- BEST, John Henry; ed. Cod. Coll. S. St. John's, Ess., 1844-5; St. Luke's, Dem., 1846-60; St. Stephen's, Ess., 1851-3. Died 1853.**
- BISHOP, Alfred Hothersall, M.A.; ed. Cod. Coll. S. Demerara, 1847; Wakenaam, Dem., 1848-50.**
- BLOOD, William.** *S. St. Margaret's, Ber., 1846-7. Res.*
- BREE, M. Stapylton.** *S. St. James, Ess., 1841-2.*
- BRETT, William Henry, B.D. Lambeth** ("The Apostle of the Indians in Guiana"); *b. Dec. 21, 1818, at Dover; lay Missionary 1840-3 at Pomeroun; o. 1843 Gui. S. Pomeroun River (Indians), 1843-9, 1860-79. († St. Matthew's, Dem., 1851-2; Trinity, Dem., 1853-4; and Pom., 1860-79.) Res.; died Feb. 10, 1886, in England.*
- BRIDGER, John; b. Dec. 12, 1842, Petworth; o. D. 1870, P. 1872, Gui. S. Port Mourant, 1871-3; tr. Hon.**
- BUNN, William Bantoft; ed. Cod. Coll. S. Trinity &c., Dem., 1844-6.**
- BUTT, George Holden, B.A. Cam.** *S. Port Mourant, 1876-7.*
- CAMPBELL, David, M.A. St. Andrews Univ.; b. 1829; o. D. 1855, P. 1856, Gui. S. Wakenaam, 1859; West Coast, Dem., 1860-8; Waramuri, 1868. Res.**
- CAMPBELL, William Harper; ed. St. Mark's Coll., Ohel.; o. D. 1867, P. 1870, Gui. S. Bartica Grove &c., 187. 7; † St. Michael's, Berbice, 1891-2. Died 1892.**
- CARTER, Charles.** *S. St. Matthew's, Dem., 1840-1.*
- CHRISTIAN, Edmund.** *S. Port Mourant, 1864-5. Res. ill.*
- CONYERS, Charles.** *S. Betervervagting, 1856-6; St. Saviour's, Ess., 1857-8. Died at sea on way to Eng. on sick leave, Sept. 1, 1858.*
- CORNWALL, John.** *S. Berbice (St. Saviour's &c.), 1842-6.*
- CROSKERRY, Hugh, M.D. Dub.; o. Jam. S. Corentyn River, 1884. Died 1886, Skeldon.**
- DANCE, Charles Daniel.** *S. Corentyn River, 1880-7. Died 1887.*
- DAWES, John Samuel, D.D., LL.D., T.O.T.; o. D. 1851, P. 1855, Gui. S. St. Alban's, Ber., 1861-2; All Saints', Ber., 1853-4; "Albert, St. George," Dem., 1865. Res.**
- DODGSON, William James, M.A. S. St. Peter's, 1842-3. Died 1846.**
- DONELLY, George William; ed. S.A.C. S. Lodge District, 1861-7. Died at sea.**
- DRUMMOND, William Richard; ed. S.A.C.; o. 1867, Gui. S. New Amsterdam, Skeldon, &c., 1867-70. Died July 1870 from an overdose of an opiate.**
- EASTMAN, Robert Morgan.** *S. Demerara, 1852; Lodge, Ber., 1853-4; St. James', Dem., 1865; All Souls' &c., Ber., 1856-7. Died 1857.*
- FARRAR, Ven. Thomas, B.D. Lambeth, 1891; b. 1830, Leeds; ed. York Tr. Coll.; o. D. 1855, P. 1856, Gui. Ardn. of Dem., 1884, and Ess., 1890. S. Lower Essequibo Indian Missions (Bartica Grove &c.), 1865-73. Died Aug. 21, 1893.**
- FARRAR, W., M.A. Keb. Coll., Ox. (son of above); o. D. 1838, P. 1889, Gui. S. Corentyn Riv., 1868-91; New Amsterdam, 1893.**
- FOTHERGILL, Ven. John; ed. Qu. Coll. Cam. S. Essequibo, 1836-7; became Ardn. of Essequibo (p. 242). Died 1851.**
- FOX, William, M.A. Dub. S. Christ Church, Dem., 1844-6.**
- FREEMAN, John.** *S. All Saints', Ber., 1850; St. Saviour's, Ess., 1851-4. Died.*
- GILL, William, B.A. S. Essequibo, 1839; St. Stephen's, Ess., 1840-1.**
- GREATHEAD, John** (ex-superintendent of the Wesleyan Missions in Guiana); *o. D. 1833, P. 1884, Gui. S. Georgetown, 1885-6.*
- HARRIS, J. C.** *S. Port Mourant, 1866-7.*
- HEARD, Ven. Walter; b. Jan. 21, 1847; ed. S.A.C.; o. D. 1870, P. 1871, Gui. S. St. Margaret's &c., Ber., 1871-5; Pomeroun and Moruca, 1875-85; St. John's, Ess., 1884-92; († 1875-92) Canon of Georgetown 1889, Archdeacon of Berbice 1893.**
- HILLIS, Robert.** *S. River Berbee, 1856-9; St. Saviour's, Ess., 1859-60. Died 1860 on sick leave.*
- HILLIS, Thomas.** *S. St. Paul's, Enmore, 1855-6. Res. Died at sea 1868.*
- HITCHINS (or HIGHERS), Alfred, M.A. Lambeth.** *S. St. Mark's, Enmore, 1865-9.*
- HOLLAND, Henry, B.A. Cam. S. Christ Church, Dem., 1847; All Saints', Ber., 1848. Res. ill.**
- HORE, Samuel Goode; b. Feb. 27, 1844, Islington; ed. London Coll. Div.; o. D. 1869, P. 1870, Rip. S. Berbice, 1878-9. Res.**
- HUMPHRIES, Henry, B.A. Dur. (tr. Bah.) S. Orellia, 1878-9.**
- HUNTER, Henry.** *S. St. Stephen's, Ess., 1843-3; St. Peter's, Ess., 1844-5; Holy Trinity, Dem., 1846-8.*
- INCLE, S. (? S.) 1852.**
- JOHNSON, Martin B.** *S. St. James, Wakenaam, 1847; St. Margaret's, Ber., 1848-50; St. Lawrence, Ess., 1851-4; Wakenaam, 1855-3; Berbice River, 1858-9.*
- JOSA, Fortunato Pietro Luigi** (Canon of Georgetown 1892); *b. June 5, 1851, Rome; ed. a. R. Catholic and afterwards at S.A.C.; o. D. 1874, P.*

- 1875, *Gul. S. Coolie Missions, 1879-82*; †Trinity, Ess., 1883-9; † Christ Church, Georgetown, 1890-2.
- KEELAN, Joseph**; b. June 14, 1845, Calcutta; ed. S.A.C.; o. D. 1877, P. 1879, *Gul. S. La Penitence, 1890.*
- LARGE, James Joseph**; ed. Batterea Tr. Coll.; o. D. 1867, P. 1870, *Gul. S. Port Mourant, 1868-9.*
- LATHBURY, T.** S. All Saints & Co., Ber., 1860-8.
- LEWIS, Alexander** (a converted Jew). S. Port Mourant, 1869.
- LUGAR, Ven. James, M.A. Cam.** S. Demerara, 1836-7; became first Ardn. of Demerara. Died 1863.
- MCKENZIE, Lambert** (the 1st negro Clergyman in Guiana); b. 1831, Berbice; ed. S.A.C.; o. D. 1856, *Gul. S. Betoverwagting, Dem., 1855*; St. Margaret's, Corontyn, 1856-7; Upper Berbice River, 1858-9; Lodge District, Dem., 1860.
- McLELAND, J.** S. Demerara, 1852-4.
- MANNING, Samuel**; o. D. 1849, P. 1852, *Gul. S. St. Philip's, Dem., 1850*; All Souls', Ber. 1851-2; St. Alban's, Der., and Kiberie, 1853-7; St. Paul's, Waramuri, 1857-9.
- MATTHEWS, George William**; b. Nov. 24, 1857, Prickwillow; ed. S.A.C.; o. D. 1881, P. 1883, *Gul.* Gave up a colonial living in Guiana for Indian work. S. Pomeroun, Moruca, and Wairui Rivers, 1896-92.
- MAY, Very Rev. Henry John**; b. 1829, London; ed. Bp.'s Coll., Dem.; o. D. 1853, P. 1856, *Gul.* became Dean of St. George's 1890. S. St. Peter and Hog Island, Ess., 1853-4; Friendship, St. Paul, Dem., 1855; Enmore, St. Mark's, Dem., 1856-64. Died March 1, 1893.
- MOOR, Robert Henry** (*tr. India*). S. Bel Air, &c., 1890; Non Pareil, 1883.
- MOORE, John Richard**; ed. St. Bees Coll.; o. D. 1879, P. 1880, *Gul. S. Mary's Hope, 1879-80*; St. Mary's, Corontyn, 1881-4.
- MORGAN, Charles**; o. D. 1856, P. 1857, *Gul. S. Bartica Grove, 1857-8.*
- PEARSON, John George**; ed. C.M.S. Inst., Reading; o. D. 1877, P. 1879, *Gul. S. Port Mourant, 1878-9*; Orealla, 1890-2.
- PIERCE, William Edward, B.A., Corp. Oh. Cam.** S. Potaro River, Shenanlawie &c. (Indians), 1880-1. Drowned Sept. 29, 1881, in the Marahah Falls, with his wife, 3 of his 4 children, and maid servant.
- PIERITZ, Joseph Abraham** (a converted Jew). S. Lodge, Dem., 1881. Died 1869 in Guiana from lumber-cart accident.
- QUICK, Frederick Louis**; b. July 20, 1861, King's Teignton; ed. S.A.C.; o. D. 1883, P. 1885, *Gul. S. Potaro River, 1886-92.*
- QUICK, Thomas Edwin**; ed. Warm. Coll.; o. D. P. 1890, *Gul. S. N.W. district, 1892.*
- RADLEY, Thomas**; b. 1828, Hurst Lane; ed. St. Bees Coll. S. St. Philip's, 1855.
- READ, Henry, M.A., St. John's Coll., Cam**; b. 1832 Manchester. S. All Saints &c., New Amsterdam, 1859.
- REDWAR, Henry R.**; ed. Cod. Coll. S. Berbice, 1836-41 (St. Patrick's, 1837-8; St. Saviour's, 1840-1); Trinity Ess., 1842-3; Wakenaam, Ess., 1844-5.
- RITCHIE, Frank William, B.A. Bp.'s Coll., Len.**; o. D. 1885, *Gul. S. Mary's Hope, 1880-7.*
- ROBINSON, John, L.Th. Dur.** S. Trinity, Ess., 1839-41; St. Saviour's, Ess., 1842-3.
- SALMON, George, M.A. Dur. and S.A.C.**; b. Oct. 15, 1853, Yaktou. In charge of Coolie Missions, † 1888-92. Died April 19, 1892, in London.
- SEIFFERT, Charles Benjamin**; b. Nov. 17, 1835, Malmesbury; ed. Lich. Coll.; o. D. 1879, P. 1874, *Gul.*; Port Mourant, 1874-5; Orealla, 1876-8.
- SMITH, David, M.A. St. John's Coll., Cam.**; o. D. 1850, P. 1851, Ex. S. St. Matthew's, Dem., 1884-6.
- SMITHTT, W. T.** S. St. James, Wakenaam. Ess., 1846.
- SNELL, Samuel.** S. St. John's, Ess., 1851-4 Died.
- SPOONER, Benjamin**; ed. Cod. Coll. S. St. Matthew's, Dem., 1842-3; All Saints', New Amsterdam, 1844-7; All Souls', New Amsterdam, 1848; Wakenaam, 1851-2; St. Stephen's, Ess., 1853-8. Died 1858 from "overwork and over-exposure to the sun."
- STRAKER, Octavius John.** S. St. George's, Dem., 1848-50. Died 1867.
- STRONG, Leonard.** S. River District, 1836-7.
- TANNER, Augustus Soudamore.** S. Demerara River, 1856-8; St. Stephen's, Ess., 1858-9; Bartica Grove, 1860-4. Died 1876.
- THORLBY, Joseph.** S. All Saints', Ber., 1855. Died after a short residence.
- VENESS, Thomas Robert.** S. Port Morant, Berbice, 1860-3. Died Feb. 1863 of yellow fever.
- VENESS, William Thomas**; b. Nov. 6, 1828, Deptford; ed. St. Mark's Coll., Ohel. S. St. Margaret's, Skeldon, Ber., 1862-71. Died 1877.
- WADIE, John William**; b. 1820, London. S. Moruca, 1854; Waramuri, Ess., 1856-8. Res. ill Oct. 1857 and died at Ardn. Jones' house at St. George's, Dem., Sept. 17, 1858, from fever, contracted in work.
- WEBBER, Ven. Richard Legge, M.A. Cam. S. St. George's, Dem., 1844-5.** Died 1873.
- WEBBER, William John Bussell**; b. 1830, Silverton, Ex.; ed. S.A.C. S. St. Paul's, 1853-4. Died 1871.
- WICKHAM, Horace Edward**; o. D. 1851, P. 1855, *Gul. S. St. Augustine's, Dem., 1851-9.*
- WOODHOUSE, George, M.** S. Pomeroun, 1874. Died 1877.
- WYATT, Ven. Francis James, B.D. Lam.**; o. D. 1851, P. 1852, *Gul. S. Port Mourant, 1870*; Indian Missions, † 1879; became Ardn. of Dem., 1874.

FALKLAND ISLANDS—One Missionary: **BULL, Charles** (*tr. Cape*)
S. Falkland Islands, 1860-7 (†1861-7).

(Diocese of FALKLAND ISLAND, founded 1889.)

III. AFRICA, 1752-1892.

469 Missionaries (65 being Natives) and 271 Central Stations, now included in 14 Dioceses as set forth below, &c. :—

WEST AFRICA (1752-6, 1766-1824, 1856-92)—19 Missionaries and 8 Central Stations. [See Chapter XXXV., pp. 254-68.]

(Dioceses of SIERRA LEONE, founded 1862, and NIGER (now "WESTERN EQUATORIAL AFRICA") founded 1864.)

- ***COLE, Samuel** (a negro); o. D. 1868, P. 1868, S. Le. S. Domingia, 1868-92.
- COLLINS, James**. S. Cape Coast Castle, 1818-19.
- DEAN, Joseph**; o. D. 1860, Bar. S. Fallangia and Domingia, 1860-1. Died January 4, 1861, at Fallangia of fever.
- DODGSON, Edwin Haron** (tr. Tria.) S. St. Vincent, Cape de Verde Is., 1830-2.
- ***DOUGELIN, Philip Henry** (negro); ed. Cod. Coll.; o. D. 1871, P. 1873, S. Le. S. Domingia, 1873-86. *Res.*
- ***DUPORT, John Henry A.** (negro); b. 1830 St. Kitts, W.I.; ed. Cod. Mission House; o. D. 1866, P. 1861, S. Leone. S. Fallangia, 1856-60, 1862-6; Domingia, 1861, 1867-8. Licence temporarily withdrawn. Died September 20, 1873, in Royal Infirmary, Liverpool.
- FRASER** (or **FRAZER**) Patriok; o. D. P. 1786 Ely. S. Sierra Leone and Pensee Island 1786-7 or 8. *Res.* ill; tr. Bah. 1791
- HAROLD, Richard**. S. Cape Coast Castle, 1823-4.
- LEACOCK, Hamble J. or T.** (the first Missionary sent by the West Indian Association. S. ¶ Rio Pongo, Fallangia, &c., 1856-6. Died August 20, 1866, at Freetown.
- ***McEWEN, John Baptiste** (negro); ed. Cod. Coll.; o. D. 1869 Bar., P. 1873 S. Le. S. Fallangia, 1877-85, Domingia, 1886-9, Isle de Los, 1891-2 (¶ 1878-85).
- ***MAURICE, J. A.** (negro); ed. Cod. Coll.; o. D. 1863, P. 1864, S. Le. S. Fallangia, 1863-6. *Res.*
- ***MORGAN, R. B.** (negro); o. D. 1882 Niger. S. Farringia, 1882-9. Died November 2 or 3, 1889, Freetown.
- ***MORGAN, W. C.** (negro); o. D. 1882 Niger. S. Domingia, 1882-3.
- NEVILLE, William Latimer**. M.A. Queen's Coll., Ox. S. Fallangia &c., 1859-61. Died July 7, 1861, of fever.
- PHILLIP, William** (ex-Curate of Tenby). S. Cape Coast Castle, 1817. Died.
- PHILLIPS, Abel J.**; ed. Cod. Coll.; o. D. 1859, P. 1860, Bar. S. Fallangia and Domingia, 1860-3. *Res.* ill; tr. W.I.
- ***QUAQUE, Philip** (a negro); b. 1741; ed. bp the Society in London; o. 1765, Lon., being the first of any non-European race to receive Anglican Orders since the Reformation. S. Cape Coast Castle, 1765-1816. Died October 17, 1816.
- THOMPSON, Thomas, M.A.**, Fellow of Ch. Coll., Cam. (tr. N.J. [p. 855]); the first S.P.G. Missy. to Africa. S. Cape Coast Castle, 1752-8. *Res.* ill.
- ***TURPIN, Joseph William Thomas** (negro); ed. Cod. Coll.; o. D. 1863 Bar., P. 1871 S. Le. S. Fotuba, Isle de Los, 1867-72, Fallangia, 1873-4; Fotuba, 1876-7. *Res.*

CAPE OF GOOD HOPE, WESTERN DIVISION (1821-92)—102 Missionaries and 56 Central Stations. [See Chapters XXXVI. and XXXVII., pp. 268-97.]

(Diocese of CAPE TOWN, founded 1847.)

- ANDERSON, George William**, S.A.C.; o. D. 1870, P. 1872, Cape, S. Mossel Bay, 1871-3; Robertson, 1874-9; Riversdale, 1880-92.
- ANDREWS, William, M.D.** T.O.D.; b. 1811 Lincolnshire. S. Knysna, 1851-60.
- ARNOLD, John Muehleisen**, Ph.D. Tubingen Univ., D.D. William and Mary Coll., N.S.; b. Aug. 6, 1817, at Zell, Germ. S. Papendorp (Moslems), 1875-81. Died Dec. 9, 1881.
- ATKINSON, Charles Frederick**; ed. S.A.C.; o. D. 1878, P. 1879, Cape, S. Schoonberg, 1878-9; Uniondale, 1883-6; Caledon, 1887-92.
- BADNALL, Ven. Hopkins, D.D.** and Fellow Univ. Coll., Dub.; o. D. 1846, P. 1846, Dur. S. Capetown &c., Claremont, 1852-4; George, 1862-9 (Ardn. of George, 1862-9; do. of Capetown, 1869-86). Died Sept. 1892, England.
- BAKER, James** (Canon); o. D. 1849, P. 1850, Cape, S. Swellendam, 1849-67; Kalk Bay, 1879-87.
- BEBB, William**. S. Capetown (St. John's), 1867-67.
- DELSON, William Eveleigh**, M.A. Or. Coll., Ox.; b. 1827; o. D. 1850, P. 1851, Roc. S. Riversdale, ¶ 1854-7; Malmesbury, 1857-70. *Res.* ill; tr. Europe
- BENDELACK, Ch.** S. Swellendam, 1861, 1852-4.
- BLAIR, Thomas Richard Arthur**. S. Wynberg, 1852-4.
- BRAMLEY, William**; ed. S.A.C.; o. D. 1856, P. 1861, Cape. S. Caledon, 1857-9; Beaufort West, 1863-4; Swellendam, 1860-1, 1868-82 (¶ 1839-92).
- BRIEN, Robert**. S. Schoonberg, 1865-8; Victoria W., 1869-74.
- BROCK, E.**; o. D. 1881, P. 1882, by Bp. Colenso, reconciled to the Church by Bp. of Capetown 1883. S. Somerset W., 1836.
- BROOKE, Richard**; o. D. 1864, P. 1865, Cape. S. Clauwilliam, 1869-77; Claremont, 1877-80, 1886.
- BROWNING, Thomas, T.C.G.** Glas. Univ.; o. D. 1854, P. 1855, St. And. S. Clauwilliam, 1858-68; Capetown, 1869-83.
- BULL, Charles, M.A.** Lamb.; b. 1823, Hampstead; o. D. 1861 Cape, P. 1866 Lon. S. Knysna, 1851; Plettenburg, 1862-4; tr. Falklands

- BURROW, E. J., D.D.** *S. Capetown and Wynberg, 1831-3.*
- CAMILLETTI, Michael Angelo, D.D.** *Malta Univ.; b. Feb. 15, 1814, Malta; o. D. 1835, P. 1836, R.O. Bp. of Malta. S. Capetown (Moslems) 1848-53.*
- CARLYON, Frederick, M.A.** *Pem. Coll., Cam.; o. D. 1838, P. 1840, Glos. S. Stellenbosch, 1849-64.*
- CLARE, Richard Martin;** *b. June 18, 1837, Reading; o. 1875, Cape. S. Somerset, 1875-7; Upper Paarl, 1878-92.*
- CLEMENTSON, William Lawson, M.A.** *Cape Univ.; o. D. 1874, P. 1877. S. Bredasdorp, 1875-80.*
- CLULEE, Charles;** *(tr. from O.F.S.) S. Malmesbury, 1872-82; tr. to Transv.*
- COLLINS, W.** *S. Prince Albert, 1882-4.*
- CURLEWIS, James Frederick;** *o. D. 1859, Cape. S. Lower Paarl, 1860-92.*
- CURREY, R. A.** *S. Georgetown, 1853-4.*
- DORRELL, Alfred Anstey;** *b. Sept. 22, 1842, Lambeth; o. D. 1872, P. 1876, Cape. S. Uniondale, 1873-8; Newlands, 1881-90. Res.*
- DOUGLAS, Hon. Henry, M.A.** *Univ. Coll., Dur.; o. D. 1846, P. 1847, Wor. S. Capetown, 1848.*
- EDWARDS, Frederick Dendy** *(ex-Wesleyan Minister); o. D. 1868, P. 1872, Cape. S. Swellendam, 1870-82; Malmesbury, 1882-92.*
- EEDS, John;** *o. D. 1857, P. 1859, Cape. S. Beaufort W., 1859-60 (? 1861); Knysna, 1862, 1866-74; Caledon, 1875-85.*
- FISK, George Henry Redmore;** *o. D. 1850, P. 1857, Cape (? S. 1861). S. Durban, 1858-9.*
- FOGG, Ven. Peter Parry, M.A.** *Jes. Coll. Ox.; o. D. 1880, P. 1882, Win. (Archdn. of George, 1871). S. George, 1871-81, 1886-8.*
- FEY, John.** *S. Capetown, 1836-7; Wynberg, 1838; Vyge Kral, 1839-41; Wynberg and Rondebosch, 1842-4.*
- GETTING, Guy;** *b. Dec. 14, 1829, Tatenhill Staff.; ed. S.A.C.; o. D. 1859, P. 1861, Cape. S. Ceres, 1861-5; Greenpoint, 1866-7; Capetown, 1868; Beaufort West, 1875-82.*
- GIBBS, Edwin;** *b. April 1827, Littlehampton; ed. S.A.C. S. Plettenburg Bay, 1867-9. Died 1892 in Somerset Hospital, Capetown.*
- GIBBS, John;** *b. 1855 Emscote, War.; ed. St. Mark's Coll., Chel. S. Prince Albert, 1869-73; Papendorp, 1874.*
- GLOVER, Ven. Edward, M.A.** *Jes. Coll., Cam.; o. D. 1851, P. 1852, Wor.; Ardn. of George, 1869. S. Schoenberg, 1858-9; Zonnebloem, 1859-68; George, 1868. Died in London, Dec. 17, 1894, after an operation.*
- GODFREY, James Robert;** *b. Nov. 1, 1837, Oxford; o. D. 1861, Cape. S. Somerset W., 1866-72; Papendorp, 1873; Port Nolloth, 1875-8; Fraserburg, 1881.*
- GORHAM, John, M.A.** *St. John's Coll., Cam.; b. 1823, Mersham, Kent; o. D. 1848, P. 1849, Chic. S. Woodlands, 1853-4.*
- GRAY, Robert, B.A.** *Bp. Hat. Hall, Dur.; b. Dec. 22, 1832, W. Rainton; o. D. 1866, P. 1867, Man. S. Beaufort, 1868; Simonstown, 1868-60.*
- GREENWOOD, Frederick;** *b. Dec. 8, 1839, Gloucester; ed. Ex. Tr. Coll.; o. D. 1876, Cape. S. Fraserburg, 1875-82; Prince Albert, 1885-9; Bredasdorp, 1890-2.*
- GRESLEY, Geoffrey Ferrers;** *ed. Ealish. Coll.; o. D. 1878, P. 1879, Ox. S. Papendorp (renamed Woodstock, 1865), 1882-6; Claremont, 1887-9.*
- HANCOCK, Thomas L.** *S. Papendorp, 1866-7.*
- HARE, Marnaduke;** *ed. Dorch. Coll.; o. D. 1879 Ox., P. 1881 Cape. S. Salt River, 1882.*
- HENRY —** *(Station not stated) 1861.*
- HEWITT, James Alexander** *(Hon. D.C.L. Un. S. U.S.A.); b. Aug. 13, 1843, Capetown; ed. S.A.C.; o. D. 1871, Cape, P. 1873 Gra. S. Bredasdorp, 1871-4; Riverdale, 1876-9; Worcester, 1890-90. Res.*
- HILLYARD, Percy Edward Hebard;** *o. D. 1865, P. 1890, Cape. S. Oudtshoorn, 1887-92.*
- HIRSCH, Herrmann;** *o. D. 1867 Cape, P. 1861 Bath. S. Simonstown, 1858; Zonnebloem, 1858-9; Schoenberg, 1859-60.*
- HOPWOOD, H. G.** *S. Robertson, 1868-73.*
- HOSMER, Arthur Henry, M.A.** *Or. Coll., Ox.; 1843; o. D. 1847, P. 1848, Lic. S. Fraserburg, 1863-5.*
- INGLIS, J.** *S. Paarl, 1852-70.*
- JEFFERY, Albert;** *b. July 17, 1838, Bidboro, T. Wells; ed. S.A.C.; o. D. 1861, P. 1871, Cape. S. Villiersdorp, 1862-5; Ceres, 1866-92.*
- JENKINS, John David, M.A., Jenkyns Fellow of Jesus Coll., Ox.** *[see p. 840]; b. 1828, Merthyr Tydfil; o. D. 1851, P. 1852, Ox. ? S. 1852-3.*
- JOBERNS, Charles Henry, M.A.** *St. John's Coll., Ox.; o. D. 1863, P. 1864, Lic. S. Newlands, 1876-7. Res. ill.*
- JONES Charles Earp;** *ed. S.A.C.; o. D. 1879, P. 1881, Cape. S. Port Nolloth, 1879-92.*
- KENDALL, Robert Sinclair** *(tr. Eur.) S. Newlands, 1892.*
- KEWLEY, Thomas Wilson, M.A.** *New Coll., Ox.; o. D. 1872, P. 1873, Ely. S. Capetown, 1878-80.*
- LANGDON, E.** *S. Bredasdorp, 1870; Paarl, 1871.*
- LAWRENCE, George;** *o. D. 1857, P. 1874, Cape. S. D'Urban, 1860-81; D'Urbanville, 1882-92.*
- LEGG, Jacob Philip;** *b. March 1, 1836, Gosport; o. D. 1873 St. Hel., P. 1874 Cape. S. Paarl, 1872-4; Stellenbosch, 1875-88.*
- LIGHTFOOT, Ven. Thomas Fothergill, B.D.** *Lambeth; b. March 4, 1831, Nottingham Castle; ed. S.A.C.; o. D. 1867 Lon., P. 1869 Cape (Ardn. of Cape 1866), S. Greenpoint, 1868.*
- LOMAX, Arthur Holliday;** *ed. Lich. Coll.; o. D. 1868, P. 1871, Cape. S. Papendorp, 1869-72; tr. Gra.*
- MARTIN, Robert;** *ed. S.A.C.; o. D. 1870, P. 1874, Cape. S. Montague, 1871-4; Victoria W. 1875; tr. Gra.*
- MARTINE, J. M.** *S. Worcester, 1861-4.*
- MAYNARD, John;** *b. 1819, Halesham (Hull); ed. York Tr. Coll.; o. D. 1847 St. And., P. 1849 Cape. S. Beaufort, 1849-57; Worcester, 1858-79.*
- MOLONY, C. W.** *S. Claremont, 1868-60.*
- MOORE, Frederick Bullen;** *o. D. 1860, P. 1871 Cape. S. Wynberg, 1867; Constantia, 1868-92.*
- MOERIS, Alfred;** *b. 1826, Christian Malford, Wilts; ed. St. Mark's Coll., Chel.; o. D. 1865, P. 1861, Cape. S. Oudtshoorn, 1861-69.*
- MORRIS, William John Richard;** *ed. S.A.C.; o. D. 1869, P. 1861, Cape. S. (1) Robertson, 1869-64; Namaqualand (Ookdep &c.), 1876-82; (1) R., 1884-92.*
- MORTIMER, Benjamin Clapham;** *o. D. 1866, P. 1871, Cape. S. Riverdale, 1867-74; Knysna, 1875-9.*
- MORTON, M.** *S. Somerset W., 1892-3.*
- NICHOL, Robert Gibbons;** *ed. S.A.C.; o. D. 1864 Cape. S. (1) St. Helena Bay, 1864-6; Malmesbury, 1868-9; (1) St. H.B., 1870-69.*

- PALMER, Walter Vaughan**; *b.* 1823. *S.* Capetown, 1867; Papendorp, 1861-4.
- PARMINTER, Ferdinand**, B.A. St. John's Coll., Cam.; *o.* D. 1850, P. 1860, Pet. *S.* Capetown, 1867-8.
- PATTISON, Charles Benjamin**; *o.* D. 1885, Cape. *S.* Zuurbraak, 1885-92.
- PERRY, Ambrose**; *ed.* St. Aid. Coll., Birk.; *o.* D. 1878, P. 1879, Der. *S.* Uniondale, 1880-3.
- PETERS (Canon) Thomas Henry, M.A., T.C.D.**; *o.* D. 1857, P. 1859, Ex. *S.* Stellenbosch, 1864-74; Zonnebloem Kafir Coll., 1875-92.
- QUINN, John**; *b.* 1808, Loughkea; *o.* D. R.C. Bp. of Clonfert. *S.* Capetown, 1850-4; Papendorp, 1855-7.
- REYNOLDS, Charles William Henry**; *o.* D. 1875, P. 1877, Elo. S. Robertson, 1880-3.
- ROBINSON, Daniel Edward (tr. Natal)** *S.* Uniondale, 1885-9; Victoria W., 1890-2.
- ROGERS, William Moyle**; *o.* D. 1859; P. 1861, Cape. *S.* Georgetown, 1861-4.
- SAMUELS, John Cornelius**; *o.* D. 1861, P. 1860, Cape. *S.* Mossel Bay, 1865; Willowmore, 1867-8; George, 1870-5; Prince Albert, 1875-9; Victoria W., 1881; George, 1892.
- SANDBERG, Samuel (tr. Madras)** *S.* Caledon, 1851. *Res.*
- SANDERS, James Willis**. *S.* Stellenbosch district, 1838-9.
- SCHIERHOUT, William Peter Gerritt, M.A.** Cape Univ.; *o.* D. 1880, P. 1882, Cape. *S.* Swellendam, 1882-6; Heidelberg, 1887-92.
- SHEARD, Robert, M.A.** Cape Univ.; *o.* D. 1875, P. 1877, Cape. *S.* Clanwilliam, 1878-89; Worcester, 1891-2.
- SHEARD, Thomas**. *S.* Mossel Bay, 1857-70.
- SHOOTER, Joseph** (Emigrants' Chaplain on voyage from Eng. to Natal, 1850). *S.* Albert. 1851-3.
- SHORT, —**. *S.* Swellendam, 1859.
- SLINGSBY, William Edward**; *o.* D. 1843, P. 1891, Cape. *S.* Mossel Bay, 1845, 1847-92.
- SQUIBB, George Meyler, B.A.** Brazenose; *b.* 1827; *o.* D. 1851, Nor. *S.* Plettenburg, 1857-84.
- TAYLOR, William Frederick (tr. Tris.)** *S.* Riversdale, 1856-68; Mossel Bay, 1872-80.
- THOMAS, Rice**. *S.* Capetown, 1869-77.
- THORNE, John (tr. Transv.)** *S.* Bredasdorp, 1862-9; *tr.* O.F.S.
- VON DADELSZEN, H. H. (tr. Madras)** No fixed station 1841; *tr.* Ceylon
- WAUGH, J. C.** *S.* Caledon, 1860-1.
- WELBY, Rt. Rev. Thomas Earle, D.D.** Lambeth; *b.* 1810, Rugby; ex-Lt. 13th Light Dragoons, India, and Missy, in Canala *o.* D. and P., Tor. *S.* George, 1851-4, 1858-61 (became Ard. of George, and on Ascen. Day 1862 *cons.* in Lamb. Pal. Chap. Bp. St. Helena).
- WIDDICOMBE, John**; *b.* Mar. 28, 1839, Brixham; *o.* D. 1863, P. 1869, Cape. *S.* George, 1865-70; Malmesbury, 1870; *tr.* O.F.S.
- WILSHERE, Alfred E. Myddelton, M.A.** Pem. Coll., Ox.; *b.* Mar. 30, 1821; *o.* D. 1845 York, P. 1846 Dur. *S.* Claremont, 1859-77. *Res.* Died 1891.
- WILSHERE, Ebenezer Stibbs**; *tr.* India *S.* Capetown, 1848; *tr.* Gra. Dio.
- WILSHERE, Henry Michael Myddelton**; *b.* 1827 Blackheath; *o.* D. 1851 Lon. *S.* Caledon, 1852-74; Simon's Town, 1875-6.
- WOOD, A.** *S.* Capetown, 1857.
- WRIGHT, William, M.A.** Trinity Coll., Dub.; the first S.P.G. Missy to S. Africa. *S.* Capetown and Wynberg, 1821-9 (*tr.* E. Div.)
- YOUNG, Daniel Elliott, M.A.** Pem. Coll., Ox.; *o.* D. 1876, P. 1877, Ox. *S.* Woodstock, 1887-92.

CAPE OF GOOD HOPE, EASTERN DIVISION (1821-92)—104 Missionaries and 52 Central Stations. [See Chapters XXXVI. and XXXVIII., pp. 268-85, and 297-305.]

(Diocese of GRAHAMSTOWN, founded 1853.)

- ALDRED, John**; *o.* D. 1859, P. 1864, Gra. *S.* St. John's, 1859-68; Adelaide, 1869-81; E. London, 1882-6; E. London West, 1889-92.
- ALLEN, John Thomas Walford, B.A.** Tr. Coll., Cam.; *b.* 1830; *o.* 1854, Ohi. *S.* St. John's, 1856-7.
- AUSTIN, Daniel Delf**; *ed.* Dorch. Coll.; *o.* D. 1884 Ox., P. 1885 Pra. *S.* Richmond, 1885-8; *tr.* Transvaal
- BAKER, Frederick Henry**; *o.* D. 1881 Gra., P. 1883 Mar. *S.* Sidbury, 1881-4; *tr.*
- BALDWIN, Edward Curtis, M.A.** Hert. Coll., Ox.; *o.* D. 1870, P. 1872, Ox. *S.* Queenstown, 1878.
- BANKES, Frederick**. *S.* Grahamstown, 1853-4.
- BARKER, Edward Waller**; *b.* Jan. 8, 1828, Deptford; *o.* D. 1860, P. 1863, Gra. *S.* St. Peter's, 1861; Aliwal, 1862-6; Somerset E., 1867-8. *Res.*
- BOOM, Jacob**; *o.* D. 1874 Gra. *S.* St. Matthew's, K.H., 1874-8; Owaru, 1879-80; Rura, 1881-2; *tr.* Kulf.
- BOON, John**. *S.* Manzama, 1850-1; Cuyterville, 1861; Port Alfred W., 1862-4.
- BOOTH, G.** *S.* Fort Beaufort, 1840-3. Died April 18, 1843.
- BRERETON, Alfred William**; *b.* Feb. 13, 1862, London; *ed.* S.A.C.; *o.* D. 1885, P. 1887, Gra. *S.* Keiskamma Hoek, 1885; Dordrecht, 1886-9; Stutterheim, 1889.
- BROOKES, Edward Yorick**; *b.* April 20, 1842, Islington; *o.* D. 1870, P. 1876. *S.* E. London, 1874; Alice, 1875-8; Colesberg, 1880; Dordrecht, 1881-1; Sidbury, 1887-90.
- BROOKES, George**; *b.* Nov. 8, 1843, London; *ed.* S.A.C.; *o.* D. 1876 Gra., P. 1877 Cape. *S.* Colesberg, 1877-82.
- BRUCE, William Robert**; *o.* D. 1855, Gra. *S.* Southwell, 1889-92.
- CASS, Arthur Herbert Du Pre**; *ed.* Cape Univ.; *o.* D. 1889, P. 1891, Gra. *S.* Keiskamma Hoek, 1890-1.

- CATLING, John**; *ed.* S.A.C.; *o.* D. 1883 Cape, P. 1885 Gra. S. Grahamstown, 1883; Bedford, 1886-92.
- CHAMBERLAIN, Thomas**, M.A. Ch. Coll., Cam.; *b.* April 21, 1854, Queenstown, Cape Colony; *o.* D. 1880, P. 1881, St. Alb. S. Alice, 1882-4 (because Ardn. of Kokstad 1891).
- COOPER, Theodor**; *James*, B.D. T.C.D.; *o.* D. 1870 Derry, P. 1874 Oss. S. Barkly E., 1885-8; (*tr.* Eur.)
- COPEMAN, Philip** Walker. S. Uitenhage, 1846-57.
- CORNFORD, Edward**, M.A. St. John's Coll., Cam.; *o.* D. 1856 Ex., P. 1857 Gra. S. Grahamstown, 1857-8.
- COX, Samuel William**; *b.* Oct. 22, 1849, Leeds; *ed.* S.A.C.; *o.* D. 1878, P. 1880. S. Herschel, 1878-92.
- COYTE, James** Ca'row; *o.* D. 1879 Mar., P. 1885 Gra. S. Peddie, 1887-90. Killed by lightning in vestry of Church of SS. Simon and Jude, just after evensong on Second Sunday in Advent 1890.
- DE KOCK, S. N.** (a Dutchman, and an ex-L.M.S. Missy.); *o.* D. 1856, Gra. S. Colesberg, 1858-64, 1868-76 (Grahamstown, 1867).
- ELLINGHAM, C. M.** (*tr.* Transvaal) S. Peddie, 1883-4.
- EVERY, M. E.** (*tr.* O.F.S.) S. Hopetown, 1859-66; Burgersdorp, 1867-8. (? S. 1874.)
- ***GAWLER, John William**; *o.* D. 1867. S. Port Elizabeth, ¶ 1887-92.
- GORDON, John** (*tr.* Kaff.) S. King-williamstown, 1881-92; *Res.* 1892; died June 3, 1893, of diabetes, at Capetown, while curate of Capetown Cathedral.
- GRANT, Alexander Joseph**; *o.* D. 1878, P. 1880. S. Queenstown, 1885-6; 1889-92.
- GRAY, Samuel**. S. Cradock, 1851-5 [p. 297].
- GREEN, Edward I.** S. Queenstown, 1858-64.
- GREEN, T.**; *o.* D. 1868, Gra. S. Kabousie, 1868.
- GREEN, T. W.** S. Herschel, ? 1874-6; *tr.* Kaff.
- GREENSTOCK, William** (*tr.* Kaff.) S. St. Luke's, 1856-9; St. Matthew's, Keiskamma Hoek, 1859-69; Port Elizabeth, 1870-4.
- HARRIS, G.** S. Barkly E., 1889.
- HEATHCOTE, Godfrey Samuel Charles**; *o.* D. 1883, P. 1886. S. Winterberg, 1885-6; Adelaide, 1887-90.
- HENCHMAN, Thomas**; *o.* D. 1849, P. 1850, Cape. S. Olifant's Hoek, 1851; Fort Beaufort, 1856-76.
- HOADLEY A.** (*tr.* N.B.) S. Richmond, 1889-90. Died March 20, 1891, at St. Mark's, Kaffraria.
- HUNTER, William Elijah** (*tr.* Natal) S. Alice, 1869-92.
- HUTT, Richard G.**; *o.* D. 1857, Gra. S. St. John's, 1857-62, Grahamstown, 1862-4.
- IMPEY, William**; *o.* D. 1878, P. 1879, Gra. S. Sandlats, 1880.
- JACKSON, W. H.** S. St. John's, Sandlits, 1859.
- JECKS, Charles Bloomer**, B.A. Dur. Univ.; *ed.* S.A.C.; *o.* D. 1881, P. 1882, Gra. S. Burgersdorp, 1882-4.
- JOHNSON, W. H. L.** S. Alice, 1858-60.
- ***KAWA, Peter**; *ed.* Kaf. Coll., Gra.; *o.* D. 1869, P. 1892, Gra. S. Keiskamma Hoek, 1890; Kabousie, 1891-2.
- KING, Lucius**, B.A. T.C.D.; *o.* D. 1869, P. 1871, Man. S. Queenstown, 1873-6.
- KITTON, Ven. Henry**; *b.* Oct. 12, 1819, Braham, No. f.; *ed.* St. Bees Coll.; *o.* D. 1846, P. 1847, Ches.; Ardn. of Brit. Kaffraria, 1862. S. Kingwilliamstown, 1862-73. Died June 1891
- LANGE, C. R.** (an ex-Lutheran Missy.); *o.* D. 1851 Gra. S. St. Luke's, Newlands, 1857-63.
- LEWELLYN, William**, B.A.; *o.* D. 1866 Cape, P. 1858 Gra. S. Uitenhage, 1858-92, and Hnuansdorp, 1889-92.
- LOMAX, Arthur** Holliday (*tr.* Cape) S. Aliwal, 1874; Dordrecht, 1876-7; Southwell, 1879-88.
- LONG, W.**; *o.* Lou. S. Graaff Reynett, 1845-54.
- M'CORMICK, Richard**; *ed.* Cape Univ.; *o.* D. 1867, P. 1869, Gra. S. Queenstown, 1867-8; Komgha, 1869-92.
- MAGGS, Albert**; *b.* Aug. 22, 1840, Midsomer Norton (ex-Wesleyan Local Fr.). S. St. John's, 1865-6; Komgha, 1867-8; St. Luke's, 1869-82. Died by his own hand while insane in 1882.
- MAGGS, Matthew Albert**; *b.* Oct. 30, 1859, Midsomer Norton; *ed.* S.A.C.; *o.* D. 1884, P. 1885, Gra. S. Herschel, 1884-5; St. Matthew's, K.H., 1886-7; Bolotwa, 1888-92.
- ***MALGAS, Daniel**; *ed.* Kaf. Coll., Gra.; *o.* D. 1879, P. 1885, Gra. S. St. Luke's, 1879-80; St. Andrew's, 1891-2; Port Elizabeth, 1883-5; Fort Beaufort, 1887-92.
- MARTIN, Robert** (*tr.* Cape) S. Alice, 1879-81; Seymour, 1890; Winterberg, 1891-2.
- ***MASIZA, Paulus** (a Fingoe); *ed.* by the Moravian; *o.* D. on Trinity Sunday 1870 Gra., the first native of S.A. ordained in the Anglican Church. S. Fort Beaufort, 1870. Died 1870.
- MEADEN, William**; *o.* D. 1855 Cape, P. 1857 Gra. S. Southwell, 1856-7; Post Relief, 1867-8; Winterberg, 1859-77. (Became Rector of Bathurst, and died in the Albany Hospital, Grahamstown, Oct. 19, 1892, from injuries received from fall from his horse on May 12, 1892.)
- MEREMAN, Rt. Rev. Nathaniel James**. P.J. B.N. Coll., Ox.; *b.* 1809; *o.* D. 1832, P. 1833. S. in Grahamstown district, 1848, 1851-4. Became Ardn. of Kaffraria 1855, Dean of Capetown 1870; *cons.* third Bishop of Grahamstown Nov. 30, 1871, Gra. Cath. Died Aug. 16, 1882, from carriage accident on Aug. 7, 1882, at Wold Hill, 3 miles from Grahamstown.
- MITCHELL, Henry John** (*tr.* Kaff.) S. Dordrecht, 1890; *tr.* Natal
- ***MNYAKAMA, Stephen**; *o.* D. 1874 Gra. S. Beaufort, 1874-84.
- ***MOMOTI, Philip William**; *o.* D. 1885 Gra. S. Graaf Reinet, 1885-91.
- ***MTOBI, Hezekiah**; *o.* D. 1887, P. 1892, Gra. S. Cradock, 1887-92.
- MULLINS, Robert John**; *b.* June 30, 1838, Box, Wilts; *ed.* S.A.C.; *o.* D. 1863, P. 1864, Gra. S. St. John's, Bolotwa, 1863-7; St. Bartholomew's, 1868-73; Grahamstown, Kafir Inst., 1864-92. (Canon of Grahamstown, 1875.)
- ***MZAMO, Daniel**; *o.* D. 1877 Gra. S. Port Elizabeth, 1877-82; *tr.* Natal
- NEWTON, Alfred James**; *o.* D. 1867, P. 1869, Gra. S. St. Peter's, Gwatyu, 1867-78; Herschel, 1878-9; St. Peter's on Twdw, 1879-92
- ***NGWANI, E.** S. St. Matthew's, K.H., 1877-82.
- NIVEN, —.** S. Cradock, 1849 51.

- NORTON, Matthew**; o. D. 1820, P. 1822, Gra. S. Kahoou River, 1820 Adelaide, 1822-6; Oradock, 1820-73.
- ORGAN, Henry James**; b. 1857; ed. S.A.C.; o. D. 1883 Cape, P. 1886 Gra. S. Burghersdorp, 1886; tr. Transv.
- ORPEN, Charles Edward Herbert, M.D.** S. Coleberg, 1848-57.
- OVERTON, C. F.**; o. D. 1867 Gra. S. East London, 1867-72.
- PAIN, Edmund.** S. Somerset East, 1849-66
- PARNELL, Cyrus May**; b. Jan. 17, 1864, Caerhays, Corn.; ed. S.A.C.; o. D. 1887, P. 1889, Gra. S. Queenstown, 1887-8; Cathcart, 1890.
- PATTEN, Charles Frederik**; o. D. 1864, P. 1867; S. St. John's, Bolotwa, 1865-83.
- PATTISON, Joseph**; ed. Warm. Coll.; o. D. 1885 Gra. S. Peddie, 1885, 1887-90 (Rura, 1886); Herschel, 1889-90.
- PHILIP, William**; ed. Kaf. Coll., Gra.; o. D. 1879, P. 1885, Gra. S. Grahamstown, 1879-84; Newlands, 1885-6; Igwaba, 1887-92.
- ROBINS, William Henry**; ed. St. Cyp. Coll., Blo.; o. D. 1879, P. 1882, Blo.; S. Steynsburg, 1889-92.
- ROSSITER, William**; o. D. 1863, P. 1867, Gra. Station not stated, 1864-66. S. Aliwal, 1875-8, 1881-5, 1889-92.
- ST. LEGER, Frederick Y., B.A.** Cor. Ch. Coll., Cam. S. Queenstown, 1865-71.
- SHAW, William Clark**; o. D. 1873, P. 1877. S. Seymour, 1874-85. Died March 24, 1890, from fall from his horse on March 19.
- SINDEN, John Fitch**; o. D. 1882, P. 1883, Cape. S. Bedford, 1884; Adelaide, 1885.
- SLOAN, Joseph Ware, LL.D.** K.C.L.; o. D. 1858, P. 1859, Lon. S. East London, 1874-7.
- SMITH, George**; o. D. 1875, P. 1879, Gra. S. Port Elizabeth, 1884.
- SMITH, Horace, L.Th.** Dur. Univ.; b. 1832; o. P. 1857 Gra. S. Keiskamma Hoek, 1856; St. John's, Sandilis, 1857-9.
- STEABLER, William Andersen** (tr. O.F.S.) S. Graff Reinets, 1856-81, 1885-94. Canon of Grahamstown 1867; died Feb. 1894.
- STUMBLES, Robert Washington**; o. D. 1868 Gra., P. 1877 Cape. S. Peddie, 1877-8, 1882; St. Luke's, Newlands, 1883-92.
- SYREE, Peter J.**; ed. Bonn. Univ.; o. D. 1857, P. 1858, Gra. S. Smith's Location, 1857; Port Frances (from 1862 called "Port Alfred"), 1859-64.
- TABERER, Charles**; b. Ap. 12, 1843, Nuneaton; o. D. 1867, P. 1869, Gra. S. Fort Beaufort, 1867-9; St. Matthew's, Keiskamma Hoek, 1870-92.
- TEMPLE, Alexander**; ed. S.A.C.; o. D. 1873 St. Hele., P. 1880 Pre. S. Burghersdorp, 1877-8; tr. Transv.
- THOMPSON, George, M.A.** Station not stated, 1851. S. Grahamstown &c., 1860-74. Died 1874.
- TRUSCOTT, Howard John Henry**; ed. K.C.L.; o. D. 1884 Tru., P. 1888 Wor. S. Uitenlage, 1884-5.
- TURPIN, William Homan** (tr. Kaf.) S. Grahamstown, 1860-92.
- URQUHART, A. J. S.** Cradock, 1858-61; Grahamstown, 1862-4.
- WALLIS, William Charles**; o. D. 1856, P. 1857, Gra. S. Alice, 1858; Burghersdorp, 1859-67; Cradock, 1885, 1891.
- WATERS, Ven. Henry Trumpest**; b. Oct. 23, 1819, Newcastle-on-Tyne; o. D. 1850 Cape, P. 1855 Gra. S. Southwell, 1850-5; tr. Kaf.
- WHITE, William Henry Thomas**; ed. S.A.C.; o. D. 1889, P. 1891, Gra. S. Grahamstown, 1890-2.
- WILLIAMS, William John**; b. Oct. 14, 1858, Neath Abbey; ed. St. Bees and Warm. Coll.; o. D. 1884 Gra., P. 1888 N. China. S. Molteno, 1885; tr. China.
- WILLSON, Joseph**; b. 1817, Maidstone; o. 1848-9 Cape. S. Post Relief &c., 1849-58. Murdered by Kafirs, Sunday Feb. 28, 1858, within a mile of E. London, on the way to service at Fort Pato.
- WILSHERE, Ebenezer Stibbs** (tr. Cape) S. Fort Beaufort, 1849-55.
- WILSON, John Robert**; b. 1832, Lasswade, Scot.; o. D. 1869, P. 1861, Gra. S. Alice, 1861-73; Fort Beaufort, 1877-84, 1887-92. Res. ill.
- WOODROOFFE, (Canon) Henry Reade, M.A.** S. St. John's Kabonsie, 1859; St. Peter's, 1860; Grahamstown, 1860-2; St. John's, Bolotwa, 1862-4; Somerset E., 1882-3.
- WRIGHT, William, M.A.** (tr. W. Div.) S. Bathurst, 1829-32.
- WYCHE, Cyril H. E., M.A.** Tr. Coll., Cam.; b. July 13, 1834, Camberwell. S. East London, 1878-81. Drowned July 24, 1881, in crossing the R. Chaluma in an ox-cart while visiting his district.
- WYLD, Samuel.** S. St. Luke, 1865-8.

KAFFRARIA (1855-92)—38 Missionaries and 23 Central Stations.

[See Chapter XXXIX., pp. 305-17.]

(Diocese, now St. JOHN'S, founded 1873.)

- ADKYN, Frederik John**; b. 1857, Churchatou; ed. S.A.C.; o. D. 1881, P. 1882, St. J. S. Kokstad, 1884-92.
- BANGELA, Stephen Adonis** (an Amapondo-mlsi); o. D. 1873 Gra., P. 1887 St. J. S. (? 1873-7); (1) St. Augustine's, 1878-82; St. Mark's, 1883; Umtata, 1884-9; Malear, 1890-2; (1) St. A. 1891-2.
- BEAN, James**; b. June 3, 1852, Sheriff Hutton, Yk.; ed. Burgh Mission House; o. D. 1882 Kaf., P. 1887 Bris. S. Umtata, 1883-4.
- BOOM, Jacob** (tr. Gra.) S. St. Peter's, 1884-9. Died Dec. 1889, of liver complaint.
- BROADBENT, Francis A.**; ed. Springvale; o. D. 1875 St. J. S. Ensikeni, 1875-9.
- BUTTON, Ven. Thurston** (tr. Natal) S. Clydesdale (Ardu. of 1879), 1872-86. Died from fall from horse, 1886.
- CAMERON, William Mouat, M.A.** Cor. Ch. Coll., Ox.; o. D. 1878, P. 1880, St. J. S. Umtata, 1884-9. Canon of St. John's 1896.

- CHATER, James Gibbon**; b. May 28, 1856, Acton, Ohs.; o. D. 1879 St. J., P. 1888 Zul. S. Enskent, 1880-2; Clydesdale, 1883-8.
- COAKES, Ven. Ebenezer Lloyd**; b. June 4, 1853, Maritzburg; ed. S.A.C.; o. D. 1877, P. 1878, St. J. S. Umtata, 1879-82; St. Peter's, 1882-5; St. Mark's, 1886-92. (Became Archdu. of St. Mark's, 1890.)
- DAVIS, Humfrey** (*tr. Natal*) S. Kokstad, 1879-81.
- DIXON, Edward Young**; o. D. 1870, P. 1888, St. J. S. Clydesdale, 1884-5, 1891-2.
- DODD, William Douglas**; b. Feb. 4, 1841, Eton; ed. S.A.C.; o. D. 1864, P. 1870, Gra. S. St. Augustine's, 1866-7; St. Alban's, 1867-74. *Res.*
- GIBSON, Rt. Rev. Alan George Sumner, M.A. C.C. Coll., Ox.**; b. May 7, 1856, Fawley, Hants.; o. D. 1879, P. 1881, Lin. S. Umtata, 1882-3; St. Augustine's, 1884-7; St. Cuthbert's (Neolosi) 1884-94; (Ardn. of Kokstad 1886-91). *Cons.* Coadjutor-Bishop of Capetown, Sept. 29, 1894.
- GODWIN, Robert Herbert, B.A. T.C.D., M.A. St. Ed. H., Ox.**; o. D. 1873, P. 1875, Man. S. Umtata, 1884, 1891-2.
- GORDON, John**; b. in Cape Colony; ed. S. African Coll.; o. D. 1861, P. 1864, Gra. S. All Saints', Bashee, 1862-77; *tr. Gra.*
- GREEN, T. W.** (*tr. Gra.*) S. All Saints', Bashee, 1877-86; Matatiela, 1880-92.
- GREENSTOCK, William**; o. D. 1854, P. 1855, Gra. S. Krell's country, 1856; *tr. Gra.*
- *JWARA, Ebenezer**; o. D. 1882 St. J. S. St. Augustine's, 1883-9; Mount Frere, 1891-3. Died Oct. 13, 1893, of lung disease.
- KEY, Rt. Rev. Bransby Lewis, D.D. Lambeth**; b. Jan. 6, 1838, London; ed. S.A.C.; o. D. 1864, P. 1866, Gra. S. St. Augustine's, 1865-82 (Konghu, 1866); Umtata, 1884-92; *cons.* Coadj. Bp. of St. John's Aug. 12, 1893, in St. James's, Umtata; became Bishop of do. 1896.
- MANSBRIDGE, Sydney Gilbert, M.A. T.C.D.**; b. April 24, 1863; o. D. 1886, P. 1887, Lic. S. St. Andrew's, Pondoland, 1891-2. *Res.*
- *MASIKO, Petrus**; ed. St. John's Coll., Umtata; o. D. 1886 St. J. S. Clydesdale, 1889-92.
- *MASIZA, Peter K.** (a Fingoe); o. D. 1873 Gra., P. June 24, 1877 St. John's, being the first native of South Africa admitted to the Priesthood in the Anglican Church. S. (Not fixed, 1873-8); St. Mark's, 1879-92.
- MITCHELL, Henry John**; o. D. 1877 St. John's, P. 1881. S. Kokstad, 1877-8; St. Mark's, 1884-5; *tr. Gra.*
- *NGOWENSA, William** (*tr. Natal*) S. (No fixed station, 1875-0); St. Andrew's, Pondoland, 1877-80; Clydesdale, 1880-92.
- NORTON, Matthew** (*tr. from and to Gra. S. St. Mark's, 1861.*)
- *NTSIKO, Jonas Thomas** (a Fingoe); b. Sept. 23, 1850, near Grahamstown; ed. S.A.C.; o. D. 1873 Gra. S. St. Mary's, Xilinxu, 1873-5; St. Cyprian's, 1878; ? 1877-80.
- OXLAND, John Oxley**; b. June 11, 1844, Plymouth; ed. Cor. Ch. Coll., Cam.; o. D. 1873 Ex., P. 1876 St. J. S. St. John's River, 1874-8; St. Andrew's, Pondoland, 1877-8 [1878, British Resident in Pondoland]; Clydesdale, 1880-92.
- PARKINSON, George** (*tr. Natal*) S. Clydesdale, 1871-2. *Res.* ill.
- STEAD, William Yewdall**; b. Oct. 16, 1858, Eccleshill; ed. S.A.C.; o. D. 1884, P. 1885, St. J. S. Clydesdale, 1885; St. Peter's, Butterworth, 1886-92.
- STEWART, Robert**; ed. Madras Coll. and Glas. Univ.; o. D. 1881, P. 1883, St. J. S. Port St. John's, 1886-8; *tr. Transvaal*
- SUTTON, Frank W.** (*tr. Burma*) S. Umtata, 1890-2.
- TONKIN, Charles D.**; o. D. 1877 St. J. S. Matatiela, 1879-80; St. Andrew's, Pondoland, 1884-8; *tr. Natal*
- TURPIN, William Homan**; b. Tullamore, Ir.; o. D. 1859, P. 1864, Gra. S. St. Mark's, 1859-60; *tr. Gra.*
- WATERS, Ven. Henry Tempest** (*tr. Gra.*) S. St. Mark's, 1856-83 (Ardn. 1874). Died Nov. 20, 1893.
- WATERS, Henry** (son of above); b. Nov. 30, 1852, Southwell; ed. S.A.C.; o. D. 1876, P. 1880, St. J. S. St. Alban's, 1876-92.
- WEBBER, Henry Born**; ed. Burgh Miss. Ho.; o. D. 1887 Sal., P. 1888 St. J. S. Mount Frere, 1889-92. Incapacitated.
- WILLIAMS, Tegid Aneurin**; b. Feb. 29, 1860, Llangollen; ed. S.A.C. and Dur. Univ.; o. D. 1884, P. 1886, St. J. S. St. Peter's, 1884-5; Umtata, 1886-7; *tr. Quebec*
- *XABA, John** (previously called "James"); ed. St. John's Coll., Umt.; o. D. 1889 St. John's. S. Umtata, 1891-2.

GRIQUALAND WEST (1870-92)—16 Missionaries and 6 Central Stations.
[See Chapter XL., pp. 317-19.]

- BALFOUR, Francis Richard Townley, M.A. Tr. Coll., Cam.**; b. Sorrento, Italy, of Irish parents; o. D. 1873, P. 1874, Ox. S. Du Toits Pan &c., 1876-7; *tr. Basu.*
- BEVAN, William Henry Rawlinson, M.A.** (*tr. Bech.*) S. Barkly, Kimberley, &c., part of 1877-9; *tr. Bech.*
- OLULEE, Charles** Visiting.
Diamond Fields part of 1869-70.
- CROGHAN, Ven. D. G.**
Visiting Diamond Fields part of 1869-70.
- CROTHWAITE, Herbert**; ed. Theo. Coll., Bloemfontein; o. D. 1884, P. 1886, Gra. S. Beaconsfield, 1884-90
- DOXAT, Frederick William, B.A. Or. Coll., Ox.**; o. D. 1868 Blo., P. 1869, Gra. S. Kimberley, Du Toits Pan, Barkly, &c., 1873-7.
- GAUL, Ven. William Thomas, D.A. T.C.D.**; b. June 24, 1844, Lambeth; o. D. 1873 Der., P. 1876, Blo. S. (¶) Du Toits Pan, 1880-3; Kimberley, 1884-92.

- JACKSON**, William Edward, M.A. O.O.C., Cam.; o. D. 1871, P. 1878, Ches. S. Beaconsfield, 1878-9. *Res.*
- KITTON**, Ven. H. (of Graham's T.). S. Klip Drift &c., 1870-1.
- MITCHELL**, G. S. Kimberley, 1881-92.
- RICKARDS**, John Witherston, B.A. Gon. and C. Coll., Cam.; o. D. 1867 Win. P. 1868 Maur. S. Kimberley &c., 1873-7.
- SADLER**, H. (of Transv.). Visiting Diamond Fields, 1871.
- STENSON**, Edmond William; o. D. 1872, P. 1873, Blo. S. Kimberley, &c., 1873-4, and *tr.* Basu. (*born in Ireland?*).
- STENSON**, John William; *ed.* St. Cyp. Th. Coll., Blo.; o. D. 1879, P. 1882 Blo. ? S. 1881; Kimberley, 1891-2 (*born of Irish parents in So. Africa*).
- TOBIAS**, Charles Frederick, LL.B. S.S. Coll., Cam.; o. D. 1875, P. 1879, Blo. S. Beaconsfield &c., 1886-8.
- WRIGHT**, Radford Graceleigh Ellis; *ed.* T.C.D.; o. D. 1:73, P. 1875, Blo. S. Diamond fields 1873-7.

ST. HELENA (1847-92) and TRISTAN D'ACUNHA &c. (1851-6, 1858-9)—
19 Missionaries and 6 Central Stations. [*See Chapters XLI., XLII., pp. 319-24.*]

(Diocese of St. HELENA, founded 1859.)

N.B.—With the exception of the Rev. E. Dodgson and W. F. Taylor (Tristan d'Acunha), and A. G. Derry (Ascension Island), the following list refers wholly to the Island of St. Helena.

- BAKER**, Frederick Henry (*tr.* Gra.) S. St. Paul's, 1884-92. Jamestown and Rupert's Valley, 1886-91; *tr.* O.F.S.
- BENNETT**, Edward, B.A. T.O.D.; o. D. 1854, P. 1855, Ches. S. Jamestown, 1858-9; St. Paul's, 1860-2.
- BENNETT**, George, B.A. T.C.D. (brother of E. B.); o. D. 1852 S. & M., P. 1854 York. S. St. Paul's and Rupert's Valley, 1858-62; Jamestown, 1860-2.
- BERRY**, A. G. S. Ascension Island, ¶ 1861-8.
- BODILY**, Henry James; b. Feb. 18, 1830, Lond.; *ed.* St. Bees Coll.; o. D. 1853, P. 1854, Lic. S. Longwood, 1861-7 (and Rupert's Valley, 1864-7).
- BOUSFIELD**, William, Fellow of Linc. Coll., Ox., first S.P.G. Missy. to St. Helena; b. Spilsby, Linc. S. St. Helena, 1847-51.
- CADMAN**, Peter Frank; b. July 20, 1848, Sheffield; o. D. 1877, Lon. S. Jamestown, 1877-8. *Res.*
- DODGSON**, Edwin Heron; b. June 30, 1846, Croft, Darlington; o. D. 1873, P. 1874, Ches. S. Tristan d'Acunha, 1881-9. *Res.* ill. and *tr.* Cape de Verde
- ELLIS**, Stephen Johnson; b. May 27, 1857, Newton, Linford; o. D. 1884, P. 1895, Man. S. ESTCOURT, Matthew Hale, B.A. Ex. Coll.; b. 1818; o. D. 1843, P. 1844, Gloa. S. St. Helena, 1852-4.
- FREY**, L. (ex-German Missy. in India); o. D. 1849, Cape. S. St. Paul's, 1861-3.
- GOODWIN**, Thomas; o. D. 1871, P. 1874, St. H. S. African Mission, 1871; St. John's, 1872-4; *tr.* Natal
- GRAY**, Robert. S. Jamestown, 1864.
- HANDS**, John Compton; b. May 3, 1842, Daven-try; *ed.* S.A.O.; o. D. 1868, P. 1874, St. H. S. Longwood, 1868-92.
- HUGHES**, Edwin; b. Sept. 16, 1839, Manafon, Wales; *ed.* Jesus Coll., Ox.; o. D. 1887, P. 1888, Chi. S. Jamestown, 1891-2.
- LAMBERT**, J. C.; o. D. 1879, P. 1880, St. H. S. Jamestown, 1879-86. Left.
- SMITH**, Liater; *ed.* St. Bees Coll.; o. D. 1866, P. 1874, Lon. S. Jamestown, 1875.
- TAYLOR**, William Frederick; o. D. P. 1850 Nor., first Missy. at Tristan d'Acunha, 1851-6; *tr.* Cape
- WHITEHEAD**, Henry. S. St. John's, 1861-71; St. Paul's, 1872-84. Died July 21, 1884.

BASUTOLAND (1875-92)—9 Missionaries and 5 Central Stations.

[*See Chapter XLIII., pp. 324-7.*]

- BALFOUR**, Francis Richard Townley, M.A. (*tr.* Griq. W. S. Thlotse Heights, 1877-8 1893-4, Sekubu &c., 1877-8, ¶ 1894; *tr.* Bechu. 1881, P. 1899, Blo. S. Thlotse Heights, 1881-5 Basutoland, 1890-2.
- STENSON**, Edmund William (*tr.* Griq. W.) the first resident Anglican Missy. in Basutoland. S. Maseru, 1875-6; Mohalis Hoek, 1876; Mafeteng, 1875 ?-88; Basutoland, 1898-90.
- WEAVER**, John; *ed.* Warm. Coll.; o. D. 1887, P. 1891, Blo. S. Masite, 1887.
- WIDDICOMBE**, John S. Thlotse Heights, 1876-92.
- WOODMAN**, Thomas, Th.A. K.C.; o. D. 1878, P. 1879, Blo. S. Sekubu &c., 1873, 1894-6; Masite, 1884-92.
- BALL**, William Henry; *ed.* Warm. Coll.; o. D. 1887, P. 1890, Blo. S. Sekubu, 1887-8.
- CHAMPERNOWNE**, Richard Keble, B.A. Ch. Ch., Ox.; o. D. 1874, P. 1879, Blo. S. Thlotse Heights, 1881-5. Died Dec. 14, 1887, in the Mission.
- DEACON**, Joseph; b. Aug. 24, 1856, Witney; *ed.* S.A.O.; o. D. P. 1887 Blo. S. Thlotse Heights, 1869-92.
- READING**, Mark A.; *ed.* Warm. Coll.; o. D.

NATAL (1849-92)—82 Missionaries and 36 Central Stations.

[See Chapter XLIV., pp. 328-35.]

(Diocese of NATAL, founded 1853, called "MARITZBURG" from 1869 to 1893.)

- BANISTER, Charles** Litchfield, M.A. Jes. Coll., Cam.; *b.* May 8, 1849, Tring, Herts.; *o.* D. 1872, P. 1873, Ches. *S.* Verulam, 1892.
- BANKS, William Joseph** Helmore (*tr.* Hond.) *S.* Stanger & Co., 1885-8.
- BARKER, Ven. Joseph**; *b.* 1835, Kidderminster; *o.* D. 1857, P. 1861, Nat. (Ardn. of Durban, 1878-87). *S.* (1) Ladismith, 1858-63; Umzinto, 1864-86; (1) L. 1887-92 [p. 350].
- BAUGH, Walter**; *ed.* S.A.C.; *o.* D. 1858, Nat. *S.* (1) Ekukanyeni, 1858; (2) Maritzburg, 1859-61; Umlazi, 1862-7; (2) M. 1870-6. Died Aug. 18, 1876, of dropsy.
- BIBBY, Edwin** William; *b.* July 21, 1862, Rochester; *ed.* S.A.C.; *o.* D. 1885, P. 1887, Mar. *S.* Richmond, 1885-9.
- BOOTE, Lancelot** Parker, M.D. T.G.T., L.R.O.P. & S. Edin.; *o.* D. 1883, P. 1885, Mar. & Durban and Indian Coolie Missions, 1884-92 [p. 334].
- BURGES, Ernest** Travers, M.A. St. John's Coll., Cam.; *o.* D. 1880, P. 1881, Mar. *S.* (1) Karkloof, 1882-6; (2) Howick, 1887; (1) K. 1883-91; Pinetown, 1891; (2) H. 1889.
- BURGES, Philip** Travers; *o.* D. 1890, P. 1891, Mar. *S.* Pinetown, 1890-2.
- BUTTON, Thurston**; *b.* May 28, 1845, Brundish, Suff.; *ed.* S.A.C.; *o.* D. 1871, P. 1872, Mar. *S.* Springvale and Highflats, 1871 [pp. 312, 333]; *tr.* Kaff.
- CALLAWAY, Rt. Rev. Henry**, D.D. (Hon.) Ox., M.D. Aberd.; *o.* D. 1854, P. 1855, Nat. *S.* Maritzburg, 1854-6; Ladismith, 1857; Springvale & Co., 1858-73. *Cons.* first Bp. of Kaffraria, now "St. John's," All Saints' Day 1873, in St. Paul's Ch., Edinburgh. *Res.* 1886; died March 29, 1890, Ottery St. Mary, Devon.
- CARLYON, Hubert** Edward, M.A. St. Cath. Coll., Cam.; *b.* 1843, St. Just, Cor.; *o.* D. 1872, P. 1873, Ex. *S.* Ladismith, 1879-81.
- CLARK, Wm.**; *b.* Nov. 24, 1847; *ed.* Warm. Coll.; *o.* D. 1873, P. 1876, Blo. *S.* Newcastle, 1883-92.
- COLE, John** Frederick; *b.* Aug. 29, 1838, Islington; *ed.* Lich. Coll.; *o.* D. 1870, Lic., P. 1872, Mar. *S.* Durban, 1871-2.
- DAVIS, Humfrey**; *b.* Jan. 16, 1850, Twyford, Berks; *ed.* S.A.C.; *o.* D. 1875, P. 1877, Mar. *S.* Highflats, 1875-8; *tr.* Kaff.
- DAYKIN, Ven. William** Yate, LL.B. Jes. Coll., Cam.; *b.* Oct. 23, 1832; *o.* D. 1857 B. and W., P. 1858 Ex. (Ardn. of Durban, 1875-7). *S.* Durban, 1875-7. *Res.*
- DE LA MARE, F. S.** Berea, 1868.
- ELDEE, William** Alexander (*tr.* N.F.L. [p. 857]). *S.* Verulam, 1860-7. *Res.*
- FEARNE, Ven. Thomas** Gliddow, M.A. St. Cath. Hall, Cam.; *b.* 1811, Hull; *o.* D. 1839, P. 1840, Ches. (Ardn. of Durban, 1865; do. Maritzburg, 1869). *S.* (1) Richmond, 1833-6; Byrne, 1867-9; (1) R. 1870-7. *Res.*
- FITZPATRICK, Ven. Bernard** Gowran; *ed.* Dur. Univ. and T.C.D.; *o.* D. 1877, P. 1878, Ches. (Ardn. of Maritzburg, 1885-7). *S.* Estcourt, 1885-6. *Res.*, *tr.* Pretoria
- GOODWIN, Thomas** (*tr.* St. Hel.) *S.* Sydenham, 1874-8; Umgeni, 1875-92.
- GREEN, Very Rev. James**, M.A. C.O., Cam.; *o.* D. 1844, P. 1845, Lon. (Dean of Maritzburg, 1857). *S.* Maritzburg, 1849-64, 1867-74, 1888-9.
- GREENE, Francis** James; *ed.* Bp.'s Coll., Cape; *o.* D. 1878, P. 1882, Mar. & Maritzburg, 1879-92.
- GREENSTOCK, William** (*tr.* Gra.) *S.* Springvale, 1879-85. *Res.*
- HAWKER, Henry** Ernest, A.K.C.; *b.* Feb. 4, 1863, Peckham; *o.* D. 1886, P. 1889, Lon. *S.* Stanger, 1892.
- HUNTER, William** Elijah; *o.* D. 1869, P. 1871, by Bp. Colenso (reconciled to the Church) by Bp. Macrorie at St. Cyprian's, Durban, Oct. 17, 1880). *S.* Addington & Co., 1881; *tr.* Cape
- GRUBE, Ven. Charles** Septimus, M.A. Jes. Coll., Cam.; *b.* May 3, 1830, Horsendon Down; *o.* D. 1854, P. 1855, Ox. *S.* (1) Ekukanyeni, 1858-9; Umlazi, 1860; Clairmont, 1861 (Arehdencon, 1862); (1) E., 1862-5. *Res.*
- ILLING, Wilhelm** August (an ex-Lutheran Missy., Berlin Sy.); *o.* D. 1869, P. 1871, Mar. *S.* Ladismith, 1839-85; Umzinto, 1886-9; succeeded to the Independents Sept. 1889.
- JACOB, Eustace** Wilberforce; *o.* 1865-6, Cape. *S.* Karkloof, 1866-71. Died July 9, 1871, in England, from throat affection.
- JENKINSON, Thomas** Barge, M.A. Sem. Coll., Ox.; *o.* D. 1853, P. 1856, Ches. *S.* Springvale & Co., 1873-9. *Res.*
- JOHNSON, Charles**; *o.* D. 1861, P. 1867, Zul. *S.* Durban, 1877; *tr.* Zul.
- JOHNSON, Herbert**, M.A. Tr. Coll., Cam.; *o.* D. 1882, P. 1883, St. Alb. *S.* Durban, 1890-2.
- KENDALL, Robert** Sinclair; *o.* D. 1862, P. 1865, Mar. *S.* (1) Umzinto, 1885; Ladismith, 1886-7; (1) U. 1888; *tr.* Eur.
- KIRK, John** Hotham. *S.* Durban, 1870. Drowned Nov. 22, 1870, while crossing Riv. Umbilo on horseback.
- MABER, Chasty**; *ed.* St. Bees, Coll.; *o.* D. 1856, Car., P. 1857, York. *S.* Maritzburg, 1868; Boston, 1868-70; Karkloof, 1871-4.
- MAGWAZA, Francis**; *ed.* St. Alb. Coll., Mar.; *o.* D. 1883, Mar. *S.* Ladismith, 1890-2.
- MARGISON, W.** (an ex-Roman Catholic priest, received by Bp. of Bloemfontein). *S.* Ladismith, 1877.
- MARKHAM, Benjamin**; *o.* D. 1874, P. 1879, Mar. *S.* Maritzburg, 1874-8; Highflats, 1879-84; Ipolela, 1885-7, 1888-9; Springvale, 1888-9, 1892.
- MBANDA, Umpengula** (a Zulu); *bap.* and *ed.* by Dr. Callaway; *o.* D. 1871, Mar. (one of the first two natives ordained in Natal). *S.* Springvale & Co., 1871-4. Died Jan. 12, 1874, of fever.
- METHLEY, John**; *o.* D. 1875, Mar. *S.* Karkloof, 1877-91.
- METHUEN, H. H.** *S.* Umkoma's Drift, 1853-4. *Res.* [pp. 329-30].
- MITCHELL, Henry** John (*tr.* Gra.) *S.* Springvale, 1891-2.
- MZAMO, Daniel** (*tr.* Gra.) *S.* Pinetown, 1883; Highflats, 1884-9; Springvale & Co., 1890-2.

- NEVILLE-ROLFE**, John James Fawcett. *S.* Coedmore, 1866-72. *Res.* ill.
- NEWHAM**, William Orde, M.A. St. John's Coll., Cam.; *b.* March 18, 1825, Farnham; *o.* D. 1848, P. 1840, Wln. *S.* Emsundusi, 1857; Springvale, 1863-5; Ladlsmith, 1866-8. *Res.*
- NGOWENSA**, William (a Zulu); *ed.* by Dr. Callaway; *o.* D. 1871 Mar. (one of the first two natives ord. in Natal). *S.* Springvale, 1871-4; *tr.* Kaff.
- PARKINSON**, George; *b.* Jan. 22, 1846, Southwell; *ed.* S.A.C.; *o.* D. 1870. P. 1871, Mar. *S.* Springvale, 1870; *tr.* Kaff.
- PENINGTON**, G. E. *S.* Umzinto, 1892.
- PRICE**, William Henry; *o.* D. 1873, P. 1874, Mar. *S.* Sydenham &c., 1874-7. *Res.* ill.
- RADEBE**, Richard; *o.* D. 1869 Mar. *S.* Maritzburg, 1891-2.
- REID**, James Graham; *b.* Aug. 5, 1856, Aberdeen; *ed.* Burgh Miss. House; *o.* D. 1866, P. 1887, Mar. *S.* Maritzburg, 1836-7; Durlan, 1888. *Res.*
- RIVETT**, Alfred W. L.; *o.* D. 1859, P. 1862, Nat. *S.* Durban, 1859-60; Addington, 1861-2; Durban, 1863-5. *Res.*
- ROBERTSON**, Robert; *b.* 1831, Roxburgh; *ed.* Battersea Coll.; *o.* D. 1854, P. 1855, Nat. *S.* Durban and Pinetown, 1854-5; Ekufundisweni, 1856-60; *tr.* Zulu [see below].
- ROBINSON**, Daniel Edward; *o.* D. 1872, P. 1874, Mar. *S.* Durban, 1874-7; Newcastle, 1877-82; *tr.* Cape
- ROBINSON**, Ven. F. S. *S.* Maritzburg, 1865-9; Durban, 1869-73.
- SHEARS**, Edward, Th.A. K.C.L.; *o.* D. 1874 Lon., P. 1893 Nel. *S.* Verulam, 1875.
- SHEARS**, Ernest Henry, M.A. St. John's Coll., Cam.; *b.* Dec. 19, 1848, Streatham; *o.* D. 1871 Lin., P. 1872 Mar. (Ardn. of Durban, 1886). *S.* Inanda, 1872-4; Karkloof, 1875-81; Pinetown, 1882-92. *Res.*
- SHILDRICK**, Henry John, B.A. Univ. Coll., Dur.; *b.* Jan. 10, 1852, Scole, Norf.; *ed.* S.A.C. and Dur. Univ.; *o.* D. 1876 St. John's, P. 1879 Mar. *S.* Verulam, 1879-90.
- SMITH**, George; *b.* Jan. 8, 1845, Docking, Norf.; *ed.* S.A.C.; *o.* D. 1871, P. 1872, Mar. *S.* Estcourt &c., 1873-80. Shared the defence of Rorke's Drift (Zulu.), 1879, and rewarded by an Army Chaplaincy.
- STEABLER**, William Anderson; *o.* D. 1850 by Bp. Gray (the first Anglican ordination in Natal); P. 1856 Gra. *S.* Maritzburg, 1850; *tr.* O.F.S. [p. 897].
- STEWART**, Robert A. (*tr.* Zulu. [see below]). *S.* Umzimkulwana, 1877-8.
- STRICKLAND**, John Moorhead; *o.* D. 1886 Mar., P. 1888 Down. *S.* Estcourt, 1885-6. *Res.* ill.
- STRICKLAND**, William James, M.A. T.C.D.; *b.* May 6, 1853, Dublin; *o.* D. 1877, P. 1878, Lon. *S.* Estcourt, 1880-5.
- TALON**, Ainalie; *o.* D. 1878, P. 1879, Mar. *S.* Umzinto, 1890-3; Umhlatusana, 1894.
- TANDY**, John Mortimer, M.A. J.L.D. St. Peter's Coll., Camb.; *b.* Dec. 1825, Bristol; *o.* D. 1850 Her., P. 1876 Can. *S.* Ladlsmith, 1882-6. *Died.*
- TAYLOR**, James Henry; *o.* D. 1872 Wln., P. 1873 Mar. *S.* Isipingo, 1873-3; Umhlatusana, 1879-82.
- TAYLOR**, Joseph; *o.* D. 1878, P. 1881, Mar. *S.* Verulam, 1878-9.
- TAYLOR**, Thomas; *b.* Aug. 19, 1828, Chatterton, Lan.; *o.* D. 1864 Cape, P. 1871 Mar. *S.* Greytown, 1865-92.
- THOMPSON**, Henry Thomas Arthur, M.A. Ch. Ch., Ox.; *b.* Dec. 8, 1858, Wootton-un-Elze; *o.* D. 1881, P. 1863, Mar. *S.* St. Philip's, 1881-2; Maritzburg, 1883; Durban, 1884-5; Springvale, 1886-91; Ladlsmith, 1892.
- TONKIN**, Charles Douglas (*tr.* Kaff.) *S.* Verulam &c., 1890.
- TÖNNESEN**, Argentz (ex-Missy, of Norwegian Church); *o.* D. 1859 Natal. *S.* Ummini, 1860; Umgababa, 1861-6 ϕ .
- TOZER**, Samuel Thomas; *b.* Nov. 4, 1833, St. Anstall; *ed.* St. Bees Coll.; *o.* D. 1862, P. 1863, Lic. *S.* Richmond, 1866-7. *Res.*
- TROUGHTON**, Arthur Percival, B.A. Keb. Coll., Ox.; *o.* D. 1883 Ches., P. 1885 Mar. *S.* New Leeds, 1885; Durban, 1886-7; Estcourt, 1887-92.
- TURPIN**, P. A. *S.* Umhlatusana, 1890-2.
- USHERWOOD**, Ven. Thomas Edward, M.A. Qu. Coll., Cam.; *o.* D. 1865, P. 1866, Rip. (Ardn. of Maritzburg, 1878). *S.* New Leeds, 1882-5. *Res.*
- VEDAKAN**, S (a Tamil); *S.* Durban, 1890-2.
- VEDAMUTHU**, Simon Petar (a Tamil); *o.* D. 1890 Madr. *S.* Durlan 1890-2.
- WALTON**, James; *o.* Nat. 1859. *S.* Pinetown, 1859-81.
- WARD**, James Rimington, M.A. Wor. Coll., Ox.; *o.* D. 1865 Wln., P. 1867 Lin. *S.* Richmond, 1879-92.
- WHITTINGTON**, Henry Fothergill, M.A. Clare Coll., Cam.; *o.* D. 1864, P. 1865, Wln. *S.* Verulam, 1877; Durban, 1877-80. *Res.* ill.
- WOOD**, Charles Page, B.A. Jes. Coll., Ox.; *o.* D. 1869, P. 1870, Ex. *S.* Durban, 1881; *tr.* Transvaal.
- WOODWARD**, John Deverell Stewart; *o.* D. 1881, Mar. *S.* Umzimkulwana, 1881.
- WOODWARD**, Richard Blake; *o.* D. 1881 Mar. *S.* Umzimkulwana, 1881-3.

ZULULAND (1859-92)—9 Missionaries and 7 Central Stations.

[See Chapter XLV., pp. 335-42.]

(Diocese of ZULULAND, founded 1870; includes also SWAZILAND and part of TRANSVAAL)

- ALINGTON**, John Wynford, M.A. Mag. Coll., Ox.; *o.* D. 1863, P. 1864, Glos. (Coms.) and Vicar-General during the vacancy of the See). *S.* Utrecht, 1878-9. *Died* October 1879 of typhoid fever.
- JACKSON**, Joel; *b.* April 4, 1837, Holcombe, Lau.; *ed.* S.A.C.; *o.* D. 1868 Or. River, P. 1871 Nat. *S.* Kwa Magwaza, 1868-71; Ilraleni, 1871; *tr.* Swazi

- JOHNSON, Charles** (*tr. Natal*) S. St. Vincent, Isandhlwana, 1880; St. Augustine's, near do., 1841-92.
- RANSOM, Robert Anderson**, B.A. G. and O. Coll., Cam.; b. Oct. 2, 1853, Cambridge; o. D. 1876, P. 1877. Liv. S. Utrecht, 1879-80; St. Augustine's, 1890-1. *Res.*
- ROBERTSON, Robert** (*tr. Natal*) the first S.P.F. Missy. to Zululand. S. Kwa Magwaza, 1860-77.
- SAMUELSON, Sivert Martin** (a Norwegian); o. D. 1861 Nat. P. 1871 Zulu. S. Kwa Magwaza, 1861-9; St. Paul's, 1866-92.
- STEWART, Robert A.** S. St. Augustine's, 1877; *tr. Natal*
- SWINNY, George Hervey**, M.A. Ex. Coll., Ox.; o. D. 1869, P. 1870, Ox. S. St. Vincent's, 1881.
- WHITE, William Henry**, M.A. Jes. Coll., Cam.; o. D. 1847, P. 1848. S. St. Mary's, ¶ 1875.

SWAZILAND (1871-92)—2 Missionaries. [See Chapter XLVI., pp. 342-4.]

(Forms a part of Diocese of ZULULAND)

- JACKSON, Joel** (*tr. Zulu*) Mission to the Swazis, 1871-92 (carried on from Derby, 1871-7); Mahamba, 1877-9; Enhlozana, 1891-92, all now in Transvaal.
- MORRIS, John Simon**; *ed. S.A.C.*; o. D. 1839, Zul. S. Enhlozana, 1892.

† **ORANGE FREE STATE (1850-92)—17 Missionaries and 5 Central Stations.**
[See Chapter XLIX., pp. 347-53.]

(Part of the Diocese of (now) BLOEMFONTEIN, founded 1863.)

- CLULEE, Charles**; b. Mar. 31, 1837, Birmingham; *ed. Qu. Coll., Bir.*; o. D. 1860, P. 1861, Roc. S. Fauresmith, 1863-71; *tr. Cape*
- CRISP, Ven. William**, B.D. Lambeth; b. April 6, 1842, Southwold; o. D. 1868, P. 1872, Blo.; (Ardu. of Bloemfontein, 1887). S. Thaba Nchu, 1875-6, 1891-2; Bloemfontein, 1887-92
- CROGHAN, Ven. Davis George**, M.A. T.C.D.; b. July 10, 1832, Wexford; o. D. 1861 Cork, P. 1862 Ches. S. Smithfield, 1867; Bloemfontein, 1868-80, 1885-6 (Archdeacon of Bloemfontein 1872-87, Dean of Grahamstown 1887-9. Died Nov. 21, 1890, at Bloemfontein).
- CROSTHWAITE, Herbert** (*tr. Griq. W.*) S. Thaba Nchu, 1891-2.
- * **DAVID, Gabriel** (a Morolong); *ed. Kaf. Coll., Gra.*; o. D. 1864 Gra. P. 1890 Blo. (the first native ordained in the Diocese). S. Bloemfontein, 1884-92.
- ELLIS, Stephen Johnson** (*tr. St. Hel.*) S. 1892.
- EVERY, M. E.** (an ex-Wesleyan teacher); o. D. 1856, Gra. S. Bloemfontein, 1858; *tr. Gra.*
- FIELD, Alfred**, B.A. Cath. Coll., Cam.; b. Dec. 5, 1816, Lambeth; o. D. 1851 Ex., P. 1857 Bath. S. Smithfield, 1863; Bloemfontein, 1863-4. *Res.*
- LLOYD, William**; *ed. St. Bees*; o. D. 1861, Blo. S. Thaba Nchu, 1891-3.
- MILES, Charles Oswald**, M.A. Tri. Coll., Ox.; o. D. 1874, P. 1875, Ox. S. Bloemfontein, 1881-3.
- MITCHELL, George**; *ed. S.A.O.*; o. D. 1864, P. 1869, Blo. S. Thaba Nchu, 1865-6, 1868-80 (Bloemfontein 1867); *tr. Griq. W.*
- ROBERTS, John Morris**; *ed. T.C.D.*; o. D. 1887, Blo. S. Thaba Nchu, 1887-90.
- STABLEY, William Anderson** (*tr. Natal*) the first Anglican Missy. in O.F.S. S. Bloemfontein, 1850-4; *tr. Gra.*
- THORNE, John** (*tr. Cape*) S. Jagersfontein, 1891-2.
- TWELLS, Rt. Rev. Edward**, D.D. St. Pet. Coll., Cam.; o. D. 1853, P. 1854, Rip. *Cons. Bp.* of Orange River, Feb. 2, 1863, in Westminster Abbey. S. Bloemfontein, 1863-9. *Res.* Aug. 2, 1869. †
- WEBB, Rt. Rev. Allan Becher**, D.D. C.O. Coll., Ox.; o. D. 1863, P. 1864, Ox. *Cons. second Bp.* of the O.F.S. under title of "Bloemfontein" in St. Andrew's Cath., Inverness, St. Andrew's Day 1870. S. Bloemfontein, 1871-81 (Bp. *ic. Ent. then completed*); *tr. Grahamstown Bp. ic.* 1883.
- WIDDICOMBE John** (Canon) (*tr. Cape*) S. Thaba Nchu, 1875-6; *tr. Basu.*

† Orange River Colony since 1900.

‡ Died May 4, 1898, at Olifon, Bristol, aged 70.

THE TRANSVAAL (1864-92)—31 Missionaries and 24 Central Stations.
 [See Chapter L., pp. 354-8.]

(Diocese of PRETORIA, founded 1878.)

- ADAMS, Henry**; o. D. 1880, P. 1883, Pre. S. Lydenberg, 1881-8; De Kaap Valley, Barberton, &c., 1886-7.
- AUSTIN, Daniel Delf**; (*tr. Gra.*) S. Klerksdorp, 1868-9. *Res.*
- BALLEY, Robert Charles, M.A.** St. Alb. Hall, Ox.; o. D. 1875, P. 1876, Bath. S. Middleburg, 1888-91. *Res.*
- BECK, Alfred Wallis**; o. D. 1886, Pre. S. Bloembhof, 1886; Christiana, 1887; St. Cuthbert's, 1888-9. *Res.*
- BOUSFIELD, Rt. Rev. Henry Brougham, D.D.** Cnl. Coll., Cam.; o. D. 1855, P. 1856, Win.; *cons.* first Bishop of Pretoria Feb. 2, 1878, in St. Paul's Cath. S. Pretoria, 1879-92.
- BROWNE, Langford Sotheby Robert**; b. Douglas, I. of Man, Feb. 10, 1841; *ed. T.C.D.*; o. D. 1867, P. 1868, Gra. S. Barberton, 1889-90.
- CLULEE, Charles** (*tr. Cape*) S. (1) Potchefstroom and (2) Pretoria, part of, 1866; (2) Pre. 1882-3; (1) Pot. 1884-6; Molote, 1887-92. Died 1892.
- DARRAGE, John Thomas, B.A. T.C.D.**; b. Dec. 8, 1854, Castlefurn, Ire.; o. D. 1880 Mca, P. 1881 Blo. S. Johannesburg &c. 1887-9.
- DOWLING, Frank**; o. D. 1882, P. 1887, Pre. S. Pilgrim's Rest, 1883-5; Pretoria, 1886-7; Heidelberg, 1888.
- EDWARDS, Henry Victor, B.A.** Keb. Coll., Ox.; o. D. 1889, Pre. S. Thorndale, 1890-1. *Res.*
- ELLINGHAM, Cornelius Martin** (*tr. N.F.L.*) S. Kaap Gold Fields, 1882; *tr. Gra.*
- FITZPATRICK, Bernard Gowran** (*tr. Natal*) S. Boksburg, 1891-2.
- GREENSTOCK, William** (*tr. Gra.*) Travelling, 1875-8; *tr. Natal*
- LANGE, C. E.** S. Pretoria and Potchefstroom, 1881. Died.
- LAW, Arthur James, B.A.** Jes. Coll., Cam.; b. Mar. 21, 1844; o. D. 1837, P. 1869, Chi. S. Pretoria, 1878-80. *Res. ill.*
- LINDAM, John Alexander**; b. May 27, 1854, Westminster; *ed. S.A.C.*; o. D. 1880, P. 1884 Cape. S. Thorndale, 1891-2.
- MABER, Chasty**; *ed. St. Bees Coll.*; o. D. 1856, P. 1857, York. S. Ermelo, 1884-5; Pretoria, 1886-7; Rustenburg, ¶ 1888-92.
- ORGAN, Henry James** (*tr. Gra.*) S. Krugersdorp, 1890-2.
- RICHARDSON, James Pilkington** (son of W. R.); o. D. 1874 Zulu., P. 1880 Pre. S. Rustenburg, 1874-81; Zeerust, 1882 7.
- RICHARDSON, W.** (an ex-Wesleyan Minister); o. 1865; the first resident Anglican clergyman in Transvaal. S. Potchefstroom, 1873-82 (¶ 1882). Died 1882.
- ROBERTS, Alfred**; *ed. S.A.C.*; o. D. 1873, P. 1879, Pre. S. Pretoria, 1881, 1894-6.
- SADLER, Henry, B.A.** Ch. Coll., Cam.; o. D. 1853, P. 1854, Gibr. S. Zeerust, 1874-80; Wakkerstroom, 1880-92.
- SHARLEY, George**; *ed. Lon. Coll. Div.*; o. D. 1868, P. 1869, Nor. S. Pretoria, 1873-4.
- SIDWELL, Henry Bindley, B.A.** Cape Univ.; o. D. 1880, Pre. S. Middleburg, 1892.
- SIGGERS, William Scatchler**; b. May 6, 1860; *ed. S.A.C.* S. Pretoria, 1984.
- SPRATT, Charles Muskett**; *ed. S.A.C.*; o. D. 1878, Pre. S. Standerton, 1880; Potchefstroom, 1881. Died Dec. 1881 from hardships during the Transvaal War.
- STEWART, Robert** (*tr. Kafl.*) S. Christiana, 1898-9; Klerksdorp, 1891-2.
- TEMPLE, Alexander** (*tr. Gra.*) S. Potchefstroom, 1879-80; Zeerust, 1888-92; Molote, 1892.
- THORNE, John** (an ex-Wesleyan Minister); *ed. S. African Coll., Cape*; o. D. 1874 Zulu., P. 1879 Pre. S. Lydenberg, 1874-80; *tr. Cape*
- WEBSTER, G. D.**; *ed. S.A.C.*; o. D. Pre. 1882. S. Pretoria, 1882-4. Died 1884.
- WOOD, Charles Fago** (*tr. Natal*) S. Potchefstroom, 1882-5; Christiana, 1891-2.

BECHUANALAND (1873-92)—4 Missionaries and 4 Central Stations.
 [See Chapter LI., pp. 359-61.]

- BALFOUR, Francis Richard Townley, M.A.** (*tr. Basu.*) S. Elebe, 1889-90; *tr. Mashona.*
- BEVAN, William Henry Rawlinson, M.A.** Trin. Coll., Cam.; o. D. 1864, P. 1865, Lin. S. Phokoane, 1876-92 (Canon of Bloemfontein, 1893); *see also* Grig. W. p. 693.
- CRISP, Ven. W.** (*tr. O.F.S.*) Visiting St. John's &c., 1873, 1875; Phokoane, 1875-7; *tr. O.F.S.*
- SEDGWICK, William Walmsley, B.A.** Ch. Coll., Cam.; o. D. 1882 Dov., P. 1883 Can. S. Vryburg, 1892.

MASHONALAND (1890-92) — 6 Missionaries and 4 Central Stations.

[See Chapter LIII., pp. 363-6.]

(Diocese of MASHONALAND, founded 1891.)

BALFOUR, Francis Richard Townley, M.A. (*tr.* Bechu.) S. Port Salisbury, 1890-2.

KNIGHT-BRUCE, Rt. Rev. George Wyndham Hamilton, D.D. Mer. Coll. Ox.; o. D. 1876, P. 1877, G's.; *cons.* Bp. of Bloemfontein March 25, 1886, in Whitechapel Parish Church, Pioneering in Mashonaland 1888, and became first Bp. of Mashonaland 1891. *Res.* ill 1894.

SEWELL, John Rowland, M.A. Mer. Coll., Ox.;

o. D. 1885, P. 1887, Rip. S. Umtali, 1891 2. *Res.*

SYLVESTER, A. D. S. Fort Victoria, 1892.

TRUSTED, Wilson, E.A. Dur.; o. D. 1883, P. 1885, Win. S. Fort Tuli, 1890. Died Oct. 23, 1890, of dysentery.

UPCHER, Ven. James Hay, M.A. Tr. Coll., Cam.; b. Jan. 17, 1854; o. D. 1877, P. 1878, Nor. S. Fort Salisbury, 1892.

CENTRAL AFRICA (1879-81) — 2 Missionaries. [See Chapter LV., pp. 367-8.]

(Diocese of CENTRAL AFRICA, founded 1861.)

JOHNSON, William Percival, M.A. Univ. Coll., Ox.; o. D. 1877, P. 1878, C. Af. S. Masasi, 1879-80.

***SWEDI, John** (one of the first five boys presented by the Sultan of Zanzibar to Bp. Tozer); o. D. 1879, C. Af., being the first native deacon in the diocese. S. Masasi, 1879-81.

MAURITIUS, AND THE SEYCHELLES (1832-92).

19 Missionaries and 10 Central Stations. [See Chapter LVI., pp. 368-73.]

(Diocese of MAURITIUS, founded 1854.)

ADELINÉ, Jean Baptiste; *ed.* Bishopthorpe Coll., Mau.; o. D. 1888, Mau. S. Seychelles, 1891-2.

***ALPHONSE, A.** (a Telugu convert from heathenism in Mauritius); *ed.* by Rev. J. R. French; o. D. 1879, Mau. S. Port Louis, 1879-87. Died May 27, 1887.

***BAPTISTE, Jean** (a Tamil); o. D. 1866, Mau., the first native ordained in Church of England in Mauritius Diocese. S. Port Louis, 1866-70; Pamplémousses, 1872-84; Souillac, 1885-92. Retired, but killed by the hurricane April 1892.

***BLACKBURN, Charles Augustus** (Creole); o. D. 1873, P. 1877, Mau. S. Port Louis, 1873; Seychelles, 1877-81. *Res.* ill.

COYLE, S. G. (*tr.* Madras) S. Port Louis, 1860-1; *tr.* Madras

DE LA FONTAINE, F. G. S. Seychelles, 1843-63. *Res.*

***DESVEAUX, A'e'de** (a Creole); o. D. 1878, Mau. S. Bambous, 1881-5. Died 1885.

***DEVAPRIAM, Ganapragasam David** (a Tamil, *tr.* Madras) S. Port Louis, 1890-2.

FRANKLIN, Charles Guest; b. April 24, 1835, Bangalore, India; *ed.* S.A.O. S. Port Louis, 1859-67. Died Feb. 11, 1867, of fever.

FRENCH, Ven. Rob't James (Canon of Mauritius 1893, Archdn 1895.); b. March 18, 1836, London; *ed.* Battersea Coll.; (ex-lay Missy. in India, Principal of Sawjerpuram

Seminary &c., 1857-69); o. D. 1871, Dov., P. 1872 Bp. Ryan. S. Port Louis, 1870-92.

HUXTABLE, Rt. Rev. Henry Constantine (*tr.* Madras) S. Port Louis, 1867-9. *Cons.* third Bp. of Mauritius Nov. 30, 1870. Died June 18, 1871, of dysentery and blood-poisoning.

***JOACHIM, John** (a Tamil); o. D. 1867, Mau. S. Port Louis, ¶ 1867-8. Died July 29, 1888, of fever.

MORTON, W. (*tr.* from India) the first Anglican Missy. to the Seychelles. S. Mahe, 1833-3; *tr.* to India

***PICKWOOD, Richard Henry**; o. D. 1864, Mau. S. Praslin, Seychelles, 1836-92.

SMITH, C. B.; o. D. 1835, Mau. S. Port Louis, Morne &c., 1865-6. *Res.* ill.

***STEPHEN, M'ry M'ry**; o. D. 1864, Mau. S. Port Louis, 1864-7; Bambous, 1868-9; Moka, 1890-2.

TAYLOR, A. (from Madras); first S.P.G. Missy. in island of Mauritius; o. D. 1855, Mau. S. Port Louis, 1860-9; *tr.* Madras

***THOMAS, Manuel**; o. D. 1892, Mau. S. Moka 1892.

VAILLON, Adolphe; o. D. 1857, P. 1869, Mau. S. Plains Wilhelms, 1858-62; Seychelles, 1862-4; ¶ Rosebelle, 1891-2.

MADAGASCAR (1864-92)—46 Missionaries and 20 Central Stations.
 [See Chapter LVII., pp. 374-80.] (Diocese of MADAGASCAR, founded 1874.)

- ***ANDRIANALO**, David John; o. D. 1875 Madg. S. Fenoarivo, 1875-6; Tamatave, 1877-87. Died.
- ***ANDRIANAIVO**, A. S. Antananarivo, 1890-2.
- ***ANDRIANARIVONY**, Roberta; ed. St. Paul's Coll., Madg.; o. D. 1888, Madg. S. Antananarivo, 1888-92.
- ***ANDRIANJAKOTO**, Irenaeus; ed. St. Paul's Coll., Madg.; o. D. 1892, Madg. S. Ifontsy, 1892.
- BAILEY**, Tom; b. June 6, 1860, Westbury, Wilts; ed. S.A.C.; o. D. 1878 Madg, P. 1882 Ont. S. Tamatave, 1878-80.
- BATCHELOR**, Robert Twiddy; b. Aug. 7, 1848, Ootacanunnd, In.; ed. S.A.C.; o. D. 1872 Dov., P. 1873 Maur. S. (1) Tamatave, 1871-2; Antananarivo, 1873-5; (1) T., 1875-8. *Res.*
- CHRISWELL**, Ven. Alfred, B.D. Lambeth; b. April 10, 1844, Chev Magna; ed. S.A.C.; o. D. 1867, P. 1869. S. (1) Tamatave &c., 1867-72; Antananarivo, 1872-8; (1) T., 1878-80; Furolo, 1880-2. *Res.* (Ardn. of Madagascar, 1875; B.D. Lambeth, 1883, in recognition of his Missionary labours in Madagascar and his share in translating the Prayer-book into Malagasy.)
- COLES**, James; b. April 17, 1853, Ottery St. Mary; ed. Warm. Coll.; o. D. 1878, P. 1882, Madg. S. (1) Amboharanana, 1878; (2) Antananarivo, 1881-5; Tamatave, 1883-5; (2) A., 1891-2. (Sick-leave 1879 & 1887; in Queensl. 1890-1)
- CORY**, Charles Page, B.A. St. John's Coll., Cam.; b. June 10, 1854, Carlisle; o. D. 1883 Cau., P. 1885 Madg. S. Amboharanana, 1884-90. *Res.*
- CROTTY**, Edward Cassian; b. March 7, 1842, Manchester; o. D. 1877, P. 1879, Madg. S. Antananarivo, 1877-8.
- ***DENIS**, R.; o. D. Madg., 1892. S. Romainandro, 1892.
- FULLER** F. J.; o. Madg., D. 1892, P. 1894. S. Amboharanana, 1892.
- GREGORY**, Francis Ambrose, M.A. C.C. Coll., Ox.; o. D. 1873 Wor., P. 1874 Win. S. Antananarivo, 1874-8; Amboharanana, 1878-92.
- HEWLETT**, Arnold Melville, M.A. Qu. Coll., Ox.; b. Nov. 8, 1850, Watford, Herts; o. D. 1874, P. 1875, Ex. S. Antananarivo, 1882-7; Tamatave, 1887, 1889-92. Died Jan. 16, 1893, of fever at Salazie, Island of Bourbon.
- HEY**, William, one of the first two S.P.G. Missions to Madagascar; b. Dec. 18, 1840, Bradford; ed. S.A.C.; o. D. 1864, P. 1865, Maur. S. Tamatave, 1864-7. Died Nov. 27, 1867, at sea on way to England on sick-leave, and buried at Adeu.
- HOLDING**, John, B.A. 1833, nud M.A. 1886, Qu. Coll. Cam.; b. Sept. 12, 1839, Ormskirk; one of the first two S.P.G. Missions to Madagascar; o. D. 1864, P. 1865, Maur. S. Tamatave, Foule Point, &c., 1864-9; sick leave, 1867-8. *Res.* ill 1869.
- ***IKEMAKA**, Jakoba; o. D. 1891, Madg. S. Mahaso, 1891-2.
- ***ISRAEL**, Malayappa Dorasawmy (a Tamil); ed. S.P.G. Coll., Madras; o. D. Madg. 1892. S. Tamatave, 1892.
- JAMES**, Llewellyn; b. May 16, 1863, Newport, Es.; ed. Warm. Coll.; o. D. 1892, Madg. S. Fenoarivo, 1892-3. Died April 27, 1893, of fever, at Fenoarivo.
- JONES**, Herbert Ainey Wollaston; b. 1849, Presteign; ed. K.C., Lon.; o. D. 1873, P. 1874, Bath. S. Antananarivo, 1880-1; Andovoranto, 1881-91. *Res.* 1892.
- KESTELL-CORNISH**, George Kestell, M.A. Keb. Coll., Ox. (son of Bp. K.C.); o. D. 1880, P. 1881. Lin. S. Antananarivo, 1883-91; Mahonoro, 1892.
- KESTELL-CORNISH**, Rt. Rev. Robert Kestell, D.D. C.C. Coll., Ox.; o. D. 1847, P. 1849 Chi.; cons. first Anglican Bp. in Madagascar, Feb. 2, 1874, in St. John's, Edinburgh. S. Antananarivo, 1874-92.
- LITTLE**, Henry William; b. Jan. 23, 1848, Barnham Broom; ed. S.A.C.; o. D. 1874 Win., P. 1875 Madg. S. Andovoranto, 1874-8.
- McMAHON**, Edward Oliver; b. Jan. 15, 1860, Brighton; ed. Warm. Coll.; o. D. 1883, P. 1884, Madg. S. Antananarivo, 1883-5; Isaha, 1885-7; Romainandro, 1888-90, 1892; (Betsairiry Mission (pioneering), 1891-2)
- PERCIVAL**, George, Ph.D.R., M.A., Rostock Univ.; b. April 1, 1832, Cheshire; o. D. 1865, P. 1866, Lic. S. Tamatave, 1872-5. Died of fever, April 1875, while journeying.
- ***RABE**, Molaly; ed. St. Paul's Coll., Madg.; o. D. 1888, Madg. S. Amboharanana, 1887-9; Amboatany, 1890-2.
- ***RABENINARY**, Bernard; o. D. 1892, Madg. S. Amboharanana, 1892.
- ***RABETOKOTANY**, J.; o. D. 1882, Madg. S. Romainandro, 1882-3.
- ***RABOANARY**, Rogers; ed. St. Paul's Coll., Madg.; o. D. 1889, Madg. S. Romainandro, 1889-92.
- ***RAFILIBERA**, Ignatius Philibert; o. D. 1878, P. 1883, Madg.; the first native Malagasy Priest. S. Antananarivo, 1878-81; Amboharanana, 1882-7. Died, 1887, of fever.
- ***RAINIVELOSONA**, Andrianjaka; ed. St. Paul's Coll., Madg.; o. D. 1892, Madg. S. Fenoarivo, 1892.
- ***RAINIVOAJA**, Abednego, the first Malagasy Deacon; o. Trinity Sunday 1875, Madg. S. Antananarivo, 1875-81.
- ***RAJAONARY**, —; ed. St. Paul's Coll., Madg.; o. D. 1888, Madg. S. Foule Point, 1888-90. Died.
- ***RAKOTAVO**, Andrew Crispin; ed. St. Paul's Coll., Madg.; o. D. 1888, Madg. S. Tamatave, 1888-9; Antananarivo, 1891-2.
- ***RAKOTOVAO**, F. A.; o. D. 1892, Madg. S. Ambohimanga, 1892.
- ***RAKOTOVAO**, R.; o. D. 1892, Madg. S. Holy Trinity, Antananarivo, 1892.
- ***RAKOTOVAO**, Florent; o. D. 1890, Madg. S. Mauanjara, 1890; Mubouoro, 1891-2.

- ***RAMONTA, Samuel**; *ed. St. Paul's Coll., Madg.; o. D. 1889, Madg. S. (? 1889-90); Raminandro, 1891-2.*
- ***RASITERA, Simeona**; *o. D. 1879, Madg. S. Antananarivo, 1879-80; Vohimare, 1881.*
- ***RATEFY, H Ezekiah B.**; *o. D. 1877, Madg. S. Imerina, 1881; Ankadifotsy, 1882-4; Antananarivo, 1885-9; Ambatoharanana, 1888-9; Ambanidia, 1890-2.*
- ***RAVELONANOSY, Philip**; *ed. St. Paul's Coll., Madg.; o. D. 1888, Madg. S. Vatomandry, 1888-90. Died 1890.*
- ***RAZANAMINO, —**; *ed. St. Paul's Coll., Madg.; o. D. 1890, Madg. S. Ambatoharanana, 1890-2.*
- ***SHIRLEY, John**, a Betsimisarakana redeemed from slavery by the Bishop and friends for

§150; *ed. by Ardn. Chiswell and at St. Paul's Coll., Madg.; o. D. 1888, Madg. S. Ambodiharina, 1888-92.*

SMITH, Alfred; *b. Nov. 26, 1851, Elmdon; ed. St. Mark's Coll., Chel.; o. D. 1876, P. 1877, Madg. S. (1) Antananarivo, 1876-80; Tamnatave, 1891-2; (1) A., 1884; Andovoranto, 1885-6; Mahonoro, 1887-92; Mananjara, 1892.*

SMITH, George Herbert, M.A. Qu. Coll., Ox.; *b. Aug. 31, 1851, B'p'thorpe, York; o. D. 1878, P. 1879, St. Alb. S. Ambatoharanana, 1879-84; Mahonoro, 1884-5. (Res. 1886, returned 1891.) Betsiriry Mission (pioneering), 1891-2.*

WOODWARD, George Joseph; *b. July 4, 1846, Loughborough, Lei.; ed. Lich. Coll.; o. D. 1873, P. 1874, Pet. S. Sambava, 1876-8. Res.*

NORTHERN AFRICA (1861-6, 1887-91)—4 Missionaries (Chaplains) and 3 Central Stations. [See Chapter LVIII., pp. 380-1.]

FAGAN, C. G. T., M.A. S. Tangier, 1867-8.

LAVENDER, Charles Ernest; *o. D. 1889, P. 1890, St. Alb. S. Tangier, 1890-1.*

WASHINGTON, George, M.A., St. John's Coll., Cam.; *o. D. 1858, P. 1859, Lon. S. Cairo, 1861-4 (and see Europe List.)*

WRIGHT, B. S. S. Cairo, 1865-8.

IV. AUSTRALASIA, 1793-1892.

463 Missionaries and 355 Central Stations, now included in 22 Dioceses as set forth below, &c.:-

NEW SOUTH WALES (1793-1892)—112 Missionaries and 94 Central Stations. [See Chapter LX., pp. 386-403.]

Dioceses of SYDNEY (formerly Australia), founded 1836; NEWCASTLE, 1847; GOULBURN, 1863; GRAPTON AND ARMDALE, 1867; BATHURST, 1869; RIVERINA, 1883.

AGNEW, Philip Peters; *o. D. 1847, Aus. S. Sydney Co., 1860-4.*

ALLWOOD, Robert, B.A. (tr. Vict.) S. Sydney, 1842-6, 1855-9.

ANDERSON, William; *ed. Lon. Coll. of Div.; o. D. 1875, P. 1876. S. Tarago, 1878-81.*

BARNIER, James, B.A. T.C.D.; *b. 1821, Dublin; o. D. 1845, P. 1847, Dub. S. Kiama, 1849-54.*

BEANISH, Peter Teulon, D.D. T.O.D.; *b. Co. Cork; o. D. 1847 Aus., P. 1850 Melb. S. Singleton, 1847-8; Dapto, 1848-9; Sydney, 1849; tr. Vict.*

BETTS, James Cloudeley; *ed. S.A.C.; o. D. 1871 Can., P. 1872 Goul. S. Binda, 1872-6; Bombala, 1877-9.*

BLOMFIELD, John Roe; *o. D. 1851, P. 1852, Newc. S. Morpeth, 1853-9; Raymond, 1862-8.*

BODENHAM, Thomas Wall; *o. D. 1841, Aus. S. Sydney, 1841-3, 1850-1. Died Sept. 20, 1851.*

BOLTON, Robert Thorley, M.A. (? S. 1839), Wittingham, 1840-1; Hexham, 1842-7; Wollombi, 1849-52.

BOODLE, Richard George; *M.A. Or. Coll., Ox.; o. D. 1838, P. 1840, Bath. S. Newcastle district, 1847; Muswell Brook, 1848-59.*

BRIGSTOCKE, Charles Frederik, S. (? 1838-9); *Yass, 1840-7, 1850-9. Died 1859.*

BROWNING, M. B. S. Albury, 1865.

BYNG, C. J. S. Corowa, 1869.

CAMERON, F. S. Balmain, 1860-4.

CAMERON, John, M.A. King's Coll., Aberd. S. Patrick's Plains, 1842-3.

CAMPBELL, Joseph C. S. Araluen, 1874; Cookwell, 1876.

CARE, W. S. Williams River, 1861.

CARTER, James; *b. 1828, Whitechapel; ed. S.A.C. S. Paramatta, 1853-4.*

CARY, Henry. S. Alexandria, 1850.

CLAMPETT, Joseph. S. Binda, 1877.

CLARKE, William Branwhite, M.A. S. Castle Hill and Dural, 1839-44; St. Leona, 1845.

CLAUGHTON, Hugh Calveley. S. Wollombi, 1862-3.

COCKS, William. S. Murrumburrah, 1876-81.

CUTCLIFFE, C. S. Yass, 1866.

DICKEN, Edmund A. (Station not stated) 1838-9. *Res.*

DIXON, John; *o. D. 1871, P. 1873, Newc. S. Wickham, 1879-81.*

DODD, T. L. S. Hexham, 1861.

DOUGLAS, Arthur. S. Brisbane Water, 1847-50.

- DOVE, William W.** *S.* Jerry's Plains &c., 1862-8.
- DRUITT, Ven. Thomas.** *S.* Cooma, 1858-81; (became Ardn. of Maneroo 1885).
- DUFFUS, John, M.A.** *S.* Liverpool, 1838-47.
- DUNLOP, H.** *S.* Binda, 1880-1.
- EARL, Robert T.** *S.* Murrumbidgee and Hay, 1866-8; Gunning, 1868-70; Araluen, 1871-3; Bombala, 1876.
- EDMONDSTON, James.** ? *S.* 1838-9. Sydney (Prisons), 1810-5.
- ELDER, John.** *S.* Sydney (Prisons), 1841-3.
- EVANS, Jonathan;** *o. D.* 1873 Goul., P. 1877 Tas. *S.* Albury Bush district, 1876-6.
- FORREST, Robert** (*tr. Vict.*) *S.* Campbell Town, 1842-3; Camden, 1844-7.
- FOX, Samuel;** *b.* 1830, Handley; *o. D.* 1853 Ely, P. 1854 Lic. *S.* Wagguwaggu, 1865.
- GLENNIE, Alfred.** *S.* Brisbane Water, 1862-4; Loochinvar, 1865-70.
- GRAVES, John Albert, M.A.** Linc. Coll., Ox.; *o. D.* 1862, P. 1853, Pet. *S.* Wollombi, 1863-6. *Res.*
- GRYLLS, John Couch** (*tr. Vict.*) *S.* Sydney, 1843-54. Died.
- HARPER, S. S.** *S.* Deniliquin, 1866-7; ? 1868; Wagga, 1869-72.
- HAWKINS, William C.;** *o. P.* 1861, Newc. *S.* Manning River, 1862-78.
- HILLYAR, William Josias Mends, B.A.** Bras. Coll., Ox.; *o. D.* 1850, P. 1861, Syd. *S.* Paddington &c., 1850-3; ? 1854.
- HOLT, Samuel Bealey** (*tr. Vict.*) *S.* Gundagai, 1874-9.
- HORTON, Thomas;** *o. D.* 1841, Aus. *S.* Castle Hill, 1846-7.
- HOWELL, Oswald** (*see p.* 858); *b.* 1810, England; *o. D.* 1836 N.S., *P. N.E.L.* *S.* Sydney, 1852-3.
- HUBAND-SMITH, Edmund;** *ed. T.C.D.;* *o. D.* 1860, P. 1861, Lic. *S.* Williams River, 1871-5.
- HULBERT, Daniel Paul Meek, M.A.** St. John's Coll., Cam.; *o. D.* 1840 Lon., P. 1841 Ox. *S.* Gunning, 1865.
- IRWIN, H. O.** *S.* Newcastle district, 1847-9; Singleton, 1850; *tr. Qu.*
- JOHNSTONE, G. H.** *S.* Gosford, 1880.
- JONES, D. E.** *S.* Moruya, 1865-6.
- KEMP, Charles Campbell, Qu. Coll., Cam.** *S.* Pitt Town, 1841-3; Sydney, 1844-6.
- KEMP, F. R.** *S.* Macdonald River, 1853-9.
- LISLE, William;** *o.* 1842, Syd. *S.* Yass, 1842; River Murray, 1844; Laohland and Wellington, 1845-7.
- L'OSTE, Charles Frederick.** *S.* Balranald, 1866-8.
- LUND, William.** *S.* Gosford, 1879.
- MCCONNELL, John;** *o. D.* 1842, Antigua. *S.* Clarence River (with Maclear 1845 &c.), 1843-50.
- MARKINSON, Thomas C., B.A.** (ex-Curate in Manchester). *S.* (? 1837), Mulgoa 1838-48. Succeeded to Church of Rome.
- NASH, John James, M.A. T.C.D.;** *o. D.* 1841, P. 1849. *S.* Darzoy, 1876-9.
- NAYLOR, Thomas Beagby, M.A.** (*tr. Norf. Is.*) *S.* Carcoar, 1848; Sydney, 1848-9. Died Oct. 22, 1849, on voyage to England.
- NEWMAN, O. B.** *S.* Jerry's Plains, 1869; Brisbane Water, 1876-8; Wollombi, 1878-81.
- O'REILLY, T. O.** *S.* Port Macquarie, 1861.
- PEROIVAL, Samuel** (*tr. Madras*) *S.* Bombala, 1866-76. *Res.*
- PROCTER, Edmund Brooker;** *b.* 1827, Devonport; *o. D.* 1861, Ex. *S.* Turon, 1852-4; Bungouin, 1865.
- PRYOE, Edward Gifford, B.A. T.C.D.;** *b.* Lancashire; *o. D.* 1837 Cork, P. 1837 Derry. *S.* Hawkesbury River (Nelson's Reach &c.), 1839-43; Maneroo, 1814-55; *tr. Vict.*
- RAYNOR, George, B.A.** Clare Hall; *b.* 1820, Cropwell-Butler. *S.* Newcastle Diocese, 1850-1.
- ROGERS, Edward.** *S.* (? 1837) Brisbane Water, 1838-45; Gosford, 1846-7; Camden, 1849-59; Sydney, 1860-80. Died 1880.
- RUSSELL, F. J. C., M.A. T.C.D.;** *b.* Dublin; *o.* Ans. *S.* Alexandria, 1848; Sydney, 1849.
- SCONCE, Robert Knox, B.A. B.N. Coll., Ox.;** went from England as a layman; *o. Bp.* Aus. but not selected or sent by the Society. *S.* Penrith, 1842-3; Sydney, 1844-8; succeeded to Church of Rome
- SHAREP, Thomas.** *S.* Bathurst, 1841-6.
- SHAW, Bowyer Edward, B.A. Lin. Coll., Ox.** *S.* Newcastle, 1861; Wollombi, 1869-78.
- SHAW, John, B.A. St. John's Coll., Cam.** *S.* Brisbane Water, 1869.
- SIMM, Samuel;** *o. D.* 1849, P. 1850. *S.* Raymond, 1869-73; do. Terrace, 1875-81.
- SIMPSON, William West, M.A.** *S.* Sydney, 1840-1; Prospect, 1842-3; Hawkesbury River, 1844-6.
- SMITH, Edward, B.A. Mag. Hall, Ox.;** *o. D.* 1837 Lon., P. 1839 Aus. *S.* Queanbeyan, 1838-59; Campbelltown, 1860-74; Manly, 1875-6; Prospect, 1877-92. Died Dec. 12, 1892.
- SMITH, John Jennings, M.A. S.** (? 1839) Pater-son, 1810-5.
- SOJRES, G. S.** Wentworth, 1876-9.
- SOWERBY, William.** *S.* Goulburn, 1837-66, 1869-70; Araluen, 1871-4.
- SPARLING, Hart Davis D., B.A.** *S.* Sydney &c., 1838-9; Appin, 1840-61; *tr. N.Z.*
- SPENCER, Charles. S.** (? 1838-9) Raymond Terrace, 1840-5.
- SPENCER, G. S.** Adelong, 1875-6; Tumut, 1877-81.
- STACK, William, B.A. (Canon).** *S.* West Maitland, 1837-48; Campbelltown, 1849-55; Balmain, 1856-71. Killed by the upsetting of a coach in summer of 1871.
- STEELE, Thomas, LL.D.** *S.* Cook's River, 1837-45; Newtown, 1846-54; Petersham (Cook's R.), 1855-9.
- STEPHEN, Alfred H.** *S.* Sydney &c., 1855-9.
- STILES, Henry Tariton, M.A.** *S.* Windsor and Richmond, 1841-3.
- STONE, William. S.** (? 1847-8); Sutton Forest, 1849-54.
- SWAN, Henry, B.A. St. John's Coll., Cam.;** *b.* 1821; *o. P.* 1845, Nor. *S.* Newcastle, 1850-1.
- SWINDELLS, James;** *o. D.* 1875 Bal., P. 1873 Goul. *S.* Balranald, 1880-1.
- SYNGE, Edward.** Travelling Missionary, 1856-64; *S.* Sydney, 1863.
- TAYLOR, H. E.** *S.* Tarago, 1876.
- THACKERAY, James Roberts.** ? *S.* 1862-3; West Maitland, 1864-8.
- THOMSON, H. E. S.** Hay, 1876.
- TOMS, William, B.A.** Hor. Coll., Ox.; *o. D.* 1840, P. 1841, Lin. *S.* Newcastle, 1850-1; Williams River, 1853-9.
- TROUGHTON, John.** *S.* Sydney, 1842-3. Drowned in 1860 in crossing a river.
- TURNER, George Edward.** *S.* Hunter's Hill, 1838-68 (Campbelltown, 1844).
- TYRELL, Lovick, B.A. St. John's Coll., Ox.;** *o. D.* 1855, P. 1856, Newc. *S.* Loochinvar, 1861-8.
- UPJOHN, John William;** *o. D.* 1877, P. 1878, Newc. *S.* Dunzog, 1880-1.
- VIDAL, George, B.A. Tr. Coll., Cam.;** *o. D.* 1840, Aus. *S.* Sutton Forest, 1840-3; Campbell Town, 1844-8.
- VIDAL, John.** *S.* Sydney Diocese, 1846-7.
- WALKER, James, M.A. (tr. Taam.)** *S.* Marsfield, 1844-7.
- WALLACE, John; ed. Univ. Coll., Dur.;** *o. D.* 1849, P. 1861, Newc. *S.* Ipswich, 1863-5.

WALPOLE, Joseph Kidd (*tr.* Madras) S. Bathurst, 1837-41; Ashfield and Concord, 1842-5; Sydney, 1846-8 [p. 392].

WALSH, C. S. Lochinvar, 1871-81.

WALSH, William Horatio. S. Sydney, 1838-54. Voluntarily relinquished grant.

WARE, J. Maitland. S. Corowa, 1865-8; Deni-quin, 1868-9, 1871, 1876.

WATSON, B. Lucas. S. (? 1841-3) Penrith, 1844-7, 1849.

WHINFIELD, J. F. R. S. Wollombi, 1863-01.

WILLIAMS, E. S. Liverpool Plains, 1863-9.

WILLIAMS, J. H. S. Jezezeric, 1877; Blida, 1878-9; Gundagai, 1880-1.

WOODD, George Napoleon, B.A. Wad. Coll., Ox.; o. D. 1834, P. 1835, Lon. S. Sydney, 1837-40; Bungonia, 1840-60; Prospect and Seven Hills, 1850-5; Deulian Court, 1856-84; Watson's Bay, 1884-92. Died Sept. 7, 1893.

WOODWARD, Charles, LL.B. S. Bathurst, 1839-41; Kelso, 1842-4; Port Macquarie, 1844-6.

VICTORIA (1838-81)—115 Missionaries and 84 Central Stations.

[See Chapter LXI., pp. 404-10.]

(Dioceses of MELBOURNE, founded 1847; and BALLARAT, 1875.)

ALLANBY, Ven. Christopher Gibson; *ed.* Moore Coll., Syd.; o. D. 1862, P. 1864, Melb. S. Little Bendigo, 1876-81 (became Ardu. of Wimmera 1885).

ALLNUTT, Ven. John Charles Parrott; *ed.* St. Aidan's Coll., Birk.; o. D. 1864, P. 1869, Melb.; (Ardu. of Loddon 1885). S. Portland, 1872-9; Murksa, 1880-1.

ALLWOOD, Robert, B.A. G. and C. Coll., Cam.; o. D. 1826 Bath, P. 1827 Glos. S. Port Phillip, 1840-1; *tr.* N.S.W.

ARMSTRONG, G. J. S. Ruthenglen and Chiltern, 1874-7.

ASHE, M. H. S. Mount Blackwood, 1866-73; Bairdale, 1874-6.

BALL, John Aubrey; *ed.* Moore Coll., Syd.; o. D. 1875 Bal., P. 1887 Melb. S. Bright, 1877.

BARLOW, John. S. (? 1855-8) Castlemaine, 1857-9.

BARLOW, Robert Borrowes. (Station not stated) 1856-8.

BARREN, Henry Herbert; *ed.* Univ. Madras; o. D. 1877, P. 1878. Bal. S. Kingston, 1880-1.

BARTON, G. S. Kyneton, 1855-6.

BEAMISH, Ven. Peter Tealen, D.D. T.C.D. (tr. N.S.W.) S. Warrnambool and Woodford, 1851; (became Ardu. of Warrnambool 1878).

BEAN, W. o. D. 1848, Melb. S. Williamstown, 1848-9; Gipps Land, 1850-4.

BENNETT, W. E. L. S. Beechworth, 1857-9.

BETTS, Henry Alfred; *ed.* Moore Coll., Syd.; o. D. 1877, P. 1878, Melb. S. Gipps Land, 1880-1.

BLACK, J. K. S. Melbourne, 1862-4.

BLOMEFIELD, Samuel Edward, B.A. Ch. Coll., Cam.; o. D. 1849, P. 1850, Melb. S. Melbourne, 1850.

BOOTH, Caleb; o. D. 1856, P. 1859, Melb. S. Wangaratta, 1865.

BRAIM, Dr.; o. D. 1848, Melb. S. Belfast, 1850-1.

BRENNAN, J. D. S. Goldfields, 1855-8; Sandhurst, 1859; Maryborough, 1865.

BRICKWOOD, W. S. Brighton, 1850-1.

BURKE, R. E. S. East Gipps Land (Bairusdale &c.), 1877-8.

CAHILL, Michael Francis; o. D. 1870, P. 1871, Melb. S. Woodpoint, 1874.

CHALMERS, Rt. Rev. William (tr. Borneo) S. Inglewood, 1862-4; Kyneton, 1870-6; Geelong, 1878-81 (¶ 1862-4, 1878-81); (*cons.* Bishop of Goulburn in Goulburn Cathedral Nov. 1, 1892).

CHASE, Septimus Lloyd, M.A. Em. Coll., Cam. S. Melbourne, 1850-1; Swan Hill, 1869.

CHEYNE, John, S. Burn Bank, 1851-2; Mt. Alexander, 1853-4; Castlemaine, 1855-8; Tarrangower, 1859.

COLLINS, E. S. Geelong, 1851.

COLLINS, Robert Reeves, B.A. T.C.D.; o. P. 1860, Cork. S. Harrow, 1865.

COOPER, William H. (ex-officer British Army); o. D. 1840, P. 1861, Cashel. S. Woodpoint, 1865; Itinerant, 1866-8; *tr.* N.Z.

CRAWFORD, A. (Station not stated) 1857-8.

CRESSWELL, Arthur William, M.A. Melb. Univ.; *ed.* also Moore Coll., Syd.; o. D. 1864 Syd., P. 1866 Melb. S. Morse's Creek, 1866-8.

CROSS, George Frederick; *ed.* S.A.C.; o. D. 1870, P. 1871, Melb. S. Yackandandah, 1874.

CROXTON, William Richard; o. D. 1853, P. 1885, Melb. S. Sandhurst, 1860-6.

CUMMINS, Robert Turner, M.A. K.C.L.; o. D. 1848, P. 1860, Can. S. Gisborne, 1857-61.

DARLING, James, S. Melbourne, 1855-8.

DESPARD, George Pakenham, B.A. K.C.W. and Mag. Coll., Cam.; o. D. and P. 1837. S. Dunolly, 1865.

DOWELL, Thomas. S. Yackandandah, 1859-84.

DROUGHT, Charles Edward, B.A. Trin. Coll., Cam.; o. D. 1871, P. 1872, Wor. S. Kerang, 1879.

FIRTH, John; o. D. 1862, P. 1866, Melb. S. Kensington, 1869.

FOREST, R. S. Port Phillip, 1840-1; tr. N.S.W.

FREEMAN, John; o. D. 1856, P. 1868, Melb. S. Benalla, 1862-6.

GARLICK, Thomas Boothroyd; o. P. 1860, Melb. S. Avoca, 1860-1; Gisborne, 1865.

GEER, George Thomas; *ed.* Moore Coll., Syd.; o. D. 1877, P. 1879, Bal. S. Murtoa, 1881.

GILBERTSON, James. S. Chewton, 1880-1; Tallarook, 1865; *tr.* Qu.

GLOVER, James (tr. Borneo) S. Snapper Point, 1865.

GRAHAM, Horace; o. D. 1878, N.Z. S. Kerang, 1881.

GREGORY, John Herbert. S. Bendigo, 1853-4; Sandhurst, 1855-6.

GRYLES, John Couch, the first S.P.G. Missy. to Colony of Victoria. S. Melbourne, 1838-40; Portland, 1842; *tr.* to N.S.W.

HALES, F. S. Gipps Land, 1847-9; Heidelberg, 1850-1.

HALL, W., M.A. and Sen. Fell. Clare Coll. Cauc.; o. D. 1836 Ely. P. 1840 Ches. S. Ballau &c., 1850; Kingover, 1863-72. *Res.* iii.

HAYWARD, R. S. Sandhurst, &c., 1862-4.

HERON, T. S. Hamilton Grange, 1857-8.

HOLME, Thomas; *ed.* Moore Coll., Syd.; o. D. 1870, P. 1871. S. Daylesford, 1876-8.

HOLT, Samuel Bealey; o. D. 1866, P. 1868, Melb. S. Bright, 1874; *tr.* N.S.W.

HOMAN, Philip, M.A. T.C.D.; b. Co. Douegal. S. Ararat Goldfields, 1856-61.

HOSE, William Clarke; *ed.* Moore Coll., Syd.; o. D. 1865, P. 1866, Melb. S. Tarraville, 1871-5, 1877-9; Gipps Land, 1880.

HOWARD, William London Corbet. S. Beechworth, 1860-5.

HOWELL, William Philip; *ed.* S.A.C.; o. D. 1879, P. 1880, Bal. S. Stawell, 1880-1.

- HUTCHINSON, W.** *S.* Barrabool, 1869-71.
JENNINGS, W. *S.* Helmore, 1841.
KELLY, George William; *ed.* Moore Coll., Syd.;
 o. D. 1867, P. 1871, Melb. *S.* Moyston, 1869;
 Rosedale, 1876-7.
LEWIS, J. *S.* Portland, 1880.
MACARTNEY, Very Rev. Hussy Burgh, D.D.
 T.C.D.; *b.* Dublin; o. D. 1822 Lin., P. 1823
 Mea.; (Dean of Melbourne 1851, Archdeacon of
 Geelong, 1848-51; do. of Melbourne, 1857-68;
 and of both, 1869-87). *S.* Geelong, 1847-8,
 1851; (Heldelburg, &c., 1849; ?*S.* 1850). Died
 Oct. 1894.
MCCAUSLAND, Anderson John; *ed.* St. Bees
 Coll.; o. D. 1849, P. 1850, Rip. *S.* Emerald Hill,
 1855-6.
MCJENNETT, William. (Station not stated
 1856-8) *S.* Avoca &c., 1859.
MAHALM, Robert; *ed.* Moore Coll., Syd.; o. D.
 1866, P. 1867, Melb. *S.* Woodspoint Gold dis-
 trict, 1866-8.
MARTIN, C. J. (*tr.* *S.* Aust.) *S.* Mel-
 bourne out-districts, 1862-4.
MAY, John Edward Francis, M.A. Jes. Coll.,
 Cam.; o. D. 1878, P. 1879, Melb. *S.* Ballan,
 1890-1.
MERRY, W. *S.* Melbourne, 1850; Geelong, 1851.
NEWHAM, Daniel, M.A.; o. P. 1848, Melb. *S.*
 Melbourne, 1847-51.
NOTT, W. G. *S.* Port Philip (travelling),
 1841-2.
PITFIELD, James; *ed.* Moore Coll., Syd.; o. D.
 1877, P. 1878, Bal. *S.* Brownhills, 1879-80.
POLLARD, George. *S.* Creswick and Cines,
 1860-1.
POSTLETHWAITE, R. *S.* Learmonth, 1860-1.
POTTER, John. *S.* Ballarat, 1857-64.
POYNDER, Robert; *ed.* Moore Coll., Syd.; o. D.
 1866, P. 1867, Melb. *S.* Swan Hill, 1868-9.
PRYCE, Edward Gifford, B.A.; (*tr.* N.S.W.)
S. Daylesford, 1861-4.
QUINTON, T. *S.* Mornington, 1877.
RODDA, Edwin; *ed.* Moore Coll., Syd.; o. D.
 1874 Syd., P. 1875 Bal. *S.* Bright, 1877.
RUSSELL, Garret John. (Station not mentioned
 1856-8) *S.* Buninyong, 1859-81; do. Gold
 district, 1866-8 (travelling 1862-4).
SABINE, J. C. *S.* Bacchus Marsh, 1865; Woods-
 point, 1869-71.
SANDFORD, Samuel; *ed.* Lon. Coll. Div.; o. D.
 1872, P. 1873, Lic. *S.* Gippsland Forest,
 1879-81.
SEARLE, C. (Station not stated 1856-8) *S.*
 Maldon, 1862-4.
SEDDON, David; *b.* 1812, Staffordshire; *ed.*
 O.M.S. Coll., Isl.; o. D. 1838 Jam., P. 1840 Ches.
S. St. Kilda, 1852-4.
SERJEANT, Ven. Thomas Woolcock, B.A. Ex.
 Coll., Ox.; o. D. 1849, P. 1851, Ox. *S.* Lear-
 mouth, 1865; (Ardn. of Beechworth & Sale 1870).
SHELDON, John (*tr.* *S.* Aust.) *S.*
 Benalla, 1869-70.
- SIMMONS, P. K.** *S.* Sale, 1855-6.
SINGLETON, William. *S.* Kilmore, 1850-2;
 1861-4.
SMITH, A. H. (Station not stated 1856-8.)
SMITH, Frederick; o. D. 1858, P. 1864, Melb.
S. White Hills, 1860-4; Mt. Blackwood,
 1874-5.
SMITH, P. J. *S.* Kyneton, 1869-70; Gippsland
 Forest, 1878.
STAIR, John Bettridge; o. D. 1857, P. 1861,
 Melb. *S.* Broadmeadows, 1859-64; St. Arnaud
 (Gold district &c.), 1866-81.
STEPHENS, R. *S.* Maldon &c., 1860-1.
STONE, James; o. D. 1867, P. 1862, Melb. *S.*
 Buninyong, 1862-5.
STRETCH, John Cliff Theodore, B.A. Mag.
 Hall, Ox. *S.* Tarraville, 1862-4.
STRONG, A. *S.* Mt. Macedon, 1850.
STYLES, R. *S.* Port Philip, 1841.
SULLIVAN, James, B.A. T.C.D.; *b.* 1816, Armagh;
 o. D. 1844, P. 1845, Armagh. *S.* St. Kilda,
 1850-2; Kyneton, 1853-4.
SWINBURN, William; *ed.* S.A.C.; o. D. 1880,
 P. 1881, Bal. *S.* Warrnambool, 1890-1.
TANNER, E.; o. D. 1850, Melb. *S.* Pentridge,
 1851.
THOMAS, Cadwaladr Peirce; o. D. 1875 Syd.,
 P. 1877 Melb. *S.* Chiltern, 1877.
THOMPSON, Adam Compton (*tr.* India)
S. Melbourne, 1810-7.
TOOMATH, Andrew; o. D. 1867, P. 1869, Melb.
S. Alexandra, 1869; Kilmore, 1875-6.
TUCKER, Horace Finn; *ed.* Moore Coll., Syd.;
 o. D. 1873 Melb., P. 1874 Tas. *S.* The Campaspe
 district, 1878-80.
TURNBULL, A. *S.* Blackwood, 1877.
VANCE, George Oakley, D.D. Linc. Coll., Ox.;
 o. D. 1853, P. 1854, Ad. *S.* Kyneton, 1865-9.
VIDAL, F. *S.* Port Philip, 1841.
WALKER, B. J. *S.* Gisborne, 1861-5.
WALKER, Samuel; *ed.* St. Bees; o. D. 1862,
 P. 1863, *S.* Smythesdale, 1865.
WATSON, George A. *S.* Sale, 1876.
WATSON, Henry Croker Marriott; *ed.* Moore
 Coll., Syd.; o. D. 1860, P. 1862, Melb. *S.* Balla-
 rat out-districts, 1862-4; Taradai and Malines-
 bury, 1865; Kilmore, 1872.
- WATSON, James Marriott**; *ed.* Moore Coll., Syd.;
 o. D. 1868, Melb. *S.* Horsham, 1876-9.
WILSON, James Yelverton. *S.* Port Philip,
 1839-40; Melbourne, 1841-3; Portland &c.,
 1844-50.
WOLLASTON, Henry Newton; o. D. P. 1862,
 Melb. *S.* Learmonth and Miner's Rest, 1861.
YEATMAN, Edward Kelson, M.A. Wad. Coll.,
 Ox.; o. D. 1852 Pet., P. 1856 Newc. *S.* Caru-
 gham, 1860-1.
YELLAND, Charles May; *ed.* Moore Coll., Syd.;
 o. D. 1873, P. 1875, Tas. *S.* Bright, 1873.

QUEENSLAND (1840-92)—58 Missionaries and 43 Central Stations.
 [See Chapter LXII., pp. 411-15.]

(Dioceses of BRISBANE, founded 1859; NORTH QUEENSLAND, 1878; ROCKHAMPTON, 1892.)

- ADAMS, J.;** *ed.* Moore Coll., Syd.; o. D. 1870, P.
 1871, Syd. *S.* Townsville &c., 1870-2. *Res.* ill.
ALKIN, Thomas Veir, *r.* M.A. Qu. Coll., Cam.;
 o. D. 1868, P. 1869, Bris. *S.* Gayndah, 1869-71;
 Allora, 1872-3.
ALLNUTT, George Herbert; *ed.* Moore Coll.,
 Syd.; o. D. P. 1876, Syd. *S.* Charters Towers,
 1876-8.
AMOS, Charles Edward; o. D. 1879 N.Q., P. 1880
 Bris. *S.* Bowen, 1879-81; Herbert and Burde-
 kin, 1882.
- BLACK, James Kirkpatrick, D.D. T.C.D.;** o. D.
 1855, P. 1856, Man. *S.* Bowen, 1860-78; Bris-
 bane, 1873-7.
BOLLING, T. J. (Station not reported, 1867-8.)
BRACKENRIDGE, John, M.A. Ch. Coll., Cam.;
b. Nov. 29, 1832, Buxton, near Wakefield; o. D.
 1857, P. 1859, Dur. *S.* Burnet, 1863; Rock-
 hampton, 1864.
CAMPBELL, Henry Japhson; *d.* St. John's
 Coll., Cam.; o. D. 1867, P. 1868, Bris. *S.* Roma,
 1867-70; Gympie, 1871-4; Allora, 1875-7.

- CLAUGHTON, H. C. S.** Maryborough, 1867-8.
CLAYTON, Charles James. S. Drayton, 1866-9; Warwick, 1870; Allora, 1871.
CLAYTON, J. E. S. Bundaberg, 1892-4.
- CELES, James (tr. Madg.)** S. Bundaberg, 1890-1; *tr. Madg.*
- DANVERS, George** Giberne; *b.* Aug. 9, 1841, Bombay; *ed.* S.A.C.; o. D. 1864, P. 1867, Bris. S. Warwick, 1867-8; Maryborough, 1868-9.
- DESBOIS, D. S.** Logan, 1872-3.
- DONE, John;** *ed.* Moore Coll., Syd.; o. D. 1872, P. 1873, Syd. S. Townsville &c., 1873-6 (and Millicester 1874, and Ravenswood 1875).
- DUNNING, William Henry;** *ed.* Christ's Coll., Tas.; o. D. P., 1863, Bris. S. Upper Dawson, 1863-6.
- EDWARDS, Alfred;** *ed.* Moore Coll., Syd.; o. D. 1880, P. 1881, N.Q. S. Herbert River, 1880, 1883 (Ravenswood, 1881-2).
- EVA, Richard Roberts, Th.A. K.C.L.;** o. D. 1871, P. 1873, Ches. S. Cooktown, 1875-8.
- GILBERTSON, James (tr. Vict.)** S. Logan, 1874-7; Burleigh, 1878-80; Logan, 1881.
- GLENNIE, Vcn. Bcnjamin. B.A. Ch. Coll., Cam.;** o. D. 1848, P. 1849, Newc.; (Ardn. of Bris. 1863-86). S. Darling Downs, 1853-60; Allac, 1867; Drayton, 1872-7.
- GREGOR, John (ex-Presbyterian Min.);** o. 1842, Aus. S. Brisbane district, 1843-50.
- GROSVENOR, Frederic John, M.A. Ox.;** o. D. 1860, P. 1861, Lin. Travelling 1862-5. *Res.*
- HARRISON, Alfred, B.A. Jes. Coll., Cam.;** *b.* Oct. 17, 1853, Bodenham; o. D. 1882, Lon. S. Port Douglas, 1883.
- HARTE, W. T. S.** Toowoomba, 1866-70; South Brisbane, 1871-3.
- HASSALL, James Samuel;** *ed.* Syd. Th. Coll.; o. D. 1848, P. 1849, Syd. S. Leyburn, 1874; Ipswich, 1875-7; Itinerant, 1878-9; Oxley, 1880-1.
- HEATH, Herbert;** *ed.* Moore Coll., Syd.; o. D. 1876, P. 1877, Syd. S. Bowen, 1877-8.
- HILL, H. J. O. E. S.** Geraldton &c., 1899.
- HOARE, J. W. D. S.** South Brisbane, 1866-7.
- HOSKEN, Richard;** o. D. 1878, P. 1879, N.Q. S. Cooktown, 1878-82; Ravenswood, 1883.
- HUGILL, William Joseph;** *ed.* Moore Coll., Syd.; o. D. 1873, P. 1874, Bris. S. Leyburn, 1875-7; Stanthorpe, 1878-81.
- IRWIN, H. O. (tr. N.S.W.)** S. Brisbane, 1851-60.
- JAGG, Frederick Charles (tr. N.F.L.)** S. Somerset, 1867-8. *Res.*
- JONES, Joshua;** *ed.* S.A.C.; o. D. 1867, P. 1868, Bris. S. Warwick, 1867-8; *tr.* N.Z.
- JONES, Thomas;** *b.* July 30, 1836, Preston; o. D. 1859, Sal. S. Wickham, 1867-9; Brisbane (Gaul), 1868-70.
- KILDAHL, C. William;** *ed.* S.A.O.; o. D. 1868, Can., P. Syd. S. Townsville, 1872-6; (Ravenswood &c., 1872-3). *Res.* ill.
- LOVE, James. S.** Toowoomba, 1872-3.
- McCLEVERTY, James;** o. D. 1870, P. 1871, Brisb. S. Gundiwindi, 1871-3; Drayton, 1878-81.
- MATTHEWS, James;** *ed.* S.A.C.; o. D. 1861, P. 1863, Brisb. S. Brisbane (Gaul &c.), 1868-9.
- MOBERLY, Edmund George;** *b.* Jan. 2, 1834, Clapham, Sur.; o. D. 1859, Lon., P. 1862, Bris. S. Gympie, 1878-9.
- MORSE, John, M.A.;** the first S.P.G. Missy. to Queensland. S. Brisbane, 1839-41; Scone, 1842-5.
- MOSLEY, Albert Cornelius;** *ed.* Moore Coll., Syd.; o. D. 1880, P. 1881, N.Q. S. Port Douglas, 1880-2; Cooktown, 1883.
- NEVILLE, E. B. S.** Toowoomba, 1867-8; Drayton, 1869-71.
- OSBORNE, Edward Castell;** *ed.* S.A.O.; o. D. P. 1873, Brisb. S. Warwick, 1878-81.
- POOLE, Henry John, B.A. Fem. Coll., Ox.;** *b.* July 5, 1830, Oxford; o. D. 1854, P. 1856, Lon. S. Maryborough, 1863-4; Wide Bay, 1865-6. *Res.* ill. Died Aug. 1893, in Victoria Colony (?) at Wagaratta.
- PURTOCK, William;** o. D. 1878, P. 1879, N.Q. S. Ravenswood, 1879-80.
- RAMM, Thomas William;** *ed.* K.O.L.; o. D. 1878, P. 1879, N.Q. S. Charters Towers, 1879-81.
- ROSS, James Auchinleck;** o. D. 1878, Lon., P. 1879, N.Q. S. Bowen, 1879.
- SPOONER, John;** *ed.* Moore Coll., Syd.; o. D. 1873, P. 1874, Syd. S. Bowen, 1874-6. *Res.* ill.
- STANTON, Rt. Rev. George Henry, D.D. Hert. Coll., Ox.;** o. D. 1858, P. 1859, Win. *Cons.* first Bp. of North Queensland June 24, 1878, in St. Paul's Cath. S. Townsville, 1879-82; *tr.* to Bprie. of Newcastle, N.S.W., 1891.
- TANNER, E. S. Mackay, 1868-71.**
- TAYLOR, Thomas, B.A. St. Cuth. Coll., Cam. S. Herbert River, 1884-5.**
- TRIPP, Francis. S. Clermont, 1874.**
- TUCKER, William Frederic, B.A. St. John's Coll., Cam.;** *b.* Jan. 3, 1856, Peckham. S. Bowen, 1881-7.
- TURNER, William Abel;** *ed.* S.A.C.; o. D. 1884, P. 1885, N.Q. S. Port Douglas, 1884-6; Normanton, 1887; Croydon, 1887-8.
- WARNER, Thomas Davenport;** *ed.* Trin. Hall, Cam.; o. D. 1874, P. 1875, Bris. S. Roma, 1874-9. *Res.*
- WARR, J. W.;** o. D. 1873, Bris. S. Gladstone, 1873-5.
- WHITE, Gilbert, B.A. Or. Coll., Ox.;** o. D. 1882, P. 1884, Tru. S. (? 1885) Herberton, 1887-8.
- WILSON, John Tryon;** *ed.* S.A.C. S. Herberton, 1882; Ross Island, 1887; Bowen, 1888; Burdekin, 1889.

SOUTH AUSTRALIA (1836-65) with the NORTHERN TERRITORY (1874, 1886-8) 34 Missionaries and 27 Central Stations. [See Chapter LXIII., pp. 415-24.]

(Diocese of ADELAIDE, founded 1847.)

- ALLOM, R. S. P.;** o. D. 1849, Ad. S. Kensington, 1850-2.
- BAGSHAW, John Charles, M.A. B.N. Coll., Ox.;** *b.* June 18, 1818, Mossley; o. D. 1845, P. 1846, Ches. S. (? 1847); Burra Burra, 1848-9; Penwortham, 1850-2; Adelaide, 1853-5. *Res.* (tr. N.Z.)
- BAYFIELD, Edward;** *b.* 1811, Walworth; (ex-Precacher in Lady Huntington's connexion) o. D. 1847, P. 1848, Wor. S. Port Adelaide, 1849-57. Died Aug. 17 Sept. 1857 of apoplexy.
- BOAKE, Joseph Anthony, B.A. T.O.D.;** *b.* Dublin. S. Salisbury, 1858-61; Talunga, 1862-5.
- BURNETT, A. B., B.A. St. John's Coll., Cam.;** o. D. 1845, P. 1846, Sal. S. Willunga, 1848-55. *Res.* ill.
- BURNETT, Edward H. S. Mitcham, 1853-6.**
- COOMBS, William Henry;** *b.* 1816, Marlborough; *ed.* St. Leccs Coll.; o. D. 1846, Lon., P. 1848, Ad. S. Gawler, 1846-54.
- CRAIG, Basil Tudor, M.A. Mag. Hall, Ox.;** *b.* Dec. 1833, Leeds; o. D. 1858, P. 1857, Rool. Travelling 1862-6.

- FARRELL**, Very Rev. James, the 1st S.P.G. Missy. to S. Australia (Dean of Adelaide 1819). *S. Adelaide*, 1810-4, 1853-4.
- FULFORD**, John; o. D. 1848, Ad. *S. Woodside*, 1853-4.
- HALE**, Rt. Rev. Matthew Blagden, M.A. Trin. Coll., Cam.; b. 1811, Alderley, *Glos.*; o. D. 1836, P. 1837, *Glos.*; (Ardn. of Adelaide, 1847-57). *S.* (? 1847) (1) Port Lincoln, 1848; Kensington, 1819; Adelaide, 1850; Boston Island, 1850; Poonindie, 1851-6. *Res.* First Bp. of Perth, 1857-75, *cons.* July 25, 1857, at Lambeth; Bp. of Brisbane, 1876-85.
- HAMMOND**, Octavius. *S. Poonindie* (Pt. Lincoln), 1867-65.
- HAWKINS**, Charles Wriothesley (*tr. Bor.*) the first S.P.G. Missy. to the "Northern Territory." *S. Palmerston* (Pt. Darwin), 1874. *Res.* ill.
- IBBETSON**, Denzil John Holt; b. Nov. 1823, Beckenham; o. D. 1853, Lon. *S. Burra &c.*, 1855-8.
- JACKSON**, John Stuart, M.A. (*tr. India*) *S. Norwood* and *Hindmarsh*, 1859-65.
- JENKINS**, Edmund Augustus; o. D. 1851, P. 1853, Ad. *S. Adelaide*, 1853-4.
- MARRYAT**, Ven. Charles, M.A. Qu. Coll., Ox.; o. D. 1850, P. 1851, Can. *S. Hindmarsh*, 1853-4 (Ardn. of Adelaide 1868-87; Dean of Adelaide, 1887-92, &c.).
- MARTIN**, Charles John; *ed. S.A.C.*; o. D. 1857, P. 1858, Ad. *Itinerant*, 1858-60 (Northern Mission &c.); Mount Pleasant, 1860-1. *Res.*; *tr. Vict.*
- MILLER**, Edmund King; b. 1820, Lon; o. D. 1848, P. 1865, Ad. *S. MacGill*, 1853-4.
- MURRAY**, William, B.A. T.C.D.; b. Sept. 20, 1818, Londonderry; o. D. 1849, P. 1860, Lic. *S. Barossa*, 1859-65.
- NEWENHAM**, George Cobbe; o. D. 1846 Tas., P. 1849 Ad. *S. Port Adelaide*, 1816-9; Mt. Barker, 1850-2.
- PLATT**, Frederic; b. 1824, Barrackpore, India; o. D. 1850, Ad. *S. MacGill*, 1850-2; Walkerville, 1853-8. Licence cancelled by his Bishop.
- POLLITT**, James. *S. Mt. Barker*, 1846-9; Burra Burra, 1859-6; Adelaide, 1857-8.
- REID**, Richardson; o. D. 1858, P. 1860, Ad. *S. Robe Town*, 1861-5.
- SABINE**, Thomas; *ed. St. Bees Coll.*; o. D. 1843, P. 1844, Ches. *S. Kapunda*, 1859-65.
- SCHOALES**, John Whitelaw, M.A. T.C.D.; b. 1820, Dublin; o. D. 1845, P. 1846, Meath. *S. Adelaide*, St. John's, 1850-2; Sturt, 1854-4.
- SHELDON**, John; *ed. S.A.C.*; o. D. 1856, P. 1857, Ad. *S. Salisbury*, 1856-8; (*tr. Vict.*)
- STRICKLAND**, F. P.; o. D. 1856, Ad. *S. Riverton* (Kapunda &c.), 1856-60.
- TITHERINGTON**, J. B.; o. P. 1855, Ad. *S. Glenelg*, 1853-4; *Hindmarsh*, 1861-5.
- WARD**, Tom; o. D. 1833, P. 1864, Ad. *S. Palmerston* (Port Darwin, N.T.), 1866-8. *Res.*
- WATSON**, John; b. 1816, Durham; o. D. 1845, P. 1847, Bar.; (Emigrant Chaplain on voyage to Adelaide, 1849). *S. Walkerville*, 1849-52; Kensington, 1853-4; Port Elliott, 1853-8.
- WILSON**, Theodore P. *S. McGill*, Woodford, 1847-9; Walkerville, 1849; Kensington, 1850; Adelaide, 1851-2.
- WOOD**, William; b. 1815. *S. Penwortham*, 1853-4.
- WOODCOCK**, W. J. *S. Adelaide*, 1846-68.

WESTERN AUSTRALIA (1841-64, 1876-92)—34 Missionaries and 23 Central Stations. [See Chapter LXIV., pp. 424-8.]

(Diocese of PERTH, founded 1857.)

- ADAMS**, Reginald Arthur, B.A. Pem. Coll., Cam.; o. 1869 Dur., P. 1891 Per. *S. Roebourne* and *Cossack*, 1890-2. *Res.*
- ALLEN**, James; o. D. 1868, P. 1869, Iowa, U.S. *S. Serpentine* district, 1882-7.
- BOSTOCK**, George J. *S. Northam*, 1862-4 [p. 427].
- BRAND**, J., B.A. T.C.D.; o. D. 1880, P. 1881, Lin. *S. Blackwood*, 1890-1.
- BROWN**, Stephen; *ed. Qu. Coll.*, Ox.; o. D. 1854, P. 1855, St. Dav. *S. Northam*, 1877-84.
- CLAIRS**, Edward Spittlehouse; o. D. 1882, P. 1883, Rip. *S. Dongarra*, 1887.
- COGHLAN**, F. *S. Perth*, 1879.
- ELLIOTT**, Robert, A.K.C.L.; b. Dec. 3, 1856, Lon.; o. D. 1887, P. 1890, Lon. *S. Gascoyne*, 1890-2. *Res.*
- FRIEL**, Thomas Henry; o. D. 1862, P. 1863, Ches. *S. Dongarra*, 1879.
- GARLAND**, David John; o. D. 1889, Graf. *S. Southern Cross*, 1892.
- GILLETT**, Frederick Charles; o. D. 1891, Per. *S. Yilgram* Gold Fields, 1891-2; *Mourambine &c.*, 1892.
- GRIBBLE**, John Brown; b. Sep. 1, 1847, Redruth; o. D. 1881, P. 1883, Goul. *S. The*
- Gascoyne*, Carnarvon, &c., 1855-7. *Res.* Died June 3, 1893, of fever and consumption, at Marriekville, N. S. Wales.
- GROSER**, Charles Eaton, B.D. (U.S.) (*tr. Hawaii*) *S. Roebourne*, 1886-7; *Beverley*, 1889.
- HAYTON**, William, M.A. Hat. Hall, Dur.; o. D. 1861, P. 1862, Lic. *S. Roebourne*, 1879-81.
- HORSFALL**, William (*tr. Borneo*) *S. Roebourne*, 1892.
- KING**, Bryan Meyrick; o. D. 1878, P. 1879, Per. *S. Roebourne*, 1891.
- KING**, George, the first S.P.G. Missy. to W. Australia. *S. Freemantle* (with *Mandurah* and *Pinjarrah &c.*), 1841-9. *Res.* ill.
- LAWRENCE**, H. *S. Dongarra*, 1893-4.
- MARSHALL**, William Fredrick; o. D. 1869, P. 1871, Ad. *S. Williams* district, 1890-1; *St. Helena* do., 1892.
- MASON**, Henry; *ed. St. Bees*; o. D. 1873, P. 1879, York. *S. Serpentine*, 1892.
- MEADE**, W. S. *S. King George's Sound*, 1860.
- NETHERCOTT**, Hugh; b. June 9, 1852, Glasgow; *ed. Bp.'s Coll.*, Calcutta, &c.; o. D. 1877, P. 1879, Jan. *S. Gascoyne*, 1890.
- NICOLAY**, Charles Greenfield; o. D. 1837 Ex., P. 1839 Lon. *S. Perth*, 1880-2.
- ORCHARD**, James; o. D. 1878 Ches., P. 1879 Ad. *S. Katanning*, 1892.

- PARKER, E. F.** *S. Roebourne, 1883-4.*
PHILLIPS, Thomas, M.A. T.C.D., F.R.C.S.; *o. D. Bp. Perry, P. Niger 1882. S. Roebourne, 1888-90.*
- PIDCOCK, William Hugh, B.A. O.C. Coll., Cam.;** *o. D. 1863. P. 1864. Win. S. Newcastle, 1877-9; Toolajay, 1880-1.*
- POWNALL, Very Rev. George Purves, B.A. Trin. Coll., Cam.;** *o. D. 1846 Nor., P. 1847 Pet.; (Dean of Perth 1858-64). S. York, ¶ 1853-5; Perth, ¶ 1866-64.*
- PRICE, James Stuart, B.A. T.C.D.;** *o. D. 1855, P. 1856, Down. S. Pinjarrah &c., 1862-4 [p. 427].*
- THORBURN, William John;** *ed. King's Coll., Lon. &c.; b. Feb. 22, 1850, Lon.; o. D. 1879, P. 1881, Pet. S. Gascoyne, 1888-90. Res.*
- THORNHILL, Henry B. S. Northam &c., 1860-2.**
- WILLIAMS, W. Daores;** *o. D. 1862, P. 1855, Ad. S. (? 1854) Gullford, 1857-9.*
- WITHERS, Joseph;** *o. D. 1859, P. 1860, Nor. S. Williams River, 1879-89. Res.*
- WOOLLASTON, Ven. J. E. (Arlin. of Albany 1849). S. Albany, 1849-56. Died May 3, 1856 from overwork.**

TASMANIA (1835-59)—17 Missionaries and 17 Central Stations.

[See Chapter LXV., pp. 428-33.]

(Diocese of TASMANIA, founded 1842.)

- BATEMAN, Gregory, M.A. Trin. Coll., Cam.;** *o. D. 1836 Lin., P. 1837 Lic. S. Oatlands and Jericho, 1838-44. Licence revoked by his Bp.*
- BURROWS, John, B.A. T.C.D. S. Pontville or Brighton, 1841-7.**
- DIXON, John;** *b. 1815, St. Vincent, W.I.; o. D. 1843, P. 1844, Ant. S. Jerusalem, 1855-6.*
- DURHAM, E. P., B.A. T.C.D. S. Tasman's Peninsula, 1843-7.**
- FORSTER, Thomas Hay, Itinerant, 1845; Longford, 1846-7. Res.**
- FRY, Henry P., D.D. T.C.D.;** *b. Tipperary. S. Hobart Town, 1838-56.*
- GIBBON, W. L. (tr. Bermuda) S. Hobart Town, 1839-40; Launceston, 1841-6.**
- GRIGG, T. N., M.A. Cam. S. Circular Head, 1841-2.**
- LOCKTON, Philip, M.A. Hert. Coll., Ox.;** *o. D. 1845, P. 1847, Lon. S. Windermere, 1853-4.*
- MACINTYRE, John (tr. Up. Can.) S. Deloraine, ¶ 1854-60.**
- MAYSON, Joseph. S. Hobart Town, 1838-40; Swansea, 1841-56.**
- POCOCK, Q. P.;** *o. D. 1852, Tas. S. Emu Bay, 1854-8.*
- RICHARDSON, William, B.A. T.C.D.;** *b. Co. Cavan. S. Avoca, 1841-56.*
- SPURE, Thomas. S. Clarence Plains, 1840-3. Res. ¶**
- WALKER, James, M.A.;** *S. Georgetown, 1841-2; tr. N.S.W.*
- WIGMORE, Thomas. S. (? 1840-1) Rothwell, 1842-4. Licence withdrawn by his Bishop.**
- WILKINSON, George. S. (? 1841-2) Evendale 1843-52. Res.**

NEW ZEALAND (1840-80)—67 Missionaries and 50 Central Stations.

[See Chapter LXVI., pp. 433-43.]

(Dioceses of AUCKLAND (formerly New Zealand), founded 1841; CHRISTCHURCH, 1866; WELLINGTON, 1858; NELSON, 1858; WAIAPU, 1858; DUNEDIN, 1868.)

- ABRAHAM, Rt. Rev. Charles John, D.D. and Fellow King's Coll., Cam.;** *o. D. 1838, P. 1839. S. Auckland (St. John's Coll. and district), 1852-7. Res. and became Bp. of Wellington 1858-70 (cons. Sept. 29, 1858, in Lambeth Church), and Coadjutor Bp. of Lichfield 1870-8.*
- ABRAHAM, Thomas;** *b. May 19, 1842, Berkeley, Som.; ed. S.A.C. S. Upper Hut, 1865-7.*
- AHU, Riwai-te (a Maori). S. Otaki, 1866-7. Died 1867.**
- BAGSHAW, J. C., M.A. (tr. S. Aus.) S. Motu, 1862-4.**
- BALLACHEY, William;** *o. D. 1872, P. 1876, Wel. S. Karori, 1874-9, 1878-9.*
- BLACKBURN, Samuel, B.A. Ch. Coll., Cam.;** *b. June 26, 1821, Attercliffe; o. D. 1847 Ox., P. 1848 York. S. The Tainaki (St. John's Coll.), 1859-64.*
- BLUETT, William James Geffrard, B.A. Mag. Hall, Ox.;** *b. Aug. 30, 1834, Port Bail (France); o. D. 1859, P. 1861, Glos. S. Christchurch Diocese, 1865-8.*
- BROWN, Henry Handley, M.A. O.C. Coll., Ox. S. Taranaki, 1863-70; Omata, 1871-9. Died Sep. 7, 1893, at New Plymouth, N.Z., in 80th year of age.**
- BUTT, George. S. Wellington, 1841-2; Port Nicholson, 1843-4. Res.**
- BUTT, Ven. Henry Francis, M.R.C.S.;** *o. D. P. 1843, N.Z. S. Nelson, 1844-61; Wairau, 1862-3; (Ardn. of Marlborough, Nelson, 1869).*
- CARTER, R. S. Otahuhu, 1858-62.**
- CHURTON, John Frederick, the first S.P.G. Missy, to N.Z. S. Britannia or Wellington 1840-1; Auckland, 1841-62.**
- CLEMENTSON, Alfred, B.A. Em. Coll., Cam.;** *b. Nov. 15, 1837, Coton, Lel.; o. D. 1862, P. 1863, Lin. S. in Christchurch Diocese, 1866-6.*
- GOLE, Robert, M.A. Qu. Coll., Ox.;** *o. D. 1840, P. 1841, Lon. S. Wellington, 1842-67.*
- COOPER, William Henry (tr. Vlot.) Travelling and organising in Christchurch Diocese, 1870-2; tr. Canada.**
- COTTON, William Charles. S. The Waimate, Bay of Islands, 1842-3.**

- CROSS, Edward Samuel, Th.A., K.O.L.;** *b.* 1833, Ipswich; *o.* D. 1867, P. 1868, Roc. *S.* Reefton, 1876-6; Westport, 1877-9.
- DASENT, A.** *S.* Waikonaui, 1874.
- DESBOIS, Dan;** *b.* 1836, London; *ed.* S.A.O. *S.* Wairarapa, 1865-6; Trentham, Upper Hutt, 1868-70.
- EDWARDS, Henry John, ed. K.O.L.;** *o.* D. 1855 Lon., P. 1865 Melb. *S.* Roxburgh, 1877-9.
- FANCOURT, Thomas;** *b.* Jan. 22, 1840, Malvern; *ed.* S.A.C.; *o.* D. 1865, Well. *S.* Karori, 1865-7; Poirua, 1868-9.
- FISHER, F.;** *ed.* St. John's Coll., Auck.; *o.* D. 1847, N.Z. *S.* Tamaki, 1847-50.
- FLAVELL, Thomas, Th.A. K.O.L.;** *b.* Dec. 11, 1838, Kingsthorpe; *o.* D. 1868 Can., P. 1870 Nel. *S.* Charleston, 1872; Reefton, 1874; Abaura, 1874-6.
- GOULD, Frank;** *ed.* St. John's Coll., Auck.; *o.* D. 1852, P. 1860, N.Z. *S.* Stockade, 1863-4.
- GOVETT, Ven. Henry, B.A. Wor. Coll., Ox.;** *o.* D. 1845, P. 1847, N.Z. (Ardn. of Taranaki, 1848). *S.* Taranaki, 1847-68; New Plymouth, 1869-77.
- HALCOMBE, H. O. J.** *S.* Golden Bay, Collingwood, 1862-8.
- HAMPTON, David Orr;** *ed.* Ch. Ch. (N.Z.) Coll.; *o.* D. 1869, P. 1874, Ch. Ch. *S.* Home Mission, Banks' Peninsula, 1873-8.
- HARVEY, Becho Wright, B.A. St. John's Coll., Cam.;** *b.* Dec. 21, 1834, Grantbam; *o.* D. 1861, P. 1866, Ch. *S.* Westport &c., 1867-9.
- HERRING, John Edward;** *ed.* S.A.C.; *o.* D. 1861, P. 1864, Wel. *S.* Upper Hutt, 1864; Lower do., 1866.
- HEYWOOD, Edward Howard;** *b.* 1823, Chester. *S.* North Shore, Auckland, 1863-4.
- HOARE, James O'Brien Dott Richard, M.A. Ch. Coll., Cam.;** *o.* D. 1869, P. 1864, Roc. *S.* in Ohristchurch Diocese, 1865-6.
- HOVELL, Very Rev. De Berdt (Dean of Waipau 1899) (tr. India) S. Napier;** ¶Organising Sec. S.P.G. for Diocese of Waipau, 1863-8.
- HUTTON, Thomas Biddulph;** *ed.* St. John's Coll., Auck.; *o.* D. 1847, P. 1853, N.Z. *S.* Auckland suburbs, 1847-9; Wellington &c., 1850-9.
- JOHNSTONE, G. H.** *S.* Otahuhu, 1863-4.
- JONES, Joshua (tr. Aus.) S. Clyde &c., 1873; Queenstown, 1877-8.**
- KEMPTHORNE, John Pratt;** *o.* D. 1873 Can., P. 1865 Nel. *S.* Reefton, 1878-9.
- KINGDON, G. T. B.** *S.* Remuera, 1858-64.
- KNELL, Amos;** *b.* May 25, 1840, Sutton Valence; *ed.* S.A.O.; *o.* D. 1864, P. 1865, Nel. *S.* Otaki, 1865; Wairarapa, 1866-70; Greytown, 1871-8.
- KNOWLES, Francis;** *o.* D. 1857, P. 1858, Ch. Ch. *S.* Balclutha, 1876-9. *Res.*
- LEWIS, W. O. R. S.** West Port, 1870; Porirua Road, 1871-2.
- LOYD, F. J. S.** The Tamuki (St. John's Coll.), 1853-64.
- LUSH, Viceimus.** *S.* Auckland, 1852-64; Lower Waikato, 1865-6.
- MACLEAN, C. L.** *S.* Nelson, 1862-4.
- MARTIN, C. J. S.** Caversham, 1875-6. *Res.*
- MUTU, George Peter;** *o.* D. 1872, Ch. Ch. *S.* Maori Missions, Christchurch Diocese, 1872-9.
- NEWTN, James Aldridge, M.A. Hat. H. Dur.;** *o.* D. 1871, P. 1872, Car. *S.* Porirua Road, 1875-8; North Palmerston, 1879.
- NICHOLLS, Charles H. S. S.** Whanganui, 1860-4; Upper Hutt, 1871-9.
- OTWAY, Ezra Robert;** *o.* D. 1870, P. 1871, Auck. Itinerant Mission, Auckland Diocese, 1871-6.
- PENNY, Edward Gorton, M.A. Ch. Coll., Cam.;** *o.* D. 1847, P. 1848. *S.* Caversham, 1873.
- POOLE, Samuel, M.A. Pem. Coll., Ox.;** *o.* D. 1849, P. 1850, Lon. *S.* Waimae, 1862-4.
- PRITT, Londale.** *S.* Kohimarama (Melanesian College), 1865-7. *Res.* ill.
- PURCHAS, A. G.;** *ed.* St. John's Coll., Auck.; *o.* D. 1847, N.Z. *S.* Onehanga Harbour, 1847-51; Onehanga, 1858-64.
- RUTHERFURD, Henry;** *o.* D. 1873, P. 1876, Nel. *S.* Reefton, 1877.
- ST. HILL, H. W.;** *ed.* Bp's Coll., Calcutta. *S.* Napier, 1860-5; Kaiwarawara, 1866-70.
- SOUTAR, Alexander Chalmer, M.A. Glas. Univ.;** *o.* D. P. 1870, Nel. *S.* West Port, 1871-4; Opatiki, 1875-9.
- SPARLING, Hart Davis D., B.A. (tr. N.S.W.) S. Warkworth &c., 1878-9.**
- STACK, James H. S.** Maori Missions, Christchurch Diocese (centre Kaiapu), 1864-79.
- STANLEY, Thomas Lichfield;** *o.* D. 1870, P. 1871, Christchurch. *S.* Blueskin, 1877-9.
- THATCHER, Frederick;** *o.* D. 1848, P. 1853, N.Z. *S.* Auckland, 1849-57.
- THEORPE, Richard Joshua, M.A. T.C.D.;** *o.* D. 1861, P. 1862, Mea. *S.* Westport, 1868.
- TOWGOOD, Arthur, B.A. St. John's Coll., Ox.;** *o.* D. 1864 Sal., P. 1873 Wel. *S.* Rangitika, 1870-1.
- TUDOR, Thomas Lloyd;** *ed.* St. John's Coll., Auck.; *o.* D. P. 1850, N.Z. *S.* Nelson, 1851-61; Aborigines Mission (Nelson Diocese), 1865; Picton, 1866-71; Porirua Road, 1872-4.
- TURTON, H. M.** *S.* Nelson, 1862-4.
- WALSH, Philip;** *ed.* St. John's Coll., Auck.; *o.* D. 1874, P. 1876, Auck. *S.* Waitara, 1877-9.
- WHITE, James.** *S.* Blenheim, 1865-7.
- WHYTEHEAD, Thomas, M.A. Fell. St. John's Coll., Cam. S. The Waimate, ¶1542-3.** Died [see his bequests, p. 436].
- WITHEY, Charles Frederick;** *o.* D. 1873, P. 1874, Dun. *S.* Balclutha, 1874-6.

MELANESIA, 1849-85 (with Norfolk Island, 1796-1824, 1841-92; and Pitcairn Island, 1853-6)-10 Missionaries and 8 Central Stations. [See Chapter LXVII., pp. 444-52; and (for Norfolk Island) Chapters LX., pp. 386-94, and LXIX., pp. 454-6; and (for Pitcairn Island) Chapter LXVIII., pp. 452-4.

(Diocese of MELANESIA, founded 1861.)

- ATKIN, Joseph;** *b.* N. Zealand; *o.* D. 1867, P. 1869, Mela. *S.* Norfolk Island and Solomon Islands, &c., 1867-71. A fellow-martyr with Bp. Patteson; wounded at Nukapu, Sept. 20, died Sept. 27, 1871.
- BICE, Charles;** *b.* July 8, 1844, St. Ender; *ed.* S.A.C.; *o.* D. 1868, P. 1880, Mela. *S.* Lepers' Island (New Hebrides) &c., 1875-80; Banks Island, 1881 (and Norfolk Island part of the period 1877-81).
- NAYLOR, Thomas Beasby, M.A. S. Norfolk Island (Prisons), 1841-3.** *Res.* ill [p. 394]; *tr.* N.S.W.
- NIHILL, W.;** *ed.* St. John's Coll., N.Z.; *o.* N.Z. *S.* Nengone or Marc, 1832-5. Died there April 28, 1855, of dysentery.
- NOBBS, George Hunn;** *b.* 1799, Ireland; the first Missy to Pitcairn Island. *S.* Pitcairn Island, 1853-6; Norfolk Island, 1856-84. Died Nov. 1884.

PALMER, John; *o.* D. 1863, P. 1867, Mela. S. Mota &c., 1865-73; Norfolk Island (and visiting Banks, Solomon Islands, &c.), 1874-82.

PRITT, L. [*See* N.Z. list]

***SARAWIA, George**; the first (native) Melanesian clergyman, a native of Venua, Iava Island; *ed.* by S.P.G. aid at Kollimarara and N.L.; *o.* 1b. Dec. 21, 1868, Mela., P. 1873, Auckland, S. Mota, 1868-81.

SCOTT, George; *b.* June 17, 1838, Scotland; *ed.* Glasgow and Edinburgh Univs.; (ex-Presbyterian); *o.* D. 1883, Syd.; the first (and as yet only) S.P.G. Missionary to New Caledonia. S. Noumea, New Caledonia, 1881-4. *Res.*

THORMAN, Thomas Pelham Waters; *b.* June 9, 1859, Bromley-by-Bow; *o.* D. 1864, Jan., P. 1880, Mela. S. Norfolk Island, 1880-92.

FIIJI (1880-92)—3 Missionaries and 3 Central Stations.

[*See* Chapter LXX., pp. 456-60.]

(Fiji is nominally under the jurisdiction of the Bishop of London.)

FLOYD, William (from Melbourne); the first Anglican Missy. to Fiji (1870). S. (S.P.G.) Levuka, 1895-92.

JONES, John Francis, B.A. Jesus Coll. Ox.;

b. Aug. 17, 1855, Eglwys'ach; *o.* D. 1884, P. 1885, Lian. S. Suva, 1886-92.

POOLE, Alfred; *o.* D. 1880, Mela, P. 1885, Graf. the first S.P.G. Missy. to Fiji. S. Rewa and Suva, 1880-4. *Res.*

HAWAIIAN ISLANDS (1862-92)—27 Missionaries and 5 Central Stations.

[*See* Chapter LXXI., pp. 460-4.]

(Diocese of HONOLULU, founded 1861.)

BARNES, William Henry; *ed.* S.A.C.; *o.* D. 1885, P. 1887, Hono. S. (1) Honolulu, 1886; Lahaina, &c. 1887-91; (1) H., 1892; *tr.* Can.

***BEW, Woo Yee** (a Chinese); *o.* D. 1892, Hono. S. Honolulu, 1892-5.

BLUNDUN, Thomas; *b.* London; *ed.* S.A.C.; *o.* D. 1872, P. 1874, Hon. S. Lahaina, 1872-4; *tr.* B. C.

BRIDGER, John (*tr.* Guiana) S. Walluku, 1876-7; *tr.* Europe

DAVIS, Samuel Henry; *b.* April 7, 1839, Eastcombe, Glos.; *ed.* Warm. Coll.; *o.* D. 1868, Edin., P. 1876, Hon. S. (1) South Kona, 1872-6; Lahaina, 1877-9; (1) S.K., 1880-92.

DUNCAN, Alexander, M.A. St. Andr. Univ.; *o.* D. 1877, Ex., P. 1883, Graf. S. Lahaina, 1880.

ELKINGTON, Joseph James; *o.* D. 1864, P. 1867, Hono. S. Kawai, 1865; Honolulu, 1866; Oahre, 1867-8. *Res.*

GALLAGHER, Peyton (from the U.S.). S. Honolulu, 1865-6. *Res.* ill.

GOWEN, Herbert Henry; *b.* May 29, 1864, Yarmouth; *ed.* S.A.C.; *o.* D. 1886, P. 1889, Hono. S. Honolulu, 1890-1; *tr.* B. Col.

GROSER, Charles Eaton, B.D. (*tr.* N. Scotia) S. Lahaina and Walluku, 1880-4; *tr.* Perth

HARRIS, Very Rev. Thomas, M.A. Jesus Coll., Cam.; *b.* Jan. 10, 1841, Coventry; *o.* D. 1864, P. 1865, Rip.; (Dean of Honolulu, 1865). S. Honolulu, 1868-9.

IBBOTSON, Edmund; *b.* Nov. 13, 1831, Otham, Kent; *ed.* Cudd. Coll.; *o.* D. 1859, Ox., P. 1880, Dur.; one of the first two S.P.G. Missionaries to Hawaiian Is. S. Honolulu, 1862-6. *Res.*

***KAAUWAI, W. Hoapili** (ex-officer in Hawaiian Army); *o.* D., Hono. S. Lahaina, 1866-7.

KITCAT, Vincent Howard; *b.* Mar. 11, 1864, London; *ed.* S.A.C.; *o.* D. 1887, Hono. S. Lahaina and Walluku, 1890-2.

MACKINTOSH, Alexander; *b.* Dec. 18, 1844, Leicester. S. Honolulu, 1870-90; *do.*, ¶ 1891-2

MASON, Ven. George, M.A. Or. Coll., Ox.; *b.* 1830, Handley; *o.* D. 1853, Sal., P. 1855, Ex.; one of the first two S.P.G. Missionaries to Hawaiian Is.; (Ardn. 1866). S. Honolulu, 1862-3; Oahu, 1864; Lahaina, 1866-70; *tr.* to B. Col.

POST, R. B. (from New Jersey, U.S.). S. Honolulu, 1866.

SCOTT, William Richard, B.A. T.C.D.; *b.* Ap. 15, 1824, Plymouth; *o.* D. 1948, P. 1849, Man. S. Honolulu, 1862-3; Lahaina, 1863-4.

STALEY, Rt. Rev. Thomas Nettleship, D.D. Qu. Coll., Cam.; *o.* D. 1846, P. 1847, Lon. Cons. first Bishop of Honolulu, 1861, in Lambeth Palace Chapel. S. Honolulu, 1866-70. *Res.* 1870.

TURNER, C. R.; *ed.* St. Mark's Coll., Ohel. S. Honolulu, 1867-9.

TURTON, Zouch Horace; *ed.* Mag. Hall, Ox.; *o.* D. 1877, P. 1878, Chi. S. Lahaina, 1882-3. *Res.*

WARREN, E. (a Canadian); *o.* California. S. Lahaina, 1867-9. *Res.*

WHALLEY, Herbert Francis Edward; *ed.* S.A.C.; *o.* D. 1881, P. 1883, Hono. S. Lahaina and Walluku, 1886-8. *Res.*

WHIPPLE, G. B. (from the U.S.). S. Walluku, 1864-9. *Res.*

WILBUR, G. S. Walluku, 1878-9.

WILLIAMSON, Charles George; *ed.* S.A.C. *o.* D. 1866, P. 1867, Hon. S. Kona, 1867-8.

WILLIS, Rt. Rev. Alfred, D.D. St. John's Coll., Ox.; *o.* D. 1859, P. 1860, Roch. Cons. (second) Bp. of Honolulu, Feb. 2, 1872, in Lambeth Palace Chapel. S. Honolulu, 1872-92.

NEW GUINEA (1890-2)—2 Missionaries and 1 Central Station.
[See Chapter LXXII., pp. 464-5.]

KING, Copland, M.A. Sydney Univ.; o. D. 1896, P. 1887, Syd. S. Baunia, 1891-2 [p. 465].

MACLAREN, Albert Alexander, B.A. Dur.; b. Feb. 14, 1853, W. Cowes; ed. S.A.C.; o. D. 1878, P. 1879, Bris.; the first Anglican Missionary to New Guinea. 1890, pioneering. S. Baunia, 1891. Died of fever at sea, Dec. 27, 1891 [p. 465].

V. ASIA, 1820-92.

580 Missionaries (199 being Natives) and 206 Central Stations,
included in 13 Dioceses as set forth below, &c. :—

(INDIA.)

BENGAL (1820-92)—104 Missionaries (35 Natives) and 22 Central Stations.
[See Chapter LXXV., pp. 473-500.]

(Dioceses of CALCUTTA, founded 1814; and CHOTA NAGPORE, 1890.

- ***ARTON, Paulus** (a Kol); o. D. 1860, P. 1865, Calc. S. Chota Nagpore, 1880-92.
- BABAONAU, J. T.**; ed. Bp.'s Coll., Howrah. S. Tollygunge, 1851-64.
- ***BAKSH, Elai.** S. Dinapore, 1875; Patna, 1876-7. Died? 1878.
- ***BANERJEA, Aughore Nath, B.A.** Calc. Univ.; ed. Bp.'s Coll., Calc.; o. D. 1886, P. 1887, Calc. S. Calcutta (Bp.'s Coll.), 1887.
- ***BANERJEA, Krishna Mohun, D.L.** (Hon.) Calc. Univ.; a high-caste Brahmin and the first Bengali convert ordained in the Anglican Church; ed. partly at Bp.'s Coll., Howrah; o. 1839, Calc. S. Howrah (Prof. Bp.'s Coll.). 1851-68. Pensioned, 1868-85; died 1885.
- BARERO, S.**; o. D. 1871, Calc. S. Burisaul, 1873-5. Died Feb. 1880.
- BATSCH, Frederick** (a German, ex-Missy. of Berlin Lutheran Mission, Chota Nagpore, for 23 years); o. D. P. 1869, Calc. S. Ranchi &c., 1869-83. Furlough, 1884; Pensioned 1886.
- BATSCH, Henry** (brother of above and ex-Missy. of B.L.M.); o. D. P. 1869, Calc. S. Hazaribagh, 1869-70 Sick-leave, 1871; pensioned 1875.
- BELL, W. C. S.** Calcutta, 1857-9. *Res.*
- BERRY, C. A.** (tr. Burma) S. Tollygunge, 1865-7. *Res.*
- ***BHUTTAGHARJEA, Bissessarwar**; o. D. 1882, P. 1887, Calc. S. Calcutta, 1882-9; Howrah, 1890-2.
- BILLING, George, M.A.** (tr. Madras) S. Calcutta (Diocsn. Sec.), 1886-7; tr. Madras
- BIRREL, William**; o. Lon., 1826. S. Howrah (Bp.'s Coll.), 1827-8. *Res.* ill.
- BLAKE, R. T.**; ed. Bp.'s Coll., Howrah; o. D. 1845, P. 1847, Calc. S. Tollygunge, 1845-50 Calcutta, 1854-61; Furlough, 1862; *Res.* ill, 1863.
- ***BODRA, Abraham** (a Kol); o. D. 1840, P. 1855, Calc. S. Chota Nagpore, 1880-92 (Kathbari from 1889).
- ***BODRA, Prabhussay**; o. D. 1873, P. 1875, Calc. S. Chota Nagpore, 1884-92.
- BOHN, Frederick** (a German, and ex-Missy. Berlin Lutheran Mission, Chota Nagpore; o. D. P. 1869, Calc. S. Ranchi, 1869-72; (Furlough, 1873-8); Chota Nagpore, 1873-85. Furlough, 1886; pensioned, 1888.
- BONNAUD, Robert Louis**; b. Feb. 13, 1836, Calcutta; ed. Bp.'s Coll. Howrah, and S.A.C.; o. 1861, Calc. S. Howrah (Bp.'s Coll.), 1861; Patna, 1862-5; Calcutta, 1868-8.
- BOWYER, James**; ed. Bp.'s Coll. Howrah; o. D. 1833, P. 1835, Calc. S. Barripore, 1833-4; Howrah, 1835-42. Invalided, 1843; *Res.* 1844.
- BOYD, Frederick Charles, B.A.** St. Ed. H. Ox.; b. Feb. 8, 1855, Malmesbury; o. D. 1837, P. 1890, Calc. S. Ranchi, 1887-92.
- BRAY, William Henry, M.A.** St. John's Coll., Cam.; b. Sept. 16, 1843, Hastings; o. D. 1866, P. 1867, Dur. S. Calcutta (Diocesan Secretary), 1872-83 († 1874-83). *Res.*
- CHATTERTON, Eyre, M.A., B.D., T.C.D.**; b. July 22, 1863, Monkstown, Ir.; o. D. 1887, P. 1888, Dur. S. Hazaribagh, 1892.
- ***CHOUDHURY, Bhabani Charan**; ed. Bp.'s Coll., Howrah; o. D. 1855, P. 1857, Calc. S. Howrah, 1857-86 (and Tollygunge, 1861). Pensioned, 1887.
- CHRISTIAN, Thomas**; o. Lon. S. Calcutta &c., 1823-4; Bhagilpoor (Rajmahal &c.), 1824-7. Died Dec. 16, 1827, of fever.
- COCKEY, T. A.** (an Eurasian, brother of H.E.C.) ed. Bp.'s Coll., Howrah; o. D. 1857, Calc. S. Howrah, 1857-9; tr. Burma
- COE, John William, D.D.** Lamb. 1877; b. Sept. 12, 1834, Lancashire; ed. S.A.C.; o. D. 1862, P. 1865, Calc. S. Barripore, 1862-4; Howrah, 1865-82 (as Tutor, 1865-74, and Principal, 1876-83) of Bp.'s Coll. Pensioned, 1884.
- CORNELIUS, Stephen** Iyathorai (a Tamil); o. D. 1886, Calc., P. 1888, Madras. S. Calcutta, 1886-7; tr. Madras
- CRAVEN, Charles, St. John's Coll., Cam. S.** Howrah (Prof. Bp.'s Coll.), 1826-7. *Res.* ill.
- DARLING, Charles Wesley, M.A. T.C.D.**; b. April 14, 1802, Ireland; o. D. 1888, P. 1837, Kilmora. S. Hazaribagh, 1892.

- DEUELLO, Matthew Roque**, B.A. Cam. (a native Portuguese Indian); o. 1825, Lon. S. Howrah, 1826-34 (*Res.* 1834); Tamlook, 1839-60. Pensioned 1851.
- **DEY GOPAL, Chunder**; o. D. 1875. S. Mograhat, 1895-92.
- **DHAN, Antoni** (a Kol); o. D. 1875, Calc. S. Chota Nagpore, 1875-92 (Doornia from 1876).
- **DHAN, Manmash** (a Kol); o. D. 1880, P. 1885, Calc. S. Chota Nagpore, 1890-8; do Tapkara, 1889-90; do Ranchi, 1891-2.
- DREW, William**; b. Dec. 6, 1840, St. Columb, Cor.; o. D. 1865. P. 1867, Calc. S. Barrigore, 1865-83. Furlough, 1884-5.
- DRIBERG, Charles Edmund** (from Ceylon); b. 1812; ed. Bp.'s Coll., Howrah; o. D. 1835, P. 1837, Calc. S. Barrigore, 1835-53; Tollygunge, 1854-71. Died Oct. 7, 1871.
- DRIBERG, J. G.** (brother of C. E. D.); ed. Bp.'s Coll., Howrah; o. 1845, Calc. S. Mograhat, 1845 and 1851-3 Barrigore, 1855. Died Nov. 16, 1855, of liver complaint, on voyage to Australia.
- DUNNE, D. H. G.**; ed. Bp.'s Coll., Howrah; o. D. 1868, P. 1870, Calc. S. Tollygunge, 1868-71; Calcutta, 1872; Burisaul, 1873 Calcutta, 1885. *Res.*
- **DUTT, Roger**; ed. Bp.'s Coll., Howrah; o. D. 1874, P. 1875, Calc. S. Ranchi, 1874-83; Calcutta, 1883-4; tr. N.W.P.
- EVANS, Robert William**, D.D. Lam., 1880; ed. Bp.'s Coll., Howrah. S. Howrah (Bp.'s Coll.), 1862-5 Calcutta, 1866-71.
- FLEX, Oscar** (ex-German Lutheran Missy.); o. D. 1877, P. 1878, Calc. S. Hazaribagh, 1877-9; (sick-leave, 1880) tr. Trinidad
- FLYNN, David Joseph**; b. Nov. 8, 1857, Ferozepore, Ind.; ed. S.A.C.; o. D. 1884, P. 1885, Calc. S. Ranchi, 1884-6 and 1888-92.
- **GHOSE, Boreda C.** (a convert from Brahmoism); ed. Bp.'s Coll., Howrah; o. D. 1875, P. 1877, Calc. S. (1) Calcutta, 1875-7; Chota Nagpore, 1878-9; (1) C., 1880-1; Howrah, 1882-9; (1) C., 1890-2.
- **GHOSE, Juddonath**; ed. Bp.'s Coll., Howrah; o. D. 1847, Calc. S. Howrah &c., 1847-50; Ball, 1847-53; Mograhat &c., 1854-60. (Licence withdrawn by his Bishop.)
- **GOREH, Nehemiah** (a learned Brahman, Maharatta by birth); ed. at Benares; o. D. 1868, P. 1870. S. Calcutta (Cathedral Mission), 1868-70.
- **GUPTA, Ram Kanta Dass**; o. D. 1886, P. 1889, Calc. S. Sunderbunds, 1890-2.
- HAMILTON, George Frederic**, B.A. T.O.D.; b. July 28, 1868, Limerick; o. D. 1891, Dub. S. Hazaribagh, 1892.
- HARRISON, Henry Joseph**; ed. Bp.'s Coll., Howrah; o. D. 1848, P. 1850, Calc. S. Dhunghinta &c., 1848-54; Barrigore, 1855-70; Tollygunge, 1871-83; Barrigore, 1884-6. Pensioned 1887.
- HAUGHTON, G. D.**, B.A. Wor. Coll., Ox. S. Howrah, 1830-1. *Res.* after six months' service.
- **HEMBO, Markas** (a Munda Kol); o. D. 1873. S. Chota Nagpore, 1873-92.
- HIGGS, Edward H.** S. Barrigore, 1851; tr. Assam
- HOLMES, Frederick**, B.A. St. John's Coll., Cam.
- S. Howrah (Prof. Bp.'s Coll.), 1826-30. Pensioned 1836; died in England Oct. 1850.
- HUNTER, Thomas William**, B.A. Hert. Coll., Ox.; b. Feb. 3, 1852, Onre, Sus.; o. D. 1876, Lon., P. 1878, Calc. S. Calcutta (Asst. Diocn. Secy.), 1877-9. *Res.*
- **JAKARINGAH** (a Munda Kol); o. D. 1873, Calc. S. Chota Nagpore, 1873-9. Died July 20, 1879, from enlarged spleen.
- **JASMAN, Daniel** (a Kol); o. D. 1880, Calc. S. Chota Nagpore, 1880-92.
- JONES, Daniel**; b. India; ed. Bp.'s Coll., Howrah; o. D. 1833, P. 1834, Calc. S. Tollygunge, 1833-53. Died July 10, 1853, of dropsy.
- **KACHCHAP, Masahdass** (an Uraon Kol); o. D. 1873, Calc. S. Chota Nagpore, 1873-92.
- **KACHCHAP, Parnashad** (a Kol); o. D. 1875, P. 1880, Calc. S. Chota Nagpore, 1875-92.
- KAY, William**, D.D. Sub-Rector and Fellow Linc. Coll., Ox. S. Howrah (Principal Bp.'s Coll.), 1849-65 (and Diocn. Secy. from 1856). *Res.* ill.
- KENNEDY, Kenneth William Stewart**, M.A., M.D., T.C.D.; b. Oct. 10, 1865, Kilmore; o. D. 1890, Dub. S. Hazaribagh, 1892.
- KRUGER, Frederick** (an ex-German Lutheran Missy.); o. D. 1875, Calc. S. Chaibasa, 1875-86; (sick-leave, 1887-9;) Ranchi, 1889-92. Pensioned 1892.
- LETHEBRIDGE, William Matthews** (tr. N.W.P.) S. Patna, 1864-7, and Dinapore, 1866-7 [p. 494]; tr. N.W.P.
- LOGSDAIL, Arthur**; b. Dec. 17, 1864, Lincoln; ed. S.A.C.; o. D. 1882, P. 1884, Calc. S. Chota Nagpore, 1882-3 Ranchi, 1884-9; Chaibasa, 1890-2.
- LUSTY, George Henry**; b. Mar. 25, 1863, Obeltenham; ed. S.A.C.; o. D. 1891, Chota Nag. S. Ranchi, 1891-2; Murhu, 1892.
- MALAN, S. C.**, B.A. St. Ed. Hall, Ox. S. Howrah (Prof. at Bp.'s Coll.), 1838-9. *Res.* ill.
- **MANJAN, Markas** (a Kol); o. D. 1880, Calc. S. Chota Nagpore, 1880-92.
- MILL, William Hodge**, D.D. and Fellow Tri Coll., Cam.; one of the first two S.P.G. Missies. to India. S. Howrah (first Principal of Bp.'s Coll.), 1821-37. *Res.* Died Christmas Day 1851.
- **MITTER, Gopal Chunder** (a Bengali); ed. Bp.'s Coll., Howrah; o. D. 1843, P. 1844, Calc. S. Howrah, 1843-9, 1854-65; Calcutta, 1850-3, 1866-72; Mograhat, 1873.
- **MITTER, Peter Luckin-Narain**; o. D. 1809, P. 1874, Calc. S. Tollygunge, 1869-70; Jhanjra, 1871-89. Pensioned 1890.
- MOOR, Robert Henry**; ed. Bp.'s Coll., Howrah; o. D. 1864 Calc., P. 1880 Gui. S. Patna, 1865-7; tr. Gui.
- MOORE, A. Henry**; b. 1813; ed. Bp.'s Coll., Howrah; o. D. 1839, P. 1845, Calc. S. Barrigore, 1839-50.
- **MORSA, Markas** (a Kol); o. D. 1875, Calc. S. Chota Nagpore, 1875-92.
- MORTON, William**, S. Tollygunge &c., 1823-5; Chinsurah, 1826-30, 1831, 1833-8; in Maur. part of 1830-3; Midnapore, 1836; Berhampore, 1837. *Res.* ill.
- **MUKERJI, Peary Mohun**; o. D. 1880, P. 1881, Calc. S. (1) Calcutta, 1880-3; Tollygunge, 1884-9; (1) C., 1890-2.

- MURRAY, James Arthur, B.A. T.O.D. ; b. 1865, Alverstoke ; o. D. 1888, P. 1889, Dub. S. Hazaribagh, 1892.**
- ***NATH, Kally Mohun ; ed. Bp.'s Coll., Howrah ; o. D. 1870, P. 1875, Calc. S. (1) Barripore, 1870 ; (2) Dhanghatta, 1871-2 ; Calcutta, 1873-0 ; (2) D. 1882-92. Pensioned, 1892.**
- O'CONNOR, William, B.A. b. Aug. 7, 1862, Tuam ; o. D. 1891, P. 1892, Armagh. S. Ranchi, 1892.**
- ***PAUL, Broje Nath ; o. D. 1862, Calc. S. Meer-pore, 1862-86. Died Nov. 30, 1885.**
- PETTINATO, F. P. (an Italian and ex-Roman Cath. Govt. Chaplain). S. Howrah, 1859-60 ; Patna, 1860. Res. ill.**
- ***PRABHU, Dhang (a Munda Kol) ; o. D. 1873, Calc. S. Chota Nagpore, 1873-83.**
- ***PRABUSAHAY, Siha (a Kol) ; o. D. 1890, Calc. S. Chota Nagpore, 1890-6.**
- REICHHARDT, Fredrick Henry, M.A. Corp. Ch. Coll., Cam. ; b. Feb. 11, 1857, Cairo ; o. D. 1880, P. 1881, Dur. S. Calcutta (Diocn. Sec.), 1884-5 ; tr. Madras**
- REUTHER, John (tr. N.W.P.) S. Calcutta, 1876-7. Res.**
- ***ROBA, Kristchitt (a Kol) ; o. D. 1880, P. 1885, Calc. S. Chota Nagpore, 1880-92.**
- ***SANDEL, Hari Har ; o. 1856, Calc. S. Calcutta, 1856-87. Died Sept. 4, 1887 [pp. 481-2].**
- SARJANT, M. G. S. Howrah, 1825. Res. ill.**
- SIMPSON, Thomas Carter (of the Clergy Orphan School, Eng., sent to Bp.'s Coll., Calc., for training, 1825) ; o. D. 1833, P. 1834, Calc. S. Howrah, 1844-9. Pensioned 1850.**
- ***SINGH, Daoud (W. Luther) (ex-Missy, Berlin Lutheran Mission, Chota Nagpore) ; o. D. 1869, P. 1872, Calc. S. Ranchi &c., 1869-82 ; Chaibasa, 1883-92.**
- SXELTON, Thomas, M.A. and Fell. Qu. Coll., Cam. (tr. Delhi) S. Howrah (Bp.'s Coll., Prof. 1863-6, and Principal 1867-9 [p. 790]). Sick-leave, 1871 ; pensioned 1873.**
- SLATER, Samuel, D.D. Lamb., 1882 ; ed. K.C.L. ; o. D. 1845 Lon., P. 1847 Calc. S. Calcutta, 1847-80 ; Howrah (Prof. Bp.'s Coll.), 1851-60. Res.**
- SMITH, W. O'Brien ; b. 1817 ; ed. Bp.'s Coll., Howrah ; o. D. 1842, P. 1843. S. Howrah, 1843-50 ; Calcutta, 1851-71.**
- STEWART, R. M., M.A. Wor. Coll., Ox. S. Howrah (Prin. of Bp.'s Coll.), 1873-4. Res.**
- STREET, Arthur Wallis, Pem. Coll., Ox. S. Howrah (Prof. of Bp.'s Coll.), 1839-51. Died April 29, 1851, of illness contracted while visiting Missions.**
- THOMAS, P. W. ; ed. Bp.'s Coll., Howrah ; o. D. 1865, P. 1867, Calc. S. Tollygunge, 1865-6 ; Mograhat, 1866-9 ; Calcutta, 1869-70 ; Barripore, 1871-3. Died April 24, 1873, of fever and throat disease.**
- ***TIBKEE, Nathan (a Kol.) ; o. D. 1880, Calc. S. Chota Nagpore, 1880-92.**
- ***TOTI, Athanasius (an Uraon Kol) ; o. D. 1873, P. 1875, Calc. S. Chota Nagpore, 1873-92.**
- TWEDDLE, William ; o. York. S. Howrah, 1824-7 ; and Tollygunge, 1826-32. Died Dec. 1832, of jungle fever.**
- VALLINGS, Frederic Ross, M.A. Tr. Coll. Cam. ; b. 1825, London ; o. D. 1857, P. 1853, Sal. S. Calcutta (Diocn. Sec.), 1860-72 ; Ranchi, 1879-8. Died at sea, Dec. 29, 1878, on voyage to England on sick-leave.**
- VARNIER, M. John Joseph ("Father Felix"), an Italian and ex-Roman Cath. Govt. Chaplain. S. Patna, 1880-72 (Furlough, 1864-7).**
- WALLIS, Arthur W. S. Howrah (Bp.'s Coll.), 1840-4.**
- WEIDEMAN, George E., M.A. and Fell. St. Cath. Hall, Cam. S. Howrah (Prof. of Bp.'s Coll.), 1843-52. Drowned April 3, 1852, by capsizing of boat while visiting near Howrah.**
- WHITEHEAD, Henry, M.A., Fell. Tr. Coll., Ox. ; b. Dec. 19, 1853, Brighton ; o. D. 1879 Ox., P. 1880 Can. S. Calcutta (Principal of Bp.'s Coll.), 1884-92.**
- WHITLEY, Edward Hamilton, B.A. Qu. Coll., Cam. ; b. Aug. 13, 1886, Mussoorie ; o. D. 1889, P. 1890, Ox. S. Ranchi, 1891-2.**
- WHITLEY, Rt. Rev. Jabez Cornelius, M.A. (tr. Delhi) S. Ranchi, 1869-90. Cons. first Bp. of Chota Nagpore, Mar. 23, 1890, and Ranchi.**
- WITHERS, George Udney, B.A. Tr. Coll., Cam. (D.D. Lambeth, 1845) ; b. 1808. S. Howrah (Prof. of Bp.'s Coll., 1829-41 ; and Principal, 1842-8. Pensioned 1843 ; died Feb. 12, 1873, at Richmond.**

MADRAS PRESIDENCY, &c. (1825-92) — 216 Missionaries (108 Natives)† and 70 Central Stations. [See Chapter LXXVI., pp. 501-68.]

(Dioceses of MADRAS, founded 1836 ; TRAVANCOR and COCHIN, † 1879 ; TINNEVELLY, proposed.)

- ***ABISHAGANADEN, Thomas ; o. D. 1840, Madr. S. Tanjore, 1840-4.**
- ***ABRAHAM, Gnanamuthoo ; ed. S.P.G. Coll., Madr. ; o. D. 1879, P. 1882, Bp. Caid. S. Ramnad, 1879-83 ; Nagalapuram, 1883-6 ; Tanjore, 1887-92. Died March 30, 1892.**
- ***ABRAHAM, Samuel Yesadian, B.A. Madr. Univ. ; ed. S.P.G. Coll., Madr. ; o. D. 1863, Madr. S. Madras, 1868.**
- ***ABRAHAM, Vedanayagam ; ed. S.P.G. Coll., Madr. ; o. D. 1856, Bp. Caid. S. Ramnad, 1886-92.**
- ***ABRAHAM, Visuvasam ; o. D. 1873 Madr., P. 1879 Bp. Caid. S. Nazareth, 1873-92.**
- ADAMSON, Thomas ; ed. S.A.C. ; o. D. 1871, Madr. S. Sawyerpuram, 1871-85 ; Bangalore, 1886-8. Died at Bangalore, Sept. 1, 1888, of small-pox.**

† Several of the Native Clergy in this division have appeared under different names at various times in the Annual Reports [see p. 648].

- ***ADEIKALAM, D.**; o. D. 1860, Madr. S. Aney-cadoo, 1860-3, 1865-80 (Combaconum, 1864). Pensioned 1880; died 1891.
- ADOLFHUS, Thom.**; *b.* Madr. Pres.; *ed.* Sawyerpuram Sem.; o. D. 1848 Colon. P. 1851 Madr. S. Sawyerpuram, 1848-9; Puthukotei, 1850-3; Tanjore, 1854; Trichinopoly, 1865-77; Canendagoody, 1878-81. Pensioned 1881; died Sept. 18, 1892, at Trichinopoly.
- ***APPAVOO, John**; o. D. 1890, Madr. S. Kalsapa, 1890-2.
- ***AROLAPPEN, C.** S. Chindadrepettah, 1845-50.
- ***ARULAPPEN, David** (or "A. David"); the first S.P.G. native clergyman in Madras Diocese; *ed.* Tanjore Mission School; o. D. 1854, Madr. S. Sawyerpuram, 1854-8; Puthiampthur, 1850-5. Died Oct. 9, 1865, of a carbuncle.
- ***ARUMANAYAGAM, Gnanakan, B.A.** Madr. Univ.; *ed.* S.P.G. Coll., Madr.; o. D. 1886, P. 1890, Bp. Cald. S. Tuticorin, 1886-92.
- ***ARUMANAYAGAM, Vedamonikam**; o. D. 1867, Bp. Cald. S. Tinnevely district, 1867-92.
- ***ASIRVATHAM, Samuel**; *ed.* S.P.G. Coll., Madr.; o. D. 1887, Bp. Cald. S. Tinnevely district, 1867-92.
- ***ASIRVATHAM, Sathianathan**; *ed.* S.P.G. Coll., Madr.; o. D. 1886, Bp. Cald. S. Anaigudi, 1886-8; Tinnevely district, 1889-92.
- ***BAKKYANATHAN, Devasagam Suppan**; *ed.* S.P.G. Coll., Madr.; o. D. 1885, P. 1896, Madr. S. Salem, 1885-6; Keelakarei, 1887-92.
- BEST, James Kershaw**; o. D. 1842, P. 1845, Madr. S. Madura, 1842-4; Christianagram, 1843-56. *Res. ill.* (assisted annually by S.P.G. to 1869). Died Vicar of Lane End, April 5, 1869.
- BILDERDECK, John, S.** Chittoor, 1842-4.
- BILLING, George, M.A.** St. John's Coll., Cam.; *b.* Nov. 20, 1847, Wye, Kent; o. D. 1871, P. 1873, Madr. S. Sawyerpuram, 1871; Nazareth, 1872-3; Ramnad, 1873-82; Madras (Dioc. Sec.), 1862-3; Furlough, 1884-5; (in Calcutta, 1865-7) Ramnad, 1888-9; sick-leave, 1889. Pensioned 1891.
- BLAKE, William Herbert, M.A.** Tr. Coll., Cam.; *b.* Aug. 30, 1849, High Leigh, Ches.; o. D. 1872, P. 1873, Lic. S. (1) Tanjore, 1874-5; Combaconum, 1876-7; (1) T., 1878-92.
- BOWER, H., D.D.** Lamb. (au Eurasian); o. D. 1843, P. 1845, Madr.; received Lambeth Degree D.D. in 1872 in recognition of his services as reviser of Tamil Bible. S. Tanjore, 1844-5; Vedarapuram, 1846-57; Madras, 1858-75, 1879-83; Combaconum, 1876-8. Pensioned 1884; died Sept. 2, 1865, at Palamcottah.
- BRITTON, Alfred, B.A.** Univ. Coll., Dur.; *b.* June 15, 1854, London; *ed.* S.A.C.; o. D. 1883 Madr., P. 1884 Bp. Sargent. S. Kalsapa, 1882; Nandyal, 1884-92.
- BROTHERTON, Thomas, B.A.** Cor. Ch. Coll., Cam.; *b.* 1809, Boston, Lin.; o. P. 1837, Madr. S. (71836) (1) Tanjore, 1837-41; Canendagoody, 1842-4; Combaconum, 1845; (1) T., 1846-9; Madras, 1850-7; Sawyerpuram, 1867-9; do. and Nazareth, 1860-3.
- BUTLER, Montagu Russell**; *b.* July 30, 1852, Chelsea; o. D. 1851, P. 1882, Lon. S. 71883-4. *Res.*
- CAEMMERER, Augustus Frederick**;
o. D. 1835, P. 1837, Madr. S. Vepery, 1836-8; Nazareth, 1838-58; Tanjore, 1859-61. Pensioned 1862; died Sep. 2, 1891, at Tranquebar.
- CALDWELL, Rt. Rev. Robert, LL.D.** Univ. Glas. and Hon. D.D. Univ. Dur.; *b.* May 7, 1814; arvd. Madr. Jan. 8, 1838 (Missy. L.M.S., 1838-41); o. D. 1841, P. 1842, Madr.; *cons. Asst.* Bp. to Bp. Matr. March 11, 1877, in Calcutta Cath. S. Edeyengoody, Nov. 1841-83; Tuticorin, 1883-91. *Res.* Jan. 31, 1891; died Aug. 28, 1891, at Pulney Hills.
- CALTHORP, Charles, B.A.** St. John's Coll., Cam.; o. Lon. S. (1) Vepery, 1833-5; Tanjore, 1836-40; (1) V., 1840. Died 1841.
- CARVER, R.** S. Madras, 1842-5.
- ***CHRISTIAN, Sathianathan**; o. D. 1869, P. 1873, Madr. S. Tinnevely district, 1869-86.
- CLAY, John**; *ed.* Vepery Seminary; o. D. 1854, P. 1856, Madr. S. (1) Cuddapad, 1854-5; (2) Muzialpad, 1856-65; (1) C., 1866-71; (2) M., 1872-84. Died 1884.
- COOMBES, Valentine Daniel**; *ed.* Bp.'s Coll., Howrah; o. D. 1833, P. 1834. S. Tanjore, 1834-6; Combaconum, 1837-44. Died 1844.
- COOMBS, W. L.** (brother of above); o. D. 1849, Calc. S. Aneycadoo 1849-58. Died 1858.
- ***CORNELIUS, Stephen Iyathorai** (*tr.* Bengal) S. Bangalore, 1869-92.
- COULTRUP, S. W.**; *ed.* Bp.'s Coll., Howrah; o. 1844, Madr. S. Bangalore, 1844; Negapatam, 1845; Aneycadoo, 1846; Chittoor and Vellore, 1847-50; Tinnevely, 1851.
- COYLE, S. G.**; o. D. 1854, P. 1856, Madr. S. Madura, 1854; Pulney Hills, 1855-9; Puthiampthur, 1862-5; Ramnad, 1866-70; died April 16, 1870, at Bangalore.
- ***DANIEL, D.** S. Poreyar, 1878; Brungalore, 1879; Alambaukum, 1881-3.
- ***DANIEL, S. S.** Nazareth, 1876-9.
- ***DANIEL, Samuel** (the 1st Tinnevely Vellala who broke caste); *ed.* Sawyerpuram and Sullivan's Gardens; o. D. 1862, Madr. S. Tinnevely district, 1862-8.
- ***DANIEL, Samuel Swamidam**; *ed.* S.P.G. Coll., Madras; o. D. 1886, P. 1889, Bp. Cald. S. Puthiampthur, 1886-9; Radhapuram, 1890-2.
- ***DANIEL, Suvisehamuthu**; o. D. 1886, Bp. Cald. S. Edeyengoody, 1886-92.
- ***DARMAKAN, D.** S. Edeyengoody, 1887-90. Died 1890.
- DARVALL, Thomas Elijah**; *b.* Feb. 21, 1851, Brixton; *ed.* S.A.C.; o. D. 1883, P. 1885. S. Tanjore, 1883-5; Negapatam, 1885-92.
- ***DAVID, B. S.** Madras, 1859-72. Pensioned 1873; died ? 1886.
- ***DAVID, Samuel Belavendrum**; o. D. 1887, P. 1892, Madr. S. Madras, 1887-90. *Res.* Lent to Coimbatore, 1892.
- ***DAVID, Santhosham.** S. Eral, 1869-92.
- ***DAVID, Vedamonikam**; *ed.* S.P.G. Coll., Madr.; o. Madr. S. Madras, 1884-6; Secunderabad, 1887-92.
- ***DEIRYAM, Belavendrum**; o. D. 1890, Madr. S. Cuddalore, 1890; Mutyalapad, 1891-2.
- ***DESIGACHARRY, Joseph**; o. D. 1890, Madr. S. Kalsapa, 1890-2.
- ***DEVAPIRIAM, David**; o. D. 1866, Bp. Cald. S. Kulathur, 1886-9; Edeyengoody, 1890-2.
- ***DEVAPIRIAM, Gnanapragasam David**; o. D. 1886, P. 1890, Bp. Cald. S. Puthiampthur, 1886-9; *tr.* Maur.

- ***DEVAPRASAGAM, D.** (or **DEVAPRASADEN, D.**); o. D. 1867, P. 1869, Madr. *S. Puthiam-puthur*, 1867-76; Tanjore, 1876-8.
- ***DEVASAGAYAM, Samuel**; ed. S.P.G. Coll., Madr.; o. D. 1886, P. 1888, Bp. Cal. *S. Madura*, 1886-92; Vellore, 1893-4 (lent to those places, but not paid by S.P.G.).
- ***DEVASAGAYAM, Swamiadian**; o. D. 1867, P. 1869, Madr. *S. Tinnevely district*, 1867-70, 1876-92 (Ramnad, 1871-6).
- DODSON, Thomas Hatheway, M.A.** Ex. Coll. Ox.; b. May 11, 1862, Rotherham (Yks.); o. D. 1885, P. 1886, Ox. *S. Trichinopoly* (Principal, College), 1889-92.
- DOWNES, Horace George, A.K.C.L.**; b. Mar. 28, 1860, Bayham; o. D. 1886, P. 1887, Roc. *S. Kalsapad*, 1888; Kurnool, 1889-90; Nandyal, 1891-2.
- DU WESSING, Peter M.** (a Dane ord. in Eng. 1827). *S. Madras*, 1828-31 (and Vellore, 1830). Sick-leave, 1831. *Res.* 1833.
- EARNSHAW, John, M.A.**, Lambeth; b. Dec. 26, 1831, Colne; ed. K.C., Lon.; o. D. 1857, P. 1858, Rip. *S. Sawyerpuram*, 1859-63; furlough 1864. *Res.* and *tr.* Europe.
- ***ELEAZER, Gnanamuthu**; o. D. 1886, P. 1889, Bp. Cald. *S. Christianagram*, 1886-92.
- ***ELEAZER John**; o. D. 1862, P. 1886, Madr. *S. Bangalore*, 1862-70; Oosoor, 1871-6; Salem, 1877-84. Pensioned 1885.
- FLETCHER, James P.** (ex-Catechist in Kurdistan, p. 728); o. Lon. 1845, P. 1847, Madr. *S. Edeyengoody*, 1845; Canandagoody, 1846; Vepery, 1847-8. *Res.* ill.
- FRANKLIN, C.**; o. D. 1849 Calc., P. Madr. *S. Moodaloor*, 1849; Boodaloor, 1852-3; Cuddalore, 1854-7.
- ***GNANAKAN, C. Pakkianadhan, B.A.** *S. Tuticorin*, 1886-92.
- ***GNANAKAN, Mathuranayagam**; ed. S.P.G. Coll., Madr.; o. D. 1871, P. 1874, Madr. *S. Nangoor*, 1871-4; Vellum, 1875; Erungalore, 1876-8; Tranquebar, 1879-83; Tinnevely district, 1880-92.
- ***GNANAMOOTTOO, N.** *S. Tinnevely district*, 1867-60. Died 1860.
- ***GNANAMUTTHU, Samuel**, M.A. and Fell. Madras Univ.; o. D. 1885 Madr., P. 1889 Bp. Cald. *S. Madras* (College), 1885-6; Edeyengoody, 1886-8; Trichinopoly (College), 1888-92.
- ***GNANAMUTTU, Vedimonikum**; ed. S.P.G. Coll., Madr.; o. D. 1876, P. 1878, Bp. Cald. *S. Tinnevely district*, 1876-83; Trichinopoly, 1884-90; Madras, 1891-2.
- ***GNANAOLIVOO, Isaac**; o. D. 1884, P. 1888, Madr. *S. Tanjore*, 1884-6; Negapatam, 1887-92.
- ***GNANAOLIVOO, Jacob, B.A.** Univ. Madr.; o. D. 1887, Madr. *S. Trichinopoly* (College), 1887-92.
- ***GNANAOLIVOO, Joseph**; o. D. 1875, P. 1878, Bp. Cald. *S.* (1) Puthiamputhur, 1875; (2) Ramnad, 1876-86; (1) P. 1886-92.
- ***GNANAPRAGASAM, Arumanayagam**; o. D. 1884, P. 1888, Madr. *S. Trichinopoly*, 1884-90; Melaseithalai, 1891-2.
- ***GNANAPRAGASAM, D. S. Nazareth &c.**, 1865-71. Died July 18, 1871.
- ***GNANAPRAGASAM, Daniel**. *S. Combaconum*, 1872-8; Ramnad, 1887-92.
- ***GNANAPRAGASAM, Nagalinga, B.A.** Madr. Univ.; ed. Tanjore Coll.; o. D. 1884, P. 1888, Madr. *S. Tanjore*, 1884-92.
- ***GNANAYUTHUM, Pakkianadhan**; ed. S.P.G. Coll., Madr.; o. D. 1879, P. 1882, Bp. Cald. *S. Ramnad*, 1879-92.
- GODDEN, Arthur Joseph**; b. Oct. 16, 1863, Kingsnorth, Kent; ed. S.A.C.; o. D. 1890, P. 1892, Madr. *S. Tanjore*, 1890-2.
- GODFREY, S. A.**; ed. Bp.'s Coll., Howrah; o. D. and P. 1842, Madr. *S. Vellore*, 1842-5 (and Chittoor, 1845); Combaconum, 1846-56; Canandagoody, 1857-9.
- GODFREY, William Addison**; ed. Bp.'s Coll., Howrah; o. D. 1840, Madr. *S. Tanjore*, 1840-2.
- GOLDSTEIN, J. F.** (from Berlin Missy. Institution); o. Madr. *S. Pulicat*, 1837-9; Trichinopoly, 1840-1; *tr.* Trin.
- GRIFFITHS, J.** *S. Cochin*, 1841-2. *Res.* ill.
- GUEST, John**; b. Oct. 11, 1812, Quilon; (ex-agent of C.M.S. and Wesleyan Miss. Society.) o. D. and P. 1842, Madr. *S. Sbcmooag and Pulicat*, 1842; Cuddalore, 1842-5; Erungalore, 1846-9; Tanjore, 1850 and 1864-73 (Vepery, 1844 and 1861-64); Trichinopoly, 1873-7. Pensioned 1878; died March 1, 1892.
- HALL, George Frederick**; b. Oct. 3, 1867, Dover; ed. S.A.C.; o. D. 1890, Madr. *S. Kalsapad*, 1890-2.
- HEAVYSIDE, John** (the first native-born English S.P.G. Missy. in India). *S. Madras* (Vepery Seminary &c.), 1829-31. *Res.* ill.
- HEYNE, George Yates**; ed. Bp.'s Coll., Howrah; o. 1839, Madr. *S. Madras*, 1839 and 1846; Mudalur, 1839-45; Trichinopoly, 1847-53, and 1867-63; Erungalore, 1854-5; Coleroon, 1856; Negapatam, 1861-77. Pensioned 1878; died Dec. 1880.
- HICKEY, W.**; o. D. 1837, P. 1839, Madr. *S. Dindigul*, 1837-42; Trichinopoly, 1843-4 and 1846; Canandagoody, 1845; Madura &c., 1847-57; Combaconum, 1858-61. Pensioned 1862; died 1870.
- HIGGINS, Joseph**. *S. Kalsapad*, 1861-5.
- HOLDEN, David**; b. 1827, Newry, Ir.; o. D. 1855, P. 1856, Madr. *S. Trichinopoly*, 1855-6; Combaconum, 1856-8. Sick leave, 1858.
- HOUGHTON, George Dunbar, B.A.** No fixed station, 1830-1. *Res.*
- HOWELL, William** (ex-L.M.S. Missy.). *S. Valaveram &c.*, 1842-55. Pensioned 1856.
- HUBBARD, Charles**; o. D. 1836 Lon., P. 1839 Madr. *S. Palaucootah*, 1836-7; Madura, 1838-42; Cochin, 1843; Mudalur, 1844; Madura, 1845-6, and Dindigul, 1846; Canandagoody, 1847-68; Tranquebar, 1869-71. Died Jan. 5, 1871.
- HUXTABLE, Henry Constantine, Th. A.K.C.L.**; b. 1825, Bristol; o. 1849, Lon. *S. Christianagram*, 1849-51; Sawyerpuram, 1852-6. Sick-leave 1857; *tr.* Maur.
- ***IGNATIUS, Innasimuthu**; ed. S.P.G. Coll., Madr.; o. D. 1865, P. 1869, Madr. *S.* (1) Trichinopoly, 1865-8; Vedia puram, 1869-75; Christianagram, 1876-83; Bangalore, 1884-6; (1) T., 1887-9; Mettupatti, 1890-2. Pensioned 1892.
- INMAN, Arthur, B.A.** Dur. Univ.; b. Jan. 25, 1854, Grantham; ed. S.A.C.; o. D. 1879, P. 1880, Madr. *S. Mutialpad*, 1879-86; Kalsapad, 1887-92.
- ***INNASI, C.**; o. D. 1860, P. 1868, Madr. *S. Erungalore*, 1860-7; Maiputty, 1868-75. Died July 15, 1875, of fever.
- IRION, J. L.** (ex-German Lutheran Missy. S.P.C.K.); o. 1835, Calo. *S. Nazareth*, 1836-8. Sick-leave 1840-1.

- IRWIN, Arthur Leighton.** *S. Madras, 1841-3.* Died 1843 at sea, off Mauritius, on sick-leave.
- JARBO, Peter;** *b. 1821, Lond.; o. D. 1854, P. 1856, Madr. S. Puthukotai and Puthiamputhur, 1854-5. Sick-leave 1856-7.*
- JEREMIAH, J. C. S. Wallajapettah, 1846.** Died 1845.
- JERMYN, Edmund, M.A. Ch. Ch., Ox.;** *b. Oct. 17, 1845, Canterbury; o. D. 1870, P. 1871, Ox. S. Madras (Dioc. Sec.), 1873-4. Res.*
- **JESUDASON (or YESUDASEN), Joseph;** *ed. S.P.G. Coll., Madras; o. D. 1884, P. 1888, Madr. S. Trichinopoly, 1884-9; Ariyalur, 1890; Cuddalore, 1891-2.*
- **JOB, A. S. Tinnevely district, 1863-75;** *S. Vedaripuram, 1876-8.*
- JOHNSON, Allan;** *o. 1842, Madr. S. Vepery, 1842-4; Ramnad, 1845, 1847-9; Puthukotai &c., 1846-9; Combaconum, 1850-3; Nangoor, 1854-62. Died July 1862.*
- JONES, Edward Jarrett;** *ed. Bp.'s Coll., Howrah; o. Calc. S. Tanjore, 1833; Cuddalore, 1834-42. Died.*
- **JOSEPH, Daniel;** *ed. S.P.G. Coll., Madr.; o. D. 1878, P. 1882, Bp. Cald. S. Puthiamputhur, 1879-83; Puthukotai, 1884-92.*
- **JOSEPH, Jacob;** *ed. S.P.G. Coll., Madr.; o. D. 1886, Bp. Cald. S. Radhapuram, 1886-90; Edeyengoody, 1891-2.*
- **JOSEPH, S.;** *o. 1863, Madr. S. Tinnevely district, 1869-83.*
- KAY, William Henry, M.A., Wor. Coll., Ox.;** *b. Oct. 29, 1845, Knaresborough; o. D. 1868 Roc., P. 1871 Lic. S. (1) Tanjore, 1874-5; Combaconum, 1876-7; (1) T., 1878-81. Res.*
- KEARNS, James F.;** *b. 1825; o. D. 1864, P. 1866, Madr. S. Moodaloor, 1854-5; Sawyerpuram, 1856; Puthiamputhur, 1856-73; Tanjore, 1873-7. Died Dec. 9, 1877; his funeral ceremonies were performed at the expense of the Princess of Tanjore, who also erected a memorial tablet in the church.*
- KENNET, Charles Egbert, D.D. Lam., 1880;** *brought up a Roman Catholic, joined English Church at 16; ed. Bp.'s Coll., Howrah; o. D. 1861, P. 1863, Madr. S. Moodaloor, 1852-4; Edeyengoody, 1855-6; Christianagram, 1857-65 (S.P.C.K. Sec., Madras, 1865-78); Madras, 1868-84 (¶ 1868-75). Died Nov. 28, 1884, of paralysis. As a theologian Dr. K. had probably no equal in India, and he has been designated "the Indian Pusey."*
- KIDD, Daniel Wilson, B.A. Madr. Univ.;** *ed. Vepery Seminary; o. D. 1869 Madr., P. 1870 Calc. S. Madras, 1869-74.*
- KOCH, George. S. Madras, 1830-1.**
- KOHL, Edward;** *o. D. 1837, Madr. S. Madras, 1837; Vellore, 1838. Sick-leave, 1840-2.*
- KOHLHOFF, Christian Samuel;** *b. May 14, 1815, Tanjore; ed. Bp.'s Coll., Howrah; o. D. 1839, P. 1840, Madr. S. Madras, 1839-42, 1846-9, 1856-7 (and Mudalur, 1839-40); Trichinopoly, 1841-2; Erungalore, 1843-5, 1850-2, 1858-81. Died Dec. 3, 1861, at Tranquebar of over-exertion.*
- **KOILPILLAY, Yesudian;** *o. D. 1886, P. 1890, Bp. Cald. S. Sawyerpuram, 1886-92.*
- **LAZARUS, George;** *o. D. 1869, P. 1873, Madr. S. North Arcot, 1869-71; Bangalore, 1872-83; Nangoor, 1884-92.*
- LEEPER, Frederick James;** *b. 1831, Dublin; o. D. 1857, P. 1860, Madr. S. Sawyerpuram, 1857-8; Ameyaloo, 1858-60; Secunderabad, 1861; Combaconum, 1865-71; Tranquebar, 1872-3;*
- Cuddalore, 1876-80; (on leave 1862-4, 1874-0. Retired, 1881).*
- LIMBRICK, Arthur Daniel;** *ed. S.A.C.; o. D. 1890 Madr. S. Ramnad, 1890-2.*
- LOVEKIN, Alfred Peter, M.A. Lamb.;** *ed. K.C.L. S. Sawyerpuram, 1846-6. Res. [see Ceylon.]*
- MAC LEOD, E. C.;** *ed. Bp.'s Coll., Howrah. S. Pulicat, 1842-3; Cochin, 1844-5. Disqualified, by inability to acquire native language.*
- **MANUEL, Anantham;** *o. D. 1874, P. 1877, Madr. S. Tanjore, 1875-83 and 1888-92 (Combaconum, 1884-7).*
- **MANUEL, Nallathumby;** *ed. S.P.G. Coll., Madr.; o. D. 1886, Bp. Cald. S. Tinnevely district, 1886-92.*
- MARGOSCHIS, Arthur;** *b. Dec. 24, 1852, Leamington; ed. S.A.C.; o. D. 1877 Madr., P. 1880 Bp. Sargent. S. Nazareth, 1877-92.*
- **MARTYN, J. D. S. Ramnad, 1864-5, 1876-9;** *Cuddalore, 1865-75.*
- **MASILAMANY, J.;** *o. D. 1866, Madr. S. Tinnevely district, 1866-81.*
- MATTHEWS, Frederick Barrow;** *b. Nov. 9, 1857, Brixton; ed. Warm. Coll.; o. D. 1882, P. 1883, Madr. S. Edeyengoody, 1882-3; tr. Bahamas*
- MORRIS, George Eddison. S. Madras, 1840-8. Res.**
- NAILEY, A. R. C.;** *o. Madr. S. (1) Vedaripuram, 1861-3; Obittoor and Vellore, 1853-5; Erungalore, 1856-7; (1) V., 1858-73. φ.*
- NORMAN, Harry Bathurst;** *b. Nov. 17, 1866, Havre de Grace; ed. S.A.C.; o. D. 1890 Madr., P. 1891 Bp. Cald. S. Edeyengoody, 1890; Mudalur, 1891-4. Res.*
- **PAKKIAM, Daniel;** *ed. S.P.G. Coll., Madr.; o. D. 1876 Madr., P. 1879 Bp. Cald. S. Tinnevely district, 1875-82.*
- **PAKKIANATHAN, Samuel;** *ed. S.P.G. Coll., Madr.; o. D. 1882, P. 1883, Madr. S. Cuddalore, 1882-90; Trichinopoly, 1891-2.*
- PAPWORTH, John William;** *b. Dec. 12, 1855, Cambridge; ed. S.A.C.; o. D. 1884, P. 1886, Madr.; S. Trichinopoly, 1884-6. Res.*
- **PARENJODY, Gnanapragasam;** *b. Sept. 10, 1837; ed. Savyp. Sem.; o. 1873, Madr. S. Tinnevely district, 1873-9 and 1887-92 (Ramnad, 1890-6). Died March 5, 1892.*
- **PARENJODY, Methuselah (son of N.P.);** *o. D. 1852, P. 1856, Madr. S. Canandagoody, 1854-5; Amiappen, 1856-65.*
- **PARENJODY, N.;** *o. D. 1844, Madr. S. Secunderabad, 1842-61 [p. 562].*
- PERCIVAL, Peter (an ex-Wesleyan Missy in India);** *o. D. 1852 in England, P. 1856 Madr. S. Madras, 1854-6. Res.*
- PERCIVAL, Samuel (son of above). S. Tanjore, 1857-64; tr. N.S.W.**
- **PERIANAYAGAM, Isaac;** *ed. S.P.G. Coll., Madr.; o. D. 1879, P. 1882, Bp. Cald. S. Puthiamputhur, 1879-89; Otapidaram, 1890; Ariyalur, 1891-2.*
- **PERIANAYAGAM, Royappen. S. Nazareth, 1874-83.**
- **PETER, G.;** *o. D. 1869, Madr. S. Edeyengoody, 1869-74; Nangoor, 1875-8. Died 1878.*
- PETTINGER, Thomas Dear (no fixed station, 1829-30); tr. Bombay**
- **PITCHAMUTTU, Aaron, F.A. Madr. Univ.;** *ed. S.P.G. Coll., Madr.; o. D. 1881, P. 1883, Bp. Cald. S. Nazareth, 1881-92.*

- ***PITCHAMUTTU**, Gnanapragasam; *ed.* S.P.G. Coll., Madr.; *o.* D. 1887, Bp. Cald. S. Tinnevely district, 1887-92.
- PLUMPTRE**, William Alfred, M.A. Univ. Coll., Ox.; *o.* D. 1853, P. 1854, Llc. S. Madras, 1858-62. *Res.* ill.
- ***PONNAPPEN**, Samuel; *ed.* S.P.G. Coll., Madr.; *o.* D. 1887, Bp. Cald. S. Nagalapuram, 1887-92.
- POPE**, George Uglow, D.D. Lamb.; *o.* D. 1843, P. 1845, Madr. S. Sawyerpuram, 1843-50; Tanjore, 1851-8. *Res.*
- POPE**, Henry; *b.* 1832, Turnchapel, Dev.; *o.* 1856, Madras. S. Ramnad, 1856-8; Nazareth, 1859. *Res.*
- POPE**, Richard V.; *o.* 1852, Madr. S. Trichinopoly, 1853-5; Puthukotei, 1856-7; Cananda-goody, 1857-8.
- RAWSON**, William Ignatius; *b.* Jan. 12, 1845, Houghton Park, Notts; *ed.* S.A.C.; *o.* D. 1868 Madr., P. 1870 Lin. S. Cuddapah, 1868; sick-leave, 1869.
- REGEL**, J. A. S. Vallaveram, 1851-3; Negapatam, 1854-8. *Res.*
- REICHHARDT**, Frederick Henry, M.A. (*tr.* Calcutta) S. Madras (Principal of College), 1885-6.
- RELTON**, William, B.A. Qu. Coll., Cam.; *b.* Dec. 12, 1857, Ealing; *o.* D. 1881, Antigua (at Pailing), P. 1882, Madr. S. (1) Madras, 1881-2; Ramnad, 1883-5; (1) M. (Dioc. Sec.), 1885-91. *Res.* 1892.
- ROSEN**, David (an ex-Lutheran Missy.) S. Mudalur, 1834-8; sick-leave, 1838.
- ROSS**, M.; *o.* D. 1848, Colom. S. Vedaripuram, 1848-9; Sawyerpuram, 1850-1.
- ***SADANANTHAM**, Joseph; *o.* D. 1886, P. 1889, Bp. Cald. S. Ramnad, 1886-92.
- ***SAGAIUM**, Thav. stappan Yesuvin; *ed.* S.P.G. Coll., Madr.; *o.* D. 1888, P. 1890, Madr. S. Kurnool, 1887-9; Madras, 1890-2.
- ***SAMUEL**, Daniel, E.D. Lambeth, 1884; *o.* D. 1863, P. 1866, Madr. S. Tinnevely district, 1866-90; Madras, 1891-2.
- ***SAMUEL**, Swaminadhan Paranjothy, B.A. S. Tuticorin, 1887-92.
- ***SAMUEL**, Vedamonikam; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, Bp. Cald. S. Nagalapuram, 1886-92.
- SANDBERG**, Samuel, B.A. Cor. Ch. Coll., Camb.; *b.* 1819, Lissa, Poland; *ed.* for Jewish Church; *o.* D. 1848 Lon., P. 1852 Yk. S. Tinnevely, 1848; *tr.* Cape
- ***SANTHOSAM**, D. S. Eral, 1887-8.
- ***SATTHIANATHAM**, A. M. S. Kulasegarapatam, 1889-90. Died May 1890.
- ***SATTHIANATHAM**, Assairvatham; *ed.* S.P.G. Coll., Madr. S. Trichinopoly, 1890-2.
- ***SAVARAMOOTTOO**, D. S. Tanjore, 1851; Baugalore, 1852-7; Ouddalore, 1858-64; Madras, 1865-82.
- ***SAVARIMUTTU**, Samuel; *ed.* S.P.G. Coll., Madr.; *o.* D. 1887, Madr. S. Ramnad, 1887-92.
- SCHMITZ**, F. H. W. (from Berlin Missy. Institution); *o.* D. 1839, Madr. S. Vellore, 1839-41; Trichinopoly, 1842; Tanjore, 1843-5; Negapatam, 1846-6. Pensioned and *tr.* Europe
- SCHREYVOGEL**, H. David; *b.* Sindhu, Ger-
- many, 1777; Danish Mission, Tranquebar, 1800-26. Accepted by Bishop Heber, 1826. S. Trichinopoly, 1827-40. Died Jan. 16, 1840, at Pondicherry.
- ***SEBAGNANAM**, Peter; *o.* D. 1896, Bp. Cald. S. Tinnevely district, 1896-92.
- ***SEBASTIAN**, Anthony; *o.* D. 1867, P. 1869, Madr. S. (1) Oosoor, 1867-70; (2) Secunderabad, 1872-7; Tanjore, 1878; (2) S. 1879-86; Bellary, 1887-92.
- SELLER**, James; *b.* 1828, London; *ed.* K.C.L.; *o.* D. 1857 P. 1859, Madr. S. Edeyengoody, 1857-8; Yoothaloor, 1858-64; Nangoor, 1865-6; furlough, 1867-8.
- ***SENAPATTI**, Sathianadhan; *o.* D. 1887, Bp. Cald. S. Tinnevely district, 1887-90; Vedaripuram, 1891-2.
- SHARROCK**, John Alfred, M.A. Jes. Coll., Cam.; *o.* D. 1879, Bp. Cald. P. 1880, Yk. S. Edeyengoody, 1878-9; Sawyerpuram, 1880-1; Tuticorin (Principal of Caldwell College, &c.), 1882-92.
- SHEPHERD**, Richard Dendy; *b.* April 10, 1855, Teunterden; *ed.* S.A.C.; *o.* D. 1879, P. 1880, Madr. S. (1) Mutialpad, 1879; (2) Kalsapad, 1890-8; (1) M., 1887-92.
- SIMPSON**, Thomas Carter; *ed.* Bp.'s Coll., Howrah; *o.* D. 1833, P. 1834, Calc. S. Tanjore 1833; Trichinopoly, 1834-6; Negapatam, 1836-7. *Res.* ill.
- ***SINAPPEN**, J. (an ex-Roman Cath.); *o.* D. 1880, Madr. S. Erungalore district, 1860-78. Died 1878.
- SMITHWHITE**, J. (a Govt. Chaplain); *b.* March 1839, S. Shields. S. Madras (acting Principal S.P.G. Coll.), 1894-5. Died of cholera (with his wife) Feb. 14, 1885.
- ***SOLOMON**, Pakkianadhan; *o.* D. 1879, P. 1882, Bp. Cald. S. Tinnevely district, 1879-92.
- ***SOLOMON**, T.; *ed.* S.P.G. Coll., Madr.; *o.* D. 1862, Madr. S. Madras, 1862-8; Secunderabad, 1869-71. Died 1871.
- SPENCER**, J. F.; *o.* 1863, S. Cuddapah, 1863-6; Kalsapad, 1868-80. *Res.*
- STEPHENSON**, John, M.A. Lamb.; *b.* 1837, Bristol; *ed.* S.A.C.; *o.* D. 1862, P. 1865, Madr. S. Edeyengoody, 1862-4; Madras, 1865.
- STRACHAN**, (Rt. Rev.) John Miller; *b.* Dec. 18, 1832, Barnsley (ex-Wesleyan preacher); *ed.* S.A.C. and K.C.L.; M.D. Gold Medalist of University of Edinburgh; *o.* D. 1861, P. 1862, Madr. S. Edeyengoody, 1861-4; Ramnad, 1862, 1865-6; Nazareth, 1873-4; Madras (Dioc. Sec.), 1874-9; (furlough, 1867, 1890). *Res.* 1882 on becoming second Bp. of Raungoon; *cons.* May 1, 1882, in Lambeth Pal. Chap.
- ***SUNDOSHUM**, D. S. Puthiampathur, 1879-80.
- SUTER**, Thomas Herbert, B.A. Lon. Univ.; *b.* 1832, London; *o.* D. 1855, P. 1856, Madr. S. Moodaloor, 1855-8; Ramnad, 1858-62. Died April 15, 1862.
- ***SUVISESHAMUTHU**, Sinnakannu; *o.* D. 1879, P. 1882, Bp. Cald. S. Tinnevely district, 1879-92.
- ***SWAMIADIAN**, Gurubatham; *ed.* S.P.G. Coll., Madr.; *o.* D. 1886, P. 1890, Bp. Cald. S. Tuticorin, 1886-7; Nagalapuram, 1887-92.
- ***SWAMIDASEN**, Abraham; *ed.* S.P.G. Coll., Madr.; *o.* D. 1871, P. 1873, Madr. S. Tuticorin, 1871-8; Trichinopoly, 1879-83; Erungalore 1884-93. Died Jan. 6, 1893, in Madras.

- ***SWAMIDASEN, S.**; o. D. 1869, Madr. S. Tinnevely district, 1869-77; Ramnad, 1878-82.
- ***SWAMIDIAN, Perianayagam**; o. D. 1869, P. 1878, Madr. S. Tinnevely district, 1869-92.
- SYMONDS, Alfred Radford, M.A.** Wadham Coll., Ox.; o. D. 1838, P. 1839, Lon. S. Madras, 1846-72 (as Dioc. Sec. 1846-72, and Principal S.P.G. Coll. 1848-72). Furlough 1872. Pensioned; 1874 died Jan. 10, 1883.
- TAYLOR, Arthur** (*tr.* Maur.) S. Christiananagram, 1860-1; Secunderabad, 1862-71; Canandagoody, 1872-5; Pudoccottah, 1876-7; Erungalore, 1878-9; Alumbacum, 1880-3; Madras, 1884-6. Pensioned 1887.
- TAYLOR, W.**; o. 1837, Madr. S. Madras, 1837-45.
- ***THEOPHILUS, Sivarimuthu**; *ed.* S.P.G. Coll., Madr.; o. D. 1882, P. 1885, Madr. S. Madras, 1884-90; Chudderghaut, 1891-2.
- THOMAS, Arthur Heber, B.A.** Ex. Coll., Ox.; b. Aug. 14, 1862, Warmsworth; o. D. 1889, Bp. Cald. S. Ramnad, 1889-90. Died Nov. 2, 1890, of fever.
- THOMPSON, Adam Compton.** S. Tanjore, 1830-3; Negapatam, 1833-5; Madras, 1836-8; *tr.* Austr.
- THOMPSON, John** (brother of A. C. T.); o. P. 1837, Madr. S. (? 1836) Madura, 1837; Negapatam, 1837-42. Sick-leave, 1843. *Res.* ill.
- THOMSON, A. S.** Madras, 1842-4.
- VADAKAN, Abraham**; o. D. 1867, Madr. S. Mudalur, 1867-9. Died.
- ***VADANAIGUM, K.** (ex-Hindu Priest); *ed.* Vedarapuram Seminary; o. D. 1860, Madr. S. Tanjore, 1860-71. Died 1871.
- ***VADAKAN, Arumanayagam**; *ed.* S.P.G. Coll., Madr.; o. D. 1879, P. 1882, Bp. Cald. S. Ramnad, 1879-86; Salem, 1887-92.
- ***VEDAMUTHU, Devapriam**; *ed.* S.P.G. Coll., Madr.; o. D. 1866, P. 1869, Madr. S. Tinnevely district, 1866-92.
- ***VEDAMUTHU, Samuel.** S. Ramnad, 1887-9; Paramagudr, 1890-2.
- ***VEDANAYAGAM, David**; *ed.* S.P.G. Coll., Madr.; o. D. 1886, P. 1888, Madr. S. Salem, 1886-7; Madras, 1887-90; Combacoum, 1891-2.
- VICKERS, Arthur Brotherton**; b. May 26, 1858, S. India; *ed.* S.A.C.; o. D. 1863, Madr., P. 1888, Lin. S. Tudicorin, 1883; Ramnad, 1884-7.
- Sick-leave, 1887-8. Nazareth, 1889-92; Mutyalapad, 1892.
- ***VISUVASAM, Joseph**; o. D. 1884, Madr. S. Tanjore, 1884-9; Vedlarpuram, 1891-2.
- VON DADELSZEN, H. H.**; *ed.* K.O.L.; o. 1839, Madr. S. Madras, 1839; Poonamalle, 1840; *tr.* Cape
- WALPOLE, Joseph Kidd**; o. D. Lon., 1836. S. (? 1836-7). *Res.* ill. *Tr.* N.S.W.
- WESTGOTT, Arthur, M.A.** Pem. Coll., Cam.; b. Aug. 16, 1850, Harrow; o. D. 1864, Dur., P. 1885, Can. S. Madras (Principal of College, 1887-92, and Dioc. Sec. 1892)
- WHITEHEAD, Edward.** S. Madras, 1838-9. *Res.*
- WILLIAMS, Herbert Addams, M.A.** Mag. Coll., Cam.; b. Oct. 8, 1852, Bitton Glos.; o. D. 1886 Madr., P. 1889 Dub. S. Trichinopoly (Principal of College), 1888-8. *Res.* ill.
- WILSHERE, Ebenezer Stibbs**; b. Greenwich; *ed.* Wor. Coll., Ox.; o. D. 1842 Madr., P. 1848 Cape. S. Negapatam, 1842-4; Combacoum, 1845; Boodaloor, 1846-7; *tr.* Cape
- WYATT, Joseph Light**; b. Mar. 31, 1841, Bishop-worth; *ed.* S.A.C.; o. D. 1867, P. 1869, Madr. S. Edeyengoody, 1867-77; furlough, 1877-9; Trichinopoly, 1880-92.
- ***YESADIAN, Gurubatham**; o. D. 1864, P. 1886, Madr. S. Trichinopoly, 1884-6; ("Lent to Vellore," but not paid by S.P.G., 1886-92).
- ***YESADIAN, Manuel**; *ed.* S.P.G. Coll., Madr.; o. D. 1868, P. 1890, Madr. S. Bolarum, 1888-92.
- ***YESADIAN, Mathuranaigam**; o. D. 1867, P. 1869, Madr. S. Tinnevely district, 1867-75, 1884-92 (Erungalore, 1880-3).
- ***YESADIAN, Samuel.** S. Tinnevely district, 1874-83; Tanjore, 1884-8.
- ***YESADIAN, Sither Gnanakan**; *ed.* S.P.G. Coll., Madr.; o. D. 1866, P. 1869, Madr. S. Ramnad, 1865; Tinnevely district, 1866-83, and 1891-2; (Madras, 1884-90).
- ***YESUDIAN, Gurubathan**; o. D. 1869, P. 1876, Madr. S. Tinnevely district, 1869-91. *Res.*
- ***YESUDIAN, Vedanayagam**; o. D. 1879, P. 1883, Madr. S. Tinnevely district, 1879-83, 1891-2 (Trichinopoly, 1884-7; Combacoum, 1888-90).

BOMBAY PRESIDENCY, &c. (1830-92)—39 Missionaries (4 Natives) and 13 Central Stations. [See Chapter LXXVII., pp. 568-89.]

(Diocese of BOMBAY, founded 1837.)

- ALLEN, George L.**; o. P. 1843, Bom. S. Ahmedabad, 1842-6. *Res.*
- ***ATHAWALF, Faray-n Viehnu** (a native Govt. clerk who gave up his office for S.P.G. service in 1874); o. D. 1864, P. 1891, Bom. S. Ahmednagar, 1864-8; Kolapore, 1881-2; Pandharpur, 1882-3; Hubli (Dharwar), 1889-92.
- BARKER, William Stafford, M.A.** Clare Coll., Cam.; b. Feb. 11, 1846, Bombay; o. D. 1872 Hip., P. 1873 Bom. S. (1) Poona, 1873-4; Kolapore, 1874; Ahmednagar, 1874-7; Kolapore, 1877-9.
- BROWNE, Ernest S.**; b. Aug. 31, 1861, Douglas, I. of M.; *ed.* S.A.C.; o. D. 1880, P. 1888, Bom. S. Kolapore, 1886; Ahmednagar, 1887-92.
- CANDY, George** (ex-Captain in E. India Co.'s Army); o. 1838, Bom. S. Bombay, 1838-50.
- †**COOPER, E. H. S.** Mazagon, 1869-70. Died July 11, 1870, in England.
- †**COORFIELD, T.** M.A. Jes. Coll., Cam.; b. Oct. 3, 1842, Much Wenlock; o. D. 1865, P. 1866, Glos. S. Egutpoora, 1869-76.

† Supported from local funds.

- DARBY, William**; *ed.* K.O.L.; o. D. 1842 Lon., P. 1843 Bom. *S.* (1) Bombay, 1842; Ahmedabad, 1843-7; (1) B., 1844; 50. *Res.*
- DUBOIS, Edward Hyslop**; o. D. 1866 Bom., P. 1870 Calc. *S.* Bombay, 1867; Byculla, † 1868.
- DULLEY, Benjamin, M.A.** Keb. Coll., Ox.; o. D. 1874, P. 1876, Lon. *S.* Poona, 1877-8 [p. 577].
- DU PORT, Charles Durell, M.A.** G. & C. Coll., Cam.; o. D. 1860, P. 1861, Lon. *S.* Bombay, 1862-6. *Res.*
- ELLIS, Percy Ansley**; b. April 18, 1865, Kensington; *ed.* S.A.C.; o. D. 1879, P. 1882, Bom. *S.* Ahmednagar, 1879-84; furlough 1885. *Res.* ill.
- GADNEY, Alfred**; b. Apr. 17, 1850, Lon.; *ed.* S.A.C.; o. D. 1873, P. 1874, Bom. *S.* Poona, 1873-4; Bombay, 1875-7; Dapoli, 1877-92.
- GILDER, Charles**; o. D. 1860, P. 1863, Bom. *S.* Bombay, 1860-92.
- GREEN, Charles, M.A.** Wor. Coll., Ox.; b. Nov. 21, 1820, Iver, Bucks; o. D. 1854, P. 1865, Can. *S.* Bombay, 1860-1. Died Aug. 15, 1861.
- HARPER, William Henry**; b. Aug. 8, 1841, Dublin; *ed.* St. Aidan's Coll., Birk.; o. D. 1887, P. 1889, Ches. *S.* Pareill, 1869; Mazagon, 1870-3.
- HENHAM, Hubert Collison**; *ed.* S.A.C.; o. D. 1888, Bom. *S.* Dapoli, 1888-9. *Res.*; *tr.* Straits, 1892.
- HOVELL, De Berdt**; b. 1850, Goodnestone; *ed.* S.A.C.; o. D. 1873 Bom., P. 1875 Chch. *S.* Kolhapur, 1873-4. *Res.* ill.
- KEER, William Brown**; b. July 2, 1827, Mutford; *ed.* St. Bees Coll.; o. D. 1858, P. 1859, Ches. *S.* Bombay (Harbour Mission), 1866-70.
- KING, Charles**; *ed.* K.O.L.; o. D. 1881, P. 1886, Bom. *S.* Ahmednagar, 1881-92.
- KIRK, Charles, M.A.** St. Mary Hall, Ox.; b. Mar. 9, 1835, Thurlby; o. D. 1862, P. 1863, Lon. *S.* Bombay (and G.I.P. Railway), 1863-78.
- LATEWARD, Henry Edward Groves**; b. June 1, 1840, Boulogne; *ed.* S.A.C.; o. D. 1877, P. 1878, Bom. *S.* (1) Kolapore, 1877-9; Ahmednagar, 1879-80; Poona, 1880-1; (1) K., 1882-4; Bombay, 1885-92.
- LAUGHLIN, Adam Clarke**; b. June 10, 1862, London; *ed.* S.A.C.; o. D. 1886, P. 1888, Bom. *S.* Ahmednagar, 1886-7, 1889-91 (Kolapore, 1889).
- LEDGARD, George**; b. Sept. 7, 1834, Septon; *ed.* S.A.C.; o. D. 1863, P. 1864, Bom. *S.* Bombay, 1863-1892.
- LEFEUVRE, Philip Horton, B.A.** Qu. Coll., Ox.; b. Jan. 10, 1842, St. Peter's, Jersey; o. D. 1865, P. 1866, Ely. *S.* Egutpoora, 1864-9. *Res.*
- LORD, Hugh Fraser**; b. Jan. 9, 1858, Northiam; *ed.* S.A.C.; o. D. 1881, P. 1883, Bom. *S.* Ahmednagar, 1881-6; Kolapore, 1887-92.
- LORD, John Douglas** (brother of above); b. Oct. 18, 1856, Northiam; *ed.* S.A.C.; o. D. 1881, P. 1883, Bom. *S.* Poona, 1881-7; Ahmednagar, 1887-91. Sick-leave 1891. *Res.* ill 1893.
- MAULE, Ward, LL.B., G. and C. Coll., Cam.**; o. D. 1856, Bom., P. 1859, Can. *S.* Bombay († Dioc. Sec., 1873-6).
- *PANDURANG, Daji** (a Brahman); b. 1824; o. D. 1850 Madr., P. Bom. *S.* Bombay, 1849-70; Kolapore, 1870-1. Died Sept. 3, 1871, of apoplexy.
- PETTINGER, Thomas Dear**; (*tr.* Madras) *S.* Ahmedabad, 1830-1. Died May 1831, of cholera.
- PIERCE, George Wildon, M.A.** Chi. Coll., Cam.; b. 1810; o. D. 1846, P. 1847, Rip. *S.* Ahmedabad, 1847-51. *Res.*
- PRENTIS, Lewis**; b. Sept. 11, 1839, Kensington; *ed.* K.O.L. *S.* Bombay, 1863-4. Invalidated 1864.
- PRIESTLEY, John Joseph**; b. Dec. 21, 1858, Overside, Leic.; *ed.* S.A.C.; o. D. 1877, P. 1879, Bom. *S.* Kolapore, 1877-92.
- *RAMSWAMY, O.**; o. D. 1873, Bom. *S.* Poona, 1873-4-6.
- REED, Hugh**; b. Nov. 30, 1812, Jamaica; o. D. P. Jam. *S.* Kotri, 1870.
- *ST. DLAGO, John** (a Tamil); o. D. 1866, P. 1869, Bom. *S.* Bombay, 1866-92 (and Poona, 1868-72).
- TAYLOR, James**; *ed.* S.A.C.; o. D. and P. 1866, Bom. *S.* Bombay, 1866-9; Kolapore, 1870-81; Ahmednagar, 1878 and 1882-92.
- WEATHERHEAD, Trenham Kinr, LL.B.** St. John's Coll., Cam.; o. D. 1857, P. 1853, Win. *S.* Mazagon, 1868.
- WILLIAMS, Thomas, M.A.**; *ed.* S.A.C.; o. D. 1869, P. 1871, Bom. *S.* Bombay, 1869-70; Kolapore, 1870-3; Ahmednagar, 1873-1, 1879-82 (sick-leave, 1874-6); *tr.* Punjab

NORTH-WEST PROVINCES (1833-92)—28 Missionaries (5 Natives) and 5 Central Stations. [See Chapter LXXVIII., pp. 590-603.]

(Formerly in Diocese of CALCUTTA, but now, by commission, included in the Diocese of LUCKNOW, founded 1892.)

- *ALI, Abdul**; b. Mar. 27, 1830, Hoshiarpur; *ed.* a Mahomedan; baptized 1862, minister in Methodist Mission to 1872; o. D. 1879, Cal. *S.* Banda, 1879-92. Died Sept. 1892 of fever.
- *BISWAS, Golab Chandra** (a high-caste Hindu); *ed.* Free Church Inst., Calo.; o. D. 1832. *S.* Unao, 1832-3. Died June 7, 1891.
- BLAKE, R. T.** (*tr.* Bengal) *S.* Cawnpore, 1851-8.
- BONE, William Middleton, M.A.** Pen. Coll., Ox.; b. Jan. 31, 1818, Basingstoke; o. D. 1874, Dov., P. 1876, Can. *S.* Banda, 1883, 1885-6 (Cawnpore, 1884). *Res.*
- BURRELL, Samuel Blake, B.A.** St. Pet. Coll., Cam.; b. 1831, St. Ives, Hunts; o. D. 1857, P. 1858, Lid. *S.* Cawnpore, 1853-74. *Res.* ill 1876.
- CARSHORE, Joseph James**; *ed.* Bp.'s Coll. Howrah; o. 1833, Calc. *S.* Cawnpore, 1833-40. *Res.*
- COCKEY, Henry Edwin**; b. 1822, Futeyghar; *ed.* Bp.'s Coll., Howrah; o. D. 1856, Madr. *S.* Cawnpore, 1856-7. Killed (on or about June 27, 1857), at Cawnpore, in the Indian Mutiny.
- COCKEY, T. A.** (*tr.* Burma) *S.* Cawnpore, 1861-4.

- DUNNE, D. H. G.** (*tr. Beng.*) *S.*
Cawnpore, 1874-84; *tr. Beng.*
- ***DUTT, Roger** (*tr. Cal.*) *S. Cawnpore,*
1886-92; Roorkee, 1892.
- FINTER, H.** (*tr. Delhi*) *S. Cawnpore,*
1870-3.
- HAYCOCK, W. H.:** *b.* 1823, Calcutta; *ed. Bp.'s*
Coll., Cal., employed as printer there, and
afterwards at Secundra (C.M.S.) Press; *o. D.*
1854, Calc. *S. Cawnpore*, 1854-7; killed (on or
about June 27, 1857) in the Indian Mutiny.
- HICKEY, R. W. H.** (*tr. Delhi*) *S. Roor-*
kee, 1863-8; Cawnpore, 1869-74. *Res.*
- HILL, John Reuben;** *b.* July 12, 1838, London;
ed. S.A.C.; *o. D.* 1863, P. 1864, Calc. *S.*
Cawnpore, 1863-73, 1885-9; Banda, 1873-84;
- HÜPPNER, Frederick Henry Theodore** (an ex-
Lutheran Missy.); *ed. Berlin Miss. Coll.;* *o. D.*
1875, P. 1876, Calc. *S. Roorkee*, 1875-92.
- LETHEBRIDGE, William Matthews;** *ed. Bp.'s*
Coll., Calc.; *o. D.* 1861, Calc. *S. Cawnpore*, 1861-2,
1868; [1864-7 in Bengal] *Res.*
- LOGSDALL, Arthur;** (*tr. Beng.*) *S.*
Roorkee, 1863; *tr. Beng.*
- PERKINS, William H.** (*tr. Punjab*)
o. D. 1840, P. 1842, Calc. *S. Cawnpore*, 1840-1,
1843-9; on leave 1850-6. *Res.*
- REUTHER, John;** *b.* Aug. 29, 1845, Ghazecpore;
o. D. 1871, P. 1873, Nass. *S. Cawnpore*, 1874-
6; *tr. Beng.*
- SCHLEICHER, J. T.** *S. Cawnpore*, 1844-52.
- SELLS, Henry;** *b.* 1828, London; *ed. K.C.L.;* *o.*
D. 1852, P. 1856, Calc. *S. Cawnpore*, 1852-7
[*see p. 917*]; (sick-leave, 1857-60); Roorkee,
1861-4; itinerating, 1865-7.
- ***SINGH, Yakub Kissen;** *o. D.* 1871, Calc. *S.*
Roorkee, 1871-2; *tr. Punj.*
- ***SILIA, Ram Samuel** (a converted Brahmin);
o. D. 1873, Cal. *S. Cawnpore*, 1873-8. Died
Feb. 20, 1878.
- WESTCOTT, Foss, B.A.** St. Pet. Coll., Cam.; *b.*
Oct. 23, 1863, Harrow; *o. D.* 1886, P. 1887,
Dur. *S. Cawnpore*, 1889-92.
- WESTCOTT, George Herbert, M.A.** Peterh.,
Cam.; *b.* Apl. 18, 1862, Harrow; *o. D.* 1886, P.
1887, Sal. *S. Cawnpore*, 1889-92.
- WHEELER, Charles Edward.** *S. Cawnpore*,
1865-9. *Res.*
- WILKINSON, Henry John;** *ed. S.A.C.;* *o.* 1861,
Calc. *S. Roorkee*, 1861-2.
- WILLIS, W.;** *ed. Bp.'s Coll., Howrah;* *o.* 1857,
Calc. *S. Cawnpore*, 1858-60.

CENTRAL PROVINCES (1846-8, 1857)—2 Missionaries and 2 Central Stations. [See Chapter LXXIX., pp. 604-5.]

- DEIBERG, J. G.** (*tr. Beng.*) *S. Nerbudda*, 1846-8; *tr. Beng.*
- SELLS, Henry** (*tr. N.W.P.*) *S. Saugor &c.*, part of 1857. *Res. ill.*

ASSAM (1851-92)—8 Missionaries and 3 Central Stations.
[See Chapter LXXX., pp. 606-11.]

(ASSAM forms a part of Diocese of CALCUTTA)

- ALLARDICE, Harry James;** *b.* June 1, 1845,
Glasgow; *ed. K.C.L.;* *o. D.* 1869, P. 1870, Lon.
S. Debrogur, 1873-4. Drowned 1874 with
wife and three children in the *Queen Elizabeth*,
off Gibraltar, while returning to England in ill-
health.
- ENDLE, Sydney;** *b.* Jan. 27, 1841, Weston, Dev.;
ed. S.A.C.; *o. D.* 1865, P. 1866, Calc. *S.* (1) Tez-
pore, 1865-6; Mungledye, 1866-74; furlough
1875; (1) T., 1877-92.
- FLYNN, David Joseph** (*tr. Beng.*) *S.*
Tezapore, 1867-3; *tr. Ben.*
- HESSELMEYER, C. H.** (an ex-German Lutheran
Missy.); *o.* 1863, Calc. *S. Tezapore*, 1863-8; fur-
lough, 1869-71. Died 1871.
- HIGGS, Edward H.** (*tr. Beng.*) *the*
first S.P.G. Missy. to Assam. *S. Debrogur*,
1852-60. *Res.* [pp. 607-9].
- ISAACSON, James;** *b.* June 16, 1851, Elveden;
ed. S.A.C.; *o. D.* 1877, P. 1878, Calc. *S. Debrog-*
hur, 1877-8. *Res.*
- RAINSFORD, Meyrick, M.A. T.C.D.;** *b.* Jan. 13,
1861, Bridgend; *o. D.* 1885, P. 1887, Kilmore.
S. Tezapore, 1890-2 (part of 1891-2 in Chota
Nagpur).
- SMITHEMAN, John Peter;** *b.* Jan. 1, 1857,
Codnor Park, Dev.; *ed. S.A.C.;* *o. D.* 1881
Calc., P. 1887 Out. *S. Tezapore*, 1881-7.

PUNJAB (1854-92)—26 Missionaries (3 Natives) and 5 Central Stations.
[See Chapter LXXXI., pp. 612-28.]

(Diocese of LAHORE, founded 1877.)

- ***ALI, Asad;** *o. D.* 1880, Lah. *S. Delhi*, 1880-4.
(Suspended by the Bishop of Lahore 1884;
restored to Holy Communion 1888.)
- ***BICKERSTETH, Edward, M.A.** Fell. Pem. Coll.,
Cam.; *o. D.* 1873, P. 1874, Lon. *S. Delhi*,
1877-81. Invalided 1882. *Res. ill* 1884; *tr.*
Japan 1886.
- ***BLACKETT, Herbert Field, M.A.** St. John's
Coll., Cam.; *o. D.* 1878 Ely, P. 1880 Lah. *S.*
Delhi, 1878-9. Invalided 1880. *Res.* 1881;
died Sept. 20, 1885, in England, from return
of Indian fever.

- CARLYON**, Henry Ohiohele, M.A. Sid. Sus. Coll., Cam.; o. D. 1872, P. 1873, Wor. S. Delhi, of 1878-92.
- CHAND**, Tara; ed. Bp.'s Coll., Howrah; o. D. 1863, P. 1864, Calc. S. Delhi, 1863-82; Karnaul, 1882-6; tr. Ajmere
- CROWFOOT**, John Henchman, M.A. and Jenkyns Fell. Jes. Coll., Ox.; o. D. 1866, P. 1867, Ox. S. Delhi, 1867-71. Res. ill.
- FINTER**, Henry; b. Oct. 14, 1846, Milton, Kent; ed. S.A.C.; o. D. 1869, P. 1870, Calc. S. Delhi, 1869; tr. N.W.P.
- HAIG**, Arthur, B.A. Pem. Coll., Karnaul; o. D. 1881, P. 1882, Ox. S. Delhi, 1883-9; Karnaul, 1890-2.
- HICKEY**, Robert Walter Hunter Guest; ed. Bp.'s Coll., Howrah; o. D. 1863, P. 1865, Calc. S. Delhi, 1863; tr. N.W.P.
- HUBBARD**, Alfred Boots, B.A. Cai. Coll., Cam.; b. 1824, Rochester. S. Delhi, 1854-7. Killed May 1857 in the Indian Mutiny.
- JACKSON**, John Stuart, M.A. and Fell. Cai. Coll., Cam.; o. D. 1851, P. 1852, Ely. S. Delhi, 1854-6. Res.; and tr. Austr.
- KEILEY**, Walter Stanhope, M.A. St. John's Coll., Cam.; b. Oct. 13, 1852, London; o. D. 1877 Chi., P. 1879 Lou. S. Delhi, 1886-92.
- LEFROY**, George Alfred, M.A. Trin. Coll., Cam.; b. Loughbrickland, Ireland; o. D. 1879, P. 1881, Ely. S. Delhi, 1879-92.
- MAITLAND**, Alexander Charles, M.A. Trin. Coll., Cam.; b. May 1853 (son of Rev. Brownlow Maitland); o. D. 1882, P. 1885, Lah. S. Delhi, ¶ 1887-92. Gave his services to the Delhi Mission for nearly 17 years, and on his death there (from pneumonia and phthisis) July 22, 1894, left a large sum of money for the Mission.
- MARTIN**, Richard d'Olier, B.A. T.O.D.; b. July 16, 1880, Berhampore, Ind.; o. D. 1883 Calc., P. 1885 Lah. S. Delhi, 1883-5. Res. ill.
- MURRAY**, John Davidson Monro, M.A. St. John's Coll., Cam.; o. D. 1877 Ely, P. 1879 Lah. S. Delhi, 1877-80. Res. ill.
- PAPILLON**, Richard, M.A. Ex. Coll., Ox.; b. Dec. 21, 1862, Rawling; o. D. 1886, P. 1887, York. S. Delhi, 1889-91; Karnaul, 1892.
- PERKINS**, William H. S. Simla, 1842; tr. N.W.P.
- SANDFORD**, Folliott, B.A. St. John's Coll., Cam.; b. Aug. 3, 1859, Shrewsbury; o. D. 1887, P. 1888, Pet. S. Delhi, 1891-2. Died Nov. 22, 1892, at Delhi, of typhoid fever.
- SINGH**, Yakub Kissen (tr. N.W.P.) S. Goorgaon, 1875-9; Rhotuck, 1880-6; Kurnaul, 1887-92.
- SKELTON**, Thomas, M.A. and Fell. of Qu. Coll., Cam.; b. Feb. 1834; o. D. and P. 1858, Ely. S. Delhi, 1859-63; tr. Bengal
- WHITLEY**, Jabez Cornelius, M.A. Qu. Coll., Cam.; b. Jan. 20, 1837, London; o. D. 1860, Win. S. Karnaul, 1862-4, 1868-9 (Delhi, 1865-8); tr. Bengal
- WILLIAMS**, T. M.A. (tr. Bombay) S. Riwarri, 1883-92.
- WINTER**, Robert Reynolds, M.A. Mag. Hall, Ox.; b. July 20, 1836, Brighton; o. D. 1859 Lon., P. 1860 Calc. S. Delhi, 1860-91. Died Aug. 6, 1891, in Simla Hospital, of paralysis.
- WRIGHT**, John William Thorpe, M.A. Pem. Coll., Cam.; o. D. 1881, P. 1882, Lon. S. Delhi, 1883-92.

BURMA (1859-92)—39 Missionaries (11 Natives) and 15 Central Stations.
[See Chapter LXXXII., pp. 629-55.]

(Diocese of RANGOON, founded 1877.)

- ABISHAKANATHAN**, Samuel (a Tamil); ed. Sawyerpuram and Madras Colleges; o. D. 1876, P. 1883, Ran., being the first ordination of a native of India in Burma. S. Rangoon, 1878-89. Res.
- BERRY**, C. A. S. Moulmein & Co., 1865 [p. 791]; tr. Bengal
- CHARD**, Charles Henry; b. Jan. 17, 1845, Wells, Som.; ed. S.A.C.; o. D. 1869, P. 1870, Calc. S. Rangoon, 1869-70; Thayet Myo, 1871-6; Mandalay, 1877-8. Res.
- CLARKE**, F. C. P. C.; o. D. 1892, Ran. S. Rangoon, 1892.
- GLOUGH**, John, M.A. B.N. Coll., Ox.; b. Nov. 29, 1836, Acomb; o. D. 1859, P. 1860, York. S. Akyab, 1880-1.
- COCKEY**, T. A., the first S.P.G. Missy. to Burma; tr. Ben. S. Moulmein, 1859-60; tr. N.W.P.
- COLBECK**, George Henry; b. July 19, 1860, Illesmere Fort; o. D. 1867, P. 1868, Ran. S. Mandalay, 1867-9. Res.
- COLBECK**, James Alfred; b. Feb. 11, 1851, Bebington; ed. S.A.C.; o. D. 1874, P. 1877, Calc. S. Rangoon, 1874-8; Mandalay, 1878-9; Moulmein, 1879-85; Mandalay, 1883-8. Died March 2, 1898, of fever contracted in visiting Madaya.
- COLBECK**, John Arthur; b. Nov. 29, 1856, Bebington; ed. S.A.C.; o. D. 1891, P. 1883, Ran. S. Moulmein, 1881-91. Res. 1892.
- ELLIS**, Thomas; ed. S.A.C.; o. D. 1889, P. 1890, Ran. S. Rangoon, 1890-2.
- EVANS**, Robert William, D.D. Lamb. (tr. Bengal) S. Moulmein, 1858-3; tr. Bengal
- FAIRCLOUGH**, John; b. July 28, 1840, Kirkham; ed. S.A.C.; o. D. 1866 Bom., P. 1867 Calc. S. (1) Rangoon, 1866-7; (2) Moulmein, 1867-72; (1) R., 1873-4; Mandalay, 1875-7; (2) M., 1887; (1) R., 1877-89; (2) M., 1890-2.
- HACKNEY**, John; b. Jan. 1, 1861, Manchester; ed. S.A.C.; o. D. 1889, P. 1891, Ran. S. Toung-hoo, 1889-92.
- ISAIAH** (a Tamil); o. D. 1891, Ran. S. Rangoon, 1891-2.

† Members of the Cambridge Mission in connection with the S.P.G., but Mr. Haig to 1889 only.

- JONES, Wordsworth Everard**; *b.* May 23, 1856, London; *ed.* S.A.C.; *o. D.* 1879, P. 1881, Ran. S. Tounggoo, 1879-89. *Res. ill.*
- KENNEY, H.**; *o. D.* 1892, Ran. S. Tounggoo, 1892.
- ◊**KRISTNA, John** (Kristnasawmy), a Tamil; *ed.* St. John's Coll., Ran.; *o. D.* 1879, P. 1881, Ran. S. Tounggoo, 1879-87; Thayet Myo, 1888-92.
- MARKS, John Ebenezer** (Hon. D.D. Lambeth, 1879); *b.* June 4, 1832, London; *o. D.* 1863, P. 1866, Calc. S. (1) Moulmein, 1863-4; (2) Rangoon, 1863-9; (3) Mandalay, 1868-76; (2) R., 1875-92.
- ◊**MARTWAI** (a Karen); *o. D.* 1879, P. 1881, Ran. S. Tounggoo, 1879-92.
- ◊**MAUSAUPAU, J.** (a Karen); *ed.* Kemmendie Coll.; *o. D.* 1887, P. 1891, Ran. S. Tounggoo, 1887-92.
- ◊**MOCHEE** (a Karen); *o. D.* 1878, Ran. S. Tounggoo, 1878-9. Died July, 1879.
- NICHOLS, Henry B.** (*tr.* N. Brun.) S. Moulmein, 1864. Died Dec. 10, 1864, of brain fever.
- NODDER, Joseph Henry Morton**; *b.* Nov. 29, 1860, Sheffield; *ed.* S.A.C.; *o. D.* 1887, P. 1888, Ran. S. Poozondoung, 1887-9; Akyab, 1890-2.
- ◊**PELLAKO, Thomas** (a Karen); *o. D.* 1891, Ran. S. Tounggoo, 1891-2.
- RICKARD, Thomas**; *b.* Feb. 15, 1849, Buttevant, Ir.; *ed.* S.A.C.; *o. D.* 1881, P. 1883, Ran. S. Rangoon, 1881-7; Poozondoung, 1898-92.
- SALMON, Alexander**; *b.* May 25, 1869, Finborough Magna; *ed.* S.A.C.; *o. D.* 1884, P. 1885, Ran. S. Tounggoo, 1884-92.
- SHEARS, Augustus, M.A.** St. John's Coll., Cam.; *b.* July 26, 1827, Merton; *o. D.* P. 1851, Pet. S. Moulmein, 1859-62. *Res. ill.*
- ◊**SHWAY, Beh** (a Karen). S. Tounggoo, 1885-6. Died 1886.
- SHWAY, Nyo** (a Karen); *o. D.* 1878, Ran. S. Tounggoo, 1878-92.
- STOCKINGS, Henry Mark**; *b.* June 29, 1865, Middleton (Cork); *ed.* S.A.C.; *o. D.* 1889, P. 1891, Ran. S. Mandalay, 1889; Tounggoo, 1889; Shweybo, 1890-2.
- SULLIVAN, Leonard Leader, B.A. T.C.D.**; *b.* Dec. 13, 1866, Gorton, Ir.; *o. D.* 1891, Ran. S. Mandalay, 1891-2.
- SUTTON, Francis William, M.R.O.S.**; *b.* Mar. 5, 1856, Reading; *o. D.* 1887, P. 1886, Ran. S. Shweybo, 1887-8; *tr.* Kniff.
- ◊**TARRIE** (a Karen); *o. D.* 1878, P. 1881, Ran. S. Tounggoo, 1878-92.
- ◊**TARRUAH** (a Karen); *o. D.* 1878, P. 1881, Ran. S. Tounggoo, 1878-92.
- TREW, John, M.A.,** Dub. Univ.; *o. D.* 1862, P. 1863, Cork; *b.* Sept. 29, 1839, Hook, Sur. S. Mandalay, 1870; Rangoon, 1870-2; sick-leave, 1873-4. *Res. ill.*
- ◊**TSAN, Baw John** (a Burmese); *b.* April 7, 1861, Rangoon; *ed.* S.A.C.; *o. D.* 1884, P. 1885, Ran. S. (1) Rangoon, 1884-90; Pyinmana, 1891; (1) R., 1891-2.
- WARREN, Charles**; *b.* June 25, 1837, Sutton Waldron; *ed.* S.A.C.; *o. D.* 1868, P. 1869, Calc. S. Rangoon, 1868-73; Tounggoo, 1873-5. Died June 3, 1876, from fever and an epileptic fit caused by overwork.
- WHITEHEAD, George, B.A.** Lon. Univ.; *b.* June 2, 1862, Lowgill (Lanc.); *o. D.* 1886 York, P. 1887 Man. S. Mandalay, 1888-92.
- WINDLEY, Thomas Wilson, M.A.** St. John's Coll., Oam.; *o. D.* 1873, P. 1874, Lon. S. Tounggoo, 1875-82. *Res. ill.*

CASHMERE (1866-7)—1 Missionary. [*See* Chapter LXXXIII., pp. 656-7.]

BRINCKMAN, Arthur; *ed.* Cudd. Coll.; (an ex-officer in the British Army) *o. D.* 1863, P. 1864, Ox. S. Srinaggar, † 1865-7. *Res.*

AJMERE AND RAJPUTANA (1881-92)—1 resident Missionary.
[*See* Chapter LXXXIV., pp. 657-8.]

GHAND, Tara (*tr.* Delhi)

S. Ajmere, 1886-92.

CEYLON (1840-92)—62 Missionaries (27 Natives) and 40 Central Stations.

[See Chapter LXXXVI., pp. 660-81.]

[Diocese of Colombo, founded 1845.]

- *ALWIS, Cornelius (a Singhalese). *S. Colombo*, 1849-54.
- BACON, James. *S. Colombo*, 1868-77 (Master 1868-71 and Warden 1873-7, *St. Thos.' Coll.*). Died at sea of dropsy Sept. 11, 1877, on voyage to England on sick-leave.
- BALLEY, J. Brooke H. *S. Buona Vista*, 1865.
- BALY, J., B.A. *Wor. Coll.*; *b.* 1824, *Warwick*; *o.* D. 1847, P. 1848, *Pak. S. Colombo* (Warden *St. Thos.' Coll.*), 1854-9.
- BAMFORTH, John, M.A. *N.I.H. Ox.*; *o.* D. 1853, P. 1855, *Colom. S. Colombo*, 1854-60; *Buona Vista*, 1860-3. *Res.* Died Aug. 5, 1893, in London.
- BECKET, A. E. *S. Negombo*, 1897-92.
- BURROWS, Montagu John, M.A. *Keb. Coll., Ox.*; *o.* D. 1878, P. 1880, *St. A. S. Kolari*, 1890; *Kohilawatte*, 1891-2.
- *CHRISTIAN, Thomas (a Tamil); *o.* D. 1861, P. 1863, *Colom. S. Kurena*, 1863-82.
- CRAMPTON, E. *S. Chilaw*, 1866-7.
- DART, John, D.C.L. *St. Mary's Hall, Ox.*; *o.* D. 1860, P. 1861, *Colom. S. Colombo* (Warden of *St. Thos.' Coll.*), 1860-3. *Res.*
- *DAVID, Christian (a Tamil); *o.* D. 1863, P. 1874, *S. Kotabena*, 1876-92.
- *DAVID, John (a Tamil); *o.* 1852, *Colom. S. Colombo*, 1852-4.
- *DAVID, Solomon (a Tamil). *S. Colombo* (*Cottanchina* or *Kotabena*), 1855-65.
- DE HOEDT, G. W. *S. Badulla*, 1866-9.
- *DE MEL, Cornelius (a Singhalese); *ed.* *St. Thos.' Coll., Colom.*; *o.* D. 1870, P. 1866, *Colom. S.* (1) *Maravilla*, 1873-5; *Coralawella*, 1876-7; *Kurena*, 1878-80; *Dandegama*, 1881; (1) *M.*, 1882-3.
- *DE MEL, F. (a Singhalese); *o.* D. 1852, P. 1863, *Colom. S. Pantura*, or *Panadura*, 1853-82.
- *DE SILVA, Johannes (a Singhalese); *o.* D. 1855, P. 1863, *Colom. S. Colombo* (*Mutwall* or *Modera*), 1855-85; (*Kotabena*), 1886, 1886-8; *Matara*, 1880; *Morabua*, ¶ 1889; *Horetuduwa*, ¶ 1890-2.
- *DE SILVA, M.; *ed.* *St. Thos.' Coll., Colom.*; *o.* D. 1889, *Colom. S. Galkisse*, 1890-1.
- *DEWASAGAYAM, Christian (a Tamil); *o.* 1852, *Colom. S. Colombo*, 1853-76. Died March, 1876.
- DE WINTON, Frederic Henry, M.A. *Ball. Coll., Ox.*; *o.* D. 1876, P. 1877, *Ox. S. Matara*, 1884; *Kalutara*, 1886-91.
- *DIAS, Abraham (an ex-Singhalese Magistrate); *ed.* *Bp.'s Coll., Howrah*; *o.* D. 1858, P. 1860, *Colom. S. Badulla*, 1860-1; *Matura*, 1862-78; *Negombo*, 1884; *Kurena*, 1885.
- *EDERESINGHE, F. D. (a Singhalese); *ed.* *St. Thos.' Coll., Colom. S. Tangalle*, 1864-5, 1870, 1878-80; *Buona Vista*, 1887, 1869; *Matura*, 1868, 1871-7, 1895-92; (*Matale*, 1881-3; *Kotabena*, 1884).
- EDWARDS, Robert; *o.* 1852, *Colom. S. Maaaar*, 1853-76.
- ELLIS, William; *b.* 1829, *Gateshead*; *o.* D. 1868, P. 1860, *Colom. S. Colombo* (*St. Thos.' College*), 1861-7.
- FALKNER, J. F. *S. Colombo* (*St. Thos.' Coll.*), 1872-80.
- *GASPERAN (or GASPERSION), S. (a Tamil). *S. Putlam*, 1859-64; *Calpentyu*, or *Kalpitiya*, 1868-70.
- GETEEN, Percy, M.A. *New Coll., Ox.*; *o.* D. 1866, P. 1867, *Choa. S. Colombo* (*St. Thos.' Coll.*), 1869-92.
- *GOMES, George Henry (a Singhalese who could preach in four languages); *ed.* *St. Thos.' Coll., Colom.*; *o.* D. 1833, P. 1865, *Colom. S. Candy*, or *Kandy*, 1865-70; *Badulla*, 1871-80. *Res.*; died at *Jaffna*, Aug. 22, 1889, of blood-poisoning.
- *HANNAN, John (a Tamil). *S. Batticaloa*, 1856-64; *Colom.* (*Cottanchina* or *Kotabena*), 1865; died 1865.
- HENLEY, William; *o.* D. 1882, P. 1884, *Colom. S. Pandura*, 1884-5; *Galkisse*, 1890-2.
- *HERAT, William (a Singhalese); *o.* D. 1864, P. 1871, *Colom. S. Matale*, 1868-78.
- *JAYASEKERE, Arnold Bartholomew Wickramasinhe (a Singhalese); *o.* D. 1885, *Colom. S. Colombo* (*Mutwal*), 1890-1.
- *JAYASEKERE, Charles Adrian Wickramasinhe (a Singhalese); *o.* D. 1885, *Colom. S. Matara*, 1888-90; *Tangalle*, 1891-2.
- KELLY, William Frederick; *ed.* *Battersen Tr. Coll.*; *o.* D. 1858, P. 1860, *Colom. S. North Eliya*, 1866-7; *Newera Ellia*, 1868-70; *Colombo* (¶ *Dioc. Sec.*), 1877-9.
- LABROOY, Edward Christopher; *ed.* *Bp.'s Coll., Howrah*; *o.* D. 1847, P. 1863, *Colom. S. Koozene*, 1847-8; *Kandy*, 1849-61; *Batticaloa*, 1881.
- LOVEKIN, Alfred Peter (ex-Missy, *Madras* [p. 913]). *S. Newera Ellia*, 1861-4.
- LYLE, J. S. *S. Matara*, 1882-3.
- MARKS, Philip; *o.* D. 1866, P. 1868, *Colom. S. Buona Vista*, 1866-69; *Trincomalee*, 1890-2.
- MATTHEW, [Ven.] Walter Edmund, M.A. *St. John's Coll., Ox.*; *o.* D. 1871, P. 1873, *Lon.*; *Ardn. of Colombo* 1875-89. *S. Galkisse*, 1886. Died in *Ceylon* Feb. 1889, of fever and blood-poisoning.
- *MENDIS, Abraham (a Singhalese); *o.* D. 1857, P. 1863, *Colom. S. Morotto*, 1857-60, 1865; *Moratuwa*, 1867-9.
- *MENDIS, Francis (a Singhalese); *o.* D. 1877, *Colom. S. Matara*, 1879-83; *Matale*, 1884-90; *Buona Vista*, 1891-2.
- MILLER, [Ven.] Edward Francis, M.A. *St. John's Coll., Cam.*; *o.* D. 1872, P. 1873, *Glos. S. Colombo* (Warden *St. Thos.' Coll.* 1878-91; *Ardn. of Colombo* 1889-91). *Res.*
- MOOYAART, [Ven.] Edward, M.A. *Tr. Coll., Cam.* (the first S.P.G. Missy. to *Ceylon*); *b.* *Ceylon*; *o.* D. 1840, P. 1843, *Madr. S. Colombo*, 1840-1; *Matura*, 1841-6; *Caltura*, 1847-8; *Newera Ellia*, 1865-8. *Res.*; became *Ardu. of Colombo* 1864. Died 1875 in *England*.
- MORTIMER, Thomas; *ed.* *C.M.S. Coll., Isl.*; *o.* D. 1864, P. 1865, *Colom. S. Calpentyu*, 1865-7; *Putlam*, 1868-80; *Maaaar*, 1881-3.
- NICHOLAS, Samuel; *ed.* *Bp.'s Coll., Howrah*; *o.* 1846, *Colom. S. Calpentyu* or *Kalpitiya*, *Putlam, &c.*, 1846-54; *Batticaloa*, 1865-65.

***ONDAATJEE**, Simon Dedrick Jurgen (a Tamil); ed. Bp.'s Coll. Howrah; o. D. 1848, Madr. S. Caltura, 1842; Kalpiitya, 1848-8; Madura, 1846-61; Colombo (Cottaiahina or Kotabena), 1866-7, 1880; Ohilaw, 1878.

PARGITER, Robert; o. D. 1846, P. 1847, Colom. S. Newera Ellia, 1847.

***PETER**, John (a Tamil); o. D. 1872, P. 1874, Colom. S. Ohilaw, 1880-3.

PHILLIPS, E. S. Colombo, 1856-8; Newera Ellia, 1859-61.

PINCHIN, George Henry; b. Oct. 27, 1851, Woodburn; ed. S.A.C.; o. D. 1883 Tas. (at S.A.C.), P. 1885 Colom. S. Badulla, 1883-8. *Res.* ill; *tr.* Europe.

***RATHNA**, George Adam (a Singhalese); son of a converted Buddhist priest; ed. in England, and at St. Thos.' Coll., Colom.; o. 1867, Colom. S. Badulla, 1857-9; Milagraya, 1860-1. *Res.*

READ, Philip. B.A. Lin. Coll., Ox.; b. Mar. 4, 1860, Hyde Ches.; o. D. 1873 Sal., P. 1874, Bar. S. Colombo (Warden St. Thos.' Coll.), 1891-2.

RICHARDS, T. F., B.A. S. Colombo (Coll.), 1887. *Res.*

SCHRODER, G. J. S. Newera Ellia, 1853-4.

***SENANAYAKA**, Cornelius (a Singhalese); o. D. 1846, P. 1850. S. Galkies, 1861-68. Died. **SEPION**, — S. Putiam, 1866.

***SOMANADER**, Daniel (a Tamil). S. Batticaloa, 1865-80.

THURSTAN, Joseph; o. D. 1847, P. 1850, Colom. S. Mahara &c., 1847; Newera Ellia, 1848-9; Colombo, Milagraya, &c., 1849-61. *Res.*

***VETHEGAN**, Arumanayagam (a Tamil); b. May 18 1832; ed. under L.M.S. in India and at St. Thos.' Coll., Colom.; o. D. 1866, Colom. S. Kalpiitya, 1866-7; Ohilaw, 1868-76; Colombo (Kayman's Gate), 1876-82, 1891-2; Batticaloa, 1885-90. Died April 13, 1892.

VON DAELSZEN, H. H. (*tr.* Cape) S. Nowera Ellia, 1842-7 [pp. 661, 678-9]. *Res.*; died in Ceylon Aug. 1862, of dysentery and brain fever.

***WIKRAMANAYAKE**, Henry (a Singhalese); o. D. 1866, P. 1871, Colom. S. Kollupitiya, 1876-83; Horetuduwa, 1884-9; Milagraya, 1891-2.

WISE, [Ven.] John, B.A., Clare Hall, Cam.; o. D. 1846, P. 1847, Roch.; (Ardn. of Colombo 1862). S. Newera Ellia, 1849-52; Kandy, 1862-3. *Res.* ill.

BORNEO (with Labuan) (1848-92)—31 Missionaries (8 Natives) and 16 Central Stations. [See Chapter LXXXVII., pp. 682-95.]

(Diocese of LABUAN AND SARAWAK, founded 1855, now "SINGAPORE, LABUAN AND SARAWAK.")

ABE, Frederic William; b. Feb. 18, 1829, Offenbach; ed. (a Lutheran) Friedberg Coll. S. ? 1862-3; Quop, 1864-71; and Mirdang, 1866-71; (on leave 1872-3;) Kuching, 1874-6. Died June 11, 1876.

***AH**, Luk Chung (the first Chinese baptized in Sarawak Mission); o. D. 1874, Lab. S. Quop &c., 1874-92.

BUBB, Charles Spencer; b. Ang. 30, 1845, Cheltenham; o. D. 1868 O.F.S., P. 1873 Lab. S. Banting, 1871-4.

BYWATER, Maurice James; b. April 24, 1854, Caerwys, Mou.; ed. S.A.C.; o. D. 1862, P. 1863, Sing. S. Krian, 1862-5; *tr.* Bahamas.

CHALMERS, William; ed. St. Andrews Univ. and S.A.C.; o. D. 1858, P. 1859, Lab. S. Upper Sarawak (Quop &c.), 1858-61; *tr.* Aust.

CHAMBERS, [Rt. Rev.] Walter; o. D. 1849, P. 1850, Lic.; Archdn. of Sarawak, 1868; *cons.* second Bp. of Labuan and Sarawak 1869. S. (1) Sarawak, 1861; Banting, 1851-68; (1) S., 1869-77. Pensioned 1879, died Dec. 21, 1895, in London.

CROSSLAND, William; b. July 22, 1831, Leeds; d. S.A.C.; o. D. 1862, P. 1864, Lab. S. Undop, 662-76. Sick-leave, 1876.

ELTON, William Henry, B.A. K.O.L.; b. 1845, Worcester; o. D. 1870, P. 1871, Lon. S. Sandakan, North Borneo, 1889-92.

FOWLER, Charles William; b. Feb. 2, 1859, Hunsdon; ed. S.A.C.; o. D. 1882, P. 1883, Sing. S. Quop, 1882-92.

GLOVER, James; ed. S.A.C.; o. D. 1868, P. 1869, Lab. S. Banting, 1868-80. *Res.* ill; *tr.* Vict.

GOMES, Edwin Herbert; ed. St. John's Coll., Cam.; o. 1887, Sing. S. Lundu, 1887-8; Krian, 1887-92.

***GOMES**, William Henry, B.D. Lambeth, 1878 (a Singhalese); ed. Bp.'s Coll., Howrah; o. D. 1850 Cal., P. 1856 Lab. S. Lundu, 1855-68. *Res.* and to Ceylon, and *tr.* Straits.

GRAYLING, James; b. 1816, Speldwich, Kent; ed. St. Bees Coll. S. Sarawak, 1856-8. *Res.* ill.

HACKETT, W.; ed. S.A.C.; o. D. 1858, P. 1859, Lab. S. Sarawak, 1858-60. *Res.*

HAWKINS, Charles W.; b. 1835, Oxford; o. D. 1865, P. 1866, Lab. S. Murlang, 1865; Sarawak, 1866-70. *Res.* ill; *tr.* Aust.

HOLLAND, John; b. Feb. 9, 1851, Worsley; ed. S.A.C.; o. D. 1877, P. 1878, Lab. S. Banting, 1877-8. *Res.* ill.

HORSBURGH, Andrew, M.A. St. And. Univ.; o. D. 1848, P. 1851, S. Sarawak, 1852-4; Banting, 1855-8. *Res.* ill.

HOSE, [Rt. Rev.] George Frederick, D.D. St. John's Coll., Cam.; o. D. 1861, P. 1862, Ely; *cons.* Ascension Day, 1881, in Lambeth Palace Chapel, third Bp. of Labuan &c., under title of Bp. of "Singapore, Labuan, and Sarawak" S. Sarawak, 1881-92.

HOWELL, William; b. 1856, Labuan; ed. S.A.C.; o. D. 1882, P. 1883, Sing. S. Undop, 1882-92.

KEMP, John, M.A. Lin. Coll., Ox.; b. Jan. 19, 1844, Alnwick; o. D. 1867, P. 1868, Dub. S. Sarawak, 1870-1. *Res.* ill.

***KHOON**, Foon Ngyen (a Chinese); o. D. 1865, Lab. S. Sarawak, 1865-81. *Res.* and to China.

KOCH, Charles Alexander; ed. Bp.'s Coll., Howrah; o. D. 1866, P. 1868, Lab. S. (1) Sarawak, 1866-7; Lundu, 1868; Banting, 1858-9; (1) S., 1860-3. *Res.* ill 1864.

LEGGATT, Frederick William; b. June 22, 1861, Aldershot; ed. S.A.C.; o. D. 1866, P. 1867, Sing. S. Kuching, 1866-8; Skerang and Banting, 1887-92.

MCDUGALL, [Rt. Rev.] Francis Thomas, M.A.

- Mag. Hall, Ox., D.C.L. Ox., and F.R.O.S.; first S.P.G. Missy. to Borneo; *b.* June 30, 1817, Sydenham; *o.* D. 1845, P. 1846, Nor. First Bp. of Labuan and Sarawak; first Anglican Bp. cons. out of England; *cons.* Bp. of Labuan Oct. 18, 1866, in Calcutta Cath. (aptd. Bp. of Sarawak by the Rajah of Sarawak 1865). *S.* Sarawak, 1848-68. *Res.* III; died Nov. 16, 1866, at Winchester.
- MESNEY**, [Ven.] William Ransome; *b.* June 30, 1839, Ryburgh; *ed.* S.A.O.; *o.* D. 1862, P. 1864, Lab.; Ardn. of Sarawak, 1862. *S.* ? 1862-3; Banting, 1864-75; Kuching, 1876-92.
- NICHOLLS**, F. W.; *o.* D. Singr., 1892. *S.* Kuching, 1892.
- PERHAM**, [Ven.] John; *b.* April 4, 1844, Combe St. N., Som.; *ed.* S.A.O.; *o.* D. 1867, P. 1870, Lab. *S.* Banting, 1868-70, 1884-9; (Krian, 1870-83). (*Tr.* The Straits [see below.])
- RICHARDS**, Richard; *b.* Jan. 18, 1826, Cornwall; *ed.* Warm. Coll.; *o.* D. 1892, Sing. *S.* Kudat, 1892.
- RICHARDSON**, John; *b.* July 22, 1837, Lincoln, *ed.* St. Mark's Coll., Chel.; *o.* D. 1865, P. 1869, Lab. *S.* Sedumak, 1866-8. *Res.* III.
- SHEPHERD**, E. B.; *o.* D. 1874, Lab. *S.* Bukar &c., 1873-81. Died April 2, 1881, at Sarawak, of "effusion on the brain."
- ZEHNDER**, John Lewis; *b.* Sept. 29, 1827, Stalikon, Switz.; *ed.* (Lutheran) Zurich Univ. &c.; *o.* D. 1862, P. 1864. *S.* Quop and Murlang, 1862-5; Lundu, 1868-92.

THE STRAITS SETTLEMENTS (1861-92)—10 Missionaries (2 Natives) and 9 Central Stations. [See Chapter LXXXVII., pp. 695-703.]

(These Settlements form a part of the Diocese of SINGAPORE &c., pp. 695-703.)

- BALAVENDRUM**, Royappen (a Tamil); *ed.* S.P.G. Coll., Madras; *o.* D. 1877, Lab. *S.* Penang, 1880-92.
- COURTNEY**, Henry McDougall, M.A. Pem. Coll., Ox. (a nephew of Ep. McDougall); *b.* May 23, 1852, Stormans town; *o.* D. 1877, P. 1878, Ox. *S.* Province Wellesley (Bukit Tengah, &c.), 1879-88. Died July 30, 1888, from abscess on liver.
- GOMES**, William H., B.D. Lamb. (tr. Bor.) J. Singapore, 1872-92.
- HAINES**, Francis William, M.A. Jes. Coll., Ox.; *b.* June 21, 1859, Oxford; *o.* D. 1887, P. 1888, Glos. *S.* Selangor, 1890-2.
- HENHAM**, H. C. (tr. Bombay) *S.* Prov. Wellesley (Bukit Tengah &c.), 1892.
- HORSFALL**, William; *b.* Nov. 5, 1862, Masham; *ed.* St. Bees Coll.; *o.* D. 1886, P. 1887, Car. *S.* Province Wellesley (Bukit Tengah &c.), 1891; tr. Perth
- MARKHAM**, Arthur, M.A. Mag. Coll., Cam.; *b.* Dec. 10, 1849, Walpole, Norf.; *o.* D. 1877, P. 1878, Lta. *S.* Perak (Thaipeng &c.), 1884-7. *Res.*; tr. Europe
- PERHAM**, [Ven.] John (tr. Bor.) *S.* Singapore, † 1890-2; (became Ardn. of Singapore, 1891).
- PYEMONT-PYEMONT**, Francis Samuel, B.A. Dur. Univ.; *b.* Nov. 23, 1845, Selby; *o.* D. 1870 Lin., P. 1872 Pet. *S.* Perak, 1891-2.
- VENN**, Edward S., B.A. Wad. Coll., Ox.; the 1st S.P.G. Missy. to the Straits Settlements. *S.* Singapore, 1861-6. Died Sept. 13, 1866.

OHINA (1863-4, 1874-92)—12 Missionaries (1 Native) and 5 Central Stations.

[See Chapter LXXXVIII., pp. 703-12.]

(Diocese of NORTH CHINA, founded 1860.)

(The Society has no Missions in the Dioceses of VICTORIA (founded 1849) or MID CHINA (f. 1872).)

- BRERETON**, William; *ed.* O.M.S. Coll., Isl.; *o.* D. 1876 Lon., P. 1876 N. China. *S.* Peking, 1890-9; Tientsin, 1890-2.
- GREENWOOD**, Miles, B.A. St. Ca. Coll., Cam.; *b.* Feb. 19, 1838, Burnley; *o.* D. 1868, P. 1869, Ely. *S.* Chefoo &c., 1874-92.
- GROVES**, William Leach, M.A. Pem. Coll., Cam. *S.* Chefoo, 1881.
- LIFF**, Geoffrey Durnford; *ed.* S.A.O.; *o.* D. 1891, N. China. *S.* Tai-an Fu, 1892.
- LAN**, Chang Ching, the 1st Chinese Deacon in the Anglican Communion in the Diocese of N. China; *o.* 1868, N. China. *S.* Peking, 1868-83. Died May 28, 1893, at Chefoo.
- MICHELL**, [Ven.] Francis Rodon, the 1st ordained S.P.G. Missy. to China; *b.* Aug. 6, 1839, Htra-compe; *ed.* S.A.O.; *o.* D. 1862 Ox., P. 1866 Calo. *S.* Peking, 1863-4. *Res.*; became Ardn. of Calcutta 1889.
- NORMAN**, H. V.; *o.* D. 1892, N. CHL. *S.* Peking, 1892.
- NORRIS**, Francis Lushington, M.A. Trin. Coll., Cam.; *o.* D. 1887, P. 1838, Glos. *S.* Peking, 1890-2.
- SCOTT**, [Rt. Rev.] Charles Perry, M.A. Jesus Coll., Cam.; *b.* June 27, 1847, Kingston-on-Hull; *o.* D. 1870, P. 1871, Lon. *S.* Chefoo, 1874-80; *cons.* 1st Bishop of North China Oct. 28, 1880, in St. Paul's Cath.
- SMITH**, F. J. J. (tr. N.F.L. [p. 859]). *S.* Chefoo, 1884-6. *Res.* ill.
- THOMPSON**, Walter Henry; *b.* July 27, 1864, Fordingbridge; *ed.* S.A.O.; *o.* D. 1890, P. 1891, N. China. *S.* Peking, 1890-2.
- WILLIAMS**, William John (tr. S. A.L.) *S.* Chefoo, 1837-9; tr. Canada

COREA (1890-2)—6 Missionaries and 2 Central Stations.

[See Chapter LXXXIX., pp. 712-15.]

(Diocese of COREA, founded 1899.)

- CORFE**, [Rt. Rev.] Charles John, D.D. All Souls' Coll., Ox.; o. D. 1866 Glos., P. 1867 Her.; first Angloan Bp. Corea; cons. Nov. 1, 1889, in West. Abbey. S. Chemulpo, 1890-2.
- DAVIES**, Maurice Wilton; b. Sept. 8, 1868, Weston-s.-M.; ed. Warm. Coll.; o. D. 1892, Corea. S. Chemulpo, 1892.
- POWNALL**, Joseph Henry; b. Jan. 23, 1865, Leicester; ed. Dorchester Coll.; o. D. 1890 Ox., P. 1892 Corea. S. Soul, 1891-2 (and see below).
- SMALL**, R., M.A. (tr. B. Col.) S. Soul, 1890-1; tr. B. Col.
- TROLLOPE**, Mark Napier, M.A. New Coll. Ox.; b. Mar. 28, 1862, London; o. D. 1867, P. 1882, Nor. S. Soul.
- WARNER**, Leonard Otley; b. Mar. 7, 1867, Snitterby; ed. S.A.C.; o. D. 1890 Lin., P. 1892 Corea. S. Soul, 1890-2.

MANCHURIA (1892-3)—2 Missionaries and 1 Central Station (under charge of Bishop of Corea). [See Chapter XC., p. 716.]**CORFE**, Rt. Rev. C. J. (tr. Corea above), S. Niu Ch'wang 1892.**POWNALL**, J. H. (tr. Corea above), S. Niu Ch'wang 1892-3. Invalided to England in 1893, and died July 14, 1894, at Leicester.**JAPAN (1873-92)—19 Missionaries (6 Natives) and 4 Central Stations.**

[See Chapter XCL., pp. 717-27.]

(Diocese of JAPAN, founded 1883.)

- BICKERSTETH**, [Rt. Rev.] Edward, D.D. (tr. Delhi) second English Bp. in Japan; cons. on Feast of the Purification 1886 in St. Paul's Cath. S. Tokio, 1886-92.
- CHOLMONDELEY**, Lionel Bernard, B.A. Or. Coll., Ox.; b. Dec. 11, 1858, Adlestrop; o. D. 1884, P. 1885, Tru. S. Tokio, 1887-91.
- FOSS**, Hugh James, M.A. Ch. Coll., Cam; b. June 26, 1848, Lower Hardres, Kent; o. D. 1872, P. 1873, Ches. S. Kobe, 1876-92.
- FRESE**, Frederick Edmeston, M.A. Tr. Coll., Ox.; b. July 11, 1863, Milton, Kent; o. D. 1886, P. 1887, Ex. S. Tokio, 1889-91; Yokohama, 1892.
- GARDNER**, Charles Graham, B.A. Ox.; b. Jan. 30, 1863, London; o. D. 1888 Ex., P. 1891 Jap. S. Kobe, 1887; Tokio, 1837-8.
- HOPPER**, Edmund Charles, M.A. St. John's Coll., Cam.; b. June 23, 1856, Sturston Nfk.; o. D. 1879, P. 1880, Ely. S. Kobe, 1880-2; Tokio, 1883-7; Res.
- ***IDA**, Abel Eigno ed. St. Andrew's Coll., Tokio; o. D. 1889, Jap. S. Tokio, 1889-92.
- ***IMAI**, John Toshimichi; ed. St. Andrew's Coll., Tokio; o. D. 1888, P. 1889, Jap. (the first native Priest of the Church of England Missions in Japan). S. Tokio, 1888-92.
- LLOYD**, Arthur, M.A., Fell. and Dean of Peterh., Cam.; b. Ap. 10, 1862, Simla; o. D. 1875, P. 1876, Ches. S. Tokio, 1884-90. Res.
- ***MIDZUNO**, James Isaac; ed. St. Andrew's Coll., Tokio; o. D. 1890, Jap. S. Kobe &c., 1890-2.
- MORRIS**, Harold Safford, B.A. St. Ca. Coll., Cam.; b. Jan. 3, 1869, Ely; o. D. 1892, Ex. S. Kobe, 1892.
- PLUMMER**, Francis Bowes, B.A. Tr. Coll., Ox.; o. D. 1874, P. 1875, Ches. S. Kobe, 1876-8. Res. ill.
- POOLE**, [Rt. Rev.] Arthur William, D.D. Wor. Coll., Ox. (ex-Missy. of C.M.S. in India); o. D. 1876, P. 1877, Ox.; first English Bp. Japan; cons. St. Luke's Day 1833 in Lamb. Pa'. Chap. S. Kobe, 1883-4. Invalided 1874, and died at Shrewsbury, Eng., July 14, 1885.
- SHAW**, [Ven.] Alexander Croft, M.A. T.O.Tor. (one of the first two S.P.G. Missies. in Japan); b. Feb. 5, 1846, Toronto; o. D. 1869, P. 1870, Tor.

- (Arohdn. of N. Japan, 1889). *S. Tokio*, 1873-92.
- ***SHIMADA, Andrew O.**; *ed. St. Andr. Coll., Tokio*; *o. D.* 1889, *Jap. S. Tokio*, 1889-92.
- WALLER, John Gage**; *ed. T.C.T.*; (the first foreign Missy. of the Canadian Church in direct communication with the S.P.G.;) *o. D.* 1889, *Tor. S. Fukushima*, 1890-2.
- WRIGHT, William Ball, M.A. T.C.D.** (one of the first two S.P.G. Misses. to Japan); *b. Oct. 5, 1843, Foulksrath Castle, Ir.*; *o. D.* 1866, *P. 1867, York. S. Tokio*, 1873-82. *Res.*
- ***YOSHIZAWA, Christopher N.**; *ed. St. Andr. Coll., Tokio*; *o. D.* 1889, *Jap. S. Tokio*, 1889-92.
- ***YAMAGATA, Yoneji** (the first Native Deacon of English Missions in Japan); *ed. St. Andr. Coll., Tokio*; *o. D.* 1885 by Bp. Williams *P. 1890 Jap. S. Tokio*, 1885-92.
- WRIGHT, William Ball, M.A. T.C.D.** (one of

WESTERN ASIA (1842-4, 1854-6, 1876-88)—10 Missionaries and 4 Central Stations. [See Chapter XCII., pp. 728-9.]

- BADGER, George Percy** (D.O.L. by Arbp. Can. and Royal Letters Patent, 1873); *ed. C.M.S. Coll., Isl.*; *o. D.* 1841 *Lon., P. 1842 Sal. S. Mount Lebanon, Mosul*, 1842-4.
- FREEMAN, Robert**; *b. 1817; ed. Ch. Ch. Coll., Cam. S. Scutari*, 1854-5. *Died Aug. 19, 1855, at sea on way to England.*
- HADOW, Charles Edward, M.A. Tr. Coll. Ox.**; *o. P.* 1853, *Can. S. Scutari*, 1854-6.
- HOBSON, William Francois, M.A. St. Cath. Hall, Cam.**; *b. 1820; o. D.* 1848, *P. 1849, Wor. S. Scutari*, 1864-6.
- LEE, Richard, S. Scutari, 1855. *Died Oct. 14, 1855, of heart-disease and dysentery a fortnight after arrival.***
- PROCTOR, George**; *b. 1820; ed. Ball. Coll., Ox.*; *o. D.* 1850, *P. 1851, Ox. S. Scutari*, 1851-5. *Died Mar. 10, 1855, of camp fever.*
- SMITH, Joseph Barnard, M.A. Clare Coll., Cam.**; *o. D.* 1850, *P. 1851, Nor. S. Smyrna*, 1886-8.
- SPENCER, Josiah, B.A. Cor. Ch. Coll., Cam.**; *b. Dec. 9, 1841, Norwich; o. D.* 1864, *P. 1865, Roc. S. Nicosia and Larnaca (Cyprus)*, 1879-80.
- WAKEFORD, Robert, B.A. T.C.D.**; *o. D.* 1832, *P. 1884, Ex. S. Smyrna*, 1887-8.
- WHYATT, William, B.A. Dur. Univ.**; *b. 1825, S. Scutari*, 1854-5. *Died Feb. 23, 1855, at Balacava, of camp fever.*

VI. EUROPE (1702-4, and 1854-92).

114 Missionaries (Chaplains) and 231 Central Stations.
[See Chapter XCIII., pp. 735-42].

(Diocese of GIBRALTAR, founded 1842; the Chaplaincies in Northern and Central Europe are under the jurisdiction of the Bishop of London.)

- AOLAND-TROYTE, Reginald Henry Dyke, M.A. Tr. Coll., Ox.**; *o. D.* 1874, *P. 1875, Bath. S. Pau*, 1886-92.
- BANNER, George John, M.A. B.N.O., Ox.**; *o. D.* 1847, *P. 1848, Oheas. S. Freiburg*, in Breisgau, 1886-90.
- BECKETT, C., M.D. St. And. Univ.**; *o. D.* 1872, *P. 1873, Ex. S. Saxe-Weimar*, 1886.
- BELL, W. O. S. Aix-la-Chapelle, 1887.**
- BELSON, William Eveleigh, M.A. (tr. Cape) S. Buda-Pesth, 1890-2.**
- BLACK, C. T. S. Darmstadt, 1887.**
- BLUNDELL, Augustus Rickards, B.A. Qu. Coll., Ox.**; *o. D.* 1862, *P. 1864, Bath. S. Odessa*, 1864-5.
- BOWDEN, John. S. Orimea, 1855-6.**
- BOYS, Herbert Arnold, M.A. Em. Coll., Cam.**; *o. D.* 1868, *P. 1870, Pet. S. Patras*, 1872-4.
- BRIDGER, John (tr. Honolulu) S. Liverpool (Emigrants' Chaplain 1878-81 and Diocn. Org. Secy.), 1880-6. Res.**
- BROOKS, Henry Samuel, M.A. Wor. Coll., Ox.**; *o. D.* 1870, *P. 1871, Roc. S. Marseilles*, 1875.
- CALVERT, Charles George, B.A.**; *o. D.* 1857, *P. 1859, Ely. S. Ghent*, 1892.
- CHESSHIRE, Howard Smith, M.A. Wor. Coll., Ox.**; *o. D.* 1882, *P. 1883, Lou. S. Havre*, 1887-92.
- COOKBURN, —, D.D.**; the 1st Missy. (Chaplain) of the Society in Europe. *S. Amsterdam*, 1703-4.
- COOKSHOTT, W. E., M.A. S. Athens, 1887.**
- COEN, John Creagh, D.D. T.C.D. and M.A. Ball. Coll., Ox.**; *o. D.* 1869 *Herz., P. 1870 Ox. S. St. Jean de Luz*, 1885-8; *Karlsruhe*, 1889-90.

- CONEY, Thomas, M.A.** *S. Orimea, 1855-6.*
COOPER, J. E. *S. Weimar, 1886-7. Res.*
- COOPER, T. J., B.D.** *S. St. Jean de
Luz, 1889-92.*
- COTTON, J. S.** *S. St. Malo, 1887.*
- CRAVEN, Charles Audley Assheton. *S. Orimea,
1856-6.***
- CROOKE, Milward. *S. Crimea, 1855-6.*
CROWDER, J. H., M.A. *Merton Coll., Ox. S.
Rome, 1866-9.***
- CUNNINGHAM, Thomas Soudamore;** *ed. St.
Bees Coll.; o. D. 1877, P. 1878, Ox. S. Ghent,
1890-2.*
- CURTIS, Charles George, M.A.** *Mer. Coll., Ox.;
o. D. 1845, P. 1846, Lon. S. Constantiupole,
1856-92 [pp. 736-8].*
- DUNN, John, D.C.L.** *Univ. Coll., Dur.; o. D.
1838, P. 1839, Mer. S. St. Malo and Parame,
1892.*
- DURRAD, Bertram George, M.A.** *Jesus Coll.,
Cam.; o. D. 1892, P. 1893, Lich. S. Rummels-
berg, 1893.*
- DYCE, Alexander Frederick, M.A.** *Trin. Coll.,
Cam.; o. D. 1867, P. 1868, Man. S. St.
Raphael, Valescure, Boulrie, 1886-92.*
- EADE, Edward;** *b. 1823; ed. Ball Coll., Ox.;
o. 1848, Lon. S. Crimea, 1854-6.*
- EARNSHAW, J. (tr. India)** *S. Liver-
pool (Emigrants' Chaplain), 1866-7. Res.*
- EAST, Sydney.** *S. Orimea, 1855-6.*
- *EFFENDI, Mahmoud (a Turk, ex-Major in
Turkish Army); b. 1827, Jihan-Ghir, Persa;
ed. S.A.C.; o. D. 1862, Gib. S. Constantinople,
1862-5. Died 1865 of cholera.**
- *EFFENDI, Selim.** *See Williams, Edward.*
- EGREMONT, Herbert Edward, B.A.** *Univ. Coll.,
Dur.; o. D. 1876, P. 1877, Rip. S. Rummels-
berg, 1887.*
- ELLIOT, F. E., M.A.** *S. Athens, 1889-92.*
- ELLIOTT, E., B.C.L.** *S. St. Malo and Parame,
1891.*
- ESCREET, John, M.A.** *Wor. Coll., Ox.; b. 1825,
London; o. D. 1846, P. 1849, Win. S. Crimea,
1855.*
- EVELYN, Edmund Boscowen.** *S. Crimea,
1855-6.*
- EWALD, William Harris;** *b. Dec. 30, 1839,
Leghorn; o. D. 1868, P. 1864, Ely. S. Orime-
ni, 1864-6, and Danubian Provinces,
Galatz, Sulina and Kustendje, &c., 1866; War-
saw &c., 1874.*
- FLETCHER, H. W. O., M.A.** *S. Ostende,
1865-6.*
- FLEX, Oscar (tr. Trinidad)** *S. Gotha,
1886-90 (with Eisnach 1890); Karlsruhe, 1891-3.*
- FORD, Edward Whitmore, M.A.** *Trin. Coll.,
Cam.; o. D. 1875 Can., P. 1878 Car. S. Ojessa,
1866-92.*
- FORLONG, Robert Rochfort, M.A.** *T.C.D.; o. D.
1860, P. 1861, B. and W. S. Weimar, 1857.*
- FREETH, Thomas Jacob, LL.D.;** *b. 1828, Lon-
don; ed. Ch. Ch. Coll., Cam., and Univ. Coll.
Lon. S. Orimea, 1854-6.*
- FRY, James Henry, M.A. T.C.D.;** *o. D. 1869, P.
1870, Roa. S. Boulogne-sur-Mer, 1867-92.*
- GIBSON, George, M.A.** *Trin. Coll., Cam.; o. D.
1859, P. 1860, Lico. S. Dieppe, 1867-92.*
- HAKE, Robert, M.A.** *St. Edm. Hall, Ox.; o. D.
1847, P. 1848, Ox. S. Buda-Pesth, 1868-9.*
- HALL, E.** *S. Karlsruhe, 1887.*
- HARDINGE, John Bayley, B.A.** *S.S. Coll., Cam.;
o. D. 1877, P. 1878, Win. S. Karlsruhe, 1885;
Leipzig, 1886-92.*
- HARRIS, Crossdalle Edward;** *ed. K.O.L.; o. D.
1886, P. 1886, Gloa. S. Weimar, 1889-92.*
- HARRISON, James, M.A.** *Magd. Hall, Ox.; o.
D. 1859, P. 1860, Ox. S. Spa, 1885-92.*
- HAWKINS, J. B.** *S. Marseilles, 1866-9; Baden-
Baden, 1869.*
- JACKSON, A. C.** *S. Pegh, 1898.*
- KENDALL, Robert Sinclair (tr. Natal)** *S.
St. Malo and Parame, 1888-9; tr. Cape*
- LA MOTHE, Claud Hoskins, M.A.** *St. John's
Coll., Cam.; b. Nov. 27, 1839, Ramsey, I. of M.;
o. D. 1864, P. 1867, Man. S. in Danubian Pro-
vinces, 1868-70 (viz. Galatz, Sulina, Kustendje,
Czernavoda, Odessa, Ibraila, Tchernavoda,
Rustchuk, Varna).*
- LAWRENCE, James.** *S. Liverpool (Emigrants'
Chaplain), 1867-77. Res. III*
- LAWRENCE, Neville George Murray, M.A.** *Qu.
Coll., Ox.; o. D. 1851, P. 1852, Ches. S. Frei-
burg, in Breisgau, 1860-8. Res.*
- LUDLOW, W., M.A.** *S. Wildbad, 1885-7.*
- MACKENZIE, George William, L.Th.** *Dur.; o.
D. 1864 Dur., P. 1865 Man. S. Frankfort-on-
the-Maine, 1865-92.*
- MARKHAM, Arthur, D.A. (tr. Straits)**
S. St. Malo and Parame, 1890.
- MASON, Alexander Lyon Arthur, M.A.** *Trin.
Coll., Ox.; o. D. 1875, P. 1876, Ox. S. Stuttgart,
1889-92.*
- MEREWEATHER, John David, B.A.** *St. Edm.
Hall, Ox.; o. D. 1844, P. 1845, Lian. S. Venice,
1867, 1868-6.*
- MERMAGEN, Carl Friedrich, B.A. T.C.D.;** *o.
D. 1878, P. 1874, Ches. S. Ghent, 1887-9.*
- MITCHELL, Francis Garden, B.A.** *St. John's
Coll., Cam.; o. D. 1865, P. 1866, Wor. S.
Patras, 1867-8, with Zaute, 1868.*
- ORGER, John Goldsmith, M.A.** *Wad. Coll., Ox.;
o. D. 1846, P. 1847, Sal. S. Dinan, 1885-92.*
- ORLEBAR, Jeffery Edward, M.A.** *Trin. Hall,
Cam.; o. D. 1876, P. 1877, Ches. S. Havre,
1886.*
- OXENHAM, Frank Nutcomb, M.A.** *Ex. Coll.,
Ox.; o. D. 1864 Ox., P. 1865 Ex. S. Rome,
1891-2.*

- PARKER, Edward George**, B.A. T.O.D.; b. 1809, Bisham Abbey, Berks; o. D. and P. 1833, Killaloe. *S. Ormaea*, 1854-6.
- PARMINTER, William George**; o. D. 1836, P. 1858. *S. Stuttgart*, 1885; *Leipzig*, 1886. Died 1886.
- PARSONS, Lawrence John**; b. 1824; ed. C.O.C., Cam.; o. D. 1850, P. 1851, *Lin. S. Ormaea*, 1854-6.
- PINCHIN, George Henry**; *tr. Ceylon S. Linnæus (Spain)*, 1889.
- POPE, Thomas Godfrey Pembroke**, B.A. T.C.D. *S. Lisbon*, 1873-92.
- PRESTON, John D'Arroy Waroop**, B.A. Wor. Coll., Ox.; b. 1824, Askau Bryan, Yk.; o. D. Nor., P. Yk. *S. Ormaea*, 1854-6.
- FYDDOKE, Edward**, M.A. Trin. Coll., Cam.; o. D. 1843, P. 1846, *Glos. S. Ormaea*, 1855-6.
- RANDALL, Edward**, M.A. Or. Coll., Ox.; o. D. 1855, P. 1856, *Roc. S. Patras*, 1885.
- RING, Bartholomew**, LL.D. T.C.D.; o. D. 1854, Killaloe, P. 1856, *Glos. S. Caen*, 1885-8.
- ROBINSON, C. E.** *S. Gravesend (Emigrants' Chaplain)*, 1864-6.
- ROBINSON, Henry**. *S. Monastery St. George*, 1865-6.
- SCARTE, J.** *S. Venice*, 1887.
- SCHMITZ, F. H. W.**, (*tr. India*) *S. Liverpool (Emigrants' Chaplain)*, 1853.
- SCHWARTZ, A.**, M.A. *S. Galatz and Sulina*, 1885.
- SCOTLAND, J.** *S. Southampton*, 1863 (*Emigrants' Chaplain*).
- SHADWELL, Arthur Thomas Whitmore**, M.A. Ball. Coll., Ox.; o. D. 1844, P. 1845, *Ches. S. Rome*, 1869.
- SIDEBOTHAM, Henry**, M.A. Hert. Coll., Ox.; o. D. 1863 *Roc. P. 1864 Can. (Canon of Gibraltar, 1870)*. *S. Mentone*, 1885-92.
- SEEGGS, Thomas Charles**, M.A. Hert. Coll., Ox., o. D. 1879, P. 1880, *Man. S. Marseilles*, 1885-92.
- SKINNER, Robert**, L.Th. Dur.; o. D. 1853, P. 1864, *Dur. S. Berne*, 1885; *Cologne*, 1886-92.
- SMITH, Joseph Bernard**, B.A., T.O.D.; o. D. 1869, P. 1871, *Linc. S. Berne*, 1888; *tr. Panama*
- SNOOKE, H. B.** *S. St. Malo*, 1866-71.
- STANLEY, Thomas Carter**, LL.D. T.O.D.; o. D. 1867, P. 1868, *Down. S. Berne*, 1889-92.
- SYKES, William**; b. 1829, Edgeley House, near Stookport; ed. Oriel Coll., Ox.; o. D. 1852, P. 1853, *Nor. S. Ormaea*, 1855-6.
- TAYLOR, Haydon Aldersey**, M.A. St. John's Coll., Ox.; o. D. 1849, P. 1860, *Pet. S. Inkermann*, 1864-5.
- THOMPSON, G.** *S. Marseilles*, 1873.
- ***TIEN, Antonio** (a Syrian Christian); b. June 13, 1834, Beyrout; ed. at the Propaganda, Rome, and S.A.C.; o. D. 1860, P. 1862, *Gib. S. Constantinople*, 1860-2. *Res.*
- TILEY, Charles Philip**; ed. St. Bees Coll.; o. D. 1851, P. 1852, *Win. S. Ortakeui, Pera, and Galatz*, 1857-9. *Res.*
- TINDAL-ATKINSON, William Rolfe**, M.A. *Lin. Coll. Ox.*; o. D. 1874, P. 1876, *Ches. S. Zurich*, 1890-2.
- TREBLE, Edmund John**, A.K.C.L.; o. D. 1885, P. 1886, *Lon. S. Freiburg, in Breisgau*, 1891-2.
- TREVITT, J.** *S. Caen*, 1877.
- TUTTLETT, Laurence Rayner**, L.Th. Dur.; o. D. 1878, P. 1880, *Lic. S. Leipzig*, 1883-6; *Stuttgart*, 1886-8.
- VASSAL, William**; o. D. 1883, P. 1885, *Glos. S. St. Servan*, 1891-2.
- VICKERS, William Vernon**, M.A. Magd. Coll., Ox.; o. D. 1883, P. 1884, *Her. S. Patras and Zante*, 1889-90.
- WALLACE, James**, M.A. Jesus Coll., Cam. *S. Ormaea*, 1854-8. Died Nov. 17, 1875.
- WASHINGTON, George**, M.A. *S. Havre*, 1875.
- WASSE, Henry Watson**, M.A. Mag. Coll., Cam.; o. D. 1856, P. 1857, *Pet. S. Rome*, 1885-9.
- WELSH, J. William**. *S. Liverpool (Emigrants' Chaplain)*, 1849-64. *Res* [pp. 819-20].
- WHITE, G. H.** *S. Caen*, 1890-2. Died Feb. 13, 1893.
- WHITE, Thomas Archibald Starnes**, M.A. Ch. Ch. Coll., Ox.; o. D. 1868, P. 1869, *Lon. S. Baden-Baden*, 1886-92.
- WHITTINGTON, [Canon] Richard Thomas**, M.A. B.N. Coll., Ox.; o. D. 1865, P. 1866, *Lin. S. Stuttgart*, 1892.
- WILKINSON, John Hessay**; ed. O.M.S. Coll., Isl.; o. D. 1857 *Lon.*, P. 1859 *Madr. S. Aigle*, 1889-90.
- ***WILLIAMS, Edward** (Turkish name EFFENDI SELIM, since conversion assumed name of Williams); ed. S.A.C.; o. D. by Bp. of Gibraltar, 1862. *S. Constantinople*, 1862-5 [p. 737]. Died 1865.
- WILSON, P.**, B.D. *S. Gotha and Eisenach*, 1891-2.
- WINHAM, Daniel**, B.A. Ch. Coll., Cam.; b. 1819; o. D. 1846, P. 1847, *Ely. S. Ormaea*, 1854-5.
- WOODWARD, F. B.** *S. Rome*, 1864-6. Died Feb. 1865.
- WYNNE, L. A.**, M.A. *S. Karlsruhe*, 1887-9.

MISSIONARY ROLL, S.P.G.—PART II. (1893-1900).

(For Part I. see pages 849-929b.)

(Continued from pages 856-60.)

NEWFOUNDLAND (with N. Labrador), 1893-1900—16 additional Missionaries.

- ADDISON, G. A.** (add to p. 856): "S. New Harbour, 1893-4."
ALLSOPP, Thomas Arthur Randolph; *ed.* D.M.C.; o. D. 1895, P. 1896, N.F.L. S. New Harbour, Trinity Bay, 1895; Burgeo, 1896-9. *Res.*
ANTLE, J. (add to p. 856): "S. Greenspond, 1893-4; Catalina, 1894-6."
BAYLY, A. E. C. (add to p. 856): "S. Bona Vista, 1893-9."
BAYLY, A. G. (add to p. 856): "S. Rose Blanche, 1893; Bona Vista, 1896-7, 1900."
BISHOP, G. H. (add to p. 856): "S. Hermitage Cove or Bay, 1893-1900."
BOLT, G. H. (add to p. 856): S. Lamaline, 1893; Bay de Verd, 1893-4; Brigus, 1895-7; St. John's, ¶ 1896-1900."
CALDWELL, E. K. H. (add to p. 857): "S. Harbour Buffett, 1893-5; New Harbour, 1895-1900."
CHAMBERLAIN, G. S. (add to p. 857): "S. Herring Neck, 1893-1900."
COGAN, Cyril Campin Vincent; *ed.* Qu. Coll., N.F.L.; o. D. 1897, P. 1899, N.F.L. S. White Bay, 1898-1900.
COLLEY, E. (add to p. 857): "b. Bridgnorth, Shropshire; *ed.* Bridgnorth Grammar School, S. Hermitage Bay, 1849; Foxtrap, 1893-6; Topsail, 1897-1900."
COLLEY, F. W. (add to p. 857): "S. Carboneer, 1893-1900."
CRAGG, J. G. (add to p. 857): "S. Catalina, 1893-4; Bay de Verd, 1894-1900."
DARRELL, J. (add to p. 857): "S. Salmon Cove, 1893-1900."
DAWSON, Samuel Aylmer; b. Dec. 27, 1872, Leicester; *ed.* S.A.C.; o. D. 1896, P. 1898, Newf. S. Spaniard's Bay, 1897-8; Greenspond, 1899-1900.
DUNFIELD, H. (add to p. 857): "S. St. John's, ¶ 1893-1900."
ELDRINGTON, H. (add to p. 857): "S. St. John's Outposts, 1893-9. *Res.*"
FIELD, G. H. (add to p. 857): *ed.* Qu. Coll., N.F.L. S. Trinity E., 1893-1900."
FOSTER, C. H. (add to p. 857): "Served with Rev. J. J. Ourling as Deacon in Bonne Bay."
GILBERT, Henry Knight; *ed.* St. B.C.W.; o. D. 1896, P. 1896, N.F.L. S. Lamaline, 1898-1900.
GODDEN, J. (add to p. 858): "S. Harbour Grace, ¶ 1893; Spaniard's Bay, 1894-6."
GODDEN, Llewellyn; *ed.* Qu. Coll., N.F.L.; o. D. 1892, P. 1896, Newf. S. Channel, 1893-8.
GREENHAM, Ernest Godwin; *ed.* Qu. Coll., N.F.L.; o. D. 1897, P. 1898, N.F.L. S. Catalina, 1898; Harbour Britou, 1898-1900.
HAYNES, W. A. (add to p. 858): "S. Belleorum, 1893-1900."
HEWITT, J. (add to p. 858): "S. Burin, 1893-1900."
HOLLANDS, C. W. (add to p. 858): "S. Bonne Bay, ¶ 1893-1900."
JEFFERY, C. (add to p. 858): "S. St. George's Bay, 1893-1900."
JOHNSON, H. C. H. (add to p. 858): "S. Heart's Content, ¶ 1893-1900."
KIRBY, W. (add to p. 858): "S. King's Cove, 1893-1900."
MARRIOTT, Henry, B.A., Hatf. Hall, Dur.; b. July 17, 1870, London; o. D. 1893, P. 1896, N.F.L. S. Foxtrap, 1894-6.
MASSIAH, T. P. (add to p. 858): "S. Burgeo, 1893-4."
MORETON, Julian (add to p. 859): "Died in London Dec. 10, 1900."
NETTEN, T. G. (add to p. 859): "S. Port du Grave, 1893-9; Pouch Cove, 1900."
NICHOLS, Edwin James Ryall; *ed.* D.M.C.; o. D. 1898, P. 1899, N.F.L. S. Burgeo, 1900.
NOEL, J. M. (add to p. 859): "S. Harbour Grace, ¶ 1893-9."
NUBSE, T. R. (add to p. 859): "S. Brooklyn, 1893-8; Catalina, 1898-1900."
PEASELEY, W. (or **PEAZLEY**) (add to p. 859): "M.A. T.C.D. 1737; b. Dublin 1714."
PETLEY, Henry, jun.; *ed.* Qu. Coll., N.F.L.; o. D. 1893, P. 1896, N.F.L. S. Foxtrap, 1897-1900 (and Hopewell, 1897).
PILOT, W. (add to p. 859): "S. St. John's, ¶ 1894-1900."
PITTMAN, Arthur; *ed.* Qu. Coll., N.F.L.; o. D. 1885, P. 1887, N.F.L. S. Green Bay, 1894-1900.
PRICE, W. (add to p. 859): To "ex-Curate, Dartmouth," add "or at Areton Gilford."
QUINTIN, T. P. (add to p. 859): "S. Harbour Briton, 1893-7; Spaniard's Bay, 1898-1900."
READ, Horatio John; b. March 6, 1870, Lapoile, N.F.L.; *ed.* S.A.C.; o. D. 1893, P. 1896, N.F.L. S. Bonavista, 1893-4; Greenspond, 1894-8; Channel, 1899-1900.
SANDEBSON, J. S. (add to p. 859): "S. Upper Island Cove, 1893-1900."
SHEARS, W. C. (add to p. 859): "S. Bay Roberts, 1893-1900."
SHORTER, A.; *ed.* St. P.C.B.; o. D. 1894, P. 1896, N.F.L. S. Bonavista, 1894-5; Harbour Buffett, 1896-1900.

- SMART, F.** (add to p. 869): "S. Bay de Verd, 1893; Burgeo, 1894-5; Trinity West, 1895-7, 1900."
SMITH, F. J. H. S. Lamaline, 1893-6.
SMITH, W. R. (add to p. 869): "S. Portugal Cove, 1894-1900."
SNOW, F. G. (add to p. 859): "S. Spaniard's Bay, 1893."
TAYLOR, R. H. (add to p. 859): "S. Brigus, 1893-4."
TEMPLE, R. (add to p. 859): "S. Twillingate, 1893-1900."
WAGHORNE, A. C. (add to p. 860): "S. New Harbour and Exploits, 1893. Died at Gordon Town, Jamaica, April 11, 1900."
WEAVER, W. (add to p. 860): "S. Trinity West, 1893-4. Died June 26, 1899."
WHITE, J. J. (add to p. 860): "S. Harbour Grace, 1893-7; Brigus, 1898-1900."
WHITE, W. C. (add to p. 860): "S. Fogo, 1893-1890."
WILSON, Thomas Edward, E.A. Dur. ; o. D. 1895, P. 1896, N.F.L. S. Rose Blanche, 1895-6.
WOOD, A. C. F. S. St. Thomas', St. John's, ¶ 1896.
WOODWARD, Henry Kilner ; ed. S.A.C. ; o. D. 1896, P. 1897, N.F.L. S. Portugal Cove, 1897.

(Continued from page 860.)

BERMUDA (1893-1900).

- LOUGH, Ven. J. F. B. L.** (add to p. 860): "Died March 20, 1896."
MACKAY, B. (add to p. 860): "S. Bermuda, ¶ 1893-1900."

(Continued from pages 860-5.)

NOVA SCOTIA (with Cape Breton and Prince Edward Island), 1893-1900—
8 additional Missionaries.

- AMBROSE, J.** (add to p. 860): "S. Digby, ¶ 1892-5."
ANDREWES, Samuel James ; ed. Qu. Coll., N.F.L. ; o. D. 1884, P. 1887, N.F.L. S. Crapaud, P.E.I., 1895-8.
ARNOLD, R. (add to p. 860): "b. Co. Down about 1809 (son of John Arnold); ed. Belfast, and B.A. T.C.D. Died December 8, 1848."
AVERY, R. (add to p. 860): "S. Aylesford, 1893-1900. Died May 6, 1900, at Kentville."
BEERS, H. S. Georgetown and Cherry Valley, P.E.I., 1896-7.
BRYAN, J. T. S. Cherry Valley, P.E.I., 1898.
BRYANT, A. A. S. Cherry Valley, P.E.I., 1893.
COURTNEY, Rt. Rev. F. (add to p. 861): "S. Halifax, 1893-1900."
DANIEL, A. W. (add to p. 861); "S. Crapaud, P.E.I., 1893-5."
ELLIS, W. (add to p. 861): "S. Sackville, ¶ 1893-4; Berwick, ¶ 1895-1900."
FISHER, N. (add to p. 862): "b. Dedham, Mass., July 8, 1742. Died Dec. 20, 1812."
FORBES, James McMurdo ; ed. K.O.W. ; o. D. 1889, P. 1890, N.S. S. Crapaud and Springfield, P.E.I., 1899-1900.
GILPIN, Very Rev. E. (add to p. 862): "S. Halifax, ¶ 1893-1900."
GODFREY, John William ; ed. Edin. Theo. Coll. ; o. D. 1896, P. 1897, Edin. S. Georgetown, P.E.I., 1899-1900, and Cherry Valley, P.E.I., 1900.
GRIFFITHS, J. (add to p. 862): "Died March 18, 1899, at Mynyddislwyu, Mon., Wales."
HAMILTON, H. H. (add to p. 862): "S. Manchester, 1893-5. Died May 26, 1895."
HARPER, H. (add to p. 862): "S. Port Hill, P.E.I., 1893-1900."
INGLIS, A. P. (add to p. 862): "Nephew of Bishop, O. Inglis."
KAULBACH, Ven. J. A. (add to p. 862): "S. Truro, ¶ 1893-1900."
LOWE, C. F. (add to p. 863); "S. Summerside, P.E.I., 1893-4."
MATYARD, T. (add to p. 863): "S. Windsor, 1893-5. Retired."
OSBORNE, A. W. (tr. [p. 877]) ; S. Summerside, P.E.I., 1894-5.
REAGH, T. B. (add to p. 863): "S. Milton, P.E.I., 1893-1900."
PANTON, G. (add to p. 863): "b. America; ed. Aberdeen. Died 1786 in England."
RUGGLES, J. O. (add to p. 864): "Died Sep. 22, 1895."
SIMPSON, J. (add to p. 864): "S. Georgetown, P.E.I., 1893, 1895, 1898 (and Cherry Valley, 1895)."
TOWNSHEND, G. (add to p. 864): "b. May 9, 1810. S. Amherst, 1893-5. Died Oct. 20, 1895."
VIETS, R., sen. (add to p. 864): "Died 1811."
WALTER, W. (add to p. 864): "b. Oct. 7, 1737; o. Lon. 1764."
WHITE, T. H. (add to p. 864): "Died 1898 in ninety-second year of his age."
WILLIAMS, Leopold Trefuis Wells ; o. D. 1894, P. 1895, Tor. S. Cherry Valley, P.E.I., 1900.
WILLIS, R. (add to p. 864): "Died April 21, 1865."
WISWALL, James (add to p. 865): "Died Dec. 12, 1812, aged 81."
WOOLLARD, Edward Thomas ; ed. St. B.C.W. ; o. D. 1868, P. 1889, N.S. S. Georgetown and Cherry Valley, P.E.I., 1893-5. Tr. Europe.

(Continued from pages 865-8.)

NEW BRUNSWICK (1893-1900)—11 additional Missionaries.

- ALEXANDER, F.** (add to p. 865): "S. New Maryland, 1893. *Res.*"
- ARMSTRONG, W. B.** (add to p. 865): "S. Petersville, 1893-6."
- BAREHAM, Alfred**; *ed. Mont. Theo. Coll.*; o. D. 1879, P. 1880, Mont. S. St. Martin's, 1899-1900.
- BATE, William John**; *ed. S.A.C.*; o. D. 1891, P. 1892, Ont. S. Upham, 1897-8.
- BAYLEE, C. O'D.** (add to p. 865): "S. Derby and Blackville, 1893-6."
- BEARDSLEY, J.** (add to p. 865): "Res. 1800, Died April 23, 1810."
- CAMPBELL, J. R.** (add to p. 865): "S. Dorchester, ¶ 1893-1900."
- COOKSON, J.** (add to p. 865): "Died in Guernsey, Aug. 31, 1857."
- COSTER, N. A.** (add to p. 865): "Brother of F. Coster [p. 865]."
- COVERTS, W. S.** (add to p. 865): "S. Grand Manan, 1893-9."
- CRESSWELL, A. J.** (add to p. 865): "S. Springfield, 1893-6."
- DE WOLF, T. N.** (add to p. 866): "Died March 28, 1895, and bequeathed a legacy to S.P.G."
- DIBBLEE, Horace Earls, B.A. K.C.W.**; o. D. 1867, P. 1898, Fred. S. Blissville, 1897, and Gladstone, 1897-1900.
- EASTMAN, G. E. V.** (add to p. 866): "Died March 5, 1896, aged 89."
- EASTON, C. T.** (add to p. 866): "S. Prince William, 1893-4."
- FLEWELLING, J. E.** (add to p. 866): "S. Wicklow, 1893-1900 (and Wilmot, 1896), and Canterbury and McAdam, 1900."
- FORSYTH, D.** (add to p. 866): "(Canon of Fredericton Cath., 1889). S. Chatham, ¶ 1893-1900."
- FREEBERN, George Lewis**; o. D. 1894, P. 1895, Fred. S. Weldford, 1896-8.
- FULLERTON, C. H.** (add to p. 866): "S. Petitediac, 1893-1900."
- HANFORD, S. J.** (add to p. 866): "S. Upham and Hammond, 1893-6."
- HANINGTON, C. P.** (add to p. 866): "S. Johnston, 1893-5."
- HANSEN, N. M.** (add to p. 866): "S. New Denmark, 1893-5."
- HILLOCK, Stephen Benjamin**; o. D. 1894, P. 1895, Fred. S. Andover, 1898-1900.
- HOPKINS, J. B.** (add to p. 866): "S. Gordon and Lorne, 1893-1900."
- HOYT, L. A.** (add to p. 866): "S. Andover, 1893; Simonds, 1893-1900."
- HUDGELL, R. W.** (add to p. 866): "S. Lancaster, 1893."
- HURLEY, E. F.** (add to p. 866): "S. Cambridge, 1893-4."
- LEE, C.** (add to p. 866): "became Rector and Hon. Canon of Fredericton. Drowned 1874."
- LOCKWARD, J.** (add to p. 866): "b. Bermuda; *ed. Newfoundland.*"
- LOVE, G.** (add to p. 866): "Died in Ontario, 1884."
- McKIEL, W. Le B.** (add to p. 867): "S. St. Martin's, 1893; Lancaster, 1896-8"
- MAIMAN, Charles Edwin (a Dane)**; o. D. 1896, Fred. S. New Denmark, 1897-1900 (and Drummond, 1898-1900).
- MILLIDGE, J. W.** (add to p. 867): "S. St. David's, 1893-1900."
- MONTGOMERY, H.** (add to p. 867): "S. King's Clear, 1893-6; Lullow, 1893-1900."
- MURRAY, A. B.** (add to p. 867): "S. Stanley, 1893-6."
- NEALES, H. H.** (add to p. 867): "Died at Woods Hole, U.S.A."
- NEALES, J.** (add to p. 867): "Died Nov. 19, 1894."
- NEALES, Scovil** (add to p. 867): "S. Queensbury and Southampton, 1893; Andover, 1894-8."
- NEALES, Ven. T.** (add to p. 867): "(brother of Henry). S. Woodstock, ¶ 1896-90 (became Archdeacon of Fredericton 1894)."
- NEALES, W. S.** (add to p. 867): "(brother of Henry). Died in California, 1890."
- NORRIS, B.** (add to p. 867): "Died Oct. 16, 1834."
- PARKINSON, J. R. S.** (add to p. 867): "S. St. Mary's, 1890-8. Left."
- PARLEE, H. T.** (add to p. 867): "S. Westfield, 1893-5."
- PARTRIDGE, F.** (add to p. 867): "Became Dean of Fredericton, 1895."
- PICKETT, D. W.** (add to p. 867): "S. Greenwich, 1893-4."
- PIDGEON, G.** (add to p. 867): "b. Co. Kilkenny, 1760; *ed. T.C.D. 1776.*"
- REID, A. J.** S. Bathurst, 1894.
- RICHARDS, D.** (add to p. 867): "S. Madawaska and Grand Falls, 1893; Bathurst, 1894-5."
- SIMONSON, Edward William, B.A. K.C.W.**; o. D. 1894, Fred. S. Queensbury, 1895-6. Retired.
- SLIPPER, A. A.** (add to p. 868): "S. Weldford, 1893-5; St. Martin's, 1894-8; Waterford, 1899-1900."
- SMITH, R. E.** (add to p. 868): "St. George, 1893-4; Penfield, 1896."
- SMITHERS, A. W.** (add to p. 868): "S. Waterford, 1893-8 (and St. Mark, 1896); Albert, 1899-1900."
- SNOW, Philip George (tr. N.F.L.)**; o. D. 1889, P. 1891, Newf. S. Addington, 1894-5; Newcastle and Nelson, 1896.
- SPENCER, J.**; S. Addington, 1897-1900.
- SPIKE, H. M.** (add to p. 868). "S. Musquash, 1893-5."
- STEWART, A.** (add to p. 868): "M.A. Aberdeen. Died April 15, 1896, aged 91."
- STREET, Thomas Wyer, B.A. K.C., Fred.**; o. D. 1855, P. 1856, Fred. S. Bathurst, 1895-1900 (and New Brandon, 1896).
- SWEET, J. H. S.** (add to p. 868): "S. Newcastle, 1893-5, and Nelson, 1894-5. *Res.*"
- TEED, A. W.** (add to p. 868): "S. Richmond, 1893-1900."
- THOMSON, Samuel** (add to p. 868): "Thrown from wagon and killed Sept. 8, 1861."
- TITCOMBE, J. C.** (add to p. 868): "Lancaster, 1893."
- WARNEFORD, C. A. S.** (add to p. 868): "S. Canterbury, 1893-5; Johnston, 1896-1900."
- WARNEFORD, E. A.** (add to p. 868): "S. Norton, 1893-4. Pensioned 1894."
- WEEKS, A. W.** (add to p. 868): "Died, Jan. 28, 1895."
- WHALLEY, H. F. E. (tr. Hawaii)**. S. New Maryland, 1893-6.

WIGGINS, O. F. (add to p. 898): "S. Bay Verte, 1895-1900, and Sackville, 1899-1900."
WIGGINS, G. (add to p. 868): "o. D. Que. 1820, P. Nova Scotia 1826. Died in England 1872."

WILKINSON, W. J. (add to p. 869): "S. Bay du Vin, 1893-1900."
WILLIS, C. (add to p. 868): "Son of Robert Willis, p. 868. Retired."
WOODMAN, E. S. (add to p. 868): "Died 1879."

(Continued from pages 869-873.)

LOWER CANADA, PROVINCE OF QUEBEC (with Southern Labrador),
 1893-1900—24 additional Missionaries.

- ADCOCK, William A.** (add to p. 869): "S. Fitch Bay and Georgeville, 1898-95; East Angus, 1895-9."
ALMOND, John, B.A. Bp.'s Coll., Len.; b. Canada; o. D. 1896, P. 1897, Que. S. Clement's, Labrador, 1898.
ANDEBSON, Canon W. (add to p. 869): "S. Sorel, 1893-1901. Died March 2, 1901."
BALFOUR, A. J. (add to p. 869): "S. Quebec, Marine Hospital, 1893-1900."
BALL, J. (add to p. 869): "S. Magdalen Islands, 1893-5."
BARTON, William, B.A., Bp.'s Coll., Len.; b. England; o. D. 1896, P. 1897, Que. S. Upper and Lower Ireland, 1896.
BAYNE, Norman Macdonald, B.A. Bp.'s Coll., Len.; o. D. 1893, P. 1894, S. Peninsula Gaspé, 1893-9.
BISHOP, Charles Eugene, B.A. Bp.'s Coll., Len.; o. D. 1865, P. 1866, Que. S. St. Clement's, Labrador, 1896-7; Scotstown, 1899.
BLAYLOOK, T. (add to p. 869): "S. Danville, 1893-9."
BOYLE, F. (add to p. 869): "S. Hemison or E. Frampton, 1893-8. Res."
BROOKE, Henry Arthur, B.A. Bp.'s Coll., Len.; b. England; o. D. 1892, P. 1893, Que. S. Scotstown, 1893-9.
BROOKS, Charles Henry (add to p. 869): "b. Lennoxville; ed. Bishop's College School, Lennoxville, and McGill Coll., Montreal (B.A. 1891); o. D. 1892, P. 1893, Que. S. Barastown, 1893-5."
BURRAGE, H. G. (add to p. 869): "Died 1898."
CARRY, J. (add to p. 869): "Travelling Missionary, 1850-1."
COLSTON, E. W. (add to p. 870): "S. Dudswell, 1893. Res."
CONSTANTINE, I. (add to p. 870): "Returned to England in 1893, and died at Heavtree, Exeter, Dec. 1893."
CORVAN, James Hamilton (add to p. 870): B.A. T.C.D., b. Ireland; o. D. 1869, P. 1870, Litue. S. Coaticook, 1872-5. Res.
COX, J. C. (add to p. 870): "S. Brompton and Windsor, 1893-4. Res."
CURRAN, William John; b. Ireland; ed. Montreal Theo. Coll.; o. D. 1894, P. 1896, Que. S. Melbourne, 1895-7; Durham, 1898; Brompton, 1898-9.
CUSACK, E. (add to p. 870): "b. 1787 at Laragh, Co. Kildare, Ireland; M.A. St. Catherine Hall, Cam.; o. D. 1837, Que. (coadjutor)."
DEBBAGE, J. B. (add to p. 870): "S. Bourg Louis, 1893-9."
DICKSON, H. A. (add to p. 870): "S. Randboro, 1893-5; Inverness, 1895-9."
DOOLITTLE, L. (add to p. 870), "M.A. Burlington Univ., Vermont, U.S.A. Died May 18, 1862."
DUTTON, Arthur Walter, D.A. Bp.'s Coll., Len.; o. D. 1899, P. 1900, Que. S. Peninsula Gaspé, 1900.
FOTHERGILL, Rowland John; b. Quebec; ed. Bp.'s Coll., Lennoxville, and S.A.C.; o. D. 1887, P. 1889, Que. S. Shigawake, 1896.
FULLER, H. S. (add to p. 870): "S. Bury, 1893-5; Port Neuf, 1895-9."
HARDING, G. T. (add to p. 870): "S. Sandy Beach, 1893-8; Riviere du Loup, 1898-9."
HARTE, Henry Swinton; o. D. 1895, P. 1896, Que. S. St. George's, Beauce, 1898-9.
HILBERT, Gerald Francis; b. Canada; ed. Bp.'s Coll., Len.; o. D. 1891, P. 1894, Tor. S. Montmorency, 1895-7; Hemison, 1898-9.
HORNER, David; b. England; ed. D.M.C.; o. D. 1887, P. 1889, N.F.L. S. Durham, 1893-7.
HUNTER, John Nathan, B.A. T.C.T.; o. D. 1894, P. 1895, Que. S. Magdalen Islands, 1896-6.
HUSBAND, E. B. (add to p. 871): "S. Dudswell, 1899."
JACKSON, E. S. Marbleton, 1895; Dudswell, 1895-6.
KEMP, J. (add to p. 871): "An ex-Methodist. Died Jan. 20, 1901."
KER, M. (add to p. 871). "Died Oct. 16, 1884 at Niagara, aged 83."
KERR, Isaac Newton, B.A. Bp.'s Coll., Len.; b. Canada; o. D. 1892, P. 1894, Que. S. Labrador, 1893-5; Shigawake, 1896-9.
KING, E. A. W. (add to p. 871): "S. Waterville, 1893-7; Brompton, 1898-9 (and Melbourne, 1898)."
LEWIS, Charles Thomas; o. D. 1891, P. 1892, Ont., S. Melbourne, 1900.
LONSDALE, Ven. R. (add to p. 871): "S. St. Andrew's, 1893-6. Died Feb. 22, 1896."
LYSTER, W. G. (add to p. 871): "S. Cape Cove, 1893-9."
MILNE, G. (add to p. 871): "S. New Carlisle, Bay of Chaleurs, 1841-73."
MOORE, Arthur Henry, B.A. Bp.'s Coll., Len.; b. Canada; o. D. 1895, P. 1896, Que. S. Randboro, 1895-9; and Newport, 1897-9.
MURRAY, G. H. A. (add to p. 871): "S. Barford and Dixville, 1893-9 (and Hereford, 1893-4)."
NICOLLS, Gustavus George, B.A. Or. Coll., Ox.; b. Canada; o. D. 1879, P. 1881, Sarum. S. Shigawake, 1893; Riviere du Loup, 1893-7; Fitch Bay and Georgeville, 1898-9.
PROUT, John; b. Canada; ed. Mont. Theol. School; o. D. 1895 Mont., P. 1896 Que. S. Magdalen Islands, 1896-9.
PYE, George P., B.A. Bp.'s Coll., Len.; o. D. 1897, P. 1898. S. Labrador, 1899-1900.
PYKE, J. W. (add to p. 872): "S. Vaudreuil, 1893-6. Died March 22, 1896."
RICHMOND, J. P. (add to p. 872): "S. Gaspé Basin, 1893-9."
RIOPEL, S. (add to p. 872): "S. Valcartier, 1893-9."
ROE, Ven. H. (add to p. 872): "D.C.L. and S. Richmond, 1868-71; General Mission Agent for Quebec Diocese, 1891-4; S. Windsor Mills and Brompton, 1894-9."
ROE, P. (add to p. 872): "S. Inverness, 1893-5. Died Nov. 5, 1895."
ROTHERA, J. (add to p. 872): "S. Leeds, 1893-9."

- RUDD, T.** (add to p. 872): "S. Melbourne, 1893; St. George's, 1894-6. *Res.*"
- STEVENS, A.** (add to p. 873): "S. Hatley, 1893, 1896-7."
- STEWART, Rt. Rev. and Hon. Charles** (add to p. 873): "Charles James" in place of "Charles."
- SUTHERLAND, G. J.** (add to p. 873): "S. St. Sylvester, 1893. Left."
- SUTTON, E. G.** (add to p. 873): "S. Edwardstown, 1893-1900."
- SYKES, J. S., jun.** (add to p. 873): "S. Kingsey, 1893-9."
- TAMBS, R. C.** (add to p. 873): "S. Magog, 1893-7; Waterville, 1898-9."
- THORNELOE, Rt. Rev. G.** (add to p. 873): "Cons. third Bishop of Algoma on Jan. 6, 1897, in Quebec Cathedral, by Bishops of Montreal, Quebec, Nova Scotia, Ottawa and Fredericton, and Bishop Sullivan."
- VIAL, W. S.** (add to p. 893): "S. Lamb's Mile, 1860."
- WALTERS, G. R.** (add to p. 873): "S. Malbaie, 1893-9."
- WASHER, C. B.** (add to p. 873): "S. Port Neuf, 1893-4; Bury, 1895-9."
- WAYMAN, James William, D.A. Bp.'s Coll., Len.;** o. D. 1899, P. 1900, Que. S. Johnville, 1900.
- WEARY, E.** (add to p. 873): "S. Riviere du Loup, 1893-4, 1896; Dudswell, 1893-5."
- WHATHAM, Arthur Edward;** b. England; ed. St. Aidan's Coll., Birk.; o. D. 1894, P. 1885, Liv. S. Barnston, 1895-9.
- WILSON, Ernest King, B.A. Bp.'s Coll., Len.;** o. D. 1893, P. 1894, Que. S. Hereford, 1893; Dudswell, 1896-9; Marbleton, 1898-9.
- WRIGHT, H. E.** (add to p. 873): "S. Ascot Corner, 1893-4."
- WRIGHT, Robert William Ellegood, B.A. Bp.'s Coll., Len.;** b. Canada; o. D. 1890, P. 1895, Ont. S. Fitch Bay and Georgeville, 1895-7; Magog, 1898-9.
- WURTELE, L. C.** (add to p. 873): "Travelling Missionary, 1861-3. S. Acton Vale, 1893-9."

(Continued from pages 873-9.)

UPPER CANADA, PROVINCE OF ONTARIO 1893-1900—8 additional Missionaries.

- ALLMAN, A. H.** (add to p. 874): "S. Uffington, 1893-8; Emsdale, 1899-1900."
- BEDFORD-JONES, Ven. T.** (add to p. 874). "Died June 22, 1901."
- BOYDELL, J.** (add to p. 874): "S. Bracebridge, 1893-9; Sudbury, 1899-1900."
- BRENT, H.** (add to p. 874): "b. 1818; M.A. T.C.T.; Canon of Toronto Cath. 1899. Died April 6, 1895, in Canada."
- BURT, W. A. J.** (add to p. 874): "S. Port Carling, 1893-7; North Bay, 1898-9; Bracebridge, 1900."
- CHILCOTT, T. E., M.A. (tr. from N.-W. Can.):** S. Port Carling, 1898-1900.
- CHOWNE, A. W. H.** (add to p. 874): "S. Emsdale, 1893-8."
- COBB, Arthur James;** o. D. 1891, P. 1894, Alg. S. Broadbents and North Sequin, 1893-7; Powassan, 1898-9. *Res.*
- EVANS, W.** (add to p. 876): "S. Schreiber, 1893; Parry Sound, 1893-9. Died April 20, 1899."
- FLETCHER, J.** (add to p. 875). "Died July 20, 1895."
- FRENCH, W. H.** (add to p. 875): "S. Gravenhurst, 1893; Sudbury, 1894-6; Aspden, 1897-1900, and Magnetawan, 1900."
- FROST, F.** (add to p. 875): "S. Sheguiandah, 1893."
- GILLMOOR, G.** (add to p. 875): "S. Rosseau, 1893-1900."
- HAZLEHURST, Alexander William;** o. D. 1895, P. 1896, Ont. S. Baysville, 1898-1900.
- HENDERSON, W.** (add to p. 876): "Died 1896."
- JOHNSTONE, David Abraham;** o. D. 1894, P. 1895, Alg. S. Haileybury, 1895-6; Magnetawan, 1896-9; Powassan, 1900.
- KIRBY, M. C.** (add to p. 876): "S. Fort William West, 1893-5; Oliver, 1898; Murillo, 1897."
- LAWLOR, Edward, M.A. K.C.W.;** o. D. 1890 N.S. S. Sudbury, Warren, 1894; Schreiber 1894-8; Thessalon, 1899; Webbwood, 1900.
- LEWIS, Archbishop** (add to p. 876): "Died at sea on the way to England, May 6, 1901."
- LLWYD, Ven. T.** (add to p. 876): "Became Archdeacon of S. Huntsville, 1893-1900."
- LOWE, H. P.** (add to p. 876): "S. Aspden, 1893-5. *Res.*"
- MACHIN, C. J.** (add to p. 876): "S. Port Arthur, ¶ 1893; Gravenhurst, ¶ 1894-1899; Beaumaris, 1899-1900."
- MAGNAN, W. B.** (add to p. 877): "S. Thessalon. *Res.*"
- OSLER, F. L.** (add to p. 877): "b. Falmouth, 1805 (ex-Lieut. in R.N.); M.A. Ox. Died in Toronto, 1895."
- PIERCY, C.** (add to p. 877): "S. Burk's Falls, 1893-7; Sturgeon Falls, 1898-1900, and Warren, 1898-9."
- ROWE, Right Rev. P. T.** (add to p. 876): "b. Nov. 20, 1856, Toronto; o. D. 1879, P. 1880, Alg.; became Bishop of Alaska, U.S.A.; cons. Nov. 30, 1895."
- SEABORNE, William Minter Rolfe;** o. D. 1884, P. 1887, Hur. S. Cooks Mills, 1894-7; Thessalon, 1898-9.
- SMITHEMAN, J. P.** [see p. 922]. S. Korah and Goulais Bay, 1898; Schreiber, 1899-1900.
- ULBRICHT, Franz Clemens Heinrich;** o. D. 1895, P. 1898, Alg. S. Sudbury, 1896.
- YOUNG, A. J.** (add to p. 870): "S. N. Bay, 1893-7; Manitowaning, 1898-1900."

(Continued from pages 879-882.)

MANITOBA and N. W. CANADA (1893-1900)—77 additional Missionaries.

- ANDRAS, Charles Henry**, M.A. St. John's Coll., Cam.; o. D. 1861, P. 1862, Lon. *S. Wetaskiwin*, 1894-1900.
- ATKINSON, James**; b. Aug. 5, 1871, Worlahe; *ed. D.M.C.*; o. D. 1897, Lon. for Calg.; P. 1898, Calg. *S. Beaver Lake, &c.*, 1898-1900.
- BALDOCK, W. H.**, B.D. *S. Foxton*, 1895-9; Bradwardine, 1900.
- BARNES, W. H.** (add to p. 879): "*S. Banff and Anthracite*, 1893-4. *Res.*"
- BARTLETT, Ernest Robert**, B.A. St. John's Coll., Winnipeg; o. D. 1898, P. 1899, Rup. *S. Russell*, 1899-1900.
- BARTON, B.** (add to p. 879): "*S. St. Andrew's and St. Leonard's*, 1898; Fort Qu'Appelle, 1894; Cannington Manor, 1895-7."
- BEACHEM, H.**, B.A. *S. Killarney*, 1897-8.
- BEAL, T. G.** (add to p. 879): "*S. Grenfell*, 1893-9."
- BEALE, W. E.**, M.A. *S. Battleford*, 1896-7. Lethbridge, 1898-1900.
- BOWKER, Joseph**; *ed. S.A.C.*; o. D. 1891 Rup. *S. Stonewall*, 1893; Deloraine, 1894-8.
- BRASHIER, H. B.** (add to p. 879): "*S. Innisfail*, 1893-5. *Res.*"
- BROWN, W. E.** (add to p. 879): "*S. Moose Jaw*, 1893-4."
- BUNN, T. W.**, B.D. (add to p. 879): "*S. Westbourne*, 1893-9; Foxton, 1900."
- BURNS, William Rothwell**, M.A.; b. Oct. 3, 1866, Manchester; *ed. Oxford (non-Collegiate)*; o. D. 1891, P. 1892, Manch. *S. Canmore*, 1895-6. Banff, 1896; South Edmonton, 1897-9; Strathcona, 1899.
- BUTTERWORTH, William Alfred**; o. D. 1892, P. 1894, Rup. *S. Hartney*, 1895-7; Springfield, 1897-1900.
- CASSAP, William Henry**, B.A. St. John's Coll., Winnipeg; o. D. 1900, Rup. *S. Penrith* (or "Mimota"), 1900.
- CHENEY, W. L.** (add to p. 879): "*S. Glenboro*, 1893-4; Macgregor, 1895-7. *Res.*"
- CHILCOTT, Thomas Edward**, M.A. T.C.T.; o. D. 1894, P. 1895, Sask. *S. Carlton*, 1894; Duck Lake, 1894-7; Wingard, 1896.
- CHIVERS, John Stanley**; o. D. 1894, P. 1895, Qu'App. *S. Saltcoats*, 1895, and Yorkton, 1895-6; Broadview, 1897-8.
- CLARKE, Waddington**, B.A. St. John's Coll., Manitoba. *S. Holland*, 1897-1900.
- COGGS, T. C.** (add to p. 879): "*S. Carberry*, 1895-8."
- COLLINS, E. Spencer**. *S. St. Alban's*, Prince Albert, 1898-9.
- CONNELL, Robert**; o. D. 1895, P. 1896, Calg. *S. Beaver Lake*, 1895-6; Innisfail, 1898-1900.
- COOMBS, Canon** (add to p. 879): "*S. Winnipeg Cathedral Mission*, 1893-1900."
- COOPER, Ven. A. W. F.** (add to p. 880): "(became Archdeacon of Calgary, 1895); *S. Calgary*, 1893-7. *Res.* 1897."
- CUNLIFFE, T. W.** (add to p. 880): "*S. Estevan*, 1893-4; Maple Creek, 1895-1900."
- CUNNINGHAM, C.** (add to p. 880): "*S. South Edmonton*, 1893; McGreggor, 1897-1900."
- CUSTANCE, Myles Arthur Frederick**, B.A.; o. D. 1898, P. 1899, Rup. *S. Keewatin and Norman*, 1898; Binscarth, 1899-1900.
- DAVIS, F. F.** (add to p. 880): "Died 1891."
- DAWSON, L.** (add to p. 880): "*S. Regina*, 1893. *Res.* and to England (became S.P.G. Organising Secretary for London 1900)."
- DEARDEN, John Cookery**, M.A. St. John's Coll., Winnipeg; o. D. 1895, P. 1896, Rup. *S. Rothwell and Treherne*, 1895-8.
- D'EASUM, Geoffrey Cecil**, M.A. St. John's Coll., Winnipeg; o. D. 1894, P. 1895, Calg. *S. Beaver Lake*, 1894; Fort Saskatchewan, 1895-1900.
- DOBIE, G. N.** (add to p. 880): "*ed. St. P.C.B. and St. John's Coll., Qu'App.* *S. Moose Mount*, 1892-4; *Indian Head*, 1895-1900 († 1899)."
- DOBBS, Conway Edward**. *S. Austin*, 1900.
- DRAWFIELD, H.**. *S. Stonewall*, 1894-5. *Res.*
- EATON, Charles Arthur**; o. D. 1893, Itup. *S. Elkhorn*, 1900.
- FEA, S.**. *S. Fort Frances*, 1900.
- FOGARTY, Joseph Wilson**; b. Nov. 21, 1876, Canterbury; *ed. S.A.C.*; o. D. 1898, Qu'App. *S. Wapella*, 1899.
- FOOTE, Harold**; o. D. 1895, P. 1896, Sask. *S. St. Catherine's, St. Paul's, and St. Andrew's*, Prince Albert, 1895-7.
- GAHAN, William Philip**, B.A., St. John's Coll., Winnipeg; o. D. 1895, P. 1896, Rup. *S. Oarman*, 1895-7; Woodlands, 1898-9; Snowflake, 1900.
- GARRIOCH, A. C.** (add to p. 880): "*S. Rapid City*, 1893-5."
- GARTON, W. J.** (add to p. 880): "*S. Gladstone*, 1893; Emerson, 1893-1900."
- GIBSON, J. H.**. *S. Elgin*, 1900.
- GILL, George**; o. D. 1892, P. 1893, Rup. *S. Rothwell and Treherne*, 1895; Russell, 1897-9; and Carberry, 1899.
- GIRLING, R. H.** (add to p. 880): "*S. Gladstone*, 1893-7; Somerset, 1898-1900; and Swan Lake, 1900."
- GOODMAN, C. S.** (add to p. 880): "*S. Deloraine*, 1893-4."
- GOODMAN, Frederic William**; b. June 26, 1869, Worcester; *ed. St. P.C.B. and S.A.C.* *S. Red Deer*, 1894-5; Lamerton, 1895; † Lethbridge, 1896-7.
- GOUDIE, R.**. *S. Springfield*, 1894-5. *Res.*
- GOVER, W. F.**. *S. Yorkton*, 1900.
- GRAY, H. A.**, B.A. *S. South Edmonton*, 1895-6, † 1897-1900.
- HARROWELL, T. N.**. *S. Fleming*, 1900.
- HENWOOD, John Richard Tysack**, B.A. Cam. Univ.; b. Feb. 19, 1867, in Cornwall; o. D. 1892, P. 1893, Rup. *S. Morris*, 1893-4.
- HEWITT, M. M.A.**, B.D. (add to p. 880): "*S. Manitou*, 1893-1900."
- HILTON, R.** (add to p. 880): "*S. Fort Macleod* or 'Macleod,' 1893-1900."
- HINCHLIFFE, Joshua**, B.A. Univ. of Manitoba; o. D. 1893, P. 1894, Calg. *S. St. Luke's*, Red Deer, 1899-1900.
- HOBBS, William Ernest**, B.A. Univ. of Manitoba; o. D. 1892, P. 1893, Rup. *S. Neepawa*, 1895-6; Baklar, 1898-1900.
- HOCKLEY, E. F.**. *S. Gilbert Plains*, 1900.
- HOGGIN, George Henry**; o. D. 1893, P. 1894, Sask. *S. Battleford*, 1894-5; † Calgary, 1897-1900.
- HOLMES, H. A.**. *S. Fort Qu'Appelle*, 1895.
- HOOPER, G. H.** (add to p. 880): "*S. Shoal Lake*, 1894-1900."
- HOUGHTON, Charles William**; *ed. St. John's Coll., Winnipeg, and St. P.O.B.*; o. D. 1892, P. 1893, Rup. *S. Cartwright*, 1895; Neepawa, 1896-1900.
- JEFFERY, Charles Nathaniel Frederick**, M.A. St.

- John's Coll., Winnipeg; o. D. 1885, P. 1886, Rup. S. Lake Dauphin, 1900.
- JOHNSON, Frederick Wells**, B.D. Univ. of Manitoba; o. D. 1892, P. 1893, Qu'App. S. Regina, 1893; Fort Qu'Appelle, 1894-9.
- JOHNSON, W. R.** (add to p. 880): "S. Killarney, 1893-1896."
- KETTLE, Alfred Cooke**, M.A., St. John's, Ox. S. Fishing Lake, 1807; Gordon's Reserve, 1898, Died Nov. 27, 1900, of dysentery at Quacquetown, Cape Colony.
- KIMBERLEY, James Edward**, B.A. St. John's Coll., Winnipeg; o. D. 1892, P. 1893, Rup. S. Rounthwhite, 1895-1900.
- KING, H. J.**, M.A. S. Rapid City, 1895-7.
- LALLEMAND, Charles Frederick**; o. D. 1895, Sask. S. Gordon's Reserve, 1895-7. Left.
- LAMBERT, James Hiley**, M.A. Mag. Coll., Ox.; o. D. 1876, Her. for Edin., P. 1879 Her. S. St. Michael's, 1898, and the Forks of the Saskatchewan, 1898-1900. Tr. p. 930g.
- LITTLE, C. E.** (add to p. 880): "S. Neepawa, 1893; Selkirk, 1893-4."
- LOWE, H. P.** (tr. from p. 876): ¶ Calgary, 1898-9. Died June 4, 1899, from pneumonia.
- LYON, W. G.** (add to p. 880): "Appointed to Klondyke 1897, but drowned in Lake Le Barge, June 24, 1898, while on the way to Dawson City."
- MACMORINE, William George**, B.A. St. John's Coll., Winnipeg; o. D. 1800, Rup. S. Arden, 1900.
- MAGNAN, William Burbury**; ed. T.C.T.; o. D. 1884, P. 1885, Alg. S. Banff, 1893-1900.
- MAHOOD, John Stephen**, B.A. St. John's Coll., Winnipeg; o. D. 1898, P. 1898, Sask. S. St. Catherine's and St. Paul's, Prince Albert, 1898-1900.
- MARCON, Herbert Andrew**; o. D. 1894, P. 1897, Qu'Ap. S. Fleming, 1895; Craven, 1896-1900; Pease, 1898-1900.
- MATHESON, E.** (add to p. 881): "S. Battleford, 1893, ¶ 1895-1900; St. Catherine's, P. Albert, 1894."
- MATHESON, S. F.** (add to p. 881): "S. Winnipeg Cathedral Mission, 1893-1900."
- MERCER, F. A. S.**, B.A. (add to p. 881): "S. Melita, 1893; Elkhorn, 1894-1900."
- MIDDLETON, Samuel David**, B.A. St. John's Coll., Winnipeg; o. D. 1896, P. 1897, Rup. S. Cartwright, 1896-1900.
- MONRO, D.** S. Craven, 1895.
- NEWTON, Canon** (add to p. 881): "S. The Hermitage, Belmont, &c., 1893-4; Poplar Lake, 1895-8. Pensioned 1899."
- NICOLLS, W.** (add to p. 881): "S. Medicine Hat, 1893-9."
- NIE, Richard Frederick**, B.A.; o. D. 1892, P. 1893, Rup. S. Erinview, 1893; Woodlands, 1894-6; Deloraine, 1897-1900.
- O'MEARA, Very Rev. James Dallas** (add to p. 881): "S. Winnipeg Cathedral Mission, 1893-1900 (appointed Canon of St. John's Cathedral, Winnipeg, 1892-97, Dean of Rupertsland, 1897)."
- OWEN, Arthur de Brassac**; o. D. 1895, P. 1896, Rup. S. Snowflake, 1895-7.
- OWENS, O.** (add to p. 881): "S. Touchwood, 1893; Gordon's Reserve, 1894-5; Fort Pelly, 1896-1900."
- PARKER, Julius Foster Dyke**; o. D. 1897, P. 1898, Sask. S. St. Andrew's and St. Leonard's, Prince Albert, 1897-1900.
- PERRIN, William Eugene**; ed. St. John's Coll., Cam., and Lich. Coll.; o. D. 1886, P. 1889, Lich. S. Springbank, 1898; Cochrane, 1900. Ret.
- PLANI, Thomas** (tr. Hond.); o. D. 1804, Hond. for Col., P. 1895, Hond. S. Saltcoats, 1890.
- PRATT, Francis Edward**; o. D. 1808, P. 1800, Qu'Ap. S. Gainsboro', 1808-1900.
- PENTREATH, E. S.** (add to p. 881): "A descendant of Rev. James Wetmore [see p. 856], became Archdeacon of Columbia, diocese of New Westminster, 1897."
- ROBERTSON, William**; o. D. 1804, P. 1895, Rup. S. Birtle, 1897-1900.
- SARGENT, Ven. J. P.** (add to p. 881): "S. Fort Qu'Appelle, 1893; Qu'Appelle Station, 1894-9; became Archdeacon of Assiniboia 1898."
- SHELLY, John**, M.A. Or. Coll., Ox.; o. D. 1895, P. 1896, Dur. S. Cannington Manor, 1898-1900.
- SKAGEN, E. M.** S. Snowflake, 1895.
- SMITH, H. H.** (add to p. 881): "S. Pincher Creek, 1893-1900."
- SMITH, S. C. C.** "S. Beaver Lake, 1893; Mitford, &c., 1894; Pincher Creek, 1895; Mitford, 1896.
- STEALEY, Henry Thomas**; ed. S.A.C.; o. D. 1899, Lich. for Can. for Col. S. Oxbow, 1900.
- STEVENSON, R. G.** (add to p. 881): "S. Elkhorn, 1893-4."
- STOCKEN, H. W. G.** (add to p. 881): "S. Fish Creek, 1893."
- STOCKER, William**; ed. Montr. Theo. Coll.; o. D. 1894, Rup. S. Melita, 1895-7; Rapid City, 1898-1900.
- TANSY, A.** (add to p. 881): "S. Somerset, 1892-6."
- TATHAM, Frederick Hugh**, B.A. Univ. Coll., Dur.; b. Feb. 17, 1868, Gt. Ryburgh; o. D. 1891 Gib. for Roch., P. 1892 Roch. S. Broadview, 1894-7. Res.
- TEITLBAUM, T. A.** (add to p. 881): "S. Saltcoats, 1893-9."
- TERRY, F. W.** S. Deer Lake, 1893. Incapacitated by illness.
- TERRY, G. P.** (add to p. 881); "S. Souris, 1893; Oxbow, 1894-8; Estevan, 1899-1900."
- WAKEFIELD, Herbert Gerard**, M.A. Qu. Coll. Ox.; o. D. 1873, P. 1874, York. S. Lake Dauphin, 1895-9. Res.
- WARD, Thomas Clare**, M.A. Lond. Univ.; o. D. 1899 Qu'Ap. S. Wolseley, 1899.
- WATSON, W. S.** Moose Jaw, 1895-8. Res.
- WATTS, H. L.** (add to p. 881): "S. Virden, 1893-5."
- WEBB, William Freemantle**, B.A. T.C.T.; o. D. 1892 Niag. for Calg., P. 1893 Calg. S. Mitford, 1893-4, and Springbank, 1894-6; Banff, 1897-8.
- WHITE, Algernon Silva**, M.A. St. John's Coll., Winnipeg; o. D. 1893, P. 1894, Rup. S. Carman, 1893-4; St. Paul's, 1895-8. Tr. N. West.
- WILLIAMS, Clement** (add to p. 881): "S. Carberry, 1893-5; Moosomin, 1898."
- WILLIAMS, James**; b. Oct. 13, 1862, Judith Butts, Shrewsbury; ed. S.A.C.; o. D. 1803, P. 1894, Qu'Ap. S. Whitewood, 1894-1900, and Wolseley, 1898, and Broadview, 1899-1900.
- WIMBERLEY, Francis Henry**; ed. St. John's Coll., Winnipeg; o. D. 1899 Rup. S. Cartwright, 1900.
- WINTER, Malcolm Hebblethwaite**; o. D. 1896, P. 1897, Qu'Ap. S. Estevan, 1896; Fort Qu'Appelle, 1897; Yorkton, 1898.
- WOOD, C.** (add to p. 882): "S. Souris, 1893; Birtle, 1894-6; Stonewall, 1897, 1900."
- WOOD, J. H. R.** (add to p. 882): "S. Stonewall 1893, 1896-9."
- WOODEN, L. J. H.** S. Innisfail 1856-6.

WHYTE, George Callen, M.A. & Ph.D., Univ. New York, and M.A. Bp.'s Coll., Lennoxville;

o. D. 1882, P. 1883, California. *S. St. George's Battleford, 1898-1901. Disl Oct. 29, 1901.*

(Continued from pages 882-3.)

BRITISH COLUMBIA (1893-1900)—21 additional Missionaries.

AKEHURST, H. S. (*tr. N.W.C. [p. 879]*). *S. Kootenay, 1894-5; Nelson, 1896-7, 1898-1900.*

APPLEYARD, Benjamin, *ed. Huron Div. Coll.; o. D. 1894, Tor. for Caled., P. 1896, Caled. S. Port Essington, 1895-1900.*

BASTIN, John Somers Archibald; *b. Dec. 31, 1870, Worcester; ed. St. P. C., Burgh.; o. D. 1894, Linc. for Cant. for Col. S. Lytton, 1898.*

BUTLER, G. H. *S. Enderby and Armstrong, 1896-9. Res.*

DART, Rt. Rev. J., D.D., D.O.L. [*see p. 925*]. *Cons. Bishop of New Westminster in St. Paul's Cathedral, London, on June 29, 1895. S. New Westminster, 1896-1900.*

DAVIS, John Hardwicke; *ed. St. Alb. Hall, Ox.; o. D. 1871, P. 1874, Lich. S. Trenant, 1899-1900, and Sapperton, 1900.*

DORBELL, A. A. (*tr. p. 892*). *S. Ashcroft, 1896-1900.*

EDWARDES, H. (*add to p. 822*): "*S. Lytton, 1893-6.*"

FORD, Frank Alfred; *b. Sept. 29, 1868, Plymouth; ed. St. Boniface Coll., Warm.; S. Moodyville, 1895-6; Revelstoke, 1897-9. Died Jan. 27, 1899, from injuries received while trying to enter a railway carriage in motion.*

FLEWELLING, E. P. (*tr. from N. Brunswick*). *S. Kamloops, 1895-1900.*

GOWEN, H. H. (*add to p. 822*): "*S. Vancouver, 1892-5. Res. and to U.S.A.*"

GREER, A. J. *S. St. Peter's, Central Park, 1899-1900.*

GRUNDY, John; *ed. C.M. Coll., Isl.; o. D. 1878, Lon. for Col., P. 1880, Vic.; S. Chinese Mission, Victoria, &c., 1899-1900.*

HOGAN, William; *o. D. 1893, P. 1894, Caled. S. Fort Simpson, 1899-1900.*

KEMM, J. C. C. (*add to p. 882*): "*S. Kamloops, 1893.*"

LAMBERT, J. H. (*tr. from N.W.T. [p. 930]*). "*S. Vernon, 1900.*"

MACDUFF, Alexander Ramsay, B.A. T.C.D.; *b. Jan. 26, 1846, Chelsea; o. D. 1869 by Bp. Anderson for Carl., P. 1890, Carl. S. Ashcroft and Nicola, 1893. Res.*

McKAY, G. (*tr. N.W.C. [p. 880]*). *S. Donald and Golden, 1893-7. Res.*

MOUNT, Charles Arthur, M.A. *New Coll., Ox.; o. D. 1851, P. 1852, Ox. S. Enderby and Armstrong, 1899-1900.*

OUTERBRIDGE, T. W. (*tr. N.W.C. [p. 881]*). *S. Okanagan, 1893-6; Vernon, 1896-1900. Res.*

PAGET, Very Rev. Edward Clarence, M.A. *Keble Coll., Ox.; o. D. 1875, P. 1876, G. and B. (aptd. Dean of Calgary Cath. 1901). S. Revelstoke, 1899-1900. Res.*

PRICE, A. D. (*add to p. 882*): "*S. Gardiner's Inlet, 1893.*"

PYEMONT-PYEMONT, T. C. (*add to p. 882*): "*S. Fort Simpson, 1893-4. Res.*"

QUINNEY, C. *S. Port Essington, 1893-4. Res.*

REID, A. J. (*add to p. 882*): "*S. Kootenay, 1893. Res.*"

RHODES, S. *S. Ymir, 1899; Nelson, &c., 1900.*

SHELLDRICK, A. (*add to p. 882*): "*S. Kamloops, 1893-4.*"

SMALL, Ven. R. (*add to p. 882*): "*S. Lytton and Yale, 1893-1900 (Archdeacon of New Westminster, 1896-8, and Archdeacon of Yale, 1898).*"

STEPHENSON, Fredrick Lambert; *ed. T.C.D.; o. D. 1889 N. West. for Columb., P. 1891 Caled. S. Fort Simpson, 1894-9; and Adlin, 1899-1903.*

TURNER, Herbert Benjamin, B.A.; *o. D. 1897, P. 1898, N. West. S. Coast Mission, Donald and Golden, 1897-1900.*

WHITE, A. S., B.A. (*tr. from Man [p. 930]*). *S. New Westminster, 1899-1900.*

WOODS, Ven. C. T. (*add to p. 883*). "*Died 1895.*"

YATES, G. F. *S. Kootenay, 1897; Slocan, 1898; New Denver (formerly called "Slocan," or "Slocan Lake"), 1899-1900.*

YOLLAND, Field; *ed. Lich. Coll.; o. D. 1891, P. 1892, N. West. S. Ashcroft, 1893-5; Revelstoke, 1896; South Vancouver and Moodyville, 1897.*

(Continued from pages 883-4.)

WINDWARD ISLANDS (including Barbados), 1893-1900—4 additional Missionaries.

BINDLEY, Canon T. H., D.D. (*add to p. 883*): "*S. Barbados; Principal of Col. Coll. 1893-1900; Canon of Barbados, 1893; D.D. of Dur. Univ., 1901.*"

BOND, A. E. *S. Charlotte, St. Vincent, 1900.*

BRANCH, Canon S. F. (*add to p. 883*): "*S. Chateau Bellair, St. Vin., 1893-9.*"

DUFFUS, David Alexander Macpherson, B.A. *Dur. (Col. Coll.); o. D. 1891, P. 1892, Jam. S. Grenadines, 1899, 1900.*

GILBERTSON, F. (*add to p. 883*): "*S. Barbados, Chaplain Col. Estates, 1893-1900.*"

GRESHAM, H. E. (*add to p. 883*): "*S. Calliqua, 1898-1900.*"

JESSAMY, T. D. (*add to p. 883*): "*S. Charlotte, St. Vin., 1893-4. Res.*"

MALLALIEU (*add to p. 884*): "*S. St. David's, Grenada, 1893-8, 1900.*"

MAYERS, William Herbert, B.A. *Dur. Univ. (Col. Coll.); o. D. 1894, P. 1896, Barb. S. Charlotte, St. Vin., 1899. Res.*

- MELVILLE, H. A.** (add to p. 884): "S. Calliqua, 1894. *Res. ill.*"
- TURPIN, Ven. E. A.** (*tr.* from Tobago). S. St. George's and St. Andrew's, St. Vincent, 1898.
- WEBB, Ven. W. T.** (add to p. 884): "b. March 15, 1826. Died May 6, 1890, at Ashby de la Launde, Linc."
- WILLIAMS, A. E.** (add to p. 884): "S. Charlotte, 1893."

(Continued from page 884.)

TOBAGO (1893-1900)—7 additional Missionaries.

- BROWNE, Sydney Russell**; b. June 3, 1861. York; ed. S.A.C.; o. D. 1893, P. 1894, Trin. S. Tobago, 1896-1900.
- DE LA ROSA, W.** S. St. Andrew's, Tobago, 1896.
- LAYBOURNE, Charles Pearson**; b. March 24, 1865, Southampton; ed. S.A.C. S. Tobago, 1895. Died Nov. 26, 1895.
- MANNING, Francis Rudden, S.A.C.**; b. June 16, 1864, Barbados; o. D. 1896 Jam., P. 1897 Trin. S. St. Andrew's, Tobago, 1897-9.
- TITCOMBE, Frederick James**; b. Jan. 24, 1871, Marlborough; ed. St. B.C.W. S. Tobago, 1894-5. Died May 31, 1895.
- TODD, Henry Alexander**; o. D. 1875, P. 1881, Bar. S. St. Mary's, Tobago, 1893-1900; St. Paul's, Tobago, 1897-1900.
- TURPIN, Canon E. A.** (add to p. 884): "S. St. Andrew's, Tobago, 1893-6."
- WALKER, T. H.** S. St. Andrew's, Tobago, 1893-4. Died Aug. 17, 1894, of fever.

(Continued from page 885.)

TRINIDAD (1893-1900)—2 additional Missionaries.

- HALL, George Sadler, B.A. C.C., Cam.**; o. D. 1889, P. 1890, G. & B. S. Tunapuna, 1898-1900.
- STOKER, Charles Henry, L.Th. Univ. Dur.**; o. D. 1888, P. 1889, Newc-on-T. S. Coolie Mission, Trinidad, 1894-6; Tunapuna, 1897-8. *Res.*

(Continued from pages 885-6.)

THE LEEWARD ISLANDS (1893-1900)—17 additional Missionaries.

- ***BEAN, J. N.** (a negro). S. All Saints, Vieques, 1893-9. *Res.*
- BELL, James Henderson, B.A. Univ. Dur.** (Cod. Coll.); o. D. 1893, P. 1894, Bp. Branch. S. St. Bartholomew's, St. Bart.'s, 1896-9.
- BRANCE, Charles Hutson, B.A. Univ. Dur.** (Cod. Coll.); o. D. 1882, Bar. for Ant., P. 1883, Bp. Branch. S. St. George's, Antigua, 1896, 1898, 1900.
- BROWN, Alfred Constantine**; o. D. 1884 Pen., P. 1896, New Hamp. S. Sta. Cruz, 1898-9.
- CAMPION, William Thomas, B.A. Qu. Coll., Cam.**; b. May 3, 1867, Spalding, Linc.; o. D. 1893, P. 1894, Bp. Branch. S. St. George's, Montserrat, 1893-5. *Res.*
- CAUNT, F.** (add to p. 885): "S. Ponce, Porto Rico, 1899."
- CLARK, Ven. J.** (add to p. 885): "b. Jan. 9, 1836, in Yorkshire; ed. Queen's Coll., Birmingham; Hon. D.D. Trin. Coll., Hartford, U.S. 1891. S. St. Philip's, Antigua, 1893-5. Died Dec. 4, 1895."
- COWLEY, W.** (add to p. 885): "S. St. James', Nevis, 1893-1900."
- DODSWORTH, R. de M.** (add to p. 886): "S. St. George's, St. Kitts, 1900."
- EDWARDS, Walter Anderson, L.Th. Univ. Dur.** (Cod. Coll., Bar.); o. D. 1897, P. 1899, Ant. S. St. Bart.'s, 1900.
- EMREY, J.** (add to p. 886): "S. St. Paul's, Antigua, 1893-5, 1898-1900."
- GILLIE, K. McK.** (add to p. 885): "S. St. Mary's, Antigua, 1893-1900."
- GREGORY, Warren Munro, B.A. Univ. Dur.** (S.C.O.); o. D. 1894, P. 1895, Ant. S. St. George's, Tortola, 1895-6.
- HEATH, Rushforth Aubrey; ed. St. B.C.W.**; o. D. 1886, N. Sco., P. 1887, Bp. Kingdon for N. Sco. S. St. George's and St. John's, Nevis, 1899, St. Paul's, Nevis, 1900. *Res.*
- HOOKE, Walter, S.A.O.**; b. May 9, 1870, Startforth; o. D. 1896, Barb. for Ant., S. St. Thomas', St. Kitts, 1898-1900.
- HUGHES, H. B.** (add to p. 885): "S. St. Mary's and St. Kitts, 1893-1900. *Res.*"
- ***HUMPHREYS, A. A.** (add to p. 886): "S. Trinity, Barbuda, 1893-1900."
- HUTSON, Edward, S.C.O. Barb., B.A. Univ. Dur.**; o. D. 1896, Ant., P. 1897, Barb. for Ant. S. All Saints', St. Thomas', 1896-1900.
- JOHNSON, Charles Wheatley**; o. D. 1893, P. 1894, Bp. Branch. S. St. George's, Montserrat, 1896-1900; St. Peter's, do., 1898-1900.

- LEVEROOK, J. W.** (add to p. 886): "S. St. George's, Montserrat, 1893; St. Enstatius, D.W.I., 1900."
- McCONNERY, W. J.** (add to p. 886): "S. All Saints, Antigua, 1893-1900."
- NEWNS, Alfred**, Univ. of Lon., K.O.L. L.Th.; o. D. 1891, P. 1893, Bp. Branch. S. St. Philip's, Antigua, 1896-7.
- ROGERS, J. S.** St. Bartholomew's, St. Kitts, 1893-4; do., St. Bart.'s, 1895. *Res.*
- SEALE, Howell Hinds Lewis**, Univ. Dur. (Cod. Coll.), L.Th.; o. D. 1893, Barb., P. 1895, Ant. Oadj. S. Tortola, 1897-1900, and Virgin Gorda, 1898-1900.
- SEMPER, H. R.** (add to p. 886): "S. St. Paul's, Antigua, 1896-1900."
- SHEPHERD, C. A.** (add to p. 886): "S. St. Paul's, St. Kitts, 1899, 1900."
- THOMAS, F.** (add to p. 886): "S. Holy Trinity, St. Kitts, 1893; St. Thomas, do., 1894-5; St. George's, Antigua, 1896-1900."
- WALL, T. W. B.** (add to p. 886): "S. Anguilla, 1893-1900."
- WALLER, Albert Charley**; b. March 3, 1865, Luton, Bed.; ed. St. P.C. Burgh, and S.A.C.; o. D. 1893, P. 1894, Bar. S. St. Thomas, St. Kitts, 1897-8.
- WATT, Alfred William**; ed. St. B.C.W.; o. D. 1897, P. 1899, Ant. S. St. George's and St. John's, Nevis, 1900.

(Continued from pages 886-7.)

THE BAHAMAS (1893-1900)—2 additional Missionaries.

- BENNETT, Robert K.**; b. July 29, 1869, Portsmouth; ed. S.A.C.; o. D. 1893, P. 1894, Nas. S. San Salvador, 1894-1900.
- BRACE, F. D. Y.** (add to p. 886): "S. Long Island, 1893-7; Inagua and Mayaguana, 1898-1900."
- CROFTON, H. F.** (add to p. 886): "S. Turk's and Caicos Islands, 1893-9. *Res.*"
- FLOYD, Stephen**; o. D. 1893, P. 1894, Nas. S. Exuma, 1900.
- IRWIN, F. S.** (add to p. 887): "S. San Salvador, 1893-4. *Res.*"
- MATTHEWS, F. B.** (add to p. 887): "S. Andros Island, 1893-1900."
- ORAM, F. W.** (add to p. 887): "Died Oct. 15, 1893."
- ROGERS, E. J.** (add to p. 887): "Died July 19, 1897."
- SMITH, C. W.** (add to p. 887): "S. Eleuthera, 1893-1900."
- STROMBOM, W. H.** (add to p. 887): "b. in London, 1814. Died Nov. 24, 1895, in Nassau."
- THOMSON, C. J.** (add to p. 887): "S. Bimini's, 1894-8 (and Abaco, 1896-8), Turk's and Caicos Islands, 1899, 1900."

(Continued from pages 888-9.)

CENTRAL AMERICA (1893-1900).

9 additional Missionaries.

BRITISH HONDURAS.

- KING, Thomas Waldren**; o. D. 1896 Meath for Hond., P. 1898 Hond. S. Kendal, 1898-9; Corozal, 1899-1900.
- LAUGHTON, John Farnham**; b. Nov. 28, 1852, Plymouth; ed. Adelaide Univ.; o. D. 1894, P. 1895, Hond. S. Staun Creek, 1895-1900.
- MURRAY, F. R.** (*tr.* from N.F.L. [p. 359].) S. ¶ Belize, 1898-1900.
- ORMSBY, Rt. Rev. George Albert**, D.D. T.C.D.; o. D. 1866, P. 1867, Dur.; *cons.* Bishop of Honduras, Dec. 28, 1893, in St. Mary's Church, Newington. S. Belize, 1893-1900.
- PLANT, Thomas**; b. April 25, 1868, Steeple Claydon, Bucks; ed. Owen's Coll., Manch.; o. D. 1894, Hond. for Col., P. 1893, Hond. S. Kendal, 1895. *Res.*
- ROGERS, Robert**; o. D. 1895, P. 1896, Hond. S. Kendal, 1897-8; Orange Walk, 1899-1900.
- SKENE, Robert Ernest**, B.A. T.C.D.; b. Sep. 6, 1870, Merrion, Dublin; o. D. 1894, P. 1895, Hond. S. St. Andrew's Mission, 1895; Corozal, 1896-7.

PANAMA.

- HENDRICK, Ven. S. P.** (add to p. 889): "Archdeacon of Panama, 1899. S. Colon, 1893-1900."
- TINLING, E. D.** (add to p. 889). S. Panama, 1893-5. *Res.*
- SMITH, Abraham Alfred**; ed. Jamaica Theo. Coll.; o. D. 1891, P. 1892, Jam. S. Panama, 1897-1901. Died in Lunatic Asylum, Jamaica, April 1901.

COSTA RICA.

ANSELL, Harry Albert; *ed.* St. Aidan's Coll., Birk., and Theol. Coll., Jam.; o. D. 1896 Jam.,

P. 1896 Hond. S. Port Limon (Costa Rica), 1897-9.

(Continued from pages 889-90.)

BRITISH GUIANA, SOUTH AMERICA (1893-1900)—11 additional Missionaries.

CONNELL, Grant Elcock (Univ. Dur. (Cod. Coll.), L.Th., 1894); o. D. 1894, P. 1900, Gui. S. Corentyne Coast, 1895-7, 1900; do., Waraputa and Potaro Landing, 1898-9.

***DAS, B. Masih**. S. Coolie Mission, 1895-1900.
DORSET, Frederick Wilbour Barrow; *ed.* Univ. Dur. (Cod. Coll.); o. D. 1892, P. 1894, Gui. S. Potaro River, 1894-5; Essequibo R., 1895; Potaro Landing, 1896. *Res.*

FARRAR, W. (add to p. 889): "S. Massaruni, 1894; St. Mary's, East Coast, ¶ 1895; Anna Regina, ¶ 1896-9."

GREATHEAD, J. (add to p. 889): "b. Coniscliffe, Durham. Died Jan. 1, 1898."

HARTLEY, H. A. S. S. Waraputa and Potaro Landing, 1896-7. *Res. ill.*

HEARD, Ven. W. (add to p. 889): "S. St. John's, Essequibo, ¶ 1893-4; All Saints, New Amsterdam, ¶ 1895-1900."

JENNOTT, Allan, B.A. Univ. Dur. (Cod. Coll.); o. D. 1892 Barb. for Gui., ¶ P. 1894 Gui. S. Coolie Mission, 1895-6; Beterverwagting, 1897-1900.

JOSA, Canon F. P. L. (add to p. 889): "S. Christ Church, Georgetown, ¶ 1893-1900."

MATHEWS, G. W. (add to p. 890): "S. Cabacaburi, 1893."

OST, Audley Alfred; *ed.* St. Bees Coll. and Univ. Dur.; o. D. 1886 Dur.; P. 1898 Ade. for Dur. S. Pomeroun, 1894-1900; Morucco, 1895-1900.

PIKE, C. S. Coolie Mission, 1895-7.

PRINGLE, Frank Stuart Slodden; *ed.* S.A.C.; o. D. 1891, P. 1893, Gui. S. Potaro, 1894.

QUICK, F. L. (add to p. 890): "S. Upper Corentyne, Orealla, and Epira, 1893-1900."

QUICK, Thomas Edwin; *ed.* St. B. C. Warm. and S.A.C.; o. D. and P. 1890, Gui. S. North-West district, 1895-1900; Waini, 1897-1900.

STEVENSON, Canon Philip Arthur; o. D. 1872, P. 1875, Gui. S. Plaisance, ¶ 1897-1900.

WELCH, Francis; *ed.* St. B. O. Warm.; o. D. 1882 Bloem.; P. 1887 Gui. S. Corentyne River, 1894-5.

(Continued from page 891.)

WEST AFRICA (1893-1900)—3 additional Missionaries.

***BURRIS, William Alfred**; o. D. 1899 S. Le. S. Domingia, 1900.

***COLE, S.** (add to p. 891): "S. Domingia, 1893-5; Kambia, 1896-1900."

DODGSON, E. H. (add to p. 891): "S. St. Vincent, Cape de Verde I., 1893-4. *Res.*"

FRAZER, P. (add to p. 891): "M.A. St. Andrew's College, Aberdeen."

HULLETT, Edward Cecil; b. 1845 Derby; o. D. 1887, P. 1889, Nelson, N.Z. S. St. Vincent, 1898-1900.

***McEWEN, J. B.** (add to p. 891): "b. Grenada, W.I. Isle de Los, 1893-7; Rio Pongo, 1898-1901. Died June 7, 1901."

THORMAN, T. P. (*tr.* N.I. [p. 930]). S. St. Vincent, Cape de Verde, 1896. *Res.*

(Continued from pages 891-3.)

CAPE OF GOOD HOPE, WESTERN DIVISION (1893-1900)—10 additional Missionaries.

ANDERSON, G. W. (add to p. 891): "S. Riversdale, 1893-1900."

ATKINSON, C. F. (add to p. 891): "S. Woodstock, 1893-1900."

BOEHM, Francis Michael Christian; *ed.* S.A.C.; o. D. 1893, P. 1896, Cap. S. Mossel Bay, 1893-6; Knysna, 1897-9.

BRAMLEY, W. (add to p. 891): "S. Swellendam, ¶ 1893 (*tr.* to E.D. [p. 930])."

BROWNE, L. S. R. S. Newlands, 1898-1900.

CLARK, R. M. (add to p. 892): "S. Upper Paarl, 1893-1900."

CURLEWIS, J. F. (add to p. 892): "S. Lower Paarl, 1893-1900."

DALTRY, Sidney John, M.A. Wore. Coll., Ox.; o. D. 1891 Lichl., P. 1898 Cape Coalj. S. Oudtshoorn, 1898-1900.

EDWARDS, F. D. (add to p. 892): "S. Malmesbury, 1893-1900."

FOGARTY, Nelson Wellesley (of Irish family); b. Sept. 13, 1871, Canterbury; *ed.* S.A.C.; o. D.

- 1804, P. 1896, Cape for Mash. S. Oudtshoorn, 1805-7. (*Tr. Mash.*)
- GREENWOOD, F.** (add to p. 892): "S. Bredasdorp, 1893-1900."
- HAMPDEN-JONES, Basil Hampden, M.A.** *Un. Coll., Cam*; o. D. 1885, P. 1886, Llan. S. Olanwilliam, 1893-7.
- HILLYARD, P. E. H.** (add to p. 892): "S. Oudtshoorn, 1893-5."
- HOARE, Arthur Robertson, B.A. Tr. Coll., Cam; o. D. 1894 Pet., P. 1896 Bp. Mitchinson. S. Walfish Bay, &c., 1899-1900.**
- JEFFERY, A.** (add to p. 892): "S. Ceres, 1893-1900."
- JONES, C. E.** (add to p. 892): "S. Caledon, 1893-5; Mossel Bay, 1895."
- KENDALL, R. S.** (add to p. 892): "S. Newlands, 1893-7. Invalided 1898."
- LAWRENCE, G.** (add to p. 892): "S. D'Urbanville, 1893-1900."
- LEWIS, Victor Arthur Nicolas, M.A. Mert. Coll., Ox.**, o. D. 1889, P. 1890, B. & W. S. Port Nolloth, 1893-1900.
- MARCHANT, William Nathan Charles**; b. Jan. 27, 1870, Wannock, Sus.; *ed. S.A.C.*; o. D. 1894, P. 1896, Cape. S. Clanwilliam, 1898-1900.
- MIDDLETON, William Felix, B.A. Univ. Cape**; o. D. 1885, P. 1887, Cape. S. Caledon, 1896-7.
- MOORE, F. B.** (add to p. 892): "S. Constantia, 1893-1900."
- MORRIS, Henry Elliott, M.A. Univ. Cape**; o. D., 1880, P. 1884, Cape. S. Swellendam, 1899, 1900.
- MORRIS, W. J. R.** (add to p. 892): "S. Robertson, 1893-1900."
- MORTIMER, B. C.** (add to p. 892): "S. Knysna, ¶ 1893-1900."
- PATTISON, C. B.** (add to p. 893): "S. Zuurbraak, 1893-1900."
- PETERS, Canon T. H.** (add to p. 893): "S. Zonnebloem (Kafir College), 1893-1900."
- ROBINSON, D. E.** (add to p. 893): "S. Victoria West, 1893-1900."
- SAMUELS, J. C.** (add to p. 893): "S. Georgetown, 1893-1900."
- SCHIERHOUT, W. P. G.** (add to p. 893): "S. Heidelberg, 1893-1900."
- SLINGSBY, W. E.** (add to p. 893): "S. Swellendam, 1893-9."
- TAYLOR, W. F.** (add to p. 893): "S. Mossel Bay, 1893-5; Somerset, 1895-6; Somerset West, 1897-1900 (¶ 1893-1900)."
- WELBY, Rt. Rev. T. E.** (add to p. 893). Died Jan. 6, 1899, from injuries caused by a carriage accident in St. Helena.

(Continued from pages 893-5.)

CAPE OF GOOD HOPE, EASTERN DIVISION (1893-1900)—11 additional Missionaries.

- ALDRED, J.** (add to p. 893): "S. E. London West, 1893-9, ¶ 1900."
- ANNETT, Arthur**; b. Aug. 28, 1872, Ahmadnagar, India; *ed. St. P.C.B. and S.A.O.*; o. D. 1895 Grab. S. St. Phillip's, Grahamstown, 1895-7.
- BONE, John Henry**; b. April 17, 1867, Ewerby, Linc.; *ed. S.A.O.*; o. D. 1897, P. 1900, Gra. S. Herschel, 1897; St. Luke's, 1900.
- BRAMLEY, W.** (*tr. Cap.* [p. 930]). S. Bathurst, ¶ 1893-7. Died July 28, 1897.
- BRUCE, W. R.** (add to p. 893): "S. Southwell, 1893-1900 (¶ 1898-1900)."
- CATLING, J.** (add to p. 894): "S. Bedford, 1893; Taramstad, 1894, 1896."
- COPEMAN, P. W.** (add to p. 894): "M.A. Qu. Coll., Cam. Died July 23, 1898, aged 85."
- COX, S. W.** (add to p. 894): "S. Herschel 1893-1900."
- DESPARD, Philip H. O'Brien**; b. Castlwellan, Ire. S. St. James', Rura, Peddie, 1896-1900.
- DODD, W. D.** (*tr.* [p. 896]). S. St. Peter's on Indwe, 1898-1900.
- *GAWLER, J. W.** (add to p. 894): "S. Port Elizabeth, ¶ 1893-4; Oradock, ¶ 1895-9. Died Sep. 8, 1899, at Oradock, of pneumonia."
- GRANT, Ven. A. J.** (add to p. 894): "S. Queenstown, 1893-4 (became Archdeacon of King William's Town 1892)."
- HEATHCOTE, G. S. C.** (add to p. 894): "S. Bolotwa, 1896."
- HUNTER, W. E.** (add to p. 894): "S. Alice, 1893-4."
- IMPEY, W.** (add to p. 894): "b. 1818, at Whitby. Wesleyan Minister in Capetown 1836-78. Died at Grahamstown Sep. 26, 1896."
- JECKS, C. B.** (add to p. 894): "S. Uitenhage, 1893-4."
- *KAWA, P.** (add to p. 894): "S. (Travelling 1893); Keiskamma Hoek, 1894; Tamaka, 1895-6; Kingwilliamstown, 1897, 1900."
- LLEWELLYN, Ven. W.** (add to p. 894): "Became Archdeacon of Port Elizabeth 1892. S. Uitenhage, 1893-6; Humansdorp, 1893-6, 1898-1900, and Somerset, 1900; St. David's, Sand River, 1897 (¶ 1900)."
- LOGAN, Norman Colhoun**; b. Jan. 16, 1869, Avranches, Normandy; *ed. D.M.O.*; o. D. 1895 St. John's, P. 1898 Cape. S. St. Stephen, Port Elizabeth, 1898-1900.
- LOMAX, A. H.** (add to p. 894): "S. Steynsburg, 1896."
- MAGGS, M. A.** (add to p. 894): "S. Bolotwa, 1893-6. Died Jan. 9, 1898, in the Frontier Hospital, Queenstown, from injuries caused by an accident while driving."
- *MALGAS, D.** (add to p. 894): "S. Fort Beaufort, 1893-7, 1900."
- MARTIN, R.** (add to p. 894): "S. Seymour 1893-4."
- *MCANYANGWA, W. H.** "S. St. James', Graff Reinet, 1898-1900."
- *MOMOTI, P. W.** (add to p. 894): "S. (Travelling 1893); Port Elizabeth, 1894-5."
- *MTOBI, H.** (add to p. 894): "Travelling 1893; Graff Reinet, 1895."
- MULLINS, Canon R. J.** (add to p. 894): "S. Grahamstown (Kafir Institution), 1893-1900."
- NEWTON, A. J.** (add to p. 894): "S. St. Peter's on Indwe, 1893-6. Died Jan. 10, 1896, in Queenstown Frontier Hospital, after operations on abscesses in the liver."
- ORFEN, v. E. H.** (add to p. 895): "b. Co. Cork. Died in Colesberg."
- PARNELL, C. M.** (add to p. 895): "S. Port Elizabeth, 1896-7."

PATTISON, J. (add to p. 895): "S. St. Peter's on Indwe, 1896-8; Lady Frere, 1899, 1900."
***PHILIP, W.** (add to p. 895): "S. Igwaba, 1893-1900; East London, 1898-1900."
RINTOUL, Charles Randolph, M.A. Or. Coll., Ox.; o. D. 1896 Bp. Sandford for Newc.-T., P. 1896 Newc.-T. S. St. Step., Port Elizabeth, 1898-9.
ROSSITER, W. (add to p. 895): "S. Aliwal, 1893-7; Aliwal North, 1900."
STEAD, W. Y. (*tr.* Kaff.). S. St. John's, Bolotwa, 1896-1900.
STUMBLE, R. W. (add to p. 895): "S. St. Luke's, Newlands, 1893-8. Died July 14, 1898,

at the Frere Hospital, E. London, after much suffering; aged 72."
TABERER, C. (add to p. 895): "S. St. Matthew's, Keiskamma Hoek, 1893-1900."
TURPIN, W. H. (add to p. 895): "S. Grahamstown, 1893-1900."
WALLIS, W. C. (add to p. 895): "Canon of Grahamstown, 1894. Died June 5, 1898, at Oradock, aged 68."
WHITE, W. H. T. (add to p. 895): "S. Grahamstown, 1893-4."
WYCHE, Cyril John; *ed.* S.A.C.; o. D. 1892, P. 1893, Gra. S. St. Matthew's, Keiskamma Hoek, 1895-1900.

(Continued from pages 895-6.)

KAFFRARIA (1893-1900)—33 additional Missionaries.

ADKYN, F. J. (add to p. 895): "S. Kokstad, 1893-1900."
***BANGELA, S. A.** (add to p. 895): "S. Butterworth, 1895-1900."
BISHOP, Sydney Norman; b. March 20, 1873, London; *ed.* S.A.C.; o. D. 1898, P. 1900, St. John's. S. Matatielle and 'Ndawana, 1899, 1900.
BOOKER, Ernest Henry; *ed.* St. Bede's Coll., Umtata; o. D. 1900 St. John's. S. St. Andrew's, Lusikisiki, 1900.
BOOTH, Very Rev. L. P., L.R.C.P. and L.R.C.S. Edin. (*tr.* Natal). Dean of Umtata, 1900. S. Umtata, 1900.
BUCKLEY, Arthur Neil Litt; b. Sep. 17, 1876, Knighton, Rad.; *ed.* S.A.C. S. Engoobo, 1899, 1900.
BULWER, Cyril Edwin Earle, B.A. Sel. Coll., Cam.; b. June 16, 1871, Kidlington, Ox.; o. D. 1895, P. 1896, Lich. S. Umtata (St. John's Coll.), 1899, 1900.
CALLAWAY, Godfrey, B.A. Clare Coll., Cam.; o. D. 1890, P. 1891, G. and B.; Canon of St. John's, 1895. S. Mount Frere, St. Cuthbert's, &c., 1893-1900.
CASE, Philip Henry, M.A. Em. Coll., Cam.; o. D. 1879, P. 1880, Linc. S. Maclear, 1898-1900.
CHAMBERLAIN, Ven. Thomas, M.A. Ch. Coll. Cam. and Univ. Cape; o. D. 1880, P. 1881, St. Alb. S. St. Mark's, 1893-4; Clydesdale, 1895-1900.
CHATER, J. G. (add to p. 896): "S. Kokstad, 1897."
COAKES, Ven. E. L. (add to p. 896): "S. St. Mark's, 1893-1900."
CROSS, Arthur; *ed.* St. P.C.B.; o. D. 1891, P. 1895, St. John's. S. Maclear, 1893-4; Umtata, 1895; Idutywa, 1897-1900.
***DAMAN, Luke;** *ed.* St. John's Coll., Umtata; o. D. 1891, P. 1896, St. John's. S. Butterworth, 1893-4; Umtata, 1895; St. Barnabas, 1896; Idutywa, 1897-1900.
DIXON, E. Y. (add to p. 896): "S. Mount Ayliff, 1893-1900."
GODWIN, R. H. (add to p. 896): "S. Umtata, 1893-4."
GOODWIN, Canon William Allerton, M.A. Sel. Coll., Cam.; o. D. 1886, P. 1887, Linc.; Canon of St. John's, 1894. S. Umtata (St. John's Coll.), 1898 (*tr.* Natal).
GREEN, T. W. (add to p. 896): "S. Matatielle, 1893-1900."
HALLWARD, Lancelot William, B.A. Or. Coll., Ox.; b. July 4, 1867, Camberwell; o. D. 891 Nor., P. 1892 Roch. S. Cala, 1899, 1900.

HEATHCOTE, G. S. O. (*tr.* Gra. [p. 894]). S. St. Mark's, 1893-4.
HORNBY, Philip Dyson, M.A. Pem. Coll., Cam.; b. July 2, 1867, Liverpool; o. D. 1891 Nor., P. 1892 Wake. S. E. Pondoland, 1896, 1898-1900 (Mount Frere, 1897).
IRVING, Martin Luther; *ed.* S.A.C.; o. D. 1884 C. Af., P. 1888 St. John's. S. Cala, 1893-6.
***JORDAN, Nelani;** *ed.* St. John's Coll., Umtata; o. D. 1886, St. John's. S. Umjika, 1893-4; Umtata, 1895-6; Mount Frere, 1897-1900.
KEY, Right Rev. B. L. (add to p. 896): "S. Umtata, 1893-1900. Died Jan. 19, 1901, in London, from effects of a carriage accident in Kaffraria in 1900."
LANCASTER, E. (*tr.* O.R.C.). S. Kokstad, 1900.
LEY, Robert Gerald, B.A. Sel. Coll., Cam.; o. D. 1890, P. 1891, Fet. S. St. Outhbert's, 1895-1900.
***LOKWE, Philip Mark;** o. D. 1892, St. John's. S. St. Outhbert's, 1893-4; Mt. Frere, 1895, 1897-1900; Qanqu, 1896.
***MAKONKA, Joseph Gqirana;** *ed.* St. John's Coll., Umtata; o. D. 1896 St. John's. S. Hoita (St. Mark's), 1898-1900.
***MANELLE, Jacob;** *ed.* S.A.C.; o. 1888, P. 1896, St. John's. S. St. Mark's, 1893-4; Cala, 1897-1900.
***MASIZA, Canon P. K.** (add to p. 896): "Canon of St. John's, 1899. S. St. Mark's 1893-8; Tsomo, 1899, 1900."
***MAYA, Zechariah;** *ed.* St. John's Coll., Umtata; o. D. 1894, P. 1900, St. John's. S. Mount Frere, 1895-1900.
***MAYEKISO, Elias;** *ed.* St. John's Coll., Umtata; o. D. 1892, St. John's. S. Mount Frere, 1893-7; E. Pondoland, 1898-1900.
MITCHELL, H. J. (add to p. 896): " (*tr.* Kaff.). S. Idutywa, 1894; Butterworth, 1894-1900."
***MPAZI, Joseph Kanyelwa;** o. D. 1895 St. John's. S. St. Barnabas, W. Pondoland, 1898-1900.
***NDLELENI, H.** S. All Saints, 1898; Clydesdale, 1899, 1900.
***NGCWENSA, W.** (add to p. 896): "S. Clydesdale, 1893-1900."
***NJOLI, William;** *ed.* St. John's Coll., Umtata; o. D. 1891 St. John's. S. Butterworth, 1893; W. Pondoland, 1894.
***NYOVANE, Eleazar;** o. D. 1877 Grn. S. St. Barnabas, W. Pondoland, 1894-7; Tembuland, 1898-1900.

- OXLAND, J. O.** (add to p. 896): "S. Clydesdale, 1893-4. *Res.*"
- PRESSLIE, Thomas George Suttler, K.O., Aber., M.A.:** o. D. 1892, P. 1893, Edin. S. St. Barnabas, W. Pondoland, 1898-1900.
- STEAD, W. Y.** (add to p. 898): "S. St. Peter's, Butterworth, 1893-4. *Tr. Gra.*"
- SUTTON, Very Rev. F. W.** (add to p. 896): "M.D. Dur., 1896. S. St. Barnabas, W. Pondoland, 1893-6; Cala, 1897; Umtata, 1898-1900 (Dean of St. John's, 1898-1900). *Res. ill.*"
- TUDOR, H. A., M.A.** (*tr. N.W.O.* [p. 881]). S. Mount Frere, 1894-7; Umtata, 1898-1900.
- WALLIS, Sydney James;** ed. St. P.O.B.; o. D. 1893, P. 1894, St. John's. S. St. Outhbert's, 1893-4; St. Alban's, 1895, 1897-1900.
- WARNER, L. O.** (*tr. p. 931a*). S. Mount Frere, 1898-1900. *Res.*
- WATERS, Canon H.** (add to p. 896): "S. All Saints, 1893-1900."
- WILLIAMS, Price William Evan, B.A.** Ex. Coll., Ox.; b. Oct. 31, 1858, Rugeley, Staff.; o. D. 1882, P. 1883, G. and B. S. W. Pondoland, 1897; Cala, 1898. *Res.* 1899.
- *XABA, John** (add to p. 896): "S. Umtata, 1893-4, 1897; Tembuland, 1895-6, 1898-1900 (Griqualand E., 1895).
- YATES, Sidney Jordan;** ed. S.A.O.; o. D. 1900 St. John's. S. Ndawana, 1900.

(Continued from pages 896-7.)

GRIQUALAND WEST (1893-1900)—5 additional Missionaries.

- COTTRELL, James;** b. Oct. 18, 1873, Ashbrittle, Som.; ed. St. B.C.W. and S.A.C.; o. D. 1896, P. 1897, Bloec. S. St. Cyprian's, Kimberley, 1896-7; Itinerating, 1898. *Tr. O.R.C.*
- GAUL, Ven. W. T.** (add to p. 897): "S. Kimberley, 1893-4. *Tr. Mashonaland as Bishop.*"
- HOLBECH, Ven. William Arthur, M.A. B.N.C.,** Ox.; o. D. 1874, P. 1875, Nor.; Archd. of Kimberley, 1895. S. Kimberley (and Itinerating), 1898-1900.
- KING, P. J. F.** (*tr. O.R.C.*) Itinerating, 1897-9.
- LAWSON, George Mervyn, B.A.** Pem. Coll., Ox.; o. D. 1890, P. 1891, Lich. S. St. Matthew's, Kimberley, 1896; Itinerating in Griq. W. 1898-1900.
- MITCHELL, G.** (add to p. 897): "S. Kimberley, 1893-1900."
- STENSON, J. W.** (add to p. 897): "b. in S. Africa of Irish parents. S. Kimberley, 1893-4."
- WOODMAN, Canon Thomas** (*tr. p. 930a*) (Canon of Bloemfontein, 1899). S. Beaconsfield, 1897-1900. *Res. ill.*

(Continued from page 897.)

ST. HELENA (1893-1900)—4 additional Missionaries.

- BAKER, F. H.** (add to p. 897): "S. St. Paul's, 1893-4. *Res.*"
- DODGSON, E. H.** (add to p. 897): "S. Jamestown, 1896-9. *Res. (tr. W. Africa).*"
- ELLIS, S. J.** (add to p. 897): "(*tr. fr. O.R.C.*) Jamestown, 1895-6. Died April 2, 1896."
- FOGG, Ven. P. P., M.A.** (*tr. fr. Cape* [p. 892]). S. St. Paul's, St. Helena, 1898.
- HANDS, Canon J. G.** (add to p. 897): "Canon of St. Helena Cath., 1895. S. St. Matthew's, Longwood, 1893-4, 1897-1900; St. John's, Jamestown, 1893-1900.
- HOLMES, Rt. Rev. John Garraway, M.A.** Univ. Coll., Ox., and of Cape Univ.; o. D. 1863, P. 1864, Pet. Cons. Bp. of St. Helena in Capetown Cath., July 25, 1899. S. St. Paul's, St. Helena, 1899, 1900.
- HUGHES, E.** (add to p. 897): "S. Jamestown, 1893-5. Died Oct. 24, 1899 ('in his sleep'), at Perth, W. Aust."
- PORTER, Canon Alfred, M.A.** Keb. Coll. Ox., and of Cape Univ.; o. D. 1879 York, P. 1880 Tas. for York. S. St. Matthew's, Longwood, and St. John's, Jamestown. 1899; St. James', Jamestown, 1900.
- WILLIAMS, Joseph Watkin, M.A.** New Coll., Ox.; o. D. 1861, P. 1883, Ox. S. St. Paul's, St. Helena, 1899. (Elected Bishop of St. John's, 1901.)

(Continued from pages 897.)

BASUTOLAND (1893-1900)—6 additional Missionaries.

- BALFOUR, Ven. F. R. T.** (add to p. 897): "S. Thlotse Heights, 1893-4; Sekabu, 1894-9 (¶ 1894-0). Invalided 1900. *Tr.* to Orange River Colony as Archdeacon of Bloemfontein, 1901."

DEACON, J. (add to p. 897): "S. Tsiokane, 1893-1900."
ELLIS, S. J. S. Mafeking, 1893-4; Thlotse Heights, 1896. *Res.*
LAMBERT, Charles Martin; *ed.* St. B.C.W.; o. D. 1895, P. 1899, Bloem. S. Masite, 1898-1900 (and Maseru, 1898-9).
LANCASTER, Edgar; b. April 7, 1870; *ed.* S.A.C.; o. D. 1893, P. 1894, Bloec. S. Masite, 1893-4; Mafeteng, 1895-6. *Tr.* O.R.C.
LANE, Frank Manwaring; *ed.* Can. Scho., Linc.; o. D. 1892 Linc. for Bloec., P. 1893 Bloec. S. Thlotse Heights, 1896-1900.
LEWIS, Alfred; *ed.* Univ. Dur.; o. D. 1894, P. 1895, St. As. S. Maseru, 1900.

READING, M. A. (add to p. 897): "S. S. Basutoland, 1893-4; Mohalls Hoek, 1896-1900."
STENSON, E. W. (add to p. 897): "S. Maseru, 1897. Died Nov. 3, 1900, at Stewkley Vicarage, Bucks., from heart complaint, while on deputation tour for the Society."
WEIGALL, Spencer, M.A. Univ. Ox.; o. D. 1884 Lich., P. 1889 Linc. for C. Af. S. Mnsite 1894-1900.
WIDDICOMBE, Canon J. (add to p. 897): "S. Thlotse Heights, 1893-1900."
WOODMAN, Canon T. (add to p. 897): "S. Masite, 1893 [see p. 930 for 1894-6]; Mafeteng 1896. *Tr.* Griq. W."

(Continued from pages 898-9.)

NATAL (1893-1900)—12 additional Missionaries.

BAINES, Rt. Rev. Frederick Samuel, M.A. Ox.; b. Jan. 5, 1858, Brighton; o. D. 1882, P. 1884, Rip. S. Maritzburg, 1893. (Archdn. of Durban 1893-8. *Cons. Bp.* of Natal in Capetown Cathedral on August 4, 1901.)
BANISTER, C. L. (add to p. 898): "S. Verulam, 1893."
BARKER, Ven. J., D.D. (add to p. 898): "Appointed Archdeacon of Maritzburg 1887. S. Ladysmith, 1893-1900. Lambeth degree of D.D. conferred upon him by Archbishop Temple, 1900, in recognition of his long services to the Church in Natal and of his heroic conduct during the siege of Ladysmith."
BOOTH, L. P. (add to p. 898): "S. Durban and East Indian Coolie Missions, 1893-1900. *Tr.* Kaf."
BROMLOW, William; *ed.* Univ. of Lon. and Gloucester Coll.; o. D. 1878, P. 1879, G. and B. S. Pinetown, 1895-1900.
BURGES, Canon E. T. (add to p. 898): "S. Karkloof, 1893-1900."
BURGES, P. T. (add to p. 898): "S. Springvale, 1893-7."
CHATER, J. G. (*tr.* fr. Kaffraria: S. Springvale, 1898-1900.
CLARK, W. (add to p. 898): "S. Newcastle, 1893-6."
DOWLING, F. (*tr.* Tra. [p. 901]): S. Verulam, 1893-1900.
ELDER, W. A. (add to p. 898): "Died at Norwich, England, Jan. 21, 1900."
FREER, Selwyn Charles, B.A. Radley Coll.; M.A. Trin. Coll., Ox.; o. D. 1881, P. 1882, Linc. S. Boston and Underberg, 1900.
GOODWIN, T. (add to p. 898): "S. Umgeni, 1893-1900."
GREENE, F. J. (add to p. 898): "S. Maritzburg, 1893-1900."
HAMNICK, E. A., M.A. (*tr.* p. 930g): S. Umhlatuzana, 1897-1900, and Malvern, 1900.
HAWKER, H. E. (add to p. 898): "S. Stanger, 1893-1900."
JOHNSON, H. (add to p. 898): "S. Durban, 1893-4."
KEWLEY, T. W. (*tr.* Cape [p. 892]). S. Umhlatuzana, 1893-7. *Res.*

LENDRUM, Alexander George Hope; *ed.* Chich. Coll.; o. D. 1877, P. 1878, Carl. S. Boston, 1895-9, and Bulwer, 1898-9. *Res.*
***MAGWAZA, F.** (add to p. 898): "S. Ladysmith, 1893-4; Maritzburg, 1895-7, 1899-1900."
MARKHAM, B. (add to p. 898): "S. Springvale, 1893-6; Ipolela, 1896-1900; and Stoffelton, 1900."
***MASIKO, Petrus**; *ed.* St. John's Coll., Umtata; o. 1886 St. John's. S. Maritzburg, 1893-4; Ladysmith, 1895; Enhlonhlweni, 1896-8.
METHELEY, J. (add to p. 898): "S. Karkloof, 1893, 1898."
MITCHELL, H. J. (add to p. 898): "S. Springvale, 1893. *Tr.* Transvaal."
***MZAMO, D.** (add to p. 898): "S. Durban, 1893-1900."
***NULLATHAMBY, Joseph**; *ed.* S.F.G. Theo. Coll., Madras, and Univ. Madras; o. D. 1891 Madr., P. 1896, Maritz. S. Durban, 1896; Maritzburg, 1896-1900.
PENNINGTON, G. E. (add to p. 899): "S. Umzinto, 1893-4; Greytown, 1895-6."
PRIOR, Jonathan Charles; b. Dec. 31, 1851, Tulse Hill, London; *ed.* Worc. Coll., Ox.; o. D. 1886, P. 1887, B. and W. S. Estcourt, 1895.
***RADEBE, R.** (add to p. 899): "S. Estcourt, 1893-4; Iukuzi, 1900."
ROBINS, W. H. (*tr.* p. 895). S. Maritzburg, 1893. *Tr.* Swaziland.
STRICKLAND, W. J. (add to p. 899): "Died 1900 at Egerton, Kent."
TAYLOR, T. (add to p. 899): "S. Greytown, 1893-4. Died July 14, 1884."
THOMPSON, H. T. A. (add to p. 899): "S. Enhlonhlweni, &c., 1894-5. Died May 18, 1895."
TROUGHTON, A. P. (add to p. 899): "Canon of Maritzburg Cath., 1901. S. Estcourt, 1893-5 Enhlonhlweni, &c., 1895-1900."
TURPIN, P. A. (add to p. 899): "S. Umhlatuzana, 1893-4; Umzimkulwana, 1895-1900."
***VEDAKAN, S.** (add to p. 899): "S. Durban, 1893-4."
***VEDAMUTHU, S. P.** (add to p. 899): "S. Durban, 1893-1900."
WARD, J. B. (add to p. 899): "S. Richmond 1893-1900."

(Continued from pages 899-900.)

ZULULAND (1893-1900)—5 additional Missionaries.

- OHALLIS, William Adams**, B.A. T.C. Cam.; *b.* Dec. 10, 1866, Tapworth Everard; *o.* D. 1890, P. 1891, Rip. *S.* St. Paul's, 1900.
- HOLLINGSWORTH, Henry**; *ed.* St. Vincent's Coll., Bloem.; *o.* D. 1898 Zu. *S.* St. Augustine's, Rorke's Drift, 1899, 1900.
- JOHNSON, Ven. C.** (add to p. 900): "*S.* St. Augustine's, Rorke's Drift, 1893-1900. (Appointed Missionary Archdeacon in Zululand, 1900.)"
- MEMBU, Titus**. *S.* St. Augustine's, 1895-1900.
- ROBERTSON, R.** (add to p. 900): "Died Nov. 1897, in Zululand."
- ROBINSON, Theodore Hayes**, M.A. Ex. Coll., Ox.; *b.* June 22, 1870, Bath; *o.* D. 1894, P. 1895, St. Alb. *S.* Nondweni, 1897-8; Estowe, 1900.
- SAMUELSON, S. M.** (add to p. 900): "*S.* St. Paul's, 1893-8. Pensioned 1898, but working at Emkindini 1899-1900."
- SWABEY, Ven. Mark Richard**, M.A. New Coll., Ox.; *o.* D. 1884, P. 1887, Roch. (Archdeacon of Zululand 1893-9.) *S.* Ingwavuma, Cbonibo, 1898. Invalided.

(Continued from page 900.)

SWAZILAND (1893-1900)—2 additional Missionaries.

- MORRIS, J. S.** (add to p. 900): "*S.* Usutu, 1893-4. *Tr.* Transv."
- ROBINS, W. H.** (*tr.* p. 930n). *S.* R. Usutu, 1894-5. *Tr.* Transv.
- SWINNERTON, William**; *o.* D. 1897 P. 1898 Zu. *S.* R. Usutu, 1898-1900.

PORTUGUESE SOUTH-EAST AFRICA (1893-1900)—6 Missionaries.

- BOVILL, John Henry**; *b.* Mar. 7, 1862, Whitby; *ed.* Ayerst Hall, Oam.; *o.* D. 1885 Liv., P. 1889 Lon. *S.* Lourenço Marques, 1894-9. *Res.*
- FIELD, Bernard Henry Durrant**; *b.* Feb. 28, 1870, Shillingford; *o.* D. 1898 Leb.; *ed.* D.M.C. *S.* Churaneni, 1898; Inhambane, 1899. *Res.*
- HAINSWORTH, Thomas**; *ed.* D.M.C.; *o.* D. 1891 Waka. for Lon. for Col., P. 1892 Zul. *S.* Chilambi, 1898; Inhambane, 1899, 1900.
- PARKER, Ernest Neville**; *b.* Nov. 26, 1868, Waddington, Lanc.; *ed.* St. Aidan's Coll. and K.C.L.; *o.* D. 1894 Wak., P. 1897 Rip. *S.* Lourenço Marques, 1899. *Res.*
- ROBINS, W. H.** (*tr.* p. 930p) Beira, 1897-1900.
- SALFEX, James Chala**; *b.* Achabarr, Galluland, Africa; *ed.* D.M.C.; *o.* D. 1882, P. 1890, Ox. *S.* Inhambane, 1894-7, 1899, 1900; Gikuki, 1898.

(Continued from page 900.)

ORANGE RIVER COLONY (1893-1900)—7 additional Missionaries.

- COTTRELL, J.** (*tr.* p. 930m). *S.* Bloemfontein, 1899.
- CRISP, Ven. W.** (add to p. 900): "*S.* Bloemfontein, 1893-1900. *Tr.* to Cape."
- CROSTHWAITE, H.** (add to p. 900): "*S.* Thaba 'Nchu, 1893-1900. Died Dec. 5, 1900, at Thaba 'Nchu, of dysentery."
- DAVID, G.** (add to p. 900): "*S.* Bloemfontein, 1893-8. Died Maroh 25, 1898."
- DAY, Gerard Cecil**, M.A. Kettle Coll., Ox.; *b.* March 21, 1864, Southsea; *o.* D. 1888 Pet., P. 1889 Bp. Mitchinson for Pet. *S.* Heilbron, 1898-9.
- KENYON, Gerald**, M.A. Worc. Coll., Ox.; *o.* D. 1890, P. 1892, Pet. *S.* Ladybrand, 1894.
- KING, Percy John Feltham**; *ed.* St. B.C.W.; *o.* D. 1892 Linc. for Blo., P. 1893 Blo. *S.* Bethulie 1893. *Tr.* Griq. W.
- LANCASTER, E.** (*tr.* p. 930n). *S.* Jagersfontein, 1897. *Res.*
- LLEWELLYN, John William**; *ed.* D.M.C.; *o.* D. 1883 Ox., P. 1886 Gra. *S.* Wepener, 1898-9.
- MILES, C. O.** (add to p. 900): "Died in England Aug. 11, 1898, of heart disease."
- ROSE, Edgar**; *b.* Feb. 22, 1867, Stratford-on-Avon; *ed.* S.A.C.; *o.* D. 1896, P. 1897, Blo. *S.* Thaba 'Nchu, 1898-9.
- THORNE, J.** (add to p. 900): "*S.* Jagersfontein, 1893-1900."
- WOODMAN, T.** (*tr.* Dasuto. [p. 930n]). *S.* Wepener, 1894-5 (*tr.* p. 930m).

(Continued from page 901.)

THE TRANSVAAL (1893-1900)—18 additional Missionaries.

- ALKIN, Henry Robert**; o. D. 1874 Ex., P. 1875 Colch. S. Germiston, 1894-5.
- BANKS, W. J. H.** (*tr. Natal*). S. Middleburg, 1896, 1898; Booyens, 1900.
- BELLAMY, Richard Henry**, B.A. Lon.; b. May 19, 1866, Lacey, Isle of Man; o. D. 1889, P. 1891, S. and M. S. Fordsburg, 1895-6.
- BOON, Herbert John**; b. Feb. 13, 1869, Manchester; ed. S.A.C.; o. D. 1896 Leb. S. Farm Amsterdam, 1897-8. Invalided 1898.
- BOUSFIELD, Rt. Rev. H. E.** (add to p. 901): "S. Pretoria, 1893-1900. Refugee in Natal Oct. 1899 to April 1901.
- DAVIES, M. W.** (*tr. fr. Corea*). S. Farm Amsterdam, 1898-1900.
- DUNBAR, James**; b. Oct. 29, 1866, Blackburn; ed. Theo. Coll., Salisbury, S. Thorndale, &c., 1894-5.
- DYER, Arthur**; b. Jan. 14, 1867, Exmouth; ed. D.M.C.; o. D. 1898 Can. S. Farm Amsterdam, 1900.
- FARMER, Canon Edwin**; b. April 28, 1858, Stockport; ed. D.M.C.; o. D. 1891, P. 1883, Zulu. S. Cathedral Native Mission, 1895-1900. Oanon Evangelist Pretoria Cath., 1898.
- FOESYTH, Robert**, M.A. T.C.D.; o. D. 1884, P. 1886, Killaloe. S. Pretoria Cathedral Native Mission, 1893, 1900.
- GRELLIER, Henry**; ed. St. Bees Coll.; o. D. 1887, P. 1888, Manch. S. Pietersburg, 1895-8.
- JONES, Hugh William Pugh**, S.D.C. Lamp. B.A.; o. D. 1890, P. 1891, Manch. S. Pietersburg, 1899, 1900; and the Spelonken, 1899.
- MABEL, C.** (add to p. 901): "S. Rustenburg, 1893-1900."
- MATTHEWS, John Calvin**; ed. St. Bees Coll.; o. D. 1892, P. 1899, Pre. S. Thorndale, 1892-3; Klerksdorp, 1894-5; Cathedral Railway Mission, 1897, 1899, 1900; Stamerton, 1898.
- MITCHELL, H. J.** (*tr. Natal*). S. Krugersdorp, 1893-4. *Tr. Kaff.*
- MORRIS, J. S.** (*tr. p. 900*). S. Vryheid, 1894-6.
- ORGAN, H. J.** (add to p. 901): "S. Krugersdorp, 1893-4."
- PIGRUM, Thomas Percy**; ed. S.A.C.; o. D. 1892, P. 1895, Pre. S. Fordsburg, 1894; Thorn-dale, 1895-6; Potchefstroom, 1896; Klerksdorp, 1897-8.
- RAE, Colin**; o. D. 1893, P. 1897, Pre. S. Cathedral Mission, 1894.
- ROBERTS, Ven. A.** (add to p. 901): "(Archdeacon of Potchefstroom 1891.) S. Potchefstroom, 1899, 1900."
- ROBINS, W. H.** (*tr. Swaziland*). S. Farm Amsterdam, 1895-6. *Tr. Port. S.E. Af.*
- ROBINSON, T. H.** (*tr. Zululand*). S. Vryheid, 1899. *Tr. Zulu.*
- SADLER, H.** (add to p. 901): "S. Wakkerstroom, 1893, 1895-1900; Llanwane, Ermelo, &c., 1894; Volkrust, 1898-1900."
- SAMPSON, Holden Edward**; b. June 27, 1859, York; ed. Lou. Coll. of Divinity; o. D. 1883, P. 1887, Lou. S. Klerksdorp, 1896-8. *Res.*
- SIDWELL, E. B.** (add to p. 901): "S. Middleburg, 1893-5."
- STEWART, R.** (add to p. 901): "S. Klerksdorp, 1893-4."
- TEMPLE, Ven. A.** (add to p. 901): "(Archdn. of Heidelberg 1892.) S. Molote, 1893-4; Krugersdorp, 1896-8."
- WOOD, C. F.** (add to p. 901): "S. Christiana, 1893; Lichtenburg, 1893-6 (and Mulmani, 1893; and Zeerust, 1895)."

(Continued from page 901.)

BECHUANALAND (1893-1900)—1 additional Missionary.

- BEVAN, Canon W. H. E.** (add to p. 901): "S. Phokoane, 1893-1900."
- SEDGWICK, W. W.** (add to p. 901): "S. Vryburg, 1893. *Res.*"
- STANFORD, Alfred Braebridge**, B.A. Em. Coll., Cam.; b. April 13, 1867, Lucan, Co. Dublin; o. D. 1890, P. 1891, Lich. S. Mafeking, 1895. Died Dec. 27, 1895, of dysentery.

(Continued from page 902.)

MASHONALAND and MATABELELAND (1893-1900)—19 additional Missionaries.

- CAULFIELD, Lionel Macaulay**; b. May 9, 1869, Ceylon; ed. St. Dav. Coll., Lam.; o. D. 1897 Mash. S. Salisbury, 1897-8.
- ETHERIDGE, Edward Harold**, M.A. Ke. Coll., Ox.; o. D. 1895, P. 1896, Ox. S. St. Augustine's, Penhalanga, 1900.
- FOGARTY, N. W.** (*tr. 430j*). S. Bulawayo, 1897; do., Railway Mission, 1899, 1900.
- FOSTER, Herbert Henry**, M.A. Pem. Coll., Ox.; o. D. 1887 B. and W., P. 1888 Sarum for B. and W. S. Salisbury, 1895-1900; Umtali, 1896-9.
- GAUL, Rt. Rev. W. T.** (*tr. p. 930m*); cons. Bp. of Mashonaland in Bloemfontein Cath. April 25, 1895. S. Salisbury, 1896-1900, and Bulawayo, 1897-1900.
- GILLANDERS, James**; o. D. 1897, P. 1899, Mash. S. Bulawayo, 1897-1900.

- GRIFFITHS, William**; *ed.* St. Cyp. Coll., Bloem.; o. D. 1881, P. 1884, *Grah. S. Gwelo*, 1895-6.
- HALLWARD, John, B.A.** *S. Railway Mission* (Bulawayo, &c.), 1900.
- HAMMICK, Ernest Austin, M.A.** *Ex. Coll., Ox.*; b. Jan. 3, 1850, Milton Abbot; o. D. 1874, P. 1876, *Lon. S. Bulawayo*, 1895 (*tr.p.* 030*n*).
- JICKLING, C.** *S. Maccloutsie*, 1893.
- LEARY, James Walter, B.A.** *Keb. Coll., Ox.*; o. D. 1805 Cape, P. 1898 Cape *Coadj.* *S. St. Augustine's, Fort Mlungulu*, 1808-9; *Bulawayo and Gwanda*, 1900.
- ***MTOBI, H.** (*tr. p.* 894). *S. Umtasa's*, 1896-1900.
- PELLY, Douglas Raymond, M.A.** *Em. Coll., Cam.*; o. D. 1895, P. 1896, *Mash. S. Salisbury*, 1896-7, and *Lesapi*, 1896-7; *Maconis*, 1896-7; *Umtali*, 1898-9; *St. Augustine's, Penhalanga*, 1899. *Invalided*, 1900.
- RITCHIE, Frank William, B.A.** *Univ. Bp. Coll., Lennoxville*; o. D. 1885 *Gui.*, P. 1896 *Ott. S. Umtali*, 1893.
- ROXBURGH, William John, M.A.** *Trin. Coll. Ox.*; b. May 5, 1885, *Annan, Scotland*; o. D. 1890, P. 1891, *Ches. S. Umtali*, 1898-1900.
- SELMES, James Herbert, M.A.** *Mert. Coll., Ox.*; o. D. 1889, P. 1890, *Win. S. Salisbury*, 1897-8; *Wreningham (Enkeldoorn)*, 1899; *Victoria*, 1900.
- SYLVESTER, Alfred Dykes**; *ed.* *K.C.L. and K.C.W.*; o. D. 1894 *N.Sco. S. Port Victoria*, 1893.
- UPCHER, Ven. J. H.** (*add to p.* 902): "*(Apt. Miss. Archdn. of Mashonaland 1892.) S. Salisbury*, 1893-6; *Umtali*, 1898-7; *Bulawayo*, 1899; *Wreningham, Enkeldoorn*, 1900."
- WALKER, James Alfred**; *ed.* *Hat. Hall., Dur.*; o. D. 1894, P. 1897, *Mash. S. Victoria*, 1894; *Umtali*, 1895-6; *Salisbury*, 1897; *Gwelo*, 1897-1900.
- WIMBUSH, James Sedgwick, M.A.** *Or. Coll., Ox.*; o. D. 1891, P. 1892, *Dur. S. Bulawayo*, 1900.

(Continued from page 902.)

MAURITIUS, AND THE SEYCHELLES (1893-1900)—3 additional Missionaries.

- ***ADELIN, J. B.** (*add to p.* 902). "*S. Seychelles*, 1893-5; *Beau Bassin*, 1896-8. "*Left.*"
- ***APPAVOO, Raja Rethinas Tharasappan** (a Tamil); *ed.* *Central College, Tranquebar*; o. D. 1895, P. 1897, *Maur. S. Port Louis*, 1895-1900.
- ***DEVAPIRIAM, G. D.** (*add to p.* 902): "*S. Port Louis*, 1893-5. *Tr. Madras.*"
- ***DEVASAGAYAM, Comolanaben Ramasamy** (a Tamil); *ed.* in *India*; o. D. 1895, P. 1897, *Maur. S. Port Louis*, 1895-1900.
- FRENCH, Ven. R. J.** (*add to p.* 902): "*Appointed Archdeacon of Mauritius 1895. S. Port Louis*, 1893-1900."
- JONES, H. A. W.** (*tr. p.* 903). *S. Port Louis*, 1894-1900.
- ***PICKWOOD, R. H.** (*add to p.* 902): "*S. Praslin, Seychelles*, 1893-1900."
- ***STEPHEN, M. M.** (*add to p.* 902): "*S. Savanne*, 1893; *Souillac*, 1894-1900."
- ***THOMAS, M.** (*add to p.* 902): "*S. Moka*, 1893-1900, and *Pailles*, 1900."
- VAUDIN, A.** (*add to p.* 902): "*S. Rosebelle*, ¶ 1893-6; *Port Louis*, ¶ 1897-1900."

(Continued from pages 903-4.)

MADAGASCAR (1893-1900)—15 additional Missionaries.

- ***ALFRED**; o. D. *Mada.*, 1900. *S. Beforona*, 1900.
- ***ANDRIAME, Louis**; o. D. *Mada.*, 1900. *S. Anjazafohy*, 1900.
- ***ANDRIANAIVO, A.** (*add to p.* 903): "*S. Antananarivo*, 1893-9; *Ankadiefajoro*, 1900."
- ***ANDRIANARIVONY, Roberta** (*add to p.* 903): "*o. D.* 1889, P. 1893. *S. Antananarivo*, 1893-5; *Anjanamanorovina*, 1896-1900."
- ***ANDRIANJAKOTA, Irenaeus** (*add to p.* 903): "*S. Andovoranto*, 1893-9; *Vatomandry*, 1900."
- ***BARTOLEMIS, Joel**; o. D. *Madg.*, 1900. *S. Malaza*, 1900.
- BLAIR, Harold Holmes, B.A.** *Univ. Coll., Dur.*; o. D. 1896, P. 1897, *Dur. S. Antananarivo*, 1899, 1900.
- COLES, J.** (*add to p.* 903): "*S. Tamatave*, 1893-1900; *Andovoranto*, 1900."
- ***DENIS, Bantoanima** (*add to p.* 903): "*S. Mamainandro*, 1893-1900." "*Returned to the Roman Catholics, whom he left as a boy.*"
- FULLER, F. J.** (*add to p.* 903): "*S. Ambato-haranana*, 1893-5; *Mahonoro*, 1896-9; *Furlo*, 1899. *Res.* 1900."
- GREGORY, F. A.** (*add to p.* 903): "*S. Ambato-haranana*, 1893-1900. *Res.* (*Cross of the Legion of Honour conferred on him in 1900 by the French Government in recognition of his services to the natives of Madagascar, and to the representatives of France, and elected Vice-President of the Society Feb. 1901.*"
- ***KEMAKA, JAKOBA** (*add to p.* 903): "*S. Mahasoa*, 1893, 1895-9 (*Ifontsy*, 1894); *Tamatave*, 1901. *Died May 16, 1901.*"
- ***ISRAEL, M. D.** (*add to p.* 903): "*S. Tamatave*, 1893-5. *Tr.* to *Madras.*"
- KESTELL-CORNISE, Ven. G. K.** (*add to p.* 903): "*S. Mahonoro*, 1893 and 1899, 1900; *Antananarivo*, 1894-8 (*appointed Archdeacon of Madagascar*, 1891)."
- KESTELL-CORNISE, Rt. Rev. R. K.** (*add to p.* 903): "*S. Antananarivo*, 1893-6. *Res.*"

- KING, Rt. Rev. George Lancaster, M.A.** Clare Coll., Cam. : o. D. 1884, P. 1885, Dur. : cons. Bp. for Madagascar June 29, 1899, in St. Paul's Cath., London. S. Antananarivo, 1899-1900.
- MO MAHON, E. O.** (add to p. 903) : "S. Raminandro, 1893-1900."
- ***RABEMOLALY** (add to p. 903) : "S. Amboatany, 1893-1900."
- ***RABENINARY, Bernard** (add to p. 903) : "S. Amboataranana, 1893-9; Tsarahonenana, 1900."
- ***RABOANARY, Rogers** (add to p. 903) : "S. Raminandro, 1893-1900."
- RADLEY, Joseph Fuller, B.A. R.U.I. & March 16, 1864, Croydon ; o. D. 1897 Ex., P. 1899 Madag. S. Amboatoharanana, 1898-1900.**
- ***RAINIVELOSONA, Andrianjaka** (add to p. 903) : "S. Fenoarivo, 1893; Antananarivo, 1894-5; Isoanierana, 1896-8; Vatomandry, 1899; Amanidia, 1900."
- ***RAJAONIMARY** ; o. D. 1900, Mada. S. Raminandro, 1900.
- ***RAJOELY** (returned as "Rev. Joel Ambohitravo" in 1895). S. Ambohitravo, 1895-6; Malaza, 1897-1900.
- ***RAKOTOVAO, Alberta** ; o. D. Mada., 1900. S. Betsisaraina, 1900.
- ***RAKOTAVO, Andrew Crispin** (add to p. 903) : "S. Antananarivo, 1893-4."
- ***RAKOTOBÉ, John.** S. Ankadifotsy, 1895-6; Antananarivo, 1898-1900.
- ***RAKOTOVAO, F. A.** (add to p. 903) : "S. Ambohimauga, 1893-1900."
- ***RAKOTOVAO R.** (add to p. 903) : "S. Holy Trinity, Antananarivo, 1893-8; Antrafonouby, 1899, 1900."
- ***RAKOTOVAO, Florent** (add to p. 903) : "S. Mahonoro, 1893-8; Raminandro, 1899, 1900."
- ***RAMONTA, Samuel** (add to p. 904) : "S. Raminandro, 1893."
- ***RASETA** ; o. D. Mada. 1900. S. Ambinandran, 1900.
- ***RASOAMANA, J.** ; ed. St. Paul's Coll., Mada. : o. D. 1894, Mada. S. Antananarivo, 1894-6; Ampahimanga, 1897-9.
- ***RATEFY, Hezekiah B.** (add to p. 904) : "S. Amanidia, 1893-8."
- ***RAZAFINDRASATA, Josefa** ; o. D. 1900, Mada. S. Antananarivo, 1900.
- ***RAZANAMIVO** (add to p. 904) : "S. Amboatoharanana, 1893-1900."
- ***SHIBLEY, John** (add to p. 904) : "S. Befotaka, 1893-1900."
- SMITH, A.** (add to p. 904) : "S. Mananjara, 1892-1900."
- SMITH, G. H.** (add to p. 904) : "S. Mahonoro, 1894. Tr. to Madras."
- WEBSTER, Allan Neill** ; b. June 6, 1871, Paddington ; o. D. 1900, Mada. S. Antananarivo, &c., 1900.
- WHEATLEY, George** ; o. D. 1892, P. 1893, Mada. S. Antananarivo, 1893-1900.

(Continued from page 904.)

NORTHERN AFRICA (1893-1900)—One additional Chaplain.

- OLDFIELD, William John, M.A. Ch. Ch., Ox. ;** o. D. 1889, P. 1881, Ches. for Liv. ; Preb. of
 Line. Cath. 1894. S. Assouan, Upper Egypt, 1900.

(Continued from pages 904-6.)

NEW SOUTH WALES (1893-1900)—16 additional Missionaries.

- BURGESS, Charles Ernest** ; o. D. 1879, P. 1882, Ex. S. Bellinger and Nambucca, 1899.
- DAINTY, George Edward Goodall** ; ed. Univ. of Cam. ; o. D. 1888, P. 1892, N.Q. S. Wentworth, 1899, 1900.
- DALLAS, A. S.** Wentworth district, 1898-9. Died 1899.
- DODD, Edwin John** ; o. D. 1897 G. and A. S. South Clarence, 1899, 1900.
- FATREBROTHER, E.** S. Bellinger, 1900.
- GANLY, E. C. S.** Moanea district, 1898-9.
- GREENWOOD, Arthur John** ; o. D. 1894 Goul. for Riv., P. 1896 Riv. S. Coolaman district, 1898.
- HOLDEN, E. W.** S. Coolaman, 1900.
- HUSTON, J. T.** S. Balranald and Moama, 900
- JOBSON, Henry** ; o. D. 1884, P. 1885, Bath. S. Emmaville, 1899.
- MERCHANT, Edward John** ; o. D. 1890 Graf. S. Bingara, 1899, 1900.
- NORTH, Ernest Stuart** ; o. D. 1898 Graf. S. Drake, 1899; Coramba, 1900.
- STEELE, T.** (add to p. 906) : "T.O.D. 1832."
- SYNGE, E.** (add to p. 906) : "B.A. T.C.D. 1848. Born in Ireland."
- UPJOHN, J. W. S.** Emmaville, 1900.
- WARD, Joseph Nathaniel** ; o. D. 1896 Riv. S. Balranald district, 1898; Berrigan, 1899, 1900.
- WEBBER, Edward Henry** ; o. D. 1893, P. 1895, Graf. S. Byron Bay, 1899, 1900.
- WINGFIELD, Albert** ; o. D. 1896 Riv., P. 1800, Dun. S. Hay district, 1898.

(Continued from page 906.)

VICTORIA.

- HALES, F.** (Add to p. 906) : "Born Co. Limerick about 1822; B.A. T.C.D. 1846 ; o. Tuam. Died 1900."

(Continued from pages 907-8.)

QUEENSLAND (1893-1900)—20 additional Missionaries.

- ABÉ, Francis John**, B.A. Hat. Hall, Dur.; o. D. 1886, P. 1887, Bris. S. Westwood, 1895-1900.
- ATKINS, Albert Ernest**; ed. Govt. Grammar School, N.E. Wales; o. D. 1898 N.Q. S. Selheim and Railway Lines Missions, 1900.
- CLAYTON, J. E.** (add to p. 908): "S. Bundaberg, 1893-5. Died Dec. 3, 1895, of Bright's disease."
- CURTIS, Charles Edward**, B.A. Sel. Coll., Cam.; o. D. 1893, P. 1894, Lon. S. Clermont district, 1898.
- DRAKE, Francis Vivian**; ed. France; o. D. 1898 N.Q. S. Richmond Hill, 1900.
- EDWARDS, Herbert**; b. 1845, Devonport; ed. St. Mary Hall, Ox.; o. D. 1870, P. 1873, Ex. S. Winton and Diamantina, 1895-7. Res.
- FARBROTHER, John Henry**. S. Mount Morgan, 1896; Blackall and Barcoo, 1898-9. Died.
- GARRETT, Alfred Norton**; b. Jan. 20, 1869, Gosport; ed. Southwark Theo. Coll.; o. D. 1895 Roch., P. 1900 N.Q. S. North Coast, 1896-8.
- GRINDROD, James**; b. July 7, 1869, Ball Haye Green, Leek, Staff.; o. D. 1892 Here. for Zanz., P. 1895 Zanz. S. Emerald, 1899, 1900.
- HAINSELIN, Montague Thomas**, B.A. Ox.; o. D. 1894, P. 1896, Ex. S. Mount Morgan, 1898-1900.
- HOWES, Percy Graham**, B.A. Keb. Coll., Ox.; o. D. 1897, P. 1898, Ely. S. Longreach, 1900.
- HUNT, John**; ed. S.A.C.; o. D. 1884, P. 1895, Bris. S. Springshire, 1895-1900; Leichardt, 1896-7.
- JULIUS, Canon Alfred Henry**; o. D. 1884, P. 1886, Bris. S. North Coast Mission, 1895-1900.
- LESTER-LESTER, Ven. George Mackenzie**, M.A. Univ. Coll., Ox.; o. D. 1884, P. 1885, Lich.; Archdn. of Rockhampton 1893-7. S. Western District and Mitchell, 1895; Longreach, 1896-7. Res.
- MORGAN, Robert Alexander**; ed. Univ. Dur.; o. D. 1886, P. 1890, Sarum. S. Blackall and the Barcoo, 1895-7 (Geraldton, 1895). Res.
- PERRY, Alexander**; o. D. 1897 Elin. for Rock., P. 1898 Rock. S. Western District, Longreach, 1898; Winton, 1899, 1900.
- PIKE, Joseph**; o. D. and P. 1894 N.Q. S. Port Douglas, Geraldton, and Mareeba, 1895-8.
- RAE, John Clayton**, B.A. St. Ed. Hall, Ox.; o. D. 1888, P. 1889, Carl. S. Herberton, 1895.
- SHUTTLEWOOD, Harry Mundy**; ed. Lich. Coll.; o. D. 1884, P. 1885, Lich. S. Gladstone District, 1895-8. Res.
- WALLACE, George Lindsay**, M.A. Univ. of Ed.; o. D. 1885 Bp. Kelly for Sarum, P. 1886 Sarum. S. Clermont district, 1895-7. Res.
- WOOD, Ernest Alexander**; ed. Univ. Lon. and Southwark Theo. Coll.; o. D. 1888 Lon. for Col., P. 1888 Perth. S. Normanton, 1895.

(Continued from pages 909-10.)

WESTERN AUSTRALIA (1893-1900)—30 additional Missionaries.

- ALLEN, James** (add to p. 909): "S. Serpentine District, 1893; Pinjarrah, 1894-5."
- ASQUITH, S.** S. Victoria Park, 1900.
- BARTON-PARKES, Ven. Frederick James**, Ball. Coll., Ox.; o. D. 1871, P. 1883, Well.; Archdn. of Coolgardie, 1897. S. Coolgardie District, 1897-1900.
- BULLEN, Sydney Sutherland**; b. Sept. 4, 1868, Hastings; ed. Christ's Hospital, Lon.; o. D. 1894, P. 1895, Bom. S. Kanowna, 1899, 1900.
- BURTON, Alfred**; o. D. and P. 1895, Perth. S. Southern Cross (Yilgarn), 1895; Esperance, 1896-1900, and Norseman, 1899, 1900.
- CHAPLIN, Joseph Baldwin Meredith**; ed. St. Aid. Coll.; o. D. 1892, P. 1893, Liv. S. Menzies, 1898.
- COLLICK, Edward Mallan**; b. Nov. 4, 1868, London; ed. King's Coll., Lon.; o. D. 1892 St. Alb. for Lon., P. 1893, Lon. S. Coolgardie, 1896-7; Menzies, 1897; Boulder, 1898-1900.
- CRASWELL, Allen Thurlow**; b. May 28, 1871, London; ed. S.A.C.; o. D. and P. 1899. S. Boulder, 1898; Menzies, 1899, 1900.
- CRAVEN, Alfred**, B.A. Lou. Univ.; o. D. 1894 Ad., P. 1897 Perth. S. Cue, 1897-8; Bridgetown, 1899, 1900.
- OUTTS, Arthur George**; o. D. 1898 Perth. S. Midland and Southern Railway district, 1898; Donnybrook, 1899.
- DAVOREN, J. P.** S. Menzies, 1900.
- DEVLIN, George Henry**; o. D. 1898 Perth. S. Coolgardie Goldfields, 1898; Broadarrow, 1899; Yarloop (Harvey), 1900.
- GARLAND, D. G.** (add to p. 909): "(b. in Dublin) (Canon of Perth 1900). S. Roebourne, 1893-5 (with Gascoyne, 1893, and Carnarvon, 1894-5)."
- GILL, Ernest**; b. May 2, 1874, Bourton on the Hill, Glos.; ed. S.A.C.; o. D. 1899 Perth. S. Norseman, 1900.
- GILLET, F. C.** (add to p. 909): "S. Mourambine, &c., 1893-1900."
- GRIFFITH, Ven. David Howell**, B.A. Hat. Hall, Dur.; b. 1862, Birmingham; o. D. 1887 Manch., P. 1892 St. Asaph; Archdeacon of Coolgardie, 1899. S. Cue, 1896; Coolgardie, 1900.
- HOLMES, Francis William Reginald**, M.A. Ball. Coll., Ox.; b. Jan. 18, 1870, Stroud, Glos.; o. D. 1894, P. 1895, Ox. S. Mount Malcolm, 1900.
- HOWES, James Abner**; o. D. 1896 Perth. S. Southern Cross, 1897-8; Katanning, 1899, 1900.
- HUDESTON, Cuthbert**, M.A. New Coll., Ox.; o. D. 1887, P. 1889, Lon. S. Menzies, 1898; Norseman, 1900.

- KING, G.** (add to p. 909): "LL.D. T.O.D.; b. Co. Tyrone, 1813. o. Down. Died March 20, 1899, at Homebush, N.S. Wales."
- McCLEMAN, Thomas, B.A. T.C.D.;** o. D. 1891 Pre., P. 1893 Down. S. Greenbushes, 1900.
- MOLAN, Richard Arthur, LL.D. T.C.D.;** b. 1862, Blemwill, Co. Kerry; o. D. and P. 1892, Kiltuore. S. Carnarvon, 1895-6.
- MARSHALL, Alban Luxmoore;** o. D. 1900 Perth. S. Denmark, 1900.
- MARSHALL, W. F.** (add to p. 909): "S. St. Helena, 1893-4; Guildford, 1898."
- MASON, H.** (add to p. 909): "S. Yilgarn Goldfields, 1893-5. Res."
- MOORE, Robert Henry, B.A. T.C.D.;** b. June 8, 1872, Mullingar, Ire.; o. D. 1896, P. 1897, D. and Con. S. Kanowna, 1898-9; Mount Morgan, 1900.
- NESBITT, Trevor Martin Middleton, M.A. T.C.D.;** b. May 20, 1868, Newry, Ireland; o. D. 1897 Killaloe, P. 1899 Perth. S. Mount Malcolm, 1900.
- ORCHARD, J.** (add to p. 909): "S. Katanning, 1893-4."
- PHILLIPS, T.** (add to p. 910): "S. Katanning, 1893-5."
- PIGNUM, W. T. V.** (*tr.* p. 931.) S. Broadarrow, 1898; Roebourne, 1899, 1900.
- PITTS, Herbert;** b. Nov. 4, 1873, Hardingham, Norf.; ed. Royal Univ. of Ireland; o. D. 1898, P. 1899, Perth. S. Roebourne, 1900.
- RICHARDSON, Benj. G.;** o. D. 1890, P. 1893, Bris. S. Dougara, 1896-8; Cue, 1900.
- SAUNDERS, Edward, B.A. Ind. Univ.;** o. D. 1891, P. 1895, Ind. S. Roebourne, 1895.
- SHARP, William;** b. June 6, 1860, Walthamstow; ed. Univ. of the South, Sewance, U.S.A.; o. D. 1885 Tenn., P. 1886 Tex. S. Carnarvon, 1896-1900; Gaseoyne, 1897-1900.
- TAYLOR, Ernest Wesley, B.A. Ox.;** o. D. 1896 Ox., P. 1897 Cant. S. Menzies, Broadarrow, and Bulong, 1899; Broadarrow, 1900.
- WALLIS, H.** S. Yilgarn Goldfields, 1893. Died Jan. 16, 1896, in S. Africa, of tubercular disease of the spine.
- WILKINS, Alfred Josiah;** o. D. 1873, P. 1876, Madras. S. Greenough, 1897-1900.
- WILSON, George, M.A. Keb. Coll., Ox.;** o. D. 1889 Guild., P. 1890 Winch. S. Subiaco, 1899; Busselton, 1900.

(Continued from pages 910-11.)

NEW ZEALAND.

- CHURTON, J. F.** (add to p. 910): "LL.B. Died 1853."
- DESBOIS, D.** (add to p. 911): "Died Aug. 8, 1898, of bronchitis and pneumonia, at Goodna, Queensland."
- HERRING, J. E.** (add to p. 911): Appointed "Archdeacon of Beechworth, Melbourne Dio., 1887. Died Nov. 19, 1896."
- LLOYD, F. J.** (add to p. 911): "Went from Armagh Dio. to N.Z. in 1848."
- OTWAY, E. R.** (add to p. 911): "Died Sept. 10, 1896, at Lincoln, N.Z., aged 51."

(Continued from pages 911-2.)

NORFOLK ISLAND (1893-1900)—1 additional Missionary.

- ALDOUS, Percival Massey, B.A. Sel. Coll., Cam.;** b. Dec. 16, 1871, Isleworth; o. D. 1894, P. 1895, Roch. S. Norfolk Island, 1898-1900.
- THORMAN, T. P. W.** (add to p. 912): "S. Norfolk Island, 1893-6. *Tr.* Oape de V. [p. 930]."

(Continued from page 912.)

FIJI (1893-1900)—1 additional Missionary.

- FLOYD, W.** (add to p. 912): "S. Levuka, 1893-1900."
- JONES, J. F.** (add to p. 912): "S. Suva, 1893-6. Invalided, 1897. Res. 1898."
- PACKE, Horace, M.A. Wore. Coll., Ox.;** b. March 25, 1866; o. D. 1891, P. 1892, Ohich. S. Suva, 1899, 1900.

(Continued from page 912.)

HAWAIIAN ISLANDS (1893-1900)—5 additional Missionaries.

- AULT, William;** ed. St. B.O.W.; o. D. 1897, P. 1899, Honol. S. Lahaina and Wailuku, 1898-1900.
- *BEW, W. Y.** (add to p. 912): "S. Honolulu, 1892-6; Kohala, 1897-1900."
- BYRDE, Louis, B.A. Corp. Ch. Coll., Cam.;** b. Jan. 6, 1870, Roxton, Beds.; o. D. 1893, P. 1894, Lon. S. Kohala, 1894-7. Res.
- DAVIS, S. H.** (add to p. 912): "S. S. Kona, 1893-6; Kona, 1897-1900."
- HORSFALL, W.** (*tr.* p. 927.) S. Lahaina, 1894-6, and Wailuku, 1894. Res.
- KITCAT, V. H.** (add to p. 912): "S. Honolulu, 1893-1900."
- MACINTOSH, A.** (add to p. 912): "S. Honolulu, ¶1893-1900."
- STALEY, Bishop** (add to p. 912): "Died Nov. 1, 1898, at Bourne-mouth."
- *TET, Kong Yin** (a Chinese); o. D. 1895, P. 1899, Honol. S. Chinese Mission, Kohala, 1895-6; Honolulu, 1897-1900.
- VAN DEERLIN, E. J. H., S. Kohala,** 1899, 1900.
- WILLIS, Rt. Rev. A.** (add to p. 912): "S. Honolulu, 1893-1900."

(Continued from pages 913-5.)

BENGAL (1893-1900)—15 additional Missionaries.

- ***ARTON, P.** (add to p. 913): "S. Ohhota Nagpur, 1893-7; Ramtoliya, 1898-1900."
 ***BÄTSCHE, H.** (add to p. 913): "Died Oct. 29, 1898, at Cottbus, Germany."
 ***BHUTTACHARGEA, B.** (add to p. 913): "S. Howrah, 1893-4; Ballygunge, 1895-1900."
 ***BODRA, A.** (add to p. 913): "S. Chhota Nagpur, 1893-9; Kathari, 1900."
 ***BOSE, Bindu Madhab; o. D. 1899, Calc. S. Calcutta, 1899, 1900.**
 ***BOYD, F. C.** (add to p. 913): "S. Ranchi, 1893-1900."
 ***CHATTERTON, E.** (add to p. 913): "S. Hazaribagh, 1893-1900. (Head of the Dublin University Mission, 1892-1900. Res. 1900)."
 ***DARLING, C. W.** (add to p. 913): "S. Hazaribagh (D.U.M.), 1893-5. Res. on marriage."
 ***DEY, G. C.** (add to p. 914): "S. Mograhat, 1893-5; Tollygunge, 1897-1900."
 ***DHAN, Antoni** (add to p. 914). "S. Chhota Nagpur, 1893-7; Pithoriya, 1898-9, 1900."
 ***DHAN, Manmasih** (add to p. 914): "S. Ranchi, 1893-7. Died Aug. 22, 1897."
 ***EVANS, R. W.** (add to p. 914): "Died Feb. 21, 1898, at Panchgaui, Bombay."
 ***FLYNN, D. J.** (add to p. 914): "S. Ranchi, 1893-9. Died May 20, 1899, at Ranchi."
 ***GEE, Richard, B.A.** Hert. Coll., Ox.; b. Nov. 15, 1874, Boston; o. D. 1898, P. 1899, Ox. S. Calcutta (Tutor Bp.'s Coll.), 1899, 1900.
 ***GHOSE, B. C.** (add to p. 914): "S. Calcutta, 1893-6. Died March 15, 1896."
 ***GHOSE, Mutti Lal;** o. D. 1890, P. 1891, Calc. S. Calcutta, 1894; Ballygunge, 1895-1900.
 ***GOREH, Nehemiah** (add to p. 914): "Nilkant Shastri Goreh, named Nehemiah at baptism; b. Feb. 8, 1825, at Kashipura. Died Oct. 29, 1895, of apoplexy, in Bombay."
 ***GUPTA, R. K. D.** (add to p. 914): "S. Barri-pore, 1893-1900."
 ***GURIYA, Daniel;** o. D. 1896, Ch. Nag. S. Dorma, 1896-7; Jaypur, 1898-1900.
 ***HAMILTON, G. F.** (add to p. 914): "S. Hazaribagh (D.U.M.), 1893-1900."
 ***HARRISON, H. J.** (add to p. 914): "Died 1893."
 ***HEARN, John George Frederick, B.A. M.B. T.C.D.;** b. Jan. 15, 1868, Woodville, Bawnboy, Ir.; (1893 to 1898, lay Medical Missy.); o. D. 1898 Ossory. S. Hazaribagh, 1898-1900 (Head of the D.U.M., 1900).
 ***HEMBO, Markas** (add to p. 914): "S. Chhota Nagpur, 1893-9; Maranghada, 1900."
 ***JASHAN, Daniel** (add to p. 914): "S. Chhota Nagpur, 1893-9; Saram, 1900."
 ***KACHHAP, Masihdas** (add to p. 914): "S. Chhota Nagpur, 1893-9; Bargari, 1900."
 ***KACHHAP, Farnpashad** (add to p. 914). "S. Chhota Nagpur, 1893-9; Kachabari, 1900."
 ***KALIPH, Mathias;** o. D. 1896, P. 1898, Ch. Nag. S. Murlu, 1896-1900.
 ***KENNEDY, K. W. S.** (add to p. 914): "S. Hazaribagh (D.U.M.), 1893-1900."
 ***LAW, John Beni;** o. D. 1896, P. 1898, Ch. Nag. S. Tapkara, 1896-1900.
 ***LOGSDAIL, A.** (add to p. 914): "S. Chaibasa, 1893-1900."
 ***LUSTY, G. H.** (add to p. 914): "S. Murhu, 1893-7; Ranchi, 1898-1900."
 ***MANJAN, Markas** (add to p. 914): "S. Chhota Nagpur, 1893-9; Takra, 1900."
 ***MARTIN, Frederick Walter, B.A. T.C.D.;** b. July 7, 1874, Shillong, India; o. D. 1897 Down, P. 1899. S. Hazaribagh, 1897-1900.
 ***MORSA, Markas** (add to p. 914): "S. Chhota Nagpur, 1893-1899; Itki, 1900."
 ***MURKJI, P. M.** (add to p. 914): "S. Calcutta, 1894-6; Howrah, 1897-1900."
 ***MURRAY, J. A.** (add to p. 915): "S. Hazaribagh, 1893-1900."
 ***NANSON, Walter Lionel;** b. Oct. 9, 1862, Carlisle; ed. S.A.C.; o. D. 1885, P. 1888, Bom. S. Calcutta, V.-P. of Bp.'s Coll., 1895-9; Principal, 1900.
 ***O'CONNOR, W.** (add to p. 915): "B.A. Royal University of Ireland. S. Ranchi, 1893-1900. Res. Became S.P.G. Org. Sec. for Ireland in 1901."
 ***ROBA, Kristchitt** (add to p. 915): "S. Chhota Nagpur, 1895-9; Durhu, 1900."
 ***SARWAN, Prabhusahay;** o. D. 1895, P. 1896, Ch. Nag. S. Ranchi, 1895-6. Tr. Assam.
 ***SHAH, Shan Choran;** o. D. 1899, Calc. S. Calcutta, 1899, 1900.
 ***SHITAL, Kushalmay;** o. D. 1895, P. 1896, Ch. N. S. Ramtoliya, 1895-7; Ranchi, 1898-1900.
 ***SINGH, Daoud (W. Luther)** (add to p. 915) ("a Rajput). S. Chaibasa, 1893-1900."
 ***TIRKEE, Nathan** (add to p. 915): "S. Chhota Nagpur, 1893-9; Phatiyatoli, 1900."
 ***TIRKEY, Samuel;** o. D. 1898, P. 1899, Ch. Nag. S. Ranchi, 1898. Tr. Assam.
 ***TOTI, Athanasius** (add to p. 915): "S. Chhota Nagpur, 1893-6. Died March 1, 1896."
 ***WALSH, Herbert Fakenham, M.A.** Dublin Univ.; b. Sandford, Dublin, March 22, 1871; o. D. 1896 Dur. S. Hazaribagh, 1896-1900.
 ***WHITE, Connolly Finch, M.A. T.C.D.;** b. Dec. 24, 1864, Dublin; o. D. 1888, P. 1899, Durh. S. Hazaribagh, 1896-1900.
 ***WHITEHEAD, Rt. Rev. H.** (add to p. 915): "S. Calcutta (Principal of Bishop's College), 1893-9. Cons. Bishop of Madras in St. Paul's Cath., Lon., June 29, 1899."
 ***WHITLEY, E. H.** (add to p. 915): "S. Ranchi, 1893-1900."

(Continued from pages 915-20.)

MADRAS PRESIDENCY, &c (1893-1900)—23 additional Missionaries.

- ***ABISHEKANATHAN, S.;** o. D. 1878, P. 1883, Rang. S. Mutyalapad, 1896-7, 1899, 1900 (Jammalamadugu, 1898).
 ***ABRAHAM, Samuel Yesudian** (add to p. 915): "S. Madras, 1893-1900."
 ***ABRAHAM, Vedanayagam** (add to p. 915): "S. Kilanjani, 1893-8; Paramaradi, 1899, 1900."
 ***ABRAHAM, Visuvasam** (add to p. 915): "S. Nazareth, 1893-1900."

- ***APPAVOO, J.** (add to p. 916): "S. Kalsapad, 1893-1900."
- ***ARUMANAYAGAM, Gnanakan** (add to p. 916): "S. Madras, 1893-1900."
- ***ARUMANAYAGAM, Vedamonikam** (add to p. 916): "S. Kulathur, 1893-7; Radhapuram, 1898; Sithambarapuram, 1900."
- ***ASIRVATHAM, Samuel** (add to p. 916): "S. Pudukotei, 1893-8; ? Sithambarapuram, 1899; Sawyerpuram, 1900."
- ***ASIRVATHAM, Sathianathan** (add to p. 916): "S. Radhapuram, 1893-4; Ariyalur, 1895-1900."
- ***ASIRVATHAM, S. B. S. Trichinopoly**, 1896-1900.
- ***BAKRYANATHAM, Devasagam Suppan** (add to p. 916): "S. Keelakare, 1893-1900."
- ***BLAKE, W. H.** (add to p. 916): "S. Tanjore, 1897-1900."
- ***BRITTON, A.** (add to p. 916): "S. Nandyal, 1893-1900."
- ***CORNELIUS, Stephen Iyathorai** (add to p. 916): "S. Bangalore, 1893-4; Pondicherry, 1895-8. Died Dec. 6, 1898."
- ***DANIEL, Samuel Swamidian** (add to p. 916): "S. Radhapuram, 1893-9. Died March 10, 1899."
- ***DANIEL, Suviseshamuthu** (add to p. 916): "S. Edeyengoody, 1893-4, 1898-1900 (Radhapuram, 1895-6)."
- ***DARVALL, T. E.** (add to p. 916): "S. Negapatam, 1893-9."
- ***DAVID, Samuel Belavendrum** (add to p. 916): "S. Coimbatore, 1893; Cuddalore, 1894; Combanconum, 1895-6. *Res.*"
- ***DAVID, Vedamonikam** (add to p. 916): "S. Secunderabad, 1893-4; Cuddalore, 1895-1900."
- ***DEIRYAM, Balavendram** (add to p. 916): "S. Mutyalapad, 1893-4; Bolarum, 1895-6. Died Feb. 1896."
- ***DESIGACHARRY, Joseph** (add to p. 916): "S. Kalsapad, 1893-5; Badvel, 1896-8; Jammalamadugu, 1899, 1900."
- ***DEVAPRIAM, David** (add to p. 916): "S. Nagalapuram, 1893-6; Pudukotei, 1897-1900."
- ***DEVAPRIAM, Gnanapragasam David** (add to p. 916): "(*tr.* from Mauritius). S. Nangur, 1895-1900. Died Jan. 30, 1900."
- ***DEVASAGAYAM, Samuel** (add to p. 917): "S. Vellore, 1893-7 ('lent' but not paid by S.P.G.); Salem, 1898-1900."
- ***DEVASAGAYAM, Swamiadian** (add to p. 917): "S. Tinnevely district, 1893-4. Died Feb. 17, 1894."
- ***DODSON, T. H.** (add to p. 917): "S. Trichinopoly (Principul of College), 1893-6. *Res.* ill 1896."
- ***DOWNES, H. G.** (add to p. 917): "S. Erumga-1893-4. Sick leave 1895. *Res.* 1896."
- ***ELEAZER, Gnanamuthu** (add to p. 917): "S. Christianapuram, 1893-8; Jacobpuram, 1899; Kudenkulam, 1900."
- ***ELEAZER, John** (add to p. 917): "Died at Egmore, Oct. 16, 1899."
- ***FROST, John Ernest Langley, A.K.C.**; *b.* Sep. 11, 1864; *ed.* King's Coll. and Hospital, London; o. D. 1893, P. 1895, Madras. S. Tanjore, 1893-4; Edeyengoody, 1895-7; Tuticorin and Sawyerpuram, 1896-1900.
- ***GNANABHARANAM, David**; *ed.* S.P.G. Theo. Coll., Madr.; o. D. 1893, P. 1895, Madr. S. Mutyalapad, 1893-5; Nandyal, 1896-1900.
- ***GNANAKAN, A., B.A.** S. Ramnad, 1894-7; Tuticorin, 1898-1900.
- ***GNANAKAN, C. Pakkianadhan** (add to p. 917): "S. Tuticorin, 1893-1900."
- ***GNANAKAN, Mathuranayagam** (add to p. 917): "b. Dec. 18, 1830. S. Tinnevely District, 1893-1900. Died June 26, 1900."
- ***GNANAMUTHU, David**; o. D. 1895, P. 1900, Madr. S. Jammalamadugu, 1895-6; Rudravaram, 1897-1900.
- ***GNANAMUTHU, Swamidasen**; *ed.* S.P.G. Theo. Coll., Madr.; o. 1893 Madr. S. Nandyal, 1893-1900.
- ***GNANAMUTHU, Samuel, M.A.** (add to p. 917): "S. Trichinopoly, 1893-1900."
- ***GNANAMUTTU, Vedamonikam** (add to p. 917): "S. Madras, 1893-9."
- ***GNANAOLIVOO, Y. S. Kadaiyanodai**, 1900.
- ***GNANAOLIVOO, Isaac** (add to p. 917): "S. Negapatam, 1893-1900."
- ***GNANAOLIVOO, Jacob** (add to p. 917): "S. Trichinopoly, 1893-1900."
- ***GNANAOLIVOO, Joseph** (add to p. 917): "S. Vepery, 1893-7. Martyred April 29, 1897."
- ***GNANAPRAGASAM, Arumanayagam** (add to p. 917): "S. Melasethalai, 1893-1900."
- ***GNANAPRAGASAM, Daniel** (add to p. 917): "b. Nov., 1836; *ed.* Sawyerpuram Seminary and Palamcottah; o. D. 1869. S. Ramnad, 1893-6. Died April 12, 1896."
- ***GNANAPRAGASAM, Nagalinga, B.A.** (add to p. 917): "S. Tanjore, 1893-6; Vepery, 1897-1900."
- ***GNANAYUTHAM, Samuel, B.A.**; o. D. 1894 Madr. S. Telugu Mission, 1894; Mutyalapad, 1895-8; Badvel, 1899, 1900.
- ***GNANAYUTHAM, Pakkianadhan** (add to p. 917): "S. Ramnad, 1893-8; Rajasingamangalam, 1899, 1900."
- ***GODDEN, A. J.** (add to p. 917): "S. Sawyerpuram, 1893-1900."
- ***GROVES, Alfred, S.A.C.**; *b.* Jan. 27, 1869, Nuneaton; o. D. 1896, P. 1898, Madr. S. Nandyal, 1896-8; Kalsapad, 1899, 1900.
- ***HAET, G. F.** (add to p. 917): "Sick leave 1893. *Res.* 1894."
- ***HUXTABLE, H. O.** (add to p. 917): "o. D. 1849 Lon., P. 1851 Madr."
- ***INMAN, A.** (add to p. 917): "S. Kalsapad, 1893-9; Nandyal, 1900."
- ***ISRAEL, M. D.** (*tr.* Madg. [p. 930q]). S. Bolarum, 1896-1900.
- ***JESUDASON (or YESUDASEN), Joseph** (add to p. 918): "S. Cuddalore, 1893-4; Tuticorin, 1895-1900."
- ***JOSEPH, Daniel** (add to p. 918): "b. 1843. S. Puthukotei, 1893; Edeyengoody, Sawyerpuram, 1898; Kudenkulam, 1899-1900. Died Sunday, Sep. 23, 1900, of heart disease."
- ***JOSEPH, Jacob** (add to p. 918): "S. Edeyengoody, 1893-6; Sawyerpuram, 1898-1900."
- ***KOLLPILLAY, Yesadian** (add to p. 918): "S. Sawyerpuram, 1893-7. Died May 8, 1897."
- ***LAZARUS, Bhaktula Gnanapragasam**; *ed.* S.P.G. Theo. Coll., Madras; o. D. 1900 Madras. S. Racharla, 1900.
- ***LAZARUS, George** (add to p. 918): "S. Nangoor, 1893-5. Retired 1896."
- ***LIDBRICK, A. D.** (add to p. 918): "S. Ramnad, 1893-1900."
- ***LOBO, Aloysius Cajetan (ex-R.C. Priest)**; o. D. 1885, P. 1886, by R.C. Bishop of Mangalore. Admitted to Communion of Church of England Jan. 1895. S. Canendagudi, 1896-9. Licence withdrawn by Bp. of Madras 1900.
- ***MANUEL, Anantham** (add to p. 918): "S. Tanjore, 1893, 1897-1900 (Puthukotei, 1894-6)."
- ***MANUEL, Nallathumby** (add to p. 918): "b. Dec. 25, 1842; *ed.* Sawyerpuram and Sullivan's Gardens Seminaries. S. Tinnevely district, 1893-6. Died Aug. 7, 1896."

- MARGOSOHIS, A.** (add to p. 918): "Fellow of Univ. of Madras 1894; awarded Kaiser-i-Hind Medal by Indian Govt. Jan. 1901. S. Nazareth, 1893-1900."
- **PAKKIAM, Daniel** (add to p. 918): "S. Tinnevely District, 1893-5. Died May 4, 1895."
- **PAKKIANATHAN, Samuel** (add to p. 918): "S. Trichinopoly, 1893; Colmbatore, 1894-1900 (services 'lent' for 1894-7)."
- **PERIANAYAGAM, David Michael, B.A.** Univ. of Madr.; ed. S.P.G. Theo. Coll., Madr.; o. D. 1898, P. 1899, Tin. S. Nazareth, 1898-1900.
- **PERIANAYAGAM, Isaac** (add to p. 918): "S. Ariyalur, 1893-4; Edeyengoody, 1895-9."
- **PITCHAMUTTU, Aaron** (add to p. 918): "S. Nazareth, 1893-7, 1899, 1900 ('lent' to Madura 1898)."
- **PITCHAMUTTU, Gnanaprasasam** (add to p. 919): "S. Tinnevely district, 1893-4; Idaiyarkadu, 1897; Tuticorin, 1898-1900. Died Feb. 18, 1900."
- **PONNAPPEN, Samuel** (add to p. 919): "S. Nagalapuram, 1893-7; Idaiyarkadu, 1898-1900."
- **RAJAMANI, David**; ed. S.P.G. Theo. Coll., Madr.; o. D. 1900 Madr. S. St. Thomé, Madras, 1900.
- **SADANANTHAM, Joseph** (add to p. 919): "S. Paramagudi, 1893-4; Ramnad, 1895-1900."
- **SAGAIUM, Thavasippan Yesuvin** (add to p. 919): "S. Madras, 1893; Trichinopoly, 1894-1900."
- **SAMUEL, Arulananthan**; o. D. 1892 Madr., P. 1899 Tin. S. Ramnad, 1892-4; Mudukulatur, 1895-1900.
- **SAMUEL, Daniel** (add to p. 919): "S. Edeyengoody, 1893-4. Died April 1894."
- **SAMUEL, Royappen**; o. D. 1893, P. 1895, Madr. S. Erungalore, 1893-4; Annamangalam, 1895-1900.
- **SAMUEL, Vedamonikam** (add to p. 919): "S. Madura, 1893-7 (services 'lent'); Christiansaram, 1898-1900."
- **SANTHOSAM, D.** (add to p. 919): "Pensioned 1894. Died April 6, 1897."
- **SATTHIANATHAM, Assirvatham** (add to p. 919): "S. Trichinopoly, 1893-6; Irungalur, 1897-1900."
- **SAVARIMUTTU, Samuel** (add to p. 919): "S. Ramnad, 1893-4; Paramagudiy, 1895-8. 'Lent to Madura', 1899, 1900."
- **SEBAGNANAM, Peter** (add to p. 919): "S. Tinnevely district, 1893-4; St. Thomé, 1895-7. Retired 1898."
- **SEBASTIAN, Anthony** (add to p. 919): "S. Bellary, 1893-1900."
- **SENAPATTI, Sathianadhan** (add to p. 919): "S. Vedarapuram, 1893-7; ('lent' to Vellore, 1898). Died Dec. 10, 1898."
- **SHARROCK, J. A.** (add to p. 919): "S. Cuddalore, 1893-4; Trichinopoly, 1895-1900."
- **SHEPHERD, R. D.** (add to p. 919): "S. Mutyalapad, 1893-1900."
- **SMITH, G. H.** (*tr. Madg.* [p. 930-7]). S. Trichinopoly College, 1896-1900.
- **SOLOMON, Pakkianathan** (add to p. 919): "S. Tinnevely district, 1895-6. Pensioned 1896; died 1897."
- **SUVISESHAMUTHU, Sinnakannu** (add to p. 919): "S. Odaiyapatty Pathur, 1893; Tharuvaikulam, 1891-8. Pensioned 1899."
- **SWAMIADIAN, Gurubatham** (add to p. 919): "S. Nagalapuram, 1893-1900."
- **SWAMIADIAN, Perianayagam** (add to p. 920): "S. Tinnevely district, 1893-6; Nagalapuram, 1897-1900."
- **SWAMINADHAN, Samuel Paranjothy, B.A.** Univ. Madr.; ed. S.P.G. Theo. Coll., Madr.; o. D. 1887, P. 1890, Bro. Cald. S. Tuticorin, 1895; Bangalore, 1896-1900.
- **TAYLOR, A.** (add to p. 920): "Died at Salem Aug. 21, 1900."
- **TAYLOR, Frank Johnson, B.A.** Lon. Univ.; b. Jan. 2, 1868, Gainsborough; o. D. 1898, P. 1900, Madr. S. Jammalamadugu, 1894-1900. (Madras Acting Sec. 1900.)
- **THEOPHILUS, Savarimuthu** (add to p. 920): "S. Chudderghaut, 1893-4; Madras, 1895-1900."
- **VEDAKAN, Arumanayagam** (add to p. 920): "S. Salem, 1893-7. Died July 1, 1897."
- **VEDAKAN, (tr. p. 899).** S. Nazareth, 1895; Mudalur, 1896-1900.
- **VEDAMONIKAM, D.** S. Nazareth, 1899, 1900.
- **VEDAMUTHU, Devapiriam** (add to p. 920): "S. Tinnevely district, 1893-6; Nagalapuram, 1897-1900."
- **VEDAMUTHU, J. D., B.A.** S. Trichinopoly, 1893-4; Erungalore, 1895-6; Trichinopoly, 1897-8. Licence withdrawn by Bishop Dec. 1899.
- **VEDAMUTHU, Samuel** (add to p. 920): "S. Rajasingamangalum, 1893-7; Nagalapuram, 1898-1900."
- **VEDANAYAGAM, David** (add to p. 920): "S. Combaconum, 1893-4; Secunderabad, 1895-1900."
- **VICKERS, A. B.** (add to p. 920): "S. Mutyalapad, 1893-4; Nandyal, 1895-8. Invalided 1898; died April 3, 1899, in England."
- **VISUVASAM, Joseph** (add to p. 920): "S. Vedarapuram, 1893-4; Tanjore, 1893-1900."
- **WESTCOTT, A.** (add to p. 920): "S. Madras, 1893-1901 (Principal of College, 1893-1901; Diocesan Secretary, 1893-1900). *Res.* 1901."
- **WYATT, J. L.** (add to p. 920): "S. Trichinopoly, 1893-4; furlough, 1895-6. *Res.* 1896 (Hon. M.A. of Cam. Univ. 1899)."
- **YESADIAN, Gurubatham** (add to p. 920): "S. Erungalore, 1893-4; Metupatty, 1895-9; Nan-goor, 1900."
- **YESADIAN, Manuel** (add to p. 920): "S. Bolarum, 1893-4; Chudderghaut, 1895-8; Lent to Vellore, 1899, 1900."
- **YESADIAN, Mathuranaigam** (add to p. 920): "S. Tinnevely district, 1893-6; Nazareth, 1897-1900."
- **YESADIAN, Sitter Gnanakan** (add to p. 920): "S. Tinnevely district, 1893-6; Puthiampathur, 1897-9."
- **YESUDIAN, Gurubatham** (add to p. 920): "S. Erungalore, 1893-4; Edeyengoody, 1895-9. Died Oct. 3, 1899."
- **YESUDIAN, Vedanayagam** (add to p. 920): "S. Tinnevely district, 1893-6; Jacobpuram, 1897; Edeyengoody, 1898-1900."

(Continued from pages 920-1.)

BOMBAY PRESIDENCY (1893-1900)—10 additional Missionaries.

- ***ATHAWALE, N. V.** (add to p. 920): "S. Hubli, 1893-4; Ahmadnagar, 1895-1900."
BATEMAN, Harry Cecil; b. Aug. 6, 1875, Burton-on-Trent; ed. St. Oswald's Coll., Ellesmere, and S.A.O.; o. D. 1899, P. 1900, Bomb. S. Ahmadnagar, 1899; Miri, 1900.
BELL, William James; b. 1873, Upper Park Camp, Jamaica; ed. St. Bouiface's Coll., Westminster; o. D. 1899, P. 1900, Bomb. S. Ahmadnagar, 1899; Kolhapur, 1900.
BROWNE, E. S. (add to p. 920): "S. Ahmadnagar, 1893-1900. Died March 6, 1900."
COLES, Albert Henry, B.A. Cor. Ch., Cam.; b. 1864, Ceylon; o. D. 1890, P. 1891, Ches. S. Ahmadnagar, 1894; Kolhapur, 1895-9; Dapoli, 1900.
CORFIELD, T. (add to p. 920): "Died Aug. 1884."
DARBY, Alfred, S.A.C.; b. Sep. 16, 1863, Ardeley, Herts; o. D. 1893, P. 1896, Bom. S. Ahmadnagar, 1893-1900.
GADNEY, A. (add to p. 921): "S. Dapoli, 1893-1900."
GATEHOUSE, Arthur; b. Jan. 4, 1867, Woodhouse, Leeds; ed. S.A.O.; o. D. 1895, P. 1896, Bom. S. Ahmadnagar, 1895-7; Kolhapur, 1898-9; Hubli, 1900.
GILDER, C. (add to p. 921): "S. Bombay, 1893-1901. Pensioned 1901."
***JOHN, Jacob Anthony**; ed. S.P.G. Theo. Coll., Madras; o. D. 1896, P. 1899, Bom. S. Bombay, 1896-1900.
***KAUSHIK, Annaji, B.A.** Cal.; ed. Bp.'s Coll., Calcutta; o. D. 1897 Bom. S. Detgeri (Gadag), 1897-1900.
KING, C. (add to p. 921): "S. Ahmadnagar, 1893-9; Kolhapur, 1900."
LATEWARD, H. E. G. (add to p. 921): "S. Bombay, 1893-4; Hubli, 1895-9. Sick leave 1900."
LEAHY, Alexander Edmund Butler; b. Aug. 21, 1873, Sukur, India; ed. S.A.C.; o. D. 1896 Bom. S. Bombay, 1896-7; Ahmadnagar, 1898-1900.
LEDGARD, Canon G. (add to p. 921): "(Appointed Hon. Canon Bombay Cath. 1901). S. Bombay, 1893-1900."
LORD, H. F. (add to p. 921): "S. Ahmadnagar, 1893; Kolapore, 1894-9; Karegao, 1900."
PRIESTLEY, J. J. (add to p. 921): "S. Kolapore 1893-4. Sick leave, 1895-6. Res."
RIVINGTON, Cecil Stansfield; ed. Cuddesdon Coll., Ox.; o. D. 1877 Ox., P. 1879 Bom. S. Hubli, ¶ 1894; Betgeri, ¶ 1895-8.
***ST. DLAGO, J.** (add to p. 921): "S. Bombay, 1893-6. Pensioned 1896."
***SHINDE, Keshari Prasad**; ed. Bishop's Coll., Calc.; o. D. 1896 Bom. S. Rahuri, 1896-1900.
TAYLOR, Canon J. (add to p. 921): "(Apt. Hon. Canon Bombay Cath. 1901). S. Bombay, 1894-7; furlough 1898; Ahmadnagar, 1899, 1900."

(Continued from pages 921-2.)

NORTH-WEST PROVINCES, INDIA (1893-1900)—6 additional Missionaries.

- ‡**BLAIR, Arthur Austin, M.A.** S. Edm. Hall, Ox.; b. Jan. 15, 1863, Forest Hall, Northumberland; o. D. 1886, P. 1887, Dur. S. Cawnpore, 1896-1900.
‡**CROSTHWAITE, Arthur, B.A.** Fem. Coll., Cam.; b. Nov. 2, 1870, Waghams, Yks.; o. D. 1894, P. 1895, Luck. S. Cawnpore, 1894-1900.
***DUTT, R.** (add to p. 922): "S. Cawnpore, 1893-9. Died Feb. 24, 1899."
HILL, J. R. (add to p. 922): "(In England 1889-94.) S. Banda, 1894-1901. Retired 1901."
HÖPPNER, F. H. T. (add to p. 922): "S. Roorkee, 1893-1900."
JOHNSON, Thomas Edward; ed. S.A.C.; o. D. 1895, P. 1897, Luck. S. Roorkee, 1895-1900.
***LACEY, Benjamin Jacob**; ed. Bp.'s Coll., Calc.; o. D. 1895, P. 1898, Luc. S. Cawnpore, 1899, 1900.
‡**STALLARD, Oswald William, M.A.** Keble Coll., Ox.; b. July 7, 1869, Heath, near Leighton Buz.; o. D. 1892 Wak. for Rip., P. 1894 Rip. S. Cawnpore, 1896-1900.
‡**UNDERWOOD, Thomas Richard, B.A.** Fem. Coll., Cam.; b. March 7, 1874, Madly, Her.; o. D. 1897, P. 1898, Loudon. S. Cawnpore, 1899, 1900.
‡**WESTCOTT, F.** (add to p. 922): "S. Cawnpore, 1893-1900."
‡**WESTCOTT, G.** (add to p. 922): "S. Cawnpore, 1893-1900."

‡ Members of the Cawnpore Brotherhood.

(Continued from page 922.)

ASSAM (1893-1900)—3 additional Missionaries.

- ENDLE, S.** (add to p. 922): "S. Tezapore, 1893-1900."
PAYNE, Russell; ed. S.A.C.; o. D. 1898, P. 1899, Calc. S. Tezapore, 1898-1900.
RAINSFORD, M. (add to p. 922): "S. Tezapore, 1893-6; Attabari, 1897-1900."
***SARWAN, Prabhushahy** (tr. Beng. [p. 930u]). S. Attabari, 1897-1900.
***TIRKEY, Samuel** (tr. Beng. [p. 930u]). S. Tezapore, 1899, 1900.

(Continued from pages 922-3.)

PUNJAB (1893-1900)—10 additional Missionaries.

- † **ALLNUTT, S. S.** (add to p. 922): "S. Delhi, 1893-1900 (Head of the Delhi Mission since 1899)."
- † **CARLYON, H. C.** (add to p. 923): "S. Delhi, 1893-1900."
- † **COORE, Alfred**, M.A. St. John's Coll., Cam.; b. May 11, 1873, Brighton. S. Delhi, 1898-1900.
- † **FOXLEY, Charles**, M.A. St. John's Coll., Cam.; b. May 29, 1866, Market Weighton; o. D. 1889, P. 1890, Man. S. Delhi, 1893-6. *Res.*
- FRENCH, Arthur James Pascoe**, M.A. T.O.D.; b. Oct. 3, 1865, Castle Connell, Ireland; o. D. 1889, P. 1890, Ches. S. Delhi, 1898; Kurnal, 1899, 1900.
- † **FRENCH, Basil Peter William**, M.A. L.L.B. Cam.; b. Jan. 8, 1862, Brighton; o. D. 1895, P. 1896, Ex. S. Delhi, 1897, 1900; Rewari, 1900.
- * **GHOSE, Samuel** (Abinash Chandra), B.A. Punj; (ed. St. Stephen's Coll., Delhi, &c., Bp.'s Coll., Calcutta); o. D. 1896, P. 1900, Lah. S. Delhi, 1896-1900.
- HAGI, A.** (add to p. 923): "S. Karnaul, 1893-8. *Res. ill.*"
- † **HIBBERT-WARE, George**, M.A. St. John's Coll., Cam.; b. Nov. 4, 1872, Geraldine, New Zealand; o. D. 1896, P. 1897, Truro. S. Delhi, 1893-1900.
- † **KELLEY, W. S.** (add to p. 923): "S. Delhi, 1893-1900."
- † **LEFROY, Rt. Rev. G. A.** (add to p. 923): "S. Delhi, 1893-9. Head of the Cambridge Mission, 1886-99, and of the whole Delhi Mission, 1891-9. *Cons.* Bishop of Lahore in Lahore Cath., Nov. 1, 1899."
- † **MARSH, Noel Currey**, M.A. Trin. Coll., Cam.; o. D. 1895, P. 1897, Roch. S. Delhi, 1900.
- † **MURRAY, J. D. M.** (add to p. 923): "Died Dec. 10, 1894, in London."
- PAPILLON, E.** (add to p. 923): "S. Delhi, 1893-5. Died Sept. 26, 1895, of fever, at Delhi."
- † **PURTJN, Gerald Astley**, B.A. Clare Coll., Cam.; b. 1868, Chetton; o. D. 1893 Dur., P. 1894, York. S. Delhi, 1896-1900.
- * **SINGH, Y. K.** (add to p. 923): "S. Karnaul, 1893-5. Retired, 1896."
- † **THONGEE, Frederick Charles Faulkner**, B.A. Sel. Coll., Cam.; b. Aug. 12, 1869, Kimbalton, Hunts; o. D. 1893, Roch. S. Delhi, 1894-8. Died Nov. 9, 1898, of sunstroke.
- † **WESTCOTT, Robert Basil**, M.A. Trin. Coll., Cam.; b. Oct. 4, 1871, Peterborough; o. D. 1896, Dur. S. Delhi, 1898-1900. Died at Delhi, Aug. 1, 1900, of cholera.
- WILLIAMS, T.** (add to p. 923): "M.A. St. John's Coll., Cam. S. Rewari, 1893-1900. Died Sept. 23, 1900, of cholera, at Srinagar, Cashmere, while on holiday."
- † **WRIGHT, J. W. T.** (add to p. 923): "S. Delhi, 1893-1900."

† Members of the Cambridge Mission in connection with the S.P.G.

(Continued from pages 923-4.)

BURMA (1893-1900)—17 additional Missionaries.

- * **AQUAAN, S.** Toungoo, 1896-1900.
- CLARKE, Frederic Cesar Parr Clineas** (add to p. 923): "b. June 28, 1869, Ballacherny, Isle of Man; ed. St. P.C.B. and S.A.C. S. Moulmein, 1893-1900."
- DAY, Edwin Henry**; b. July 15, 1870, Fratton, Hunts; o. D. 1896, Ran. S. Shwebo, 1896-8; Mandalay, 1899; Moulmein, 1900.
- ELLIS, T.** (add to p. 924): "S. Rangoon, 1893-1900."
- FAIRCLOUGH, J.** (add to p. 923): "S. Moulmein, 1893; invalided, 1893-7. Died Feb. 11, 1897, of paralysis, at Reading, Eng."
- FISHER, Percy Richard Lockett**; b. London, Nov. 30, 1863; ed. S.A.C. S. Toungoo, 1896-7. Died May 3, 1897.
- FISHER, Thomas**; b. Sept. 17, 1870, Bishop Auckland; ed. S.A.C. S. Toungoo, 1899-1900.
- HACKNEY, J.** (add to p. 923). S. Toungoo, 1893-4, 1898-1900; Pyinmana, 1895-7.
- * **HAITOR** S. Toungoo, 1899, 1900.
- † **HLINE, J. Shws**; o. D. 1853, Ran. S. Kemmendine, 1893-9. Died Nov. 8, 1899.
- * **ISAIAN, S.** (add to p. 923): "S. Rangoon, 1893-1900."
- KENNEY, H.** (add to p. 924): "S. Toungoo, 1893-1900."
- * **KRISTNA, J.** (add to p. 924): "S. Thayet Myo, 1893-4; Rangoon, 1895. Licence withdrawn, 1896, for 12 months. Died Sept. 29, 1897, before receiving notice of restoration of licence."
- LEADER** (see "Sullivan," next page).
- MAHON, Bernard**; ed. Bp.'s Coll., Calcutta; o. D. 1895, P. 1896, Rang. S. Rangoon, 1895-1900.
- MARKS, J. E., D.D.** (add to p. 924): "S. Rangoon, 1893-5; Moulmein, ¶ 1896-8. *Res. ill.* Pensioned, 1900 (see portrait, p. 6306).
- * **MARTWAI** (add to p. 924): "S. Toungoo, 1893-7. Died 1897."
- * **MAUSAUFU, J.** (add to p. 924): "S. Toungoo, 1893-9."
- NODDER, J. H. M.** (add to p. 924): "S. Akyab, 1893-4; furlough, 1895; Shwebo, 1896-7; Mandalay, 1898-9; Rangoon, 1900.
- * **PAWKET** S. Toungoo, 1899-1900.
- * **PELLAKO, T.** (add to p. 924): "S. Toungoo, 1893-1900."
- RICKARD, T.** (add to p. 924): "S. Rangoon, 1893-4; Kemmendine, 1895-1900."
- * **ROPAY** S. Toungoo, 1899-1900.
- RUSSELL, H. du P. G.** S. Rangoon, 1893-5. *Res.*
- SALMON, A.** (add to p. 924): "S. Toungoo, 1893-9. Died May 5, 1899, in the Southern Hospital, Liverpool."
- * **SAMUEL, G. V.** S. Mandalay, 1898-1900.
- * **SHWAYLAH** S. Toungoo, 1899-1900.
- * **SHWAY, Nyo** (add to p. 924): "S. Toungoo, 1893-1900."

- STOCKINGS, H. M.** (add to p. 924): "S. Shwebo, 1893-1900."
SULLIVAN, L. L. (add to p. 924): "Name altered from 'Leonard Leader Sullivan' to 'Leonard Leader Leader' in 1901. S. Shwebo, 1893-4; Mandalay, 1895-1900."
***TAHBERBER** S. Toungoo, 1899-1900.
***TAHLAY** S. Toungoo, 1899-1900.
***TARRUAH** (add to p. 924): "S. Toungoo, 1893-1900."
***TER, Der John.** S. Toungoo, 1893-1900. Died May 15, 1900.
***TSAN, Baw J.** (add to p. 924): "S. Mandalay, 1893-5. Died Nov. 6, 1895, of cholera, at Mandalay" (see portrait, p. 630). (*N.B.* On p. 651, line 42, for "1894," read "1895.")
WHITEHEAD, G. (add to p. 924): "S. Mandalay, 1893-4; Rangoon, 1895-8; Prome, 1899; Kenmmedine, 1900."
***YEAPON** S. Toungoo, 1899-1900.

(Continued from page 924.)

CASHMERE (1893-1900)—One additional Missionary.

- *YAKUB, Masih**; o. D. 1895 Lah. S. Jamnu, 1895-1900.

(Continued from page 924.)

AJMERE AND RAJPUTANA (1893-1900).

- *CHAND, Tara** (add to p. 924): "S. Ajmere, 1893-1900."

(Continued from pages 925-6.)

CEYLON (1893-1900)—8 additional Missionaries.

- BECKET, A. E.** (add to p. 925): "S. Negombo, 1893; Dandegama, 1894-6, and Matale, 1894-7; Matara, 1898-1900."
BUCK, William Armstrong, M.A. Peterhouse, Cam.; b. July 2, 1864, West Ham, Essex; o. D. 1887, P. 1888, Lon. S. Colombo (Warden of St. Thomas's College), 1896-1900. *Res.*
BURROWS, M. J. (add to p. 925): "S. Kohilawatte, 1893-5; Galle, 1896-1900, and Buona Vista, 1900. (¶ ?1893-1900.)"
COX, Lionel Edgar; ed. Dorch. Coll.; o. D. 1891, P. 1894, Colo. S. Kalutara, 1896; Panadure, 1897.
***DAVID, C.** (add to p. 925): "S. Kotabena, 1893-8."
***DE MEL, Samuel William**; ed. St. Thos. Coll., Colo.; o. D. 1891 Colo. S. Panadura, 1894-5.
***DE SILVA, J.** (add to p. 925): "S. Horetuduwa, ¶1893-1900."
DE WINTON, F. H. (add to p. 925): "S. Negombo, 1894-8; Dundegama and Kurana, ¶1899, 1900."
***EDERESINGHE, F. D.** (add to p. 926): "S. Matara, 1893-7; Weligama, 1898; Kalutara, 1898-1900."
***FERNANDO, W. Bastian**; o. D. 1891, P. 1896, Colo. S. Matale, 1893; Ratuapura, 1898.
***GOONATILAKA, Henry Benedict de Silva**; ed. St. Paul's Tr. Coll., Kandy; o. D. 1892, P. 1898, Colo. S. Kohilawatte, 1893, 1895; Galle, 1896.
***HENRY, Charles**; o. D. 1892, P. 1894, Colo. S. Batticaloa, 1894-1900.
***JAYASEKERE, A. E. W.** (add to p. 925): "S. Colombo, 1893, 1895-6."
***JAYASEKERE, C. A. W.** (add to p. 925): "S. Tangalle, 1893-1900."
LABBOOY, E. C. (add to p. 925): "b. Dec. 1, 1823. Died Aug. 27, 1896, at Kollupitiya."
MARKS, P. (add to p. 925): "S. Trincomalee, 1893-1900."
***MENDIS, F.** (add to p. 925): "S. Buona Vista, 1893-8; Galkisse, 1899, 1900."
READ, P. (add to p. 926): "S. Colombo (Warden of St. Thomas' Coll.), 1893-5. *Res.*"
RIDDELSDELL, William Sefton; o. D. 1889, P. 1890, Colo. S. Panadura, 1893-4; Ratnapura, 1895-7.
WAIT, Herbert Lancaster; ed. St. B.C., War.; o. D. 1887 Sar., P. 1890, Colo. S. Batticaloa 1893-5; Badulla, 1896-8.
***WIKRAMANAYAKE, H.** (add to p. 926) "S. Milagraya, 1893-8."

(Continued from pages 926-7.)

BORNEO (1893-1900)—6 additional Missionaries.

- *AH LUK** (add to p. 926): "S. Quop, 1893-1900."
BEELEY, Ben Darcey; b. March 8, 1875, Cleethorpes; ed. St. P.C.B. and S.A.C.; o. D. 1899, Sing. S. Banting, 1899-1900. *Res.*
CROSSLAND, W. (add to p. 926): "Died June 29, 1900, of pneumonia at Ridlington (Norwich), of which place he was Rector 15 years."

- EDNEY, Harry John**; (St. Bon. C., Warm.); *b.* Dec. 14, 1860, Hordean, Hants; *o.* D. 1896, P. 1900, Sing. *S.* Kuningow, N.B., 1896-7; Sandakan, 1898-1901. *Res.* ill.
- ELTON, W. H.** (add to p. 926): "*S.* Sandakan, N. Borneo, 1893-1900."
- FOWLER, C. W.** (add to p. 926): "*S.* Banting, 1893-7. *Res.*"
- GOCHER, Henry Percy**, M.A. Pem. Coll., Oam.; *b.* Sep. 4, 1865, Ipwich; *o.* D. 1889, P. 1890, Southwell. *S.* Banting, 1898-9. *Res.*
- GOMES, E. H.** (add to p. 926): "*S.* Krian, 1893-8, and Banting, 1897-1900."
- ***GONG, Fong Hau** (a Chinese); *o.* D. 1898, Sing. *S.* Kudat, 1898-1900.
- HOSE, Rt. Rev. G. F.** (add to p. 926): "*S.* Kuching (Sarawak), 1893-1900."
- HOWELL, W.** (add to p. 926): "*S.* Undop, 1893, 1895-1900 (Sabu, 1894)."
- LEGGATT, F. W.** (add to p. 926): "*S.* Skerang and Banting, 1893-8; Lundu, 1898-1900."
- MESNEY, Ven. W. E.** (add to p. 927): "*S.* Kuching, 1893-7. Invalided 1897. Pensioned 1900."
- NICHOLLS, F. W.** (add to p. 927): "*S.* Quop, 1893-1900."
- PERRY, Fred.**, B.A. Lond. Univ.; *b.* June 14, 1862, Donnington Wood, Salop; *o.* D. 1896, P. 1898, Sing. *S.* Kuningow, N.B., 1896-1900; and Labuan, 1899, 1900.
- RICHARDS, R.** (add to p. 927): "*S.* Kadat, 1893-1900."
- SHARP, Ven. Arthur Frederick**, M.A. Qu. Coll., Ox.; *o.* D. 1891, P. 1892, B. and W. Archdn. of Sarawak, 1900. *S.* Kuching, 1897-1900.
- ZEHNDER, J. L.** (add to p. 927): "*S.* Lundu 1893-8. Pensioned; died Feb. 10, 1898."

(Continued from page 927.)

THE STRAITS SETTLEMENTS (1893-1900).

3 additional Missionaries.

- ***BALAVENDRUM, R.** (add to p. 927): "*S.* Penang, 1893-1900."
- ***GNANAMANI, A.** *S.* Taipeng, 1896-1900.
- ***GOMES, W. H.** (add to p. 927): "*S.* Singapore, 1893-1900."
- HAINES, F. W.** (add to p. 927): "*S.* Selangor, 1893-9."
- HENHAM, H. C.** (add to p. 927): "*S.* Province Wellesley (Bukit Tenkah), 1893-1900."
- KNIGHT-CLARKE, George Henry**, B.A.; *o.* D. 1896 G. and E., P. 1897 Lon. *S.* Selangor, 1899, 1900.
- PYEMONT-PYEMONT, F. S.** (add to p. 927): "*S.* Perak, 1893-1900."
- ***VETHANAVAM, R. O.** *S.* Selangor, 1900.

(Continued from pages 927-8.)

CHINA (including Manchuria) (1893-1900).

11 additional Missionaries.

- ALLEN, Roland**, B.A. St. John's Coll., Ox.; *o.* D. 1892, P. 1893, Dur. *S.* Peking, 1896-1900 (with the besieged in the British Legation, 1900).
- BRERETON, W.** (add to p. 927): "*S.* Tientsin, 1893-4. Sick leave 1895. *Res.* ill 1896."
- BROOKS, Sydney Malcolm Wellbye**; *b.* June 24, 1874, in Abingdon district, Berks; *ed.* S.A.C.; *o.* D. 1898 N.Chi. *S.* Ping Yin, 1898. Martyred by Boxers at Pei-cheng Dec. 31, 1899.
- BROWN, Henry John**; *ed.* St. P.O.B.; *o.* D. 1887, P. 1890, N.Chi. *S.* Chefoo, 1893-6; Tai-an-fu, 1897-8; Tientsin, 1898; Tai-an-fu, 1899; Chefoo, 1900.
- DOXAT, F. W.** (*tr.* [p. 896]). *S.* Niu Chwang, Manchuria, 1893-7.
- GREENWOOD, M.** (add to p. 927): "*S.* Chefoo, 1893-9. Died Aug. 28, 1899, at Chefoo, and bequeathed estate to the Society."
- GRIFFITH, Francois John**; *b.* May 1, 1870, Stonesfield, Ox.; *ed.* S.A.C.; *o.* D. 1894, P. 1896, N.Chi. *S.* Tientsin, 1894; Ping Yin, 1895-8; Chefoo, 1899; Wei-Hat-Wei, 1900.
- LIFF, G. D.** (add to p. 927): "*S.* Tai-an-Fu, 1892-3; Peking, 1894-5; Ping Yin, 1895-8; Tientsin, 1899, 1900."
- JONES, Frederick**; *b.* Sep. 7, 1867, Michael church Esclay, Her.; *ed.* S.A.C.; *o.* D. 1897, P. 1898, N.Chi. *S.* Ping Yin, 1897-1900.
- MATEWS, Henry**; *ed.* St. B.C.W.; *o.* D. 1894, P. 1895, N.Chi. *S.* Peking, 1894-5; Chefoo, 1896-8; Ping Yin, 1899, 1900.
- NORMAN, H. V.** (add to p. 927): "*S.* Peking, 1892-7 (and Tai-an-Fu, 1895); Yung Ching, 1898-1900. Martyred by Boxers June 2, 1900."
- NORRIS, F. L.** (add to p. 927): "*S.* Tientsin, 1896-9; Peking, 1900; Yung Ching, 1893-5. Commended for services during the siege of the Legations, 1900.
- PIGRUM, William Tertius Vale**; *ed.* St. B.C.W.; *o.* D. 1893 N.Chi., P. 1899 Perth. *S.* Tai-an-fu, 1895-6. *Res.* (*tr.* p. 930).
- ROBINSON, Charles**; *ed.* St. B.O.W.; *o.* D. 1898 N.Chi. *S.* Yung Ching, 1898-1900. Martyred by Boxers June 1, 1900.
- SPRENT, Francis Henry**; *ed.* St. B.C.W.; *o.* D. 1885, P. 1887, N.Chi. *S.* Niuchwang, Manchuria, 1897-9; furlough, 1900.
- THOMPSON, W. H.** (add to p. 927): "*S.* Peking, 1893. *Res.* ill."
- TURNER, A. B.**, B.A. (*tr.* p. 931a). *S.* Niu Chwang, Manchuria, 1899-1900.

(Continued from page 928.)

COREA (1893-1900).—8 additional Missionaries.

- BADCOCK, John Samuel**; *ed. S.S.M.*; o. D. 1896. P. 1900. Corea. S. Kanghoa, 1896; Mapo, 1897-8; Seoul, 1899; Kang Hoa, 1900.
- BRIDLE, George Alfred**; b. March 2, 1870, Petersfield, Hants; *ed. S.S.M.*; o. D. 1897 N.Chi. for Corea, P. 1900 Corea. S. Kang Hoa, 1897; Mapo, 1898; Kang Hoa, 1899, 1900.
- CORFE, Rt. Rev. C. J.** (add to p. 928): "S. Chemulpo, 1893-4; Seoul, 1895-1900."
- DAVIES, M. W.** (add to p. 928). S. Seoul, 1893-4. (In England 1895-6.)
- DRAKE, Henry John**, B.A. Trin. Coll., Cam.; b. March 2, 1867, Gt. Wrating; o. D. 1890, P. 1891, Her. S. Kang Hoa, 1898; Chemulpo, 1899; Kang Hoa, 1900.
- FIREKINS, Henry Herbert**; o. D. 1900 Corea. S. Chemulpo, 1900.
- HILLARY, Frederick Richard**; b. Jan. 27, 1868, Deal; *ed. S.S.M.*; o. D. 1896, P. 1900, Corea. S. Kanghoa, 1896-9; Seoul, 1900.
- PEAKE, Sidney John**; o. D. 1893, P. 1894, Truro. M.R.C.S. England and L.R.C.P. London 1900. S. Chemulpo, 1900.
- STEENBUCH, Hans Thomas Christian**; b. Nov. 7, 1876, Grenaa, Denmark; *ed. Royal Univ. Copenhagen and D.M.C.*; o. 1900 Corea. Mission for Japanese in Corea (in Japan *pro tem.*).
- TROLLOPE, M. N.** (add to p. 928): "S. Seoul, 1890-6; Kanghoa, 1896-1900 (Obemulpo, 1898)."
- TURNER, Arthur Brasford**, B.A. Keble Coll., Ox.; b. Aug. 24, 1862, Farley Hospital, near Salisbury; o. D. 1887, P. 1888, Ox. S. Seoul, 1896-8 (*tr. p. 931*).
- WARNER, L. O.** (add to p. 928): "S. Seoul, 1893; Kanghoa, 1894-5. *Res.* 1896. (*Tr. Kafraria, p. 930m.*)"

Continued from pages 928-9.)

JAPAN (1893-1900).—12 additional Missionaries.

- AWDRY, Rt. Rev. William**, D.D. Ox.; o. D. 1866, P. 1867, Ox.; *Cons.* Bishop Suffragan of Southampton in St. Paul's Cath., Lon., June 29, 1895. *Tr.* to Japan 1896: Bishop in Osaka, 1896-8; do. in S. Tokyo, 1898-1900. S. Kobe, 1896-8; Tokyo, 1898-1900.
- BICKERSTETH, Rt. Rev. E.** (add to p. 928): "S. Tokyo, 1898. Died in England, Aug. 5, 1897, of pneumonia."
- † **CHOLMONDELEY, L. B.** (add to p. 928): "S. Tokyo, 1900."
- FOSS, Rt. Rev. H. J.** (add to p. 928): "Cons. Bishop of Osaka in West. Ab. Feb. 2, 1899. S. Kobe, 1893-1900."
- FREESE, F. E.** (add to p. 928): "S. Yokohama, 1893-4. *Res.*"
- GARDNER, C. G.** (add to p. 928): "S. Awaji, 1893; Kobe, 1894-5; furlough, 1896; Shizuoka, 1897; Kobe, 1898-1900."
- † **GEMMILL, William Coulter**, M.A. Univ. T.C.T.; o. D. 1896, P. 1898, Tor. S. Tokyo, 1900.
- **HIROSE, Kensuke**; *ed. St. Andrew Div. Coll.*, Tokyo; o. D. 1896, Osaka. S. Kobe, 1898-1900.
- **IDA, A. E.** (add to p. 928): "S. Tokyo, 1893-6; Shimosa-Fukuda, 1897-9; Chiba, 1900."
- **IMAI, J. T.** (add to p. 928): "S. Tokyo, 1893-1900."
- **KAKUZEN, Masazo**; *ed. T.C.T.*; o. D. 1893 Tor., P. 1898 E. Tok. S. Nagano, 1894-5; Matsumoto, 1896-9; West Kobe, 1900.
- **KENNEDY, Francis William**; *ed. T.C.T.*; o. D. 1890, P. 1891, Tor. S. Nagano, 1895; Matsumoto, 1896-9.
- † **KING, Armine Francis**, M.A. Ke. Coll., Ox.; o. D. 1880, P. 1881, Lon. S. Tokyo, 1900.
- **MIDZUNO, J. I.** (add to p. 928): "S. Kobe, 1893-6; Nagano, 1896; Naotetau, 1897-9."
- **MOORE, Herbert**, M.A. Ke. Coll., Ox.; o. D. 1888, P. 1889, Liv. S. Kobe, 1896-8. *Res. ill.*
- NIND, Thomas Arthur**; b. Dec. 18, 1877, Woolwich; *ed. S.A.C.*; o. D. 1900 Osaka. S. Okayama, 1900.
- **SATAKE, Mark Hitoshi**; *ed. St. Andrew's Theo. Coll.*, Tokyo; o. D. 1894 S. Tok. S. Numadzu, 1899, 1900.
- SHAW, Ven. A. C.** (add to p. 929): "S. Tokyo, 1893-1900."
- **SHIMADA, A. O.** (add to p. 929): "S. Tokyo, 1893-5; Shizuoka, 1897-1900."
- **TSUJII, Paul Toru**; *ed. St. And. Coll.*, Tokyo; o. D. 1898 Osaka. S. Kobe, 1898-1900.
- **WALLER, J. G.** (add to p. 929): "S. Nagano, 1893-9."
- † **WEBB, Alfred Ernest**, M.A. B.N.O. Ox.; o. D. 1889, P. 1891 Ohe. S. Tokyo, 1900.
- **YAMADA, Peter Sukejiro**; *ed. St. And. Coll.*, Tokyo; o. D. 1892 Jap., P. 1896 Bp. McKim for S. Tokyo. S. Tokyo, 1896-1900.
- **YAMAGATA, Yoneji** (add to p. 929): "S. Tokyo, 1893-8; Hamamatsu, 1897; Tokyo, 1898-1900."
- **YOSHIZAWA, C. N.** (add to p. 929): "S. Tokyo, 1893-1900."

† Members of St. Andrew's Mission in connection with the Society.

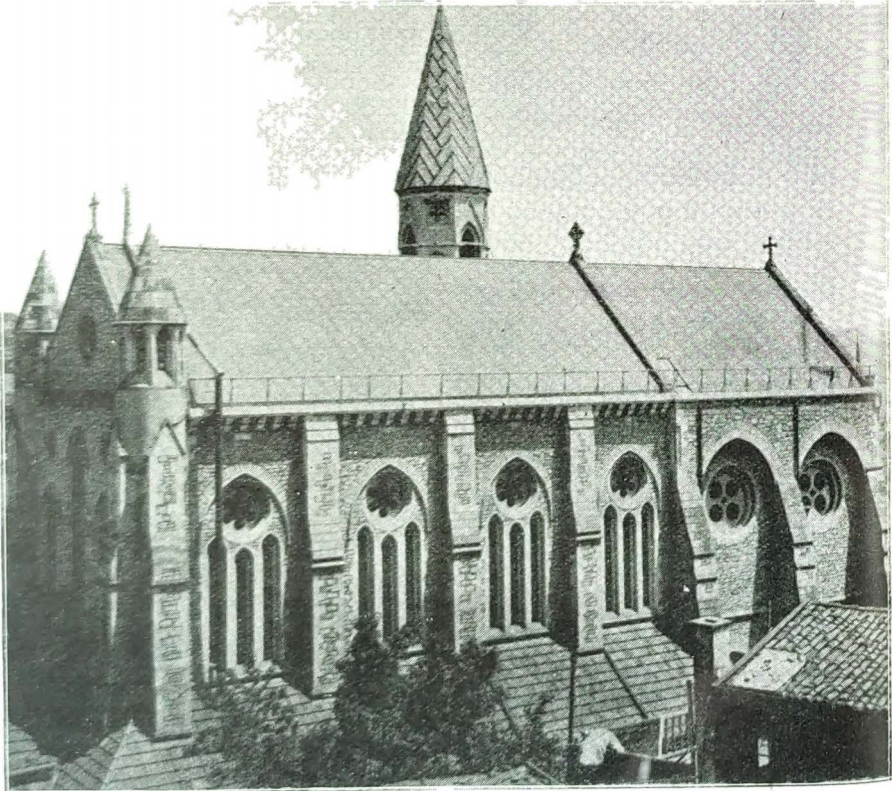
‡ Supported by the Canadian Church through the Society.

(Continued from pages 929-929b.)

EUROPE (1893-1900).—57 additional Chaplains.

- ACLAND-TROYTE** (add to p. 929): "S. Pau, 1893-1900 (and Bagneres de Bigorre, 1895-8)."
ACKERLEY, George Biglands, B.A. St. Mary Hall, Ox.; o. D. 1861, P. 1862, Man. S. Libau, 1860.
ANDREWES, Nesfield, M.A. Trin. Coll., Cam.; o. D. 1869, P. 1870, Chich. S. Meran, 1894-1900.
ANTENBRING, Arthur Wichart; ed. Univ. of Lon. and Chich. Coll.; o. D. 1877, P. 1878, Her. S. Ems, 1893.
ASHE, Thomas, M.A. T.C.D.; o. D. 1851, P. 1852, Kilmore. S. Caen, 1898-1900.
BARKEE, Harford Richmond, M.A. T.C.D.; o. D. 1881, P. 1883, Win. S. Dinan, 1894-6; Parame, 1897.
BELSON, W. E. (add to p. 929): "S. Buda Pesth, 1893."
BODDLY, H. J. (*tr.* p. 897). S. Ems, 1893-1900; Pegli, 1893-1900.
BROWNE, H. C. S. Dieppe, 1893-4.
BUCHANAN, John Harry, M.A. Univ. of Edin.; o. D. 1871, P. 1872, Chich. S. Zurich, 1899, 1900.
BUNTING, William Henry Boyne, M.A. Hatf. Hall, Dur.; o. D. 1888 Linc., P. 1889 Ex. S. Berne, 1893.
CARSON, Robert Burton, M.A. T.C.D.; o. D. Down, P. Kilmore (for Dub.), 1870. S. Aigle, 1893-8.
CHESSHIRE, H. S. (add to p. 929): "S. Havre, 1893-6."
COOPER, T. J. (add to p. 929a): "St. Jean de Luz, 1893-1900."
CURRAN, William Bannington, M.A. Qu. Coll., Kingston, Ont.; o. D. 1861, P. 1862, Mont.; Canon of Niagara, 1878. S. Coblenz, 1897-8.
CURTIS, C. G. (add to p. 929a): "(b. May 21, 1821 in London). S. Constantinople, 1893-6. Died at Pera, Aug. 13, 1896, from sustroke."
DE C. THELWALL, E. S. Constantinople, 1900.
DE ST. CROIX, H. M., M.A. S. Leipzig, 1895-1900.
DOUGLAS, Robert Langton, M.A. New Coll., Ox.; o. D. 1887, P. 1888, Roch. S. Leghorn, 1895.
DOWLING, T. E. (*tr.* p. 866). S. Constantinople, 1896-1900.
DUTHOIT, William, B.A. D.C.L., Ex. Coll., Ox.; o. D. 1866, P. 1867, Ox. S. Gotha and Friederichroda, 1896.
DUNN, J. (add to p. 929a): "S. St. Malo and Parame, 1893-5; St. Servan, 1896-9."
DYCE, A. F. (add to p. 929a): "S. St. Raphael, Valescure, and Boulerie, 1893-7."
EGAN, Robert Brooks, B.A. Univ. of Lon.; o. D. 1881, P. 1882, Roolh.; Gotha, 1898-1900; and Friederichroda, 1898-1900.
FENWICK, William Augustus, M.A. St. John's Coll., Ox.; o. D. 1876, P. 1877, Sal. S. Heidelberg, 1893-8.
FIRTH, Edward Harling, M.A. Trin. Coll., Ox.; o. D. 1887, P. 1888, G. & B. S. Aix-la-Chapelle, 1894.
FORD, E. W. (add to p. 929a): "S. Odessa, 1893-7. Died May 1897 at Odessa."
FOSTER, J. F. S. Argeles, 1894-8. Died.
FLEX, O. (add to p. 929a): "S. Karlsruhe, 1893-1900."
FRAYLING, E. J. S. Aix la Chapelle, 1896.
FRY, J. H. (add to p. 929a): "S. Boulogne-sur-Mer, 1893-4."
GARDNER, Ernest Lloyd, A.K.C.L. S. Leghorn, 1896-1900.
GIBSON, C. H., M.A. S. Caen, 1893.
GURNEY, William Frederic Cecil, B.A. Em. Coll., Cam.; o. D. 1865, P. 1886, Ox. S. Marseilles, 1900.
HARDINGE, J. B. (add to p. 929a): "S. Cologne, 1893-8."
HALL, Stuart, M.A. Hatf. Hall, Dur.; o. D. 1878, P. 1879, Dur. S. Heidelberg, 1899-1900.
HARRIS, Thomas, M.A. Jes. Coll. Cam.; o. D. 1864, P. 1865, Rip. S. Libau, 1893-6.
HARRISON, Cyril Harding, B.A. Mert. Coll., Ox. (son of J. Harrison); o. D. 1888 St. Alb., P. 1890 St. As. for St. Alb. S. Spa, 1898-1900.
HARRISON, J. (add to p. 929a): "S. Spa, 1893-8. Died."
IRBY, George Powell, M.A. Mert. Coll., Ox.; o. D. 1861, P. 1863, Pet. S. Nantes, 1898-1900, and St. Nazaire, 1900.
JONES, Charles Frederick, B.A. Lamp.; o. D. 1874, P. 1875, St. As. S. Aix-la-Chapelle, 1898-1900.
KENDALL, R. S. (add to p. 929a): "S. Parame, 1899."
KNOWLYS, Charles Heaketh, M.A. Trin. Coll., Cam.; o. D. 1870, P. 1871, G. and B. S. Zurich, 1897-8.
LEAKEY, Arundell, M.A. C.C.C., Cam.; o. D. 1880, P. 1881, Carl. S. Ghent, 1894-1900.
MACKENZIE, G. W. (add to p. 929a): "S. Frankfort-on-the-Maine, 1893-1900."
MANN, Gother Edward; ed. Can. Sch., Truro; o. D. 1890, P. 1891, Tru. S. Caen, 1894.
MARSHAM, Rev. the Hon. John, B.A. Down. Coll., Cam.; o. D. 1866, P. 1867, Ox. S. St. Raphael with Valescure, 1893-9, and Boulerie, 1899.
MASON, A. L. A. (add to p. 929a): "S. Stuttgart, 1893-8."
MERK, Charles Heman, Ph.D. Univ. of Leipzig; o. D. 1880 Lon., P. 1881 Lah. S. Dieppe, 1898-1900.
MOLESWORTH, John Hilton, M.A. Keb. Coll., Ox.; o. D. 1879, P. 1880, Pet. S. Weimar, 1893-5.
NAIRNE, Alexander Kyd; ed. Chich. Coll.; o. D. 1880, P. 1881, Chich. S. Coblenz, 1893-4; Gotha and Friederichroda, 1897.
ORGER, J. G. (add to p. 929a): "S. Dinan, 1893-4."
ORMSBY, William Watson King, M.A. T.C.D.; o. D. 1870 Kilmore, P. 1872 Down. S. Boulogne-sur-Mer, 1895-9.
OXENHAM, F. N., D.D. (add to p. 929a): "S. Rome, 1893-1900."
PATERSON, Robert Stewart; ed. Hur. Coll.; o. D. 1866, P. 1867, Hur. S. Bucharest, 1898-1900.
POPE, T. G. P. (add to p. 929b): "S. Lisbon, 1893-4."
PITMAN, A. A., M.A. S. St. Malo and Parame, 1896.
BOWBOTHAM, John Frederick, M.A. Ball. Coll., Ox.; o. D. 1890 Roch., P. 1891 Worc. S. Buda Pesth, 1895-7.
SEAGRIM, Charles Paulet Cunningham, B.A. Cav. Coll., Cam.; o. D. 1887 Lon., P. 1889 Bloem. S. Dinan, 1897-9.
SHAW-STEWART, Charles Robert, M.A. Ch. Ch., Ox.; o. D. 1880, P. 1882, Worc. S. St. Raphael with Boulerie, 1900.
SIDEBOTHAM, H. (add to p. 929b): "S. Mentoge, 1893-1901. Died June 1901."
SKEGGS, T. C. (add to p. 929b): "S. Marseilles, 1893-9."

- SKINNER, R.** (add to p. 929b) : "S. Leipzig, 1893-4."
- SMITH, F. J. J., LL.D.** (*See* China [p. 927]). S. Dieppe, 1895-7.
- SMITH, J. B.** (add to p. 929b) : "S. Coblenz, 1895. Died Feb. 13, 1897."
- SMITH, Samuel Cooke Collis** ; o. D. 1894, P. 1896, Calg. S. Dinan, 1900.
- STANLEY, T. C.** (add to p. 929b) : "S. Dinan, 1895-6."
- STEVENS, A. J., M.A.** S. Odessa, 1899, 1900.
- SURRIDGE, J. E., B.A.** S. St. John's, Boulogne, 1900.
- SWAINSON, Alfred, M.A.** Trin. Coll., Cam. ; o. D. 1877, P. 1878, Truro. S. Berne, 1894-6.
- SYRÉE, P. J.** S. Caen, 1895.
- THOMSON, Henry Worsley, M.A.** St. Ed. Hall, Ox. ; o. D. 1887, P. 1889, Ches. S. Ghent, 1893.
- TINDAL-ATKINSON, W. R.** (add to p. 929b) : "S. Zurich, 1894-6."
- TOMPSON, James Richard Dutton** ; *ed.* Magd. Coll., Ox. ; o. D. 1880, P. 1882, Sal. S. Berne, 1897-1900.
- TREBLE, E. J.** (add to p. 929b) : "S. Freiburg in Breisgau, 1893-9."
- TUCKER, S. H., M.A.** S. Buda-Pesth, 1898-1900 (with Totis, 1900).
- TUDSBERRY, Francis William Tudsbury, M.A.** Or. Coll., Ox. ; o. D. 1889 Ex., P. 1801 Liv. S. Gotha, 1893-5 ; Eisenach, 1803-4 ; Friederichroda, 1896.
- TUGWELL, Lewen Greenwood, M.A. LL.B.** T.C.D. ; o. D. 1894, P. 1896, Roch. S. Freiburg in Breisgau, 1900.
- VASSAL, W.** (add to p. 929b) : "S. St. Servan, 1893-5."
- WALTERS, Herbert John Blanchard** ; o. D. 1889 Bp. Speechley for Truro, P. 1890 Truro. S. Weimar, 1896-1900.
- WHITE, T. A. S.** (add to p. 929b) : "S. Baden-Baden, 1893-5."
- WHITEFOORD, Philip, M.A.** St. Alb. Hall, Ox. ; o. D. 1875, P. 1876, Her. S. Stuttgart, 1899, 1900.
- WOOLLARD, E. T.** (*tr.* p. 930a). S. Libau, 1897-9.
- WYNCE, John William, M.A.** S.S. Coll., Cam. ; o. D. 1858, P. 1859, Wor. S. Cologne, 1899 ; St. Servan, 1900.



THE CRIMEAN MEMORIAL CHURCH ("CHRIST CHURCH"), CONSTANTINOPLE. (*See* pp. 736-8, 742-a.)

THE SOCIETY'S ROLL OF MARTYRS.

"These are they which came out of great tribulation."

1857 May 11	<p>The Rev. Alfred Roots Hubbard, <i>Catechist</i> Daniel Corrie Sandys, and <i>Catechist</i> Louis Koch, and</p>	} of Delhi,
1857 (on or about June 27)	<p>The Rev. W. H. Haycock, and The Rev. Henry Edwin Cockey,</p>	} of Cawnpore. Killed in the Indian Mutiny (pp. 595-7, 615).
1858 Feb. 28	<p>The Rev. Joseph Willson, of Post Betief, Cape Colony. Murdered by Kaffirs (p. 301).</p>	
1864 Aug. 21 Sept. 5	<p>Mr. Fisher Young, } Mr. Edwin Nobbs, }</p>	} of the Melanesian Mission. Killed by natives of Santa Cruz (pp. 447-455).
1871 Sept. 27 Sept. 28	<p>The Rev. Joseph Atkin, } Mr. Stephen Taroaniara, }</p>	} of the Melanesian Mission. Killed by natives of Nukapu, Santa Cruz (p. 449).
1880 Nov. 1	<p>Klas Lutseka, Joshu Magengwane, } (Fingoe lay Mission Agents). Daniel Sokombela, }</p> Massacred by natives at Mbokotwana, in Kaffraria (p. 311).	
1895-6 (Dec. 1895, or Jan. 1896)	<p><i>Catechist</i> Abel (a Betsimisaraka), of the Mahonoro Mission, Madagascar. Murdered by natives at Ambodivato (pp. 380<i>i-j</i>).</p>	
1896 (on or about June 24)	<p><i>Catechist</i> Bernard Mizeki (of the Bagagwambe tribe). Murdered by two sons and a nephew of Chief Mangwendi, Mashonaland (p. 366<i>h</i>).</p>	
1897 April 29	<p>Rev. Joseph Gnanaolivu (a Tamil), of San Thome, Madras. Stoned on April 4 and died on April 29 (p. 510).</p>	
1899 Dec. 30	<p>The Rev. Sidney Malcolm Wellbye Brooks, of Ping Yin, China.</p>	
1900 June 1 June 2	<p>The Rev. Charles Robinson, } The Rev. Harry Vine Norman, }</p>	} of Yung Ching, China. Killed by "Boxers" (pp. 711 <i>h-j</i>).

CHAPTER CIV.

The CHARTER of 1701 [pp. 932-5], and the SUPPLEMENTAL CHARTER of 1882 [pp. 936-8], with NOTES THEREON, and on the CONSTITUTION and FUNCTIONS of the SOCIETY, and its STANDING COMMITTEE [pp. 939-42].

CHARTER OF THE SOCIETY, JUNE 16, 1701.

With Marginal Notes as added by Mr. Serjeant Hook and Mr. Comyns, who helped to draft the Charter [See pp. 5, 6, 8, 13, 813].

N.B. 1892—This is the first printed edition of the Charter in which the spelling, as given in the original, has been strictly adhered to. The Marginal Notes (which differ from those given in previous modern reprint(s) are taken from the earliest printed edition now available—viz., that of 1708.

“WILLIAM THE THIRD, By the grace of God, of England, Scotland, France, and Ireland, King, Defender of the Faith. To all Christian People, to whom these Presents shall come, Greeting

“**Whereas** Wee are credibly informed that in many of our Plantacons, Colonies, and Factories beyond the Seas, belonging to Our Kingdome of England, the Provision for Ministers is very mean. And many others of Our said Plantacons, Colonies, and Factories are wholly destitute, and unprovided of a Mainteynance for Ministers, and the Publick Worshipp of God; and for Lack of Support and Mainteynance for such, many of our Loveing Subjects doe want the Administration of God's Word and Sacraments, and seem to be abandoned to Atheism and Infidelity and alsoe for Want of Learned and Orthodox Ministers to instruct Our said Loveing Subjects in the Principles of true Religion, divers Romish Preists and Jesuits are the more encouraged to pervert and draw over Our said Loving Subjects to Popish Superstition and Idolatry

That a Maintenance for an Orthodox Clergy, and other Provision may be made for the Propagation of the Gospel in the Plautations beyond the Sea.

“And **whereas** Wee think it Our Duty as much as in Us lyes, to promote the Glory of God, by the Instrucon of Our People in the Christian Religion And that it will be highly conducive for accomplishing those Ends, that a sufficient Mainteynance be provided for an Orthodox Clergy to live amongst them, and that such other Provision be made, as may be necessary for the Propagation of the Gospell in those Parts :

“And **whereas** Wee have been well assured, That if Wee would be gratically pleased to erect and settle a Corporacon for the receiving, manageing, and disposing of the Charity of Our Loveing Subjects, divers Persons would be induced to extend their Charity to the Uses and Purposes aforesaid

His Majesty Incorporates the Archbishop of Canterbury and 93 others by the Name of the Society for the Propagation of the Gospel in Foreign Parts.

“Know yee therefore, That Wee have, for the Consideracons aforesaid, and for the better and more orderly carrying on the said Charitable Purposes, of our speciall Grace, certain Knowledge, and meer Mocon, Willed, Ordained, Constituted, and Appointed, and by these Presents, for Us, Our Heires, and Successors, doe Will, Ordaine, Constitute, Declare, and Grant, That the most Reverend Fathers in God, Thomas Lord Archbishop of Canterbury, and John Lord Archbishop of Yorke, The Right Reverend Fathers in God, Henry Lord Bishop of London, William Lord Bishop of Worcester Our Lord Almoner, Simon Lord Bishop of Ely, Thomas Lord Bishop of Rochester Deane of Westminster; and the Lords Archbishops of Canterbury and Yorke, the Bishops of London and Ely, the Lord Almoner and Deane of Westminster for the Time being; Edward Lord Bishop of Gloucester, John Lord Bishop of Chichester, Nicholas Lord Bishop of Chester, Richard Lord Bishop of Bath and Wells, Humphry Lord Bishop of Bangor, John Mountague Doctor of Divinity Clerke of Our Closett, William Sherlock Doctor of Divinity Deane of St. Paules, William Stanley Doctor of Divinity Arch Deacon of London and the Clerke of the Clossett, of Us, Our Heires and Successors, the Dean of St. Paul's and Arch Deacon of London for the Time being; The two Regius and two Margaret Professors

of Divinity of both Our Universities for the Time being; — Earle of Thannet, Thomas Lord Viscount Weymouth, Francis Lord Guilford, William Lord Digby, Sir Thomas Cookes of Bentley, Sir Richard Bulkley, Sir John Phillipps and Sir Arthur Owen, Baronetts: Sir Humphrey Mackworth, Sir William Prichard, Sir William Russell, Sir Edmund Turner, Sir William Hustler, Sir John Chardin, and Sir Richard Blackmore, Knights: John Hook, Esquire Serjeant at Law, George Hooper Doctor of Divinity Deane of Canterbury, George Booth Doctor of Divinity Archdeacon of Durham, Sir George Wheeler Prebendary of Durham, William Beveridge Doctor of Divinity Arch Deacon of Colchester, Sir William Dawes Baronett, Thomas Maningham, Edward Gee, Thomas Lynford, Nathaniel Resbury, Offspring Blackhall, George Stanhope, William Heyley, and Richard Willis, Doctors of Divinity and Our Chaplaines in Ordinary; John Mapletoft, Zacheus Isham, John Davies, William Lancaster, Humphrey Hody, Richard Lucas, John Evans, Thomas Bray, John Gascourt, White Kennett, Lilly Butler, Josiah Woodward, Doctors in Divinity; Gideon Harvey and Frederick Slare, Doctors of Phisick, Rowland Cotton, Thomas Jervois, Maynard Colchester, James Vernon Junr. Joseph Neale, Grey Nevill, Thomas Clerk, Peter King, — Rock, John Comins, William Melmoth, Thomas Bromfeild, John Raynolds, Dutton Seaman, Whitlock Bulstrode, Samuel Brewster, John Chamberlaine, Richard King, and Daniel Nicoll, Esquires; Benjamin Lawdell, John Trimmer, Charles Toriano, and John Hodges, Merchants; William Fleetwood, William Whitfeild, and Samuel Bradford, Masters of Art, and Our Chaplains in Ordinary; Thomas Little, Batchelor in Divinity; Thomas Staino, Henry Altham, William Loyd, Henry Shute, Thomas Frank, and William Meeken, Clerks, and their Successors to be elected in Manner as hereafter directed, Be, and shall for ever hereafter be, and by Vertue of these Presents shall be one Body Politick and Corporate, in Deed and in Name, by the Name of, THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FORREIGNE PARTS: And them and their Successors, by the same Name, Wee doe by these Presents, for Us, Our Heires, and Successors, really and fully Make, Ordaine, Constitute, and Declare One Body Politick and Corporate, in Deed and in Name.

“ And that by the same Name, they and their Successors shall and may have perpetuall Succession.

To have Perpetual Succession.

“ And that they and their Successors by that Name shall and may, for ever hereafter, be Persons Able and Capable in the Law to Purchase, Have, Take, Receive, and Enjoy to them and their Successors, Mannors, Messuages, Lands, Tenements, Rents, Advowsons, Liberties, Priviledges, Jurisdictions, Franchises, and other Hereditaments whatsoever, of whatsoever Nature Kind and Quality they be, in Fee and in Perpetuity, not exceeding the Yearly Value of Two Thousand Pounds beyond Reprizalls and alsoe Estates for Lives and for Yeares and all other Manner of Goods, Chattells, and Things whatsoever, of what Name Nature Quality or Value soever they be, for the better Support and Maintenance of an Orthodox Clergy in Forreigne Parts, and other the Uses aforesaid: And to Give, Grant, Let, and Demoise, the said Mannors, Messuages, Lands, Tenements, Hereditam^{ts}, Goods, Chattells, and Things whatsoever aforesaid, by Lease or Leases, for Terme of Yeares in Possession at the Time of Granting thereof, and not in Reversion, not exceeding the Terme of One and Thirty Yeares from the time of Granting thereof: on which, in Case noe Fine be taken, shall be Reserved the Full Value; and in Case a Fine be taken, shall be Reserved at least a Moyety of the full Value that the same shall reasonably and *Bona Fide* be worth at the Time of such Demise.

To Purchase £2,000 per Ann. Inheritance, and Estates for Lives or Years, Goods and Chattels of any Value. And to Grant or Demise for 31 Years in Possession only without Fine at the full Rent, or with Fine at the Moiety of the full Value.

“ And that by the Name aforesaid they shall and may be able to Plead and be Impleaded, Answer and be Answered unto, Defend and be Defended, in all Courts and Places whatsoever, and before whatsoever Judges Justices or other Officers of Us, Our Heires and Successors, in all and singular Actions Plaints Pleas Matters and Demands, of what Kind, Nature or Quality soever they be: And to act and doe all other Matters and Things, in as ample Manner and Forme as any other Our Liege Subjects of this Our Realme of England being

And by that Name to Plead and be Impleaded.

Persons able and capable in the Law, or any other Body Corporate or Politique within this Our Realme of England, can or may have, purchase, receive, possess, take, enjoy, grant, sett, let, demise, plead and be impleaded, answer and be answered unto, defend and be defended, doe permitt and execute.

And that the said Society shall have a Common Seal.

“ And that the said Society for ever hereafter shall and may have a Common Scale to serve for the Causes and Businesse of them and their Successors: And that it shall and may be lawfull for them and their Successors to change, breake, alter, and make New the said Scale from Time to Time, and at their Pleasure, as they shall think best

And Yearly meet on the Third Friday in February, between 8 and 12 in the Morning, To choose a President, one or more Vice-Presidents, one or more Treasurers, two or more Auditors, one Secretary, and other Officers for the Year ensuing, who shall take Oath for due Execution of Office.

“ And for the better Execucon of the purposes aforesaid, We doe give and Grant to the said Society for the Propagation of the Gospell in Forreigne Parts, and their Successors, That they, and their Successors for ever, shall, upon the Third Friday in February Yearely, meet at some convenient Place to be appointed by the said Society, or the major Part of them, who shall be present at any General Meeting, betwene the Houres of Eight and Twelve in the Morning; and that they, or the major Part of such of them that shall then be present, shall choose one President, one or more Vice-president or Vice-presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers, and Servants, as shall be thought convenient to serve in the said Offices for the Year ensuing. And that the said President and Vice-presidents, and all Officers then elected, shall, before they act in their respective Offices, take an Oath to be to them administred by the President, or in his Absence by one of the Vice-presidents of the Year preceding, who are hereby authorized to administer the same, for the faithfull and due Execucon of their respective Offices and Places durning the said yeare

That Thomas Lord Archbishop of Canterbury be the first President, who, in 30 days after the Charter passed, shall issue Summons to the Members of the Society to meet and elect Vice-Presidents, Treasurers, Auditors, Secretary, and other Officers, to continue till the 3rd Friday in Feb. 1701.

“ And Our further Will and Pleasure is, That the first President of the said Society shall be Thomas, by Divine Providence, Lord Arch Bishop of Canterbury, Primate and Metropolitan of all England: And that the said President shall, within Thirty Dayes after the passing of this Charter, cause Summons to be issued to the severall Members of the said Society herein particularly menconed, to meet at such Time and Place as he shall appoint: And that they, or the major Part of such of them as shall then be present, shall proceed to the Eleccion of one or more Vice-president or Vice-presidents, one or more Treasurer or Treasurers, two or more Auditors, one Secretary, and such other Officers, Ministers, and Servants, as to them shall seem meet; which said Officers, from the Time of Their Eleccion into their respective Offices, shall continue therein until the Third Friday in February, which shall be in the Yeare of Our Lord One Thousand Seaven Hundred and One, and from thence forwards until others shall be chosen into their Places, in Manner aforesaid

And if any Officer die, or be removed, the President, or one of the Vice-Presidents, may Summon the Members of the Society to meet and choose another in his place.

“ And that if it shall happen, that any of the Persons at any Time chosen into any of the said Offices shall dye, or on any Account be removed from such Office at any Time between the said yearly Dayes of Election, that in such Case it shall be lawfull for the surviving and continueing President, or any one of the Vice-presidents, to issue summons to the severall Members of the Body Corporate, to meet at the usual Place of the Annual Meeting of the said Society, at such Time as shall be specified in the said Summons; and that such Members of the said Body Corporate, who shall meet upon such Summons, or the major Part of them, shall and may choose an Officer or Officers into the Roome or Place of such Person or Persons soe dead or removed as to them shall seem meet

And that the said Society meet to transact Business on the third Friday in every Month, or oftner if need be. And at such monthly Meeting may Elect such Members of the Corporation as they see fit.

“ And Wee doe further Grant unto the said Society for the Propagation of the Gospell in Forreigne Parts, and their Successors, That they and their Successors shall and may, on the third Friday in every Month yearely for ever hereafter, and oftner if Occasion require, meet at some convenient Place to be appointed for that Purpose to transact the Businesse of the said Society, and shall and may at any Meeting on such Third Friday in the Month Elect such Persons to be Members of the said Corporation, as they or the major Part of them then present shall think Beneficial to the Charitable Designes of the said Corporation

"And Our Will and Pleasure is That noe Act done in any Assembly of the said Society shall be effectuell and valid, unlesse the President or some one of the Vice-presidents and Seaven other Members of the said Company at the least be present, and the major Part of them consenting thereunto

But no Act of the Society shall be valid, unless the President or some Vice-President, and Seven other Members, be present, and the Majority of them consenting thereto.

"And Wee further Will, and by these Presents for Us, Our Heires and Successors doe Ordaine and Grant unto the said Society for the Propagation of the Gospell in Forreigne Parts, and their Successors, That they, and their Successors, or the major Part of them who shall be present at the first and second Meeting of the said Society, or at any Meeting on the Third Friday in the Months of November, Frebruary, May, and August, yearely for ever, and at noe other Meetings of the said Society, shall and may Consult, Determine, Constitute, Ordaine, and Make any Constitutions, Lawes, Ordinances and Statutes whatsoever; as alsoe to execute Leases for Yeares, as aforesaid, which to them, or the major Part of them then present shall seem reasonable, profitable, or requisite, for, touching or concerning the Good Estate, Rule, Order and Government of the said Corporation, and the more effectuell promotinge the said Charitable Designes: All which Lawes, Ordinances, and Constitucons, soe to be made ordained and established, as aforesaid, Wee Will, Command, and Ordaine, by these Presents, for Us, Our Heires, and Successors, to be from Time to Time and at all Times hereafter kept and performed in all Things as the same ought to be, on the Penalties and Amercements in the same to be imposed and limited, soe as the same Lawes, Constitucons, Ordinances, Penalties, and Amercements, be reasonable, and not repugnant or contrary to the Laws and Statutes of this Our Realme of England

And at the first or second Meeting of the said Society, and any Meeting on the Third Friday in November, February, May, and August, for ever, the major part present may make By-Laws, and execute Leases.

"And Wee doe likewise Grant unto the said Society for Propagation of the Gospell in Forreigne Parts and their Successors, that they and their Successors, or the major Part of such of them as shall be present at any Meeting of the said Society, shall have Power from Time to Time, and at all Times hereafter, to depute such Persons as they shall think fitt to take Subscriptions, and to gather and collect such Moneys as shall be by any Person or Persons contributed for the Purposes aforesaid

And the said Society at any Meeting may depute fit Persons to take Subscriptions, and collect Money contributed for the Purposes aforesaid.

"And shall and may remove and displace such Deputyes as often as they shall see Cause soe to doe, and to cause publick Notification to be made of this Charter, and the Powers hereby granted, in such Manner as they shall think most conduceable to the Furtherance of the said Charity

And may cause publick Notification of this Charter.

"And Our further Will and Pleasure is, That the said Society shall Yearely and every Yeare give an account in Writing to Our Lord Chancellor, or Lord Keeper of the Great Seale of England for the Time being, the Lord Cheife Justice of the King's Bench, and the Lord Cheife Justice of the Common Pleas, or any two of them, of the severall Summe or Summes of Money by them received and laid out by vertue of these Presents or any Authority hereby given, and of the Management and Disposicon of the Revenues and Charities aforesaid

And shall yearly give account to the Lord Chancellor or Keeper, and two Chief Justices, or two of them, of all Moneys received and laid out.

"And lastly Our Pleasure is, That these Our Letters Patents, or the Inrollment thereof, shall be good, firme, valid, and effectuell in the Law, according to Our Royall Intentions herein before declared In Witnes whereof, Wee have caused these Our Letters to be made Patents Wijnes Ourselve at Westminster the Sixteenth Day of June, in the Thirteenth Yeare of our Reigne.

" Per Breve de Privato Sigillo,

" COCKS,"

(L.S.)

THE SUPPLEMENTAL CHARTER OF THE SOCIETY,
APRIL 6, 1882 (*see* pp. 940-2).

“Victoria by the Grace of God of the United Kingdom of Great Britain and Ireland Queen Defender of the Faith To all to whom these presents shall come Greeting WHEREAS our Royal Predecessor King William the third in the year of our Lord One thousand seven hundred and one by Royal Charter dated the sixteenth day of June in the thirteenth year of his reign constituted and appointed the several Archbishops Bishops Professors and other persons named in the said Charter and their successors elected as thereafter directed a Body Politic and Corporate by the name of “The Society for the Propagation of the Gospel in Foreign Parts”: with perpetual succession and with power to purchase and hold manors messuages lands advowsons and other hereditaments in fee and in perpetuity not exceeding the yearly value of two thousand pounds and also other estates and property for the better support and maintenance of an orthodox clergy in foreign parts and to grant leases for terms not exceeding thirty-one years from the time of granting thereof and to sue and defend actions and to have a Common Seal and directed that the said Society should once in every year meet and that they or the major part of them there present should choose such officers for the ensuing year as are therein particularly mentioned and that such Officers should take oaths for the due execution of their respective offices and provision was thereby also made for filling offices vacated by death or removal and for monthly meetings of the Society and election of members thereof and power was also given to the said Society or the major part of them present at the quarterly Meetings thereby directed to make laws for the government of the said Corporation and also power to collect contributions for the purposes thereof AND WHEREAS it has been represented unto Us that by reason of the extension of the operations of the said Society and by reason of the great increase in the number of our subjects who have manifested their interest therein by becoming members of the said Society divers variations of and additions to the ordinances of the aforesaid Charter are necessary and desirable for the better administration of the affairs of the said Society AND WHEREAS application has been made to Us to grant to the said Society a Supplementary Charter giving it such additional powers as are hereinafter set forth Now WE of our Royal Will and pleasure and moved thereunto by our hearty goodwill towards the said Society and its labours for the propagation of the Gospel in foreign parts for Ourselves our heirs and successors in addition to and notwithstanding anything to the contrary contained in the aforesaid Charter of King William the third are graciously pleased to ORDAIN DECLARE AND GRANT as follows, viz.:

“I. HENCEFORTH the Most Reverend the Lord Archbishop of Canterbury for the time being shall be the President of the said Society.

“II. THE Most Reverend the Lord Archbishop of York for the time being and the Right Reverend the Bishops of the Church of England respectively for the time being holding Sees in England or Wales shall henceforth be Vice-Presidents of the said Society.

“III. HENCEFORTH the oath prescribed by the aforesaid Charter of King William the third shall not nor shall any declaration or affirmation in lieu thereof be administered to or be taken or made by the President or any Vice-President or other officer of the said Society

“IV. THE management of the affairs of the Society shall be entrusted to a Committee or other select body of Members, whether the same shall be the Standing Committee of the said Society appointed and elected under the existing bye-laws or any Committee or body to be hereafter elected or appointed under the same or any other bye-law or Resolution of the Society and the said Committee or body shall have exercise and enjoy all rights powers and privileges of the said Society by the said Charter of King William the third or hereby granted except powers of granting Leases altering or affixing or using the Seal choosing Officers and electing Members of the Corporation and except the power of transacting any business which from time to time by any bye-law or resolution hereafter

to be made or passed shall be specially reserved for the Society. The said Committee or body shall also have exercise and enjoy all such further or other Powers of the said Society including those hereinbefore excepted) as the Society shall from time to time by any bye-law or resolution ordain and appoint. But such Committee or body shall not at any time have the power of making varying or repealing any bye-law or resolution of the Society.

" V. It shall be lawful for the said Society from time to time by Resolution to make any bye-laws whereby provision shall be made for holding upon any day in the year one Yearly Meeting of the Society and such bye-laws may also provide for holding other or special Meetings of the said Society and for the convening thereof by such officers or officer or members of the said Society and upon or without requisition and at such times on such occasions or for such causes as the said Society shall see fit. And from and after the passing of such Resolution and making of such bye-laws respectively and so long as the same respectively shall be in force it shall not be obligatory on the said Society to meet upon the days or within the hours by the said recited Charter of King William the third appointed for yearly quarterly and monthly meetings of the said Society. And all business elections acts and things which are by the said recited Charter directed to be transacted held and done at the Yearly Meeting of the Society upon the third Friday in February and at the four quarterly meetings thereof on the third Friday in the months of November February May and August respectively and at the monthly meetings thereof on the third Friday in every month respectively shall be as valid lawful and effectual in all respects if transacted held and done at any meeting of the said Society held pursuant to any of the bye-laws hereinbefore authorized as if the same had been transacted held or done as appointed by the aforesaid Charter of King William the third.

" VI. For the several purposes of the elections authorized by the said Charter of King William the third and by these presents (except the election of the President and ex-officio Vice-Presidents) and for the purpose of electing any members or member of the said Standing Committee or other select body of Members to which the management of the affairs of the Society may from time to time be entrusted as hereinbefore provided and for the purpose of any poll or other occasion for taking the votes of the said Society it shall in addition to the powers of voting conferred by the aforesaid Charter of King William the third henceforth be lawful subject to any bye-law of the Society for members of the Society not personally present at any meeting to vote by means of a voting list or paper signed by the member voting. And the said Society may make and from time to time add to repeal or vary as it may see fit any bye-laws regulating the manner in which such voting papers shall be used and generally prescribing the method of conducting any election or poll.

" VII. If at any Meeting a poll of the Society in respect of any resolution motion matter or question which may have been submitted to and voted upon by such meeting be demanded by two members of the Society present at such meeting such demand shall be put to the votes of the members present at such meeting for their approval or disapproval and if such demand be supported by the votes of one third of the members present at such meeting and shall at some time after the close of such meeting receive the consent of the President of the Society then the vote of such meeting in respect of such resolution motion matter or question as aforesaid shall be of no force or validity until after such poll shall have been taken and such poll of the whole Society shall then be taken by means of such voting lists or papers as aforesaid within such time and in such manner and with such conditions and otherwise as the bye-laws of the Society shall direct and the result of such poll shall be the resolution of the said Society.

" VIII. HENCEFORTH it shall be lawful for the said Society, by bye-law or resolution, from time to time, to lay down and prescribe the conditions and manner upon and in which the resignation of any member of the said corporation desirous of resigning his membership may be made and accepted. And it shall also be lawful for the said Society to declare any member of the said corporation, who for the time being shall not fulfil such conditions as to subscribing to the Society or as to the payment or collecting of subscriptions as may from time to time be laid down by the said Society, disqualified and thereupon the person so declared disqualified shall cease to be a member of the said corporation.

"IX. It shall be lawful for the said Society and their successors to receive and hold all such moneys as have been or shall be given or bequeathed to the said Society whether the same shall be charged upon or payable out of or constitute an interest in land or not and also to advance any of their surplus or unemployed moneys upon mortgage of and as such mortgagees to hold any freehold copyhold or leasehold lands messuages or hereditaments and also to purchase have hold take and enjoy any manors messuages lands tenements rents advowsons liberties privileges jurisdictions franchises and other hereditaments of any nature tenure or value wheresoever situate for any estate term or interest therein respectively and whether or not the same or any of them shall exceed the clear yearly value of two thousand pounds without incurring any of the penalties or forfeitures of the statutes of mortmain But so nevertheless that such of the said hereditaments (other than land and hereditaments in mortgage to the Society) as shall be held for an estate in fee simple together with such of the said hereditaments other than as aforesaid as shall be held for any term exceeding five hundred years shall not at any time exceed in clear yearly value the sum of ten thousand pounds.

"X. It shall be lawful for the said Society for the purposes thereof from time to time in their discretion to make sale or partition of and to exchange enfranchise mortgage demise or otherwise deal with all or any part of the manors messuages lands advowsons hereditaments and property of or to which the Society shall for the time being be seized or entitled and to erect build or repair any houses or other buildings or erections on any part of their property and to accept surrenders of any term of years or other interests therein and to dedicate any parts thereof to the public for roads, streets sewers and drains, sites for churches or schools or other like objects and to sell demise take in exchange and otherwise deal with any land and the minerals thereunder either together or separately and to make or join in making any roads drains or sewers and to lay out any of the land of the Society for building purposes and in or for the purposes aforesaid or any of them to use or apply any moneys or funds of the Society or borrow and take up money at interest upon mortgage with or without power of sale of any of their property. And the said Society may sell as aforesaid either by public auction or private contract and either in consideration of any price or sum to be paid or secured or of a rent charge or fee farm rent and may in every case execute the powers aforesaid for such price or consideration with such payments for equality of exchange or partition, at such rents under such conditions and stipulations as to title or evidence or commencement of title or otherwise with and under such covenants and upon such terms in all respects as the said Society shall see fit In particular the said Society may from time to time grant building improving or repairing leases of their lands messuages and hereditaments or any of them for any lives renewable or not or for any term of years in possession and may enter into contracts for granting such leases at a future time at such yearly rents and under such covenants and conditions as the said Society shall deem fit and either with or without taking a fine or premium for any lease and such rents may be so reserved as to increase from time to time and may be apportioned amongst the hereditaments comprised in any contract in such manner as the said Society shall see fit, and generally all such leases may be granted and contracts be made upon such terms and conditions in all respects as the said Society shall deem reasonable and approve.

"IN WITNESS whereof we have caused these Our letters to be made patent. WITNESS Ourselves at Our Palace at Westminster the sixth day of April in the forty fifth year of Our reign.

• BY HER MAJESTY'S COMMAND.

L. S. "CARDEW."

NOTES ON THE CHARTERS (pp. 932-8) AND ON THE
CONSTITUTION AND FUNCTIONS OF THE SOCIETY
AND ITS STANDING COMMITTEE.

<p>The circumstances under which the Society's original Charter of June 16, 1701 (p. 932), was granted by William III., are related on pages 4 to 6.</p>	<p>Charter of 1701.</p>
<p>Archbishop Tenison was forward in "promoting the passing" of the Charter (p. 6), and was the first to subscribe (£20) towards the "charges," amounting to £159. 9s. 6d. (pp. 5, 822). The S.P.C.K. undertook to advance "the moneys wanting," and actually advanced £20 (p. 6). The Archbishop also bore the cost of the 1st edition of the Charter (500 copies), which was printed under the superintendence of Serjeant Hook and Mr. Comyns, who arranged it in paragraphs, and added marginal notes (pp. 813, 822, 932).</p>	<p>Its Cost. Its Printing.</p>
<p>The original members appointed by the Charter consisted of the 2 ARCHBISHOPS (Canterbury and York), 9 BISHOPS (London, Worcester, Ely, Rochester, Gloucester, Chichester, Chester, Bath and Wells, and Bangor), 3* DEANS (St. Paul's, Westminster, and Canterbury), 3 ARCHDEACONS (London, Colchester, and Durham), the 2 Regius, and the 2 Margaret Professors of Divinity at Oxford and Cambridge, 32 other CLERGYMEN, 4 PEERS, 5 BARONETS, 7 KNIGHTS, 2 "DOCTORS OF PHISICK," 20 ESQUIRES (including representatives of the legal profession), and 4 MERCHANTS—in all 94* persons. Of these, the following were <i>members in perpetuum</i>, viz.:—The Archbishops of Canterbury and York, the Bishops of London and Ely, the Lord Almoner and Dean of Westminster the Dean of St. Paul's and Archdeacon of London, and the two Regius and two Margaret Professors of Divinity of Oxford and Cambridge Universities "for the time being" (pp. 932-3).</p>	<p>Original Members 94 : 52 Clerical and 42 Lay. Members in Perpetuum.</p>
<p>The S.P.C.K. was represented in the original list by most of its own members at the time (p. 6).</p>	<p>S.P.C.K. element.</p>
<p>Among other distinguished persons elected during the next 20 years were Robert Nelson† (author of "Companion for the Festivals and Fasts of the Church of England," &c., elected 21 Nov., 1701) and John Evelyn‡ (elected 15 May, 1702) [1], and over 40 representatives of the Reformed Churches of the Continent of Europe. The admission of these Foreign Honorary Members was due to the "<i>fraternal Correspondence</i>" between the Society and the Reformed Churches (p. 734), which inspired and stimulated the noble efforts of the Lutherans in India in the beginning of the last century (pp. 468-9, 471-2, 501-3).</p>	<p>R. Nelson and J. Evelyn. Foreign Honorary Members.</p>
<p>During the first 100 years the number of living members never reached 300 [2], and in 1819, the number then being 320, it was thought "expedient in conformity with" (what at that time was considered to be) "the Spirit and Intent of the Charter," to suspend the election of new members "for the present, except in the case of Persons already proposed, and of any of the Bishops of England and Ireland. . ." [3].</p>	<p>Number of Members Limited.</p>
<p>For the purpose of "extending the beneficial operations of the Society," it was further resolved (at the same meeting) to admit subscribers under the denomination of "Associated Members," and "from them only" to fill up vacancies occurring in the Corporate Body, with whom the government of the Society remained [4].</p>	<p>Associated Members.</p>
<p>In 1830 the number of Incorporated Members was definitely limited to 300, exclusive of the Bishops [5]. The limitation was entirely removed in 1850 [6], and, as a result, the number of members reached 1,980 by the year 1866, 4,300 in 1877, and 6,000 in 1900, including the Vice-Presidents [7].</p>	<p>Restrictions Removed. Increase of Members.</p>
<p>Under the regulations of its ancient Charter, the Society's action was much hampered by the anomalies accumulating in the course of time, but such inconveniences increased more rapidly as the Corporation added to its roll [8].</p>	<p>Inconveniences under Original Charter.</p>

* One of the Deans (Westminster) was also one of the nine Bishops.

† In 1887-8 the Society promoted the raising of a fund for restoring Robert Nelson's tomb in the burial ground of St. George the Martyr, Bloomsbury [1a].

‡ Evelyn's diary contains the following reference: "Being elected a member of the Society lately incorporated for the Propagation of the Gospel in Foreign Parts, I subscribed £10 *per annum* towards the carrying it on. We agreed that every missionary, besides the £20 to set him forth, should have £50 *per annum* out of the stock of the Corporation till his settlement was worth to him £100 *per annum*. We sent a young divine to New York."

Remedy sought.

Supplemental Charter obtained.

Equalisation of Governing Power.

The Standing Committee the Executive.

Ex-officio President and Vice-Presidents.

Abolition of Tests.

Removal and Resignation of Members.

Society's present Constitution.

Members.

(a) President.

(b) Vice-Presidents.

(c) Honorary Associates.

(d-h)

Secretary, Treasurers, Auditors, Examiners, Physician, Committee.

Meetings and Quorum.

After fruitless discussions and efforts in the years 1868-71 and 1879 [9], a large Special Committee was appointed in February 1880, to "consider whether any, and if any, what, changes should be made in the constitution of the Society." Their Report (July 16, 1880) after having been for seven months in the possession of the Incorporated Members, was discussed at the largely-attended Annual Meeting held at Willis' Rooms on February 18, 1881, and in consequence of the Resolutions then adopted a Supplemental Charter was obtained from the Crown on April 6, 1882 (the cost being £189. 4s. 6d., of which £106. 16s. 6d. were the Crown Office charges) [10]. The immediate result was the equalisation of the governing power vested in each member. Under the original Charter no member had any power unless personally present at the Monthly Meetings, but under the Supplemental Charter every member, wherever resident in the United Kingdom, is able by a system of voting* papers, to make his influence felt on any subject which may be referred to the whole Corporation. The Standing Committee, which since its appointment in 1702 (p. 7) had been subject to "the Society," was now made the Executive of the Society, except in regard to certain reserved matters; and the Archbishop of Canterbury became President *ex-officio*, and the Archbishop of York and the Bishops of England and Wales Vice-Presidents *ex-officio*. The "oath" prescribed in the original Charter, for the President and other officers, had been superseded in 1836 by a "declaration," which was abolished in 1850 (p. 7); nevertheless, any test of the kind "henceforth" (from 1882) was now actually forbidden. Among other advantages secured by the Supplemental Charter was the provision made for the removal and the voluntary resignation of members,† and for the purchase or holding of lands of the annual value of £10,000 [11].

"The Society" now comprises about 6,000 Incorporated Members [12], of whom the Lord Almoner and Dean of Westminster, the Dean of St. Paul's and Archdeacon of London, and the two Regius and two Margaret Professors of Divinity of Oxford and Cambridge Universities are Members *ex-officio* (p. 932). The officers of the Society consist of: (a) a PRESIDENT, viz., the Archbishop of Canterbury *ex-officio*; (b) VICE-PRESIDENTS, viz., the Archbishop of York, and the Bishops of the Church of England holding Sees in England and Wales *ex-officio*; and (the following, elected annually) the Archbishops and Bishops of the Dioceses in Ireland, the Bishops of the Scottish Episcopal Church; the Colonial, Indian, and Missionary Archbishops and Bishops and Coadjutor-Bishops of the Anglican Church in Foreign Parts; the Retired Bishops and Coadjutor-Bishops of the Anglican Church; and about 50 distinguished Clergymen and Laymen at home [12a]. (c) HONORARY ASSOCIATES—the Bishops of the Episcopal Church in the United States of America. The order is intended for "persons who may have promoted, or whose co-operation may be deemed to promote, the designs of the Society, whether they be British subjects or not." It was instituted in 1868, but up to the present time the only Associates elected have been the American Bishops (see p. 83). Associates have liberty to attend the Board Meetings, but without the right of voting [13]. (d) A SECRETARY and two Assistant Secretaries; (e) FOUR TREASURERS (Honorary); (f) AUDITORS (now paid); (g) A BOARD OF EXAMINERS (Honorary, see p. 842); (h) an HONORARY CONSULTING PHYSICIAN [14] (who examines candidates in England for Missionary work abroad, also Missionaries on their return to England (see p. 942) [15]. (For the *Standing Committee* see next page.)

The MEETINGS of "the Society" (Incorporated Members) are held at the Society's office, at 2 p.m., on the third Friday in every month, excepting Good Friday, and August and September, when there are no meetings; seven members, in addition to the President or a Vice-President, form a quorum [16 and 17]. The Annual Meeting is in February, when officers are elected. (There is also an Annual *Public Meeting*, generally in St. James's Hall, in April, May, or June.)

* The desirableness of adopting this system formed the subject of a memorial to the Society from 64 of the Cornish members in 1871 [11a]. (See first Poll, p. 942.)

† Though no provision for removal or resignation can be found in the original Charter it is interesting to note that in 1716 a Standing Order was made "That all members as are three years or more in arrear" (with their subscriptions) "shall not have a voice in deciding any question relating to the Society at any Meetings of the Society, or any Committee thereof" [11b]; and that (whether legally or not) the Society exercised the power of dismissing a member in one instance at least, as recorded on p. 198.

The election of Incorporated Members is by ballot at the monthly meetings, the following being the qualifications for membership:—

"(a) A Donation of ten guineas or upwards in a single payment; or,

"(b) An annual subscription of not less than one guinea to the General Fund of the Society—two such annual subscriptions at least to have been paid before the candidate is eligible for election; or,

"(c) To be an incumbent of a parish, or a curate in charge, who shall have in his parish an association in aid of the Society, or an annual collection, and who remits to the General Fund of the Society not less than two guineas annually."

These qualifications are not necessary in the case of persons recommended by the Standing Committee "on the ground of important services rendered to the Society at home or abroad" [18].

The FUNCTIONS specially reserved for "the SOCIETY" since the Charter of 1882 are:—

(A) Granting leases; (B) altering or affixing or using the Seal of the Society; (C) choosing officers; (D) electing members of the Corporation; (E) laying down the conditions and manner in which the resignation of any member of the Corporation desirous of resigning may be made and accepted; (F) declaring any member of the Corporation disqualified who shall not fulfil the conditions as to subscribing or as to payment or collections as from time to time may be laid down; (G) transacting any business which from time to time by any bye-law or resolution made or passed after April 6, 1882, shall be specially reserved for the Society; (H) making, varying, or repealing any bye-law or resolution of the Society [19].

The STANDING COMMITTEE (which in 1882 became the Executive of the Society) now consists of (a) *ex-officio* members, viz., the President, Vice-Presidents, Treasurers, and Secretary of the Society; (b) twenty-four members elected by the Society out of its Incorporated Members (six retiring annually); (c) Diocesan Representatives—two for each Diocese in England and Wales, and four for each of the Provinces (Armagh and Dublin) in Ireland. The Representatives are now elected by and from the resident Incorporated Members, Vice-Presidents and paid officers of the Society not being eligible [20].

The system of Diocesan Representation was introduced in 1872 "with a view to give the Country Members of the Society a more distinct voice in the management of the Society's affairs, and to encourage their interest in Missionary work" [21], and the Representatives (who may be two clergymen or two laymen, or one of each order) are now elected for a period of three years [22] (*see* foot note*).

* The first election (C. L. Higgins, Esq., and Rev. F. Bathurst) was made by the ELZ Diocesan Conference, and confirmed by the Society on July 19, 1872 [22a]. The first WELSH election (the Rev. W. Feetham, for Llandaff Diocese) was confirmed in February 1880 [22b], and the first IRISH elections (8 Representatives) were reported simultaneously in February 1885 [22c]. LONDON's first "Diocesan Representatives" were the Rev. W. Panckridge and the Rev. J. H. Snowden, reported in February 1883 [22d]. The stages of development of the system were as follows:—

1872-74.—Vice-Presidents were eligible, but not paid officers of the Society; and in dioceses where "any Representative Church Body" met "periodically" under the presidency of the Bishop, such "Body" was "invited to select" from the Incorporated Members resident in the diocese "a Clergyman and a Layman." Where no such "Body" existed, the Incorporated Members were "invited" to make the selection "by some method to be approved in each case by the Standing Committee." The elections were annual, and subject to the "concurrence of the Bishop," and to "confirmation by the Society at a Monthly Meeting" [22e].

1875-81.—The Incorporated Members in each diocese were "at liberty to select," before the Annual Meeting of the Society (February), and in such manner as they should determine, "two of their own body, not being Vice-Presidents or paid officers of the Society." The elections were for three years, and still "subject to confirmation by the Society," but at the "Annual Meeting" [22f].

1882-93.—Up to 1882 the electors had been referred to as "Country Members" or Members "dispersed throughout the country," but in that year the area was expressly limited to "England and Wales," and it was laid down that the Incorporated Members "shall elect," and by means of voting papers. But residence in diocese was not *stated* to be necessary on the part of candidates, and the elections were simply to be *reported* to the Society at the Annual Meeting [22g]. In 1884 the system was extended to Ireland, but there the Members elect four Representatives for each of the two Provinces (Armagh and Dublin) [22h]. In 1893 residence in the diocese (or Province in the case of Ireland) was again expressly stated to be essential [22i].

Election of Members. Qualifications required.

Society's Functions.

Standing Committee Constitution. Diocesan Representatives.

Acting "both as delegates from their Diocese to the Standing Committee and as delegates from the Committee to their Diocese," these Representatives (as pointed out by the Committee) "have it in their power to promote the work of the Church abroad in a manner and to a degree which are shared by no others" [23].

Functions of
Standing
Committee

The FUNCTIONS of the STANDING COMMITTEE do not include those specially reserved for the Society (see A to H on p. 941); but otherwise "the management of the affairs of the Society" is "entrusted" to the Committee, the Committee have "all rights powers and privileges" of the Society granted by the Charters of 1701 and 1882, and "such further or other powers" of the Society ("including those herein before excepted") "as the Society shall from time to time by any bye-law or resolution ordain and appoint," saving "the power of making varying or repealing any bye-law or resolution of the Society," which power the Committee "shall not at any time have" (pp. 936-7).

Meetings
and Quorum
Sub-Com-
mittees.

The Standing Committee meet about twice a month (the hour being 2.30 p.m.) [23a], and ten members form a quorum [23b]. Most of the business is prepared by Sub-Committees, viz., (1) India; (2) The Straits, China, Corea, Japan, and the Pacific; (3) Africa, Mauritius, and Madagascar; (4) America (North, Central, and South) and the West Indies; (5) Europe (Continent of); (6) Home Organisation; (7) Intercession (for Missions); (8) Missionaries' Children's Education; (9) Finance and Accounts; (10) Applications [24].

On most of the Sub-Committees for Foreign business the Society has the advantage of having some gentlemen possessing personal knowledge of the country. To the Applications Sub-Committee are referred all applications from abroad for the renewal of existing grants or for additional grants. All such applications received in the year are fully considered at one and the same time (generally in May), when grants are made with due regard to the comparative merits and urgency of each case; and thus equal justice is secured all round, which would not be possible were each case to be considered alone and without regard to the claims of the whole.

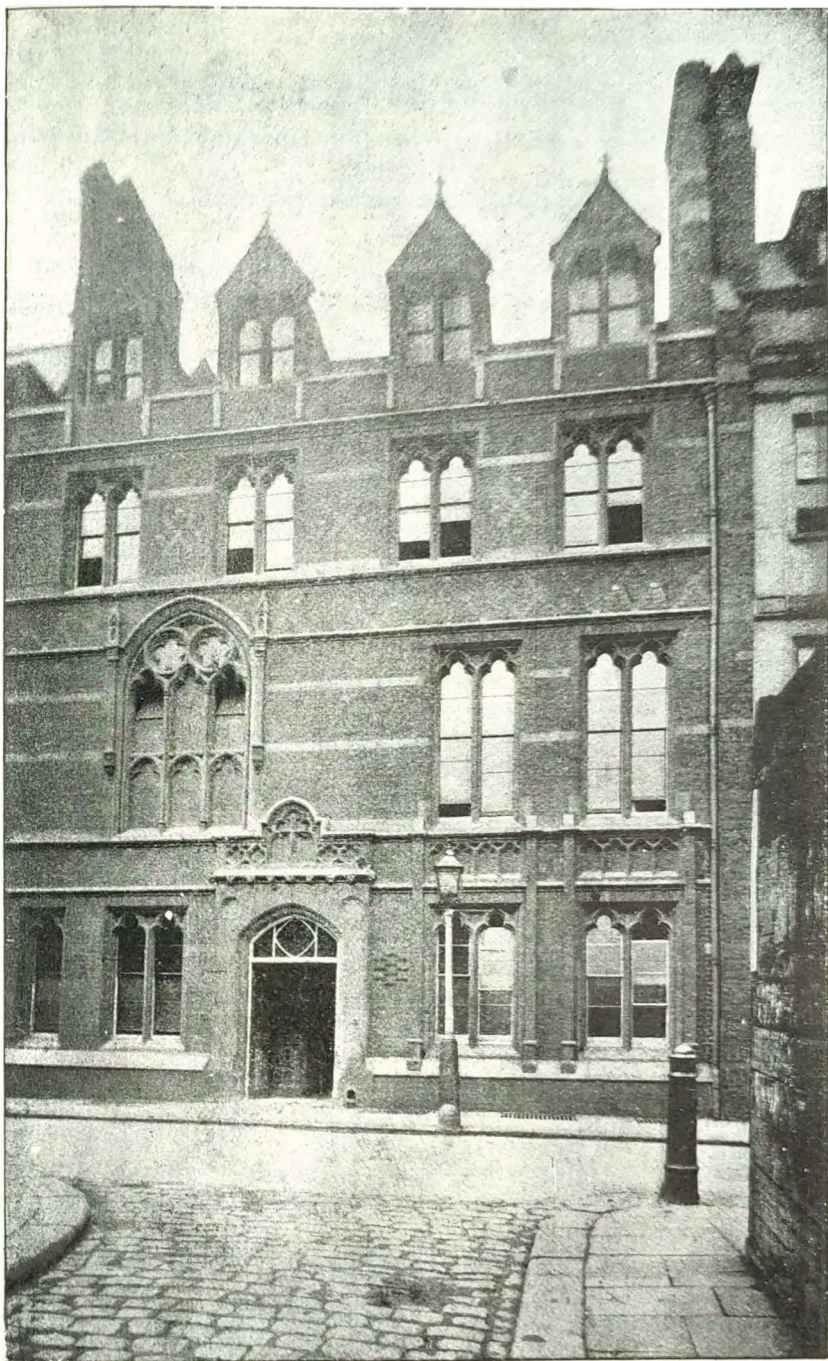
Society's
Meetings
Improved.

Thus relieved of much of dry business details, and "matters which can never be advantageously managed in a large assembly," the Monthly Meetings of the Society have become more distinctly missionary in their spirit and in their doings [25]. The formal business to be transacted seldom now occupies much time, and the chief interest centres in the excellent addresses delivered by Missionaries [26].

The election of six members to fill vacancies on the Standing Committee in 1894 was the occasion of a poll being taken of the whole Society (by means of voting papers) for the first—and as yet (1900) the only—time since the Supplemental Charter of 1882 made such an appeal possible (see p. 940). The result was that the six nominees of the Committee were elected by overwhelming majorities [27].

The office of Honorary Physician (see p. 940) was resigned by Dr. J. W. Ogle in 1900, after thirty-three years of "valuable services" given "ungrudgingly to the Church at large, and specially to the work of the Society," whose "confidence, gratitude, and respect" he had won.* In his dedication of "Some Elements of Religion" to Dr. Ogle, the late Canon Liddon said: "his work and character suggest many precious lessons which he never thinks of teaching." This was fully exemplified in his relations with the Society. His successor, Dr. N. C. Macnamara, F.R.C.S., appointed on October 19, 1900, resigned in 1901 [28].

* Resolution of the Society, October 19, 1900, on his resignation.



THE SOCIETY'S HOUSE, 19, DELAHAY STREET, WESTMINSTER.

Office Hours, 10 to 5 (Saturdays 10 to 2).

A Short Service is held daily in the Chapel at 10.5 a.m.

REFERENCES TO AUTHORITIES.

(N.B.— *The numbers in brackets [] correspond with those inserted in the letterpress of the chapters.*)

EXPLANATION OF ABBREVIATIONS USED:—

A MSS. ...	... (See "MSS." below).
Anv. Pro. ...	... Proceedings of the Society's Anniversary, June 23, 25, 1897.
App. Jo. ...	... Appendix to the Journals of the Society (4 MS. vols. A, B, C, D), (see p. 816).
Appl. R. ...	... Report of the Applications Sub-Committee of the Society.
Bd. ...	... Board.
B.D.C. ...	... Bombay Diocesan Committee of the Society.
C.D.C. ...	... Calcutta Diocesan Committee of the Society.
Church in Col. ...	... The Church in the Colonies (see p. 814).
C.Q.P. ...	... Cawnpore Mission Quarterly Paper.
D.U.M. ...	... Dublin University Mission in connection with the Society.
G.M. ...	... The Gospel Missionary (see p. 814).
H.S. ...	... S.P.G. Historical Sketch.
Jo. ...	... The MS. Journals of the Society (see p. 816).
L. ...	... Letter.
Marriott Report ...	... Report of Applications Sub-Committee on the Marriott Bequest, 1897.
M.D.C. ...	... The Madras Diocesan Committee of the Society.
M.F. ...	... The Mission Field (see p. 814).
M.H. ...	... Missions to the Heathen (see p. 814).
M.R. ...	... The Monthly Record (see p. 814).
MSS. ...	... The Reports and Letters of the Society's Missionaries, and of Bishops and other correspondents (grouped in 13 divisions, A to M) (see p. 816).
N.M. ...	... News from the Missions (see p. 814).
O.P. ...	... Occasional Paper.
P.B. ...	... Proof Book, containing Proofs corrected or endorsed by Bishops and Missionaries.
Q.M.L. ...	... The Quarterly Missionary Leaf (see p. 814).
Q.P. ...	... The Quarterly Paper (see p. 814).
R. ...	... The Annual Reports of the Society (see p. 814).
S.C. ...	... Sub-Committee of the Society.
S.P.C.K. ...	... The Society for Promoting Christian Knowledge.
S.P.G. ...	... The Society for the Propagation of the Gospel in Foreign Parts.
St. C. ...	... The Standing Committee of the Society.
V. ...	... Vol.

(*The abbreviations and signs in the "Missionary Roll" (pp. 849-931c) are explained on p. 848.*)

Allowing for the supplementary pages up to here, this page will be 1800

LIST OF THE REFERENCES.

PART I., pp. 1301-57. PART II., pp. 1358-89.

(For order of connecting pages see "Contents" at beginning of book.)

PART I.

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Journal, 1844, pp. 28-9, and 1845, pp. 26-8. [73a] R. 1850, pp. 41-2. [74] Bishop J. Inglis' Journal 1843, pp. 27-8. [75] Do., 1844, pp. 4-7. [76] R. 1837, p. 10: *see also* p. 826 of this book. [77] R. 1838, p. 43. [77a] R. 1837, p. 67. [77b] R. 1837, pp. 20-1; App. Jo. D, p. 109. [77c] R. 1839, p. 35; *see also* App. Jo. C, pp. 201-35. [78] R. 1841, pp. 37-9: *see also* L. to S.P.G. Aug. 2, 1841, K MSS., V. 17, pp. 147-8. [79] R. 1844, p. 47. [80] Bishop J. Inglis' Journal, 1844, pp. 18, 28-9. [80a] R. 1856, p. 33. [81] R. 1850, pp. 30-1. [82] K MSS., V. 19, p. 445; R. 1850, pp. 34-5. [83] R. 1851, p. 58. [84] Jo., V. 46, pp. 315, 375-6, 383-4, 402; R. 1851, pp. 58-9; R. 1853, p. 40; R. 1851, p. 117: *see also* p. 751 of this book. [85] R. 1860, p. 31; R. 1862, p. 20; Jo., V. 46, pp. 72, 234; M.F. 1861, p. 144.

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267-8; M.F. 1862, pp. 18-22, 39, 40, 61; R. 1861, pp. 122-3; R. 1862, p. 102. [40] M.F. 1862, pp. 21-2, 61-2, 109-12, 132-5, 177-81, 196-8, 261-3; M.F. 1863, pp. 68-4, 101-2; M.F. 1864, pp. 15, 16; R. 1862, pp. 102-4; R. 1863, pp. 70-4; R. 1863-4, pp. 69-72; R. 1864, p. 70. [41] R. 1864, p. 71; M.F. 1864, pp. 54, 157, 219, 231. [42] R. 1865, pp. 75, 77; Q.P., February 1867, p. 4. [43 and 44] R. 1865, p. 76. [45] M.F. 1862, pp. 110, 262; M.F. 1863, pp. 20-1, 162; R. 1863, pp. 71-3; R. 1864, p. 71; R. 1866, pp. 76-80. [45a] M.H. No. 37, p. 28. [46] R. 1868, pp. 53-4; R. 1873, p. 35. [47] R. 1874, pp. 44-5. [48] R. 1878, p. 49; R. 1879, p. 71. [48a] M.H. No. 37, p. 54. [49] M.F. 1877, p. 290. [50] R. 1884, p. 73; R. 1885, p. 73; R. 1886, p. 75; R. 1887, p. 85; R. 1888, p. 98; Standing Committee Book, V. 46, p. 135.

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PART II. (*Continued from pp. 1801-1857.*)CHAPTER XII. (*Continued from p. 1806.*)

[23] First Week of the Bicentenary in London. [23a] Anv. Pro. 1897.

CHAPTER XIV. (*Continued from p. 1806.*)

[82] Add. L., Rev. J. J. Curling, 15 Jan., 1901. [83] Do. and R. 1895, pp. 29-174; M.F. 1894, pp. 207-9; 1896, pp. 80-1. [84] R. 1894, pp. 21, 160-2; 1895, pp. 29, 174-5; M.F. 1895, pp. 239-40; K MSS., V. 12, p. 74. [85] R. 1893, p. 152; 1897, p. 171; 1899, pp. 184-5; M.F. 1894, p. 99; G.M. 1893, p. 63; 1894, pp. 71, 78. [86] M.F. 1895, p. 129. [86a] M.F. 1900, pp. 258-63. [87] M.F. 1893, pp. 116, 218; 1895, p. 472; G.M. 1894, pp. 79, 86. [88] G.M. 1896, pp. 7-9, 21. [89] G.M. 1894, pp. 32, 72; M.F. 1893, p. 118; 1895, pp. 128, 132; 1900, p. 274; G.M. 1897, p. 82; Appl. R. 1897-9. [90] Appl. R. 1897-9; K MSS., V. 12, p. 78. [91] R. 1894, p. 185; M.F. 1897, p. 238; 1898, p. 426. [92] M.F. 1898, pp. 291, 422-7; R. 1898, p. 175; G.M. 1894, p. 92; M.F. 1893, p. 218; G.M. 1893, p. 106. [93] R. 1893, p. 153; 1898, p. 178; G.M. 1894, pp. 78-9, 87. [94] M.F. 1896, p. 156. [95] R. 1895, p. 175. [96] G.M. 1896, p. 20. [97] M.F. 1898, pp. 422-7. [97a] & [97b] L., Rev. J. J. Curling, 15 Jan., 1901; M.F. 1900, p. 264; G.M. 1900, p. 112-6; L., Bp. N.F.L., 29 March, 1900. [98] K MSS., V. 12, p. 74; Appl. R. 1899; R. 1893, p. 154; 1896, p. 184; 1900, p. 181-2; M.F. 1895, pp. 239; 1900, p. 264, 274; L., Bp. N.F.L., 13 April, 1901; L., Rev. J. J. Curling, 15 Jan., 1901. [99] M.F. 1894, p. 210.

CHAPTER XVI. (*Continued from p. 1807.*)

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CHAPTER XVII. (*Continued from p. 1808.*)

[53a] K MSS., V. 7, p. 139-41; R. 1895, p. 163; 1897, p. 162-3; Appl. R. 1898. [54] R. 1884, p. 88; 1894, pp. 148-9; 1895, p. 162; 1898, p. 167; 1899, p. 177; M.F. 1896, pp. 155-6. [55] M.F. 1893, pp. 191, 283-5; R. 1895, p. 161; 1896, p. 177. [56] R. 1884, p. 88; M.F. 1892, p. 438; R. 1892, p. 125. [57] St. C., V. 51, p. 345.

CHAPTER XIX. (*Continued from p. 1809.*)

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CHAPTER XX. (*Continued from p. 1809.*)

[91] R. 1878, pp. 95-6; 1882, pp. 87-8. [92] K MSS., V. 32, p. 442. [93] Do., p. 451. [94] L., Rev. W. F. Campbell, May 8, 1884; D MSS., V. 70. [95] St. C., V. 44, pp. 337-40; R. 1889, p. 113. [96] R. 1890, pp. 29, 70; 1891, p. 28, and p. 724; of this book. [97] K MSS., V. 35, pp. 135-46, 149-58, 167, 169, 171, 189, 192; V. 26, p. 180; V. 33, pp. 211, 217, 220; L., Canon Spencer, October 15, 1898, and February 17, 1899; L., Bp. Quebec, April 15, 1899; St. C., V. 52, p. 75. [97a] K MSS., V. 35, p. 171.

[98] K MSS., V. 26, pp. 182, 186, 196. [98a] Canon XIX. of Provincial Synod of Canada. [99] K MSS., V. 26, p. 182, 186, 196. [100] K MSS., V. 26, pp. 195-6; V. 33, p. 220; V. 85, p. 105; St. C., V. 52, p. 75. [101] K MSS., V. 26, pp. 182, 185-6, [102] K MSS., V. 29, pp. 266, 274, 276-7, 279, 286-7, 293, 307, 317, 320-1, 323, 344-5, 363, 365-6, 368, 382-3, 393, 395, 403, 414, 416, 420, 422. [103] R. 1893, p. 143; M.F. 1898, p. 487, and page 180c of this book. [104] R. 1897, p. 162; 1898, pp. 27-9; 1900, p. 168; Appl. R. 1897-1900; Rupertaland Letters sent 1897-1901. [104a] St. C., Nov. 22, 1900. [105] R. 1898, pp. 27-9 and St. C. Mem., Nov. 24, 1898. [106] R. 1893, p. 145; 1894, pp. 149-52; 1895, p. 163; K MSS. V. 33, p. 174. [107] K MSS., V. 33, pp. 168, 174. [108] R. 1895, p. 163; M.F. 1899, p. 240. [109] K MSS., V. 33, p. 134 (and see R. 1891, pp. 141-4). [110] R. 1896, p. 177; 1897, p. 163; 1898, p. 168; 1899, pp. 179-81; M.F. 1899, p. 240. [111] Marriott Report, 1897, p. 225; M.F. 1897, p. 431. [112] R. 1900, pp. 172-4.

CHAPTER XXI. (MANITOBA.) (Continued from p. 1311.)

Add to [19a] Appl. R. 1884-1901. [20] R. 1891, p. 133; M.F. 1893, p. 299. [20a] L., Arbp. Machray, 28 May, 1901. [21] to [32b] P.B., pp. 39-42f, Arbp. Machray's Proof; do., pp. 89-42 and 60a, Bp. Grisdale's Proof; do., pp. 39-42, Bp. Pinkham's Proof; and:—[21] K MSS., V. 29, pp. 242, 328a, 380, 414; R. 1894, pp. 152-4; 1897, p. 165; 1898, p. 169; M.F. 1893, pp. 299-301; 1894, pp. 246-9. [22] K MSS., V. 29, pp. 262, 315, 317, 391-7, 414; R. 1894, p. 153; 1897, pp. 165-6; 1898, p. 169; M.F. 1893, pp. 300, 303; 1895, p. 390; 1899, p. 92; 1900, p. 79; G.M. 1898, p. 72; 1899, p. 45; Anv. Pro. 1897, pp. 61-2; L., Arbp. Machray, 15 April, 1901. [23] K MSS., V. 29, pp. 294, 312, 414; R. 1895, pp. 165-6; 1896, p. 178; M.F. 1895, pp. 386-9. [23a] R. 1900, pp. 174-5. [24] K MSS., V. 29, pp. 312, 323, 344-5, 365, 412, 414; R. 1896, p. 179; M.F. 1900, p. 273. [24a] M.F. 1893, p. 302; 1900, p. 273; R. 1897, p. 181. [25] K MSS., V. 29, pp. 246, 264-5, 274-6, 287-8, 293, 304, 316-8, 320-1, 323-7, 344-5, 362-3, 365-8, 380-3, 390, 392-5, 403, 409-20; R. 1894, pp. 153-4; 1895, p. 166; 1896, p. 178; 1898, pp. 27-9; M.F. 1894, pp. 250-1; 1898, p. 390; 1900, p. 249; Appl. R., 1896-9; St. C., Nov., 1898. [26] See refs. 104-5 under Province of Ontario; also M.F. 1900, pp. 79, 273; G.M. 1899, p. 45. [27] K MSS., V. 29, pp. 352, 362, 364, 383; R. 1896, p. 180; 1897, pp. 165-6; M.F. 1897, p. 431; Appl. R., 1896-9. [27a] L., Arbp. Machray, 16 Feb. and 15 April, 1901; P.B. and St. C. Memo., 22 Nov. 1900; R. 1900, p. 168; M.F. 1900, p. 79. [28] K MSS., V. 29, p. 313; R. 1896, pp. 178-80; M.F. 1893, p. 303; 1900, pp. 96-9. [29] K MSS., V. 29, pp. 256, 261, 265, 297, 309, 414; R. 1893, p. 143; 1895, p. 166; 1896, p. 180; M.F. 1893, p. 303; 1894, p. 251; 1895, pp. 388, 390; 1897, p. 431; 1900, pp. 96-9. [29a] K MSS., V. 29, p. 257; R. 1893, p. 143; M.F. 1894, p. 251. [30] K MSS., V. 29, p. 328a, 300, 414; R. 1896, p. 179; 1898, p. 169; 1900, p. 210; M.F. 1893, pp. 321-2; 1895, p. 388; 1899, pp. 93-5; G.M. 1899, pp. 42-4. [30a] R. 1881, p. 36; 1896, p. 177; M.F. 1894, p. 251. [30b] M.F. 1899, pp. 92-7. [30c] K MSS., V. 29, p. 248; R. 1893, p. 143; M.F. 1893, p. 237. [31] Page 779 of this book. [32] K MSS., V. 29, p. 258; R. 1893, p. 143; 1896, p. 177; America Bound Pamphlets, 1893, No. 1. [32a] Page 768-6 of this book. [32b] K MSS., V. 29, pp. 258-9. [32c] R. 1893, p. 143.

(SASKATCHEWAN AND CALGARY DIOCESES.)

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(QU'APPELLE DIOCESE.)

[1] to [23] P.B., pp. 54-60d, Bp. Grisdale's Proof, and 60e; and Arbp. Machray's Proof, pp. 54-60. [1] R. 1883, pp. 87-8; M.F. 1883, pp. 323-5. [2] R. 1883, pp. 87-8; M.F. 1883, pp. 210, 323-4; 1884, pp. 289, 326-7, 332; Qu'Appelle O.P. No. 53. [3] R. 1883, pp. 87-8; 1886, pp. 99-100; M.F. 1883, pp. 292, 323-5; 1891, p. 37. [4] R. 1883, p. 89; M.F. 1884, pp. 169-74. [5] R. 1884, pp. 12, 13; M.F. 1884, pp. 290-2. [5a] M.F. 1883, p. 210; 1884, p. 332. [6] R. 1883, pp. 87-9; 1884, pp. 12, 13; M.F. 1883, pp. 323-5; 1884, pp. 77-8, 267; 1885, p. 59. [7] R. 1884, pp. 12, 13; M.F. 1885, p. 328. [8] R. 1884, pp. 12, 13, 92; M.F. 1885, p. 329. [9] R. 1893, p. 145; M.F. 1884, p. 397; 1885, p. 329; M.F. 1886, p. 379; 1890, pp. 194, 394; Qu'Appelle O.P. No. 53. [10] R. 1886, pp. 99-100; 1890, p. 135; 1892, pp. 136-7; 1893, p. 146; 1894, p. 156; 1897, p. 166; 1898, p. 170; M.F. 1886, pp. 194, 376-7; 1894, p. 199; Qu'Appelle O.P. No. 53. [11] R. 1892, p. 126; 1895, pp. 167-8; H.S., 1899, p. 27. [12] R. 1893, pp. 143, 146; 1894, p. 156; 1895, p. 167; M.F. 1889, p. 275; 1891, pp. 37, 80. [13] R. 1885, pp. 98-9; M.F. 1885, pp. 330-4; 1886, p. 380. [14] R. 1893, p. 146; 1894, p. 157; 1895, pp. 167-8; M.F. 1889, p. 478; 1891, p. 37; 1894, p. 94; 1896, p. 156; 1897, p. 79. [15] R. 1887, p. 111; 1894, p. 156. [16] M.F. 1875, p. 167. [17] R. 1895, p. 168; 1896, pp. 28, 161-2; M.F. 1896, p. 309; 1897, p. 79. [18] R. 1896, p. 182; 1897, p. 166; 1899, p. 182; M.F. 1900, p. 77; Appl. R., 1899; Qu'Appelle O.P. No. 53. [19] R. 1884, p. 92; 1894, p. 157; G.M. 1895, p. 21; M.F. 1885, p. 328; 1886, pp. 194, 384; 1894, p. 199. [19a] M.F. 1898, pp. 19-22. [20] R. 1890, p. 135; 1894, p. 156; M.F. 1895, pp. 84-93; 1896, pp. 47-53; 1898, p. 22; G.M. 1895, pp. 18-22; Qu'Appelle O.P. No. 53. [21] R. 1892, p. 135; 1893, pp. 145-6; 1894, p. 156; M.F. 1895, p. 93; 1896, pp. 52-3; G.M. 1895, p. 21; H.S., 1899, p. 36. [22] M.F. 1886, p. 384; G.M. 1895, p. 21. [23] R. 1894, p. 156; G.M. 1896, pp. 57-8; Qu'Appelle O.P. No. 53.

(SELKIRK DIOCESE.)

[1] Appl. R. 1893, p. 7; K MSS., V. 29, pp. 235-6, 239. [2] K MSS., V. 29, pp. 356-8, 361, 370-9, 386-8, 400; G.M. 1898, pp. 94, 121-3, 135; M.F. 1898, pp. 77, 276, 337; Appl. R. 1898-9; R. 1897, p. 15. [3] K MSS., V. 29, pp. 370-3, 376, 386-8, 400-2; R. 1898, pp. 170-1; G.M. 1899, p. 421; Appl. R. 1899.

CHAPTER XXII. (Continued from p. 1311.)

[44] to [47] K MSS., V. I., pp. 519-22, 531; R. 1891, pp. 150-1; 1893, pp. 151-2; 1894, p. 159; 1895, p. 171. [48] R. 1893, pp. 151-2; 1894, p. 160; 1895, pp. 170-3; 1896, p. 184; 1897, pp. 163-70; M.F. 1896, p. 198; 1897, pp. 361-71; G.M. 1897, p. 144. [49] M.F. 1897, p. 368. [50] R. 1895, pp. 171-2; M.F. 1897, p. 370. [51] R. 1893, pp. 151-2; G.M. 1899, pp. 37-9. [52] G.M. 1897, pp. 21-3; [52a] G.M. 1897, pp. 6, 23. [53] R. 1897, pp. 168, 170; 1898, p. 175; 1899, p. 182. [54] G.M. 1899, pp. 121-7, 133-8. Appl. R. 1899; R. 1900, pp. 176-7. [55] R. 1892, p. 140; 1894, p. 159; 1895, p. 170; 1896, p. 184; 1900, p. 177; G.M. 1896, p. 84; M.F. 1896, p. 198; 1900, p. 383. [56] R. 1895, p. 170; M.F. 1896, p. 198. [57] R. 1897, p. 170; Marriott Report 1897. [58] R. 1896, p. 183; G.M. 1897, pp. 21-2; M.F. 1897, p. 76. [58a] G.M. 1896, p. 87; M.F. 1900, pp. 384-7; R.

1900, pp. 177-9. [58b] G.M. 1896, p. 87. [59] R. 1894, p. 159; 1895, p. 170; G.M. 1899, pp. 4-5; M.F. 1900, p. 276. [60] to [70] P.B., pp. 357-60c; and:—[60] K MSS., V. 1a., pp. 170, 177; R. 1893, pp. 149-50; 1896, p. 183; 1897, p. 167; 1898, pp. 171-4; M.F. 1896, p. 475; 1899, p. 80; Marriott Report 1897; Appl. R. 1897. [61] M.F. 1898, pp. 442-3; R. 1899, p. 183. [62] M.F. 1893, pp. 443-4; 1896, p. 475. [63] R. 1893, pp. 147, 151; 1895, p. 170; M.F. 1893, pp. 441-6; 1898, pp. 171-2; 1899, p. 80; 1900, pp. 276, 470-1. [64] R. 1893, p. 147; 1900, p. 181; M.F. 1894, p. 277. [65] R. 1895, pp. 168-9. [66] R. 1895, pp. 168-9; 1896, p. 183; 1897, p. 167; 1898, pp. 171, 174; Appl. R. 1897. [67] R. 1893, pp. 150-1; 1895, p. 169; 1896, p. 182; 1897, p. 167; 1898, pp. 173-4; 1899, p. 183; 1900, p. 180; M.F. 1899, p. 79; 1900, pp. 156, 275; 1901, pp. 41-8. [68] R. 1893, p. 150; 1897, p. 167; 1898, p. 173. [69] R. 1895, p. 169; 1896, p. 188; M.F. 1899, p. 80. [70] K MSS., V. 1a., pp. 170, 177; R. 1897, p. 167; 1898, p. 173. [71] R. 1894, p. 160; 1898, p. 175; 1899, pp. 183-4; 1900, p. 181; M.F. 1895, p. 199. Appl. R. 1893; St. C., V. 45, p. 189; V. 46, p. 253. [72] R. 1893, p. 143; 1895, p. 174; M.F. 1893, p. 194; 1895, p. 199.

CHAPTER XXIII. (Continued from p. 1311.)

[4] See pp. 205, 207, 209, 209a, 214-5, 251c-d of this book. [5] See p. 764 of this book [6] M.F. 1895, pp. 220-4, 329; R. 1895, p. 28; 1897, p. 15; 1899, p. 194; Anv. Pro. 1897, p. 84.

CHAPTER XXIV. (Continued from p. 1312.)

22a] R. 1841, pp. 68-9; add "and S.P.G. Windward Islands Historical Sketch (C.F.P.), 1898 edition, pp. 17, 18, 24." [41] R. 1893, pp. 158-9; 1894, p. 166; 1895, pp. 179-80; 1896, p. 189; M.F. 1895, pp. 158-7, 220-4; G.M. 1897, p. 60. [42] R. 1898, pp. 25, 182; 1899, p. 194; 1900, p. 186; G.M. 1898, pp. 133-5; M.F. 1898, pp. 448-55. Appl. R. 1897, 1899. Special Fund Ledger 1898-1900. [43] R. 1897, p. 177; 1898, p. 182; M.F. 1895, p. 224; 1899, p. 153; 1900, p. 250. Windward Islands Historical Sketch (S.P.G.), 1898 edition. Appl. R. 1897, 1899, 1900. [44] R. 1895, p. 179; 1896, p. 189; 1897, p. 175; 1898, pp. 25-6; 1900, p. 186; M.F. 1898, p. 469; 1899, p. 154. Windward Islands Historical Sketch (S.P.G.), 1898 edition. [44a] R. 1896, p. 29. [45] Jo., V. 56, p. 256; R. 1893, pp. 26-7; R. 1899, p. 194; M.F. 1899, p. 109; Special Fund Ledger 1893-1900. [45a] R. 1900, p. 186. [46] L MSS., V. 7, pp. 70-3, 86, 89-103, 106-7, 114, 116, 118, 124-5, 130-4, 149-50, 155, 157, 180, 183-8; V. 15, pp. 162, 167-8, 178-9, 181, 186, 190-3, 196, 203, 205, 209-11; St. C., V. 46, pp. 339, 421-2; V. 47, pp. 96-9, 241-2; R. 1891, p. 155; 1894, p. 160; 1895, p. 179; 1896, p. 189; 1897, pp. 175-7. [47] Jo., V. 56, pp. 116, 307; L MSS., V. 15, p. 495; L., Mr. Hollinsed, Nov. 10, 1899; M.F. 1897, p. 54; Windward Islands Historical Sketch (S.P.G.), 1898 edition. [48] Appl. R. 1900, pp. 18, 35, 57; M.F. 1900, p. 250. [49] R. 1899, pp. 186, 194-5.

CHAPTER XXV. (Continued from p. 1313.)

[7] R. 1893, pp. 165-6; 1894, p. 169; 1895, p. 183; 1896, pp. 193-4; 1898, pp. 185-6; 1899, p. 192; 1900, p. 191; L MSS., V. 6, pp. 318-9; M.F. 1895, p. 318. P.B., pp. 309, 311a.

CHAPTER XXVI. (Continued from p. 1312.)

[17] to [25] P.B., pp. 810-311a; and:—[17] L MSS., V. 11, p. 42; R. 1893, p. 165; 1894, p. 169; 1895, p. 184; 1896, pp. 192-3; 1898, pp. 186-7; G.M. 1896, p. 12; M.F. 1893, p. 355; 1895, pp. 39, 318. [18] L MSS., V. 7, p. 42; St. C., V. 46, p. 220. [19] R. 1895, p. 184; 1896, p. 193; 1898, p. 186; 1899, pp. 192-3; 1900, p. 190; M.F. 1895, p. 313. [20] M.F. 1900, p. 197; R. 1899, p. 193; 1900, p. 190. [21] R. 1894, p. 169; 1900, p. 191. [22] R. 1894, p. 169; 1895, pp. 28, 183; 1896, p. 192; M.F. 1895, pp. 29, 39, 313; 1896, p. 69. [23] R. 1896, p. 192; 1899, p. 193; G.M. 1895, p. 39. [24] R. 1894, p. 169; 1896, pp. 192-3; 1898, p. 187; 1899, p. 192; 1900, p. 191; M.F. 1895, pp. 331-2, 342-3; S.P.G. Anv. Pro. 1897, p. 83; Appl. R. 1897. [25] R. 1895, p. 183.

CHAPTER XXVII. (Continued from p. 1313.)

[22] to [37] P.B., pp. 362-70 and:—[22] R. 1869, p. 52; 1881, p. 152; 1870, p. 47; 1874, p. 116; 1883, p. 98; *H.S.L.L., pp. 13, 18. [23] *H.S.L.L., p. 13; M.F. 1894, pp. 32, 161. [23a] R. 1895. [24] *H.S.L.L., pp. 13, 14. [25] Jo., V. 52, p. 17; V. 54, p. 85; Appl. R. 1882, pp. 13, 14, iv; St. C., V. 43, p. 183; V. 45, p. 384; M.F. 1884, p. 313; R. 1893, p. 159; 1894, p. 167; 1895, p. 180; M.F. 1895, p. 340; *H.S.L.L., pp. 13.

* S.P.G. Historical Sketch, Leeward Islands, 1898 edition (C.F.P.).

14. [26] M.F. 1896, pp. 30, 116; R. 1895, pp. 180-1; H.S.L.I., pp. 14-16. [27] R. 1896, pp. 28, 189; *H.S.L.I., p. 16. [28] R. 1893, pp. 159-60; 1894, p. 167; 1896, p. 169; 1897, p. 177; 1900, p. 188; *H.S.L.I., pp. 16-18; M.F. 1893, p. 117; 1895, pp. 437-8, 441-2; 1898, p. 86. [29] Marriott Report, 1897; L MSS., V. 2, p. 45; R. 1900, p. 188. [30] R. 1898, pp. 182-3; 1899, p. 191; 1900, p. 188; Appl. R. 1893-9. [31] M.F. 1894, p. 151; 1895, pp. 339-41; 1898, pp. 33-4. [32] R. 1899, p. 190; 1900, p. 188; M.F. 1890, pp. 894-6, 485, 470-2; 1900, pp. 17, 33-4, 184-7, 249, 275-6, 390-7; G.M. 1899; pp. 118-9; Appl. R. 1900, pp. 8, 20, 44, 57. [32a] G.M. 1898, p. 120. [33] M.F. 1895, p. 389; G.M. 1898, p. 120; *H.S.L.I. [33a] R. 1900, pp. 187-8. [34] L MSS., V. 2, pp. 69-72; R. 1898, pp. 29, 30, 183; 1899, p. 190; G.M. 1900, p. 60; M.F. 1895, p. 339; *H.S.L.I. [35] *H.S.L.I. [36] R. 1893, p. 160. [37] M.F. 1895, p. 441.

CHAPTER XXVIII. (Continued from p. 1313.)

[61] to [71a] P.B., pp. 312-15. [61] R. 1887, pp. 124-5; 1898, p. 134; 1899, pp. 160-4; M.F. 1893, p. 339. [62] R. 1893, pp. 160-4; M.F. 1893, pp. 339, 344. [63] R. 1893, p. 163; 1894, pp. 167-8; 1896, p. 190; 1897, p. 180; M.F. 1893, p. 344; 1899, p. 27; G.M. 1897, p. 133. [64] R. 1893, pp. 160-4; 1896, p. 190; M.F. 1893, pp. 345-6; 1899, p. 27. [65] M.F. 1893, p. 342. [66] R. 1893, pp. 160, 164; 1896, p. 19; 1897, pp. 179-80; 1898, p. 184; M.F. 1894, p. 33; 1899, pp. 26-7; G.M. 1894, pp. 39, 40; 1895, pp. 43-4. [67] R. 1898, p. 134. [68] M.F. 1893, pp. 24-5. [69] R. 1893, p. 164; 1897, p. 181; M.F. 1893, pp. 242-3, 346; 1899, pp. 378-84; G.M. 1895, p. 97-100. [70] R. 1897, pp. 179, 181; 1898, pp. 184-5; G.M. 1895, p. 144. [70a] R. 1880, p. 110. [71] R. 1893, p. 161-2; 1894, pp. 167-8; M.F. 1893, p. 341. [71a] M.F. 1893, pp. 182-3. [72] L MSS., V. 14, pp. 154, 175; V. 15, p. 19; Jo., V. 52, p. 386; Appl. R. 1880, p. 9; R. 1890, p. 190; 1891, pp. 56-8; 1893, p. 164; 1896, p. 190; 1899, p. 191; 1900, p. 188; M.F. 1890, pp. 276-7. [73] Appl. R. 1900, pp. 20, 58; R. 1899, p. 191; 1900, p. 190. [74] R. 1900, pp. 188-90.

CHAPTER XXIX. (Continued from p. 1314.)

[25a] See S.P.G. "Foreign List Contributions." [26] Marriott Report, 1897; M.F. 1899, p. 40. [27] Anv. Pro. 1897, pp. 79, 80; M.F. 1899, pp. 39, 40. [28] See p. 764 of this book.

CHAPTER XXX. (Continued from p. 1314.)

[9] R. 1897, p. 181; 1899, p. 194; 1900, p. 194; M.F. 1896, p. 279; P.B., pp. 320, 322 a, b, c; Bishop's Printed Record of Diocese, 1898. [10] Do. Bishop's Record; M.F. 1896, p. 279; R. 1900, p. 194; P.B., pp. 320, 322 a, b, c.

CHAPTER XXXI. (Continued from p. 1314.)

[16] to [22] P.B., pp. 316, 319, 322 a, b, c; and:—[16] R. 1893, p. 167; M.F. 1894, pp. 69, 244. [17] R. 1895, p. 179; 1896, p. 196; M.F. 1894, p. 119; 1896, p. 279; Printed Account of Honduras Diocese, 1898. [18] R. 1894, p. 174; 1895, p. 188; 1896, p. 197; 1899, p. 194; M.F. 1894, pp. 300-1; 1895, p. 357; 1896, p. 279. [19] M.F. 1895, p. 332; 1896, pp. 405-9. [20] R. 1898, pp. 188-9; 1899, p. 194; 1900, p. 193; G.M. 1897, p. 35; M.F. 1896, p. 279; 1897, pp. 55-7. [21] Bishop's Printed Record of Diocese, 1898; Marriott Report, 1897; M.F. 1897, p. 432. [22] Appl. R. 1896-8; R. 1900, p. 192.

CHAPTER XXXIa.

[1] R. 1896; pp. 196-7; 1898, pp. 187-8; 1899, p. 194; 1900, p. 194; G.M. 1898, p. 144; M.F. 1896, pp. 103-4, 314; 1899, pp. 115-6; 1900, p. 274; Printed Report of Panama Mission for 1897; P.B., pp. 322, 322 a, b, c. [2] R. 1897, p. 181; M.F. 1896, p. 279; 1898, p. 104; Printed Report of Panama Mission for 1897; P.B., pp. 322, 322 a, b, c.

CHAPTER XXXII. (Continued from p. 1314.)

[7] R. 1895, p. 183; M.F. 1895, p. 333; L., Bp. Jamaica, 5 Feb., 1894; L., Bp. Honduras, 18 Sept., 1894. [8] R. 1893, p. 168; M.F. 1893, p. 101. [9] R. 1895, p. 183; 1899, p. 194; 1900, p. 194; M.F. 1896, p. 279; 1898, pp. 101-3; Printed Report of the Isthmus Mission for 1897; P.B., pp. 321, 322 a, b, c. [10] M.F. 1898, p. 104; Bishop's Printed Record of Diocese, 1898; P.B., pp. 321, 322 a, b, c.

* S.P.G. Historical Sketch, Leeward Islands, 1898 edition (C.F.P.).

CHAPTER XXXIII. (Continued from page 1315.)

[44] to [60] P.B., pp. 278-85, and:—[44] M.F. 1892, pp. 401-5, 444; 1895, p. 326. [44a] R. 1894, p. 388; M.F. 1894, p. 170; 1895, p. 71. [45] R. 1895, p. 166; M.F. 1893, p. 397. [46] R. 1892, p. 17; 1894, pp. 170-1; 1895, pp. 184-6; 1896, p. 194; 1897, pp. 182-3; 1898, p. 27; M.F. 1893, pp. 337-8; 1898, pp. 130-1. [47] R. 1898, p. 195. [48] R. 1896, p. 194; G.M. 1897, p. 60. [49] R. 1893, p. 167; 1897, p. 182; M.F. 1893, p. 337; 1894, p. 359; Appl. R. 1898. [50] R. 1893, p. 167; 1895, pp. 184-6; 1896, p. 196; M.F. 1896, p. 149; 1899, p. 199. [51] R. 1899, pp. 186, 189, 195; 1900, p. 195. R. 1900, p. 195. [51a] R. 1900, p. 195. [52] R. 1893, p. 167; 1898, pp. 191-2; M.F. 1899, pp. 130-1; G.M. 1898, pp. 78-9. [53] R. 1893, p. 166; 1894, p. 173; M.F. 1893, pp. 337-5; 1896, pp. 322-3; 1898, p. 135; G.M. 1898, pp. 78-9. [54] R. 1895, p. 187; 1898, p. 190; G.M. 1898, pp. 78-9; M.F. 1898, p. 135. [55] R. 1893, pp. 166-7; 1894, p. 173; 1895, pp. 184, 187; 1896, p. 195; 1898, pp. 190-1; M.F. 1894, pp. 252, 341-5, 359; 1895, p. 335; 1898, pp. 193-4; 1899, p. 131; G.M. 1898, p. 78. [55a] R. 1893, p. 166; 1894, p. 173; M.F. 1894, pp. 341-5, 359; 1898, p. 135; 1899, pp. 128-9; G.M. 1898, p. 75. [56] R. 1895, p. 187. [57] M.F. 1894, pp. 252-3. [58] R. 1895, p. 187; M.F. 1894, pp. 172-3; 1898, pp. 193-4. [59] R. 1893, p. 167; 1894, pp. 171-2; 1895, p. 187; 1896, p. 195; 1898, p. 190; M.F. 1894, pp. 341-5; 1899, p. 199. [60] R. 1898, p. 191. [61] R. 1898, pp. 193-4. [62] M.F. 1894, pp. 341-5, 358; 1895, p. 335; 1896, pp. 321-3. [63] R. 1895, p. 186; 1896, p. 195; M.F. 1893, p. 338; 1894, p. 254; 1898, p. 134; 1899, pp. 131, 199; 1900, pp. 40, 357-60; G.M. 1897, p. 60; Appl. R. 1897. [63a] R. 1894, p. 172; 1895, p. 186. [63b] M.F. 1900, pp. 39, 357-9. [63c] N.M., Nov. 1900, pp. 1-2. [64] M.F. 1894, pp. 335-6, 340, 359; 1895, p. 331; 1899, p. 199; 1900, pp. 40, 357-359; G.M. 1900, p. 100; N.M., Nov. 1900, p. 2. [65] G.M. 1896, p. 35. [66] R. 1894, pp. 173-4; M.F. 1894, pp. 340, 359; 1898, p. 132; 1899, p. 199; G.M. 1896, p. 34. [67] R. 1894, p. 173; M.F. 1894, p. 173; 1895, pp. 334-5. [68] R. 1898, p. 195. [69] N.M., Nov. 1900, pp. 2-5; M.F. 1900, pp. 39-40.

CHAPTER XXXV. (PONGAS MISSION.) (Continued from p. 1315.)

[51] to [64] P.B., p. 161. [51] M.F. 1898, p. 474; P.M.R.* 1886, Archdn. Holmes' Report, Africa Bound Pamphlets, 1887, No. 40. [51a] R. 1893, p. 128; 1894, pp. 125-6; 1895, p. 143; 1896, pp. 156-7; M.F. 1898, p. 474; G.M. 1899, p. 127. [52] R. 1893, pp. 127-8; 1894, p. 125; 1896, p. 157; M.F. 1896, p. 355. [53] R. 1893, p. 127; M.F. 1898, pp. 119-20; G.M. 1899, p. 127; P.M.R.* 1898, p. 32. [54] R. 1894, p. 126; M.F. 1895, pp. 444-51; 1898, p. 119. [55] M.F. 1895, p. 448-50. [56] R. 1894, p. 125; 1895, pp. 143-4; 1898, pp. 148-50; M.F. 1897, pp. 11-17; 1898, pp. 92-6, 119. [57] R. 1893, p. 128. [58] M.F. 1898, p. 119; 1899, pp. 331-4; R. 1899, pp. 156-8; P.M.R.* 1898, p. 14. Report of Rev. J. B. McEwen, 31 Dec. 1900. [59] R. 1897, p. 144; M.F. 1898, p. 474. P.M.R.* 1898, p. 13. [60] P.M.R.* 1898, p. 12. [61] M.F. 1898, p. 474, and Missionary Roll, "West Africa." [62] P.M.R.* 1898, p. 12, and see reference [50]. [63] P.M.R.* 1899, pp. 14, 15; Report by Rev. J. B. McEwen, 31 Dec. 1900. [64] P.M.R.* p. 15; Appl. R. 1900, p. 35; St. C. 5 Oct. 1899; J MSS., V. 5, p. 449; R. 1900, p. 146.

(ST. VINCENT.)

[1] St. C., V. 45, pp. 374, 384; R. 1890, p. 17; 1893, p. 133; 1894, p. 126; 1895, p. 144; 1896, p. 157; 1898, p. 150; 1899, p. 158; 1900, p. 146; M.F. 1895, p. 77; 1998, pp. 273-3; 1899, pp. 103-6.

CHAPTER XXXVII. (Continued from p. 1317.)

[55] to [66] P.B., pp. 292-7; and:—[55] R. 1895, pp. 111-2; 1896, pp. 119-20; 1897, p. 112; 1898, p. 119; 1899, p. 118; M.F. 1895, pp. 235-6; 1896, p. 117; 1898, p. 155. [56] R. 1896, pp. 120-1; 1897, p. 118; 1898, pp. 119-20; 1899, pp. 35, 120; Marriott Report, 1897, p. 70-1, 227; M.F. 1897, p. 432; Appl. R. 1898-9. [57] R. 1898, p. 119; 1899, p. 120; 1900, p. 117. [58] R. 1895, p. 112; M.F. 1893, p. 471; 1899, pp. 179-82. [59] M.F. 1896, pp. 358-9; R. 1896, p. 119; see also M.F. 1894, p. 114; 1895, pp. 191-2; G.M. 1895, p. 47. [60] M.F. 1894, p. 113; 1900, pp. 816-7; R. 1894, pp. 98-9; G.M. 1900, p. 96. [60a] M.F. 1893, pp. 11-13; G.M. Aug. 1901. [61] M.F. 1896, p. 358; R. 1898, p. 120. [62] R. 1897, p. 112; M.F. 1898, p. 25. [63] M.F. 1898, pp. 24-5; see also M.F. 1894, p. 231; 1895, pp. 191-2; 235-6; 1896, p. 369; R. 1895, p. 113; 1896, p. 121. [64] R. 1893, p. 97; 1894, pp. 97-8; Appl. R. 1893, p. 16; J MSS., V. 12, p. 425. [65] J MSS., V. 12, p. 425; R. 1895, p. 113; 1899, pp. 119-20. [66] R. 1897, p. 110; 1898, pp. 30-1, 130; M.F. 1899, p. 35. [67] R. 1899, pp. 117-9; 1900, pp. 27-9, 114-7; G.M. 1900, pp. 7-9, 45, 70; M.F. 1900, pp.

* Pongas Mission Report.

151, 194, 316; Appl. R. 1900, p. 28. [67a] M.F. 1900, pp. 429-30. [68] G.M. 1900, pp. 105-6; M.F. 1900, pp. 350, 429; R. 1900, p. 27. [68b] G.M. Aug. 1901. [69] R. 1900, p. 117.

CHAPTER XXXVIII. (Continued from p. 1817.)

[29] to [46] P.B., pp. 286-91c; and L., Bp. Grahamstown, 31 Aug. 1900; also:—[29] M.F. 1893, p. 39. [30] R. 1894, p. 101; 1895, pp. 113-14; 1900, p. 126; M.F. 1896, p. 118. [31] R. 1897, p. 113; 1898, p. 122. [32] Marriott Report, 1897. [33] G.M. 1896, pp. 46-7. [34] G.M. 1896, pp. 46-47; 1899, p. 144; R. 1894, pp. 99, 100; 1895, pp. 117-9; M.F. 1896, pp. 150-1. [35] R. 1900, pp. 121-2. [36] R. 1895, pp. 114-6; 1896, pp. 121-3; 1897, p. 114; 1899, pp. 122-3; M.F. 1893, pp. 144-7; G.M. 1896, p. 53. [37] R. 1896, pp. 121-2; Marriott Report 1897, pp. 73, 227. [38] Marriott Report 1897; R. 1900, pp. 121-3; Appl. R. 1899. [39] R. 1893, pp. 97-98; 1896, pp. 123-4; 1898, pp. 121-2; 1900, pp. 121-3; M.F. 1895, p. 191; 1898, p. 356; 1899, pp. 251-2; G.M. 1897, p. 48; 1899, p. 47. [40] R. 1900, pp. 121-4; M.F. 1896, p. 237. [41] Appl. R. 1895, 1897-1900. [42] R. 1893, p. 97; M.F. 1894, p. 30. [43] R. 1897, p. 113; 1898, p. 121; 1899, p. 121; M.F. 1897, p. 473; 1899, p. 398. [44] R. 1899, pp. 121-2; G.M. 1900, pp. 23, 45. [45] R. 1900, pp. 27, 126; M.F. 1900, pp. 436-9. [46] G.M. 1900, pp. 127, 136; M.F. 1900, pp. 401-5, 429, 434; R. 1900, pp. 32, 118-20, 124-5. [47] R. 1900, p. 125. [48] Appl. R. 1901, pp. 11, 36; Africa Letter Book Sent, V. VI., pp. 25-6, 36.

CHAPTER XXXIX. (Continued from p. 1818.)

[39] to [85] P.B., Dean Sutton's copy; also:—[39] R. 1895, p. 120; 1896, p. 124. [40] R. 1893, p. 100; 1896, pp. 124-8; G.M. 1897, p. 60. [41] R. 1895, p. 120; M.F. 1898, pp. 466-7. [42] R. 1893, p. 98; 1894, p. 104; 1898, p. 124. [43] R. 1897, pp. 115-6; Anv. Pro. 1897, pp. 43-7; G.M. 1897, p. 104. [44] R. 1897, p. 117. [45] G.M. 1898, pp. 90-1; R. 1894, p. 97. [46] R. 1898, pp. 125-9. [47] R. 1899, p. 125. [47a] M.F. 1900, p. 112. [48] M.F. 1900, p. 396; Lists of Clergy in S. Africa; G.M. 1901, pp. 34-5, 96; R. 1900, pp. 25, 126-7. [48a] See an Obituary Notice by Canon W. A. Goodwin in Natal Diocesan Magazine, Feb. 1901. [49] M.F. 1893, p. 28; 1895, pp. 54-56, 60-61; 1897, pp. 417-8; R. 1897, pp. 117, 122. [50] G.M. 1895, p. 132; 1898, p. 104; 1899, p. 16; M.F. 1895, pp. 54-61. [51] M.F. 1893, pp. 26-8; 1895, pp. 60-1; R. 1895, p. 121. [52] M.F. 1895, p. 54; 1897, pp. 417-8. [53] R. 1894, pp. 101, 103; M.F. 1895, p. 53. [54] G.M. 1896, pp. 81-2, 93. [55] R. 1894, p. 103; 1895, p. 121; 1896, p. 127; 1898, p. 124; M.F. 1895, pp. 53, 56, 438-9; 1897, pp. 161-2; G.M. 1899, pp. 8, 9. [56] Marriott Report 1897, pp. 36, 77, 229; R. 1896, pp. 126-7; 1900, p. 127; Kaffrarian Q.P., Jan. 1901, pp. 3, 19-22. [57] R. 1893, pp. 98-100; 1894, p. 104; 1895, p. 121; 1896, p. 126; 1897, p. 116; 1898, p. 124; 1899, pp. 124-5; G.M. 1897, pp. 121-5. [58] R. 1895, p. 122; 1898, p. 124; M.F. 1898, p. 467. [59] R. 1893, p. 100; 1898, p. 124; G.M. 1897, p. 60; 1899, p. 143. [59a] M.F. 1893, p. 107; 1894, pp. 378-9; 1895, pp. 301-2; 1898, p. 379. [60] Reports of Cala Missionaries. [61] Anv. Pro. 1897, pp. 43-6. [62] M.F. 1893, p. 107; 1894, pp. 377-80; 1898, p. 379. [63] M.F. 1895, pp. 300-6; Kaffrarian Q.P., April 1899, p. 287; R. 1898, p. 124. [64] M.F. 1898, pp. 378-81; G.M. 1898, p. 83; M.F. 1897, pp. 92-7, 344-8. [65] G.M. 1899, p. 142. [66] M.F. 1900, pp. 333-4. [67] R. 1899, p. 125; M.F. 1900, p. 334; Kaffrarian Q.P., April 1900, p. 62. [68] Kaffrarian Q.P., Jan. 1899, p. 259; R. 1894, p. 104; 1898, p. 124; G.M. 1898, p. 84. [69] R. 1895, p. 120; 1898, p. 124; G.M. 1897, p. 60; M.F. 1897, p. 151. [70] R. 1893, pp. 101-2; 1894, p. 103; 1895, p. 120; M.F. 1900, pp. 28-9; First Printed Report of St. Andrew's Parish, Pondoland East, by Rev. E. A. Booker and Rev. P. D. Hornby, Nov. 1900; Kaffrarian Q.P., July 1898, pp. 215-6; Oct. 1898, pp. 227-8; July 1900, pp. 96-8. [71] R. 1893, pp. 100-4; 1894, pp. 104-5; 1896, pp. 124-5; M.F. 1898, p. 37; 1895, pp. 57-60; 1896, p. 155; 1897, pp. 119-20. [72] R. 1897, p. 116; 1898, p. 124; P.B., Dean Sutton's copy. [73] G.M. 1899, pp. 70-1. [74] Kaffrarian Q.P., July 1898; Jan. 1899, pp. 272-4; July 1899, pp. 334-5; Oct. 1899, p. 371; Jan. 1901, pp. 25-6. [75] M.F. 1893, pp. 297-8. [76] G.M. 1896, pp. 130-1. [77] G.M. 1895, pp. 44-6; 1896, p. 33; 1897, p. 103. [78] G.M. 1898, pp. 39, 48. [79] G.M. 1897, pp. 100-4. [80] G.M. 1898, pp. 110-1; R. 1899, p. 124; M.F. 1900, pp. 155, 169; Kaffrarian Q.P., July 1900, pp. 92-3. [81] R. 1895, pp. 121-3; M.F. 1894, p. 299; G.M. 1898, p. 91. [82] R. 1896, p. 125. [83] M.F. 1894, pp. 298-9. [84] R. 1898, p. 124. [85] R. 1896, p. 125. [86] R. 1893, p. 101; 1894, p. 104-6; 1896, p. 125; 1898, p. 124; M.F. 1895, p. 60; 1900, p. 398.

CHAPTER XL. (Continued from p. 1818.)

[7] to [13] P.B., pp. 85-8, 212a, Bp. Gaul's Copy, and 85-88a Archdn. Holbeck's Copy; and:—[7] R. 1893, p. 110; M.F. 1894, pp. 143-4; 1896, pp. 181, 184; 1897, p. 181; 1899, pp. 246-6; Mashonaland O.P. XII., pp. 6, 7, 18; G.M. 1900, p. 8. [8] M.F. 1894, pp.

140-2; 1896, pp. 181, 240; 1897, p. 180; M.F. 1898, p. 25; 1899, p. 250; Mashonaland O.P. XII., p. 6. [9] R. 1893, p. 109; 1894, p. 113; M.F. 1893, p. 469; 1894, pp. 140-1, 196-7; 1895, p. 308; 1896, pp. 181, 240; M.F. 1897, p. 180; 1899, pp. 249-50; G.M. 1895, p. 10; 1898, p. 32; 1900, p. 8. [10] R. 1898, p. 140. [11] G.M. 1895, p. 10; R. 1897, p. 129; M.F. 1899, p. 249. [11a] M.F. 1899, pp. 249-50. [12] M.F. 1894, pp. 142-3; 1896, p. 181; 1897, p. 180. [13] G.M. 1900, p. 59; M.F. 1900, pp. 161-6; R. 1900, p. 29. [13a] G.M. 1900, p. 144.

CHAPTER XLI. (*Continued from p. 1318.*)

[15] to [19] P.B., 433-435a; and:—[15] R. 1891, p. 115; 1893, pp. 100, 118, 123; 1894, p. 116; 1895, p. 139; M.F. 1893, p. 118; 1896, p. 238; [16] R. 1894, p. 116; 1895, pp. 138-9; 1896, p. 142; M.F. 1896, pp. 118, 238. [17] R. 1897, p. 137; 1898, pp. 45-6; 1899, p. 121; M.F. 1899, pp. 113-14; and pp. 879, 893 of this book. [18] R. 1899, pp. 121, 148-50; M.F. 1899, p. 398; 1900, p. 356. [19] M.F. 1900, p. 356. [20] R. 1900, p. 139.

CHAPTER XLII. (TRISTAN D'ACUNHA) (*Continued from p. 1319.*)

[7] M.F. 1893, pp. 274-6; G.M. 1893, pp. 61-2; P.B., pp. 433-5a. [8] J MSS., V. 12a, pp. 27-8; P.B., pp. 433-5a; R. 1900, p. 139.

CHAPTER XLIII. (*Continued from p. 1319.*)

[11] to [32] P.B., Canon Widdicombe's copy; also:—[11] G.M. 1898, p. 84; 1900, p. 12; 1901, pp. 80-2. [11a] M.F. 1899, pp. 250-1. [12] G.M. 1898, p. 88; M.F. 1898, p. 280. [13] M.F. 1894, p. 155; 1898, p. 280. [14] M.F. 1896, p. 455. [15] M.F. 1895, p. 232; 1896, p. 185; 1897, p. 180; 1899, p. 250. [16] M.F. 1894, p. 156; 1896, pp. 185, 458-5; 1897, p. 181. [17] M.F. 1894, p. 156; 1899, p. 252; R. 1893, pp. 108-9; 1897, pp. 123-4. [17a] M.F. 1898, pp. 97-8; G.M. 1897, p. 144. [18] R. 1893, p. 111; M.F. 1894, pp. 155-6, 346-9; 1897, p. 181. [19] M.F. 1894, p. 14; 1896, p. 185; 1899, p. 251; R. 1896, p. 134. [20] M.F. 1894, pp. 14, 15; 1899, p. 36; R. 1896, p. 133. [21] M.F. 1896, pp. 133-4; 1897, pp. 180, 251. [22] M.F. 1896, pp. 422-3. [23] G.M. 1900, p. 21; 1901, pp. 81-2; R. 1899, p. 29. [24] M.F. 1896, p. 185; 1899, pp. 36, 251. [24a] M.F. 1895, p. 155; 1896, p. 36; Marriott Report, 1897, p. 68. [25] R. 1893, p. 111; 1894, pp. 111-12; M.F. 1894, p. 149; 1896, p. 185; 1897, p. 180; 1899, p. 251; Marriott Report, 1897, pp. 68, 227. [26] M.F. 1897, p. 310. [27] R. 1896, p. 133; 1897, p. 123; M.F. 1897, pp. 309-10. [28] M.F. 1894, pp. 125-8; 1897, p. 76. [29] G.M. 1896, pp. 94-5; R. 1894, p. 111; 1899, pp. 139-40. [30] G.M. 1894, pp. 29-31; R. 1893, p. 109; 1894, pp. 112-13; M.F. 1894, pp. 148-50. [31] G.M. 1897, p. 59; M.F. 1899, p. 250; R. 1894, p. 112; 1896, pp. 134-5. [32] G.M. 1900, pp. 21, 106-7; M.F. 1900, pp. 60-3, 315-16; R. 1900, p. 137.

CHAPTER XLIV. (*Continued from p. 1319.*)

[39] to [64] P.B., Bishop Bayne's Proof; and:—[39] R. 1893, p. 95; 1891, p. 23; M.F. 1893, p. 436; 1894, pp. 316-17, 473; S. African Provincial Church Proceedings, 1898. [40] R. 1893, p. 95; 1894, p. 23; 1895, p. 123; 1897, pp. 111-12; 1898, pp. 30-31; M.F. 1894, pp. 69, 243, 316-17, 472-3. [41] M.F. 1896, pp. 70-1; P.B., Bishop Bayne's Proof; R. 1900, p. 129. [42] R. 1895, pp. 124-5; 1896, p. 128; M.F. 1895, pp. 368-76. [43] R. 1895, p. 123; M.F. 1896, pp. 38-9. [44] G.M. 1900, p. 35; R. 1899, pp. 20, 125-6, 128-9, 142-3. [45] M.F. 1893, pp. 146-53; R. 1899, p. 129. [46] R. 1894, pp. 106-7; 1898, p. 130; 1899, p. 129. Marriott Report, 1897, pp. 34, 229; G.M. 1899, pp. 8, 47. [47] G.M. 1900, p. 35. [47a] G.M. 1900, p. 35. [48] R. 1899, p. 129; M.F. 1900, p. 357. [49] R. 1899, p. 129; P.B., Bishop Bayne's Proof. [49a] R. 1893, p. 104; 1894, p. 108; 1896, p. 128; 1898, pp. 129-30; 1899, pp. 129-30; M.F. 1899, p. 111; G.M. 1900, p. 7; Appl. R. 1894 and 1899; L. F. N. Tucker, Esq., 7 March 1896. [50] R. 1899, p. 130; M.F. 1900, p. 357; Appl. R. 1900, pp. 3, 21, 45, 53. [50a] G.M. 1900, p. 7; Marriott Report 1897, pp. 33-4, 229. [51] R. 1899, pp. 127-8; M.F. 1895, p. 151; 1899, p. 29; 1900, p. 118; Marriott Report 1897, pp. 34, 229. [52] G.M. 1900, pp. 7, 8; M.F. 1900, pp. 29, 30. [53] R. 1899, pp. 20-1, 125-6; 1900, pp. 29, 129-30; G.M. 1900, pp. 36, 71, 94-6, 100, 144; M.F. 1900, pp. 114-15, 204, 233, 332. [54] R. 1893, pp. 104-5; 1895, p. 124; 1896, p. 128; M.F. 1893, pp. 165-72; 1895, pp. 213-14; Appl. R. 1897; G.M. 1900, p. 7. [54a] R. 1898, p. 133. [55] R. 1896, p. 123; 1899, p. 127; M.F. 1900, p. 29; G.M. 1900, p. 7. [56] G.M. 1900, p. 108; M.F. 1900, pp. 118, 204, 329-32; R. 1899, pp. 21, 126-7; 1900, p. 29. [57] R. 1899, p. 128; M.F. 1900, pp. 29, 30, 118; G.M. 1900, pp. 7, 8, 35; 1901, p. 30; Marriott Report, 1897, pp. 34, 229. [58] R. 1899, pp. 127-8; M.F. 1900, pp. 30, 118; G.M. 1900, p. 7. [59] G.M. 1900, p. 48; R. 1899, pp. 128-9; M.F. 1894, pp. 391-4; 1895, pp. 150-1, 452-4; 1896, pp. 54-7; M.F. 1897, pp. 449-53; 1898, pp. 192-4; 1900, pp.

45-47, 185. [60] M.F. 1898, pp. 411-14; R. 1899, p. 129. [61] G.M. 1894, pp. 91-2. [62] R. 1898, p. 104. [63] Marriott Report, 1897, pp. 84, 229. [64] R. 1899, pp. 128-9; Natal quarterly advices of drafts.

CHAPTER XLV. (*Continued from p. 1320.*)

[31] R. 1895, p. 125; M.F. 1895, p. 475; 1897, p. 357. [32] M.F. 1895, p. 475; 1899, p. 84; R. 1894, p. 108; 1900, p. 181. [33] M.F. 1893, pp. 356-7; 1897, pp. 856-7; 1898, pp. 275-6; R. 1894, p. 108. [33a] M.F. 1896, pp. 36, 277. [34] R. 1897, pp. 118-19; M.F. 1898, pp. 14, 113. [34a] R. 1900, pp. 130-1. [35] G.M. 1899, p. 103; M.F. 1898, p. 16; R. 1898, pp. 131-3. [36] G.M. 1898, p. 18. [37] G.M. 1898, p. 19; M.F. 1894, pp. 186-7, 436, and Nov.-Dec.; 1895, p. 397; 1898, p. 16; R. 1893, pp. 105-6; 1894, pp. 109-11; 1895, p. 126. [38] M.F. 1895, pp. 187, 397; 1897, p. 198; 1898, pp. 338, 341; R. 1899, p. 185; G.M. 1898, p. 39. [38a] R. 1899, pp. 131-2. [39] G.M. 1897, p. 118; 1898, pp. 126-9; M.F. 1898, pp. 343, 456-8; 1900, p. 213; R. 1898, p. 32; 1899, p. 135. [40] G.M. 1895, p. 71; 1899, p. 103. [41] G.M. 1898, pp. 52-3; 1899, p. 103; R. 1893, p. 106; 1894, p. 24; M.F., Nov.-Dec., 1894, and 1898, p. 339. [42] R. 1895, p. 126; 1897, p. 119; G.M. 1898, p. 52; M.F. 1898, p. 342. [42a] M.F. 1899, p. 310; G.M. 1899, pp. 92-3. [43] G.M. 1900, pp. 6, 20, 70, 107-8; R. 1899, pp. 133-5; 1900, p. 29; M.F. 1900, pp. 206-13, 325-8. [44] G.M. 1900, p. 46; M.F. 1900, pp. 208-10. [44a] R. 1900, p. 131. [45] G.M. 1900, pp. 45, 70; R. 1899, pp. 130-1; M.F. 1900, p. 311. [46] R. 1895, pp. 126, 128; 1897, pp. 118, 121; 1900, p. 131; M.F. 1898, p. 16; Marriott Report, 1897, pp. 77, 229; G.M. 1898, p. 11. [47] R. 1895, p. 128; 1900, p. 132; M.F. 1896, p. 60; 1898, p. 14. [48] R. 1897, p. 119; 1900, p. 133; M.F. 1898, p. 15. [49] R. 1894, p. 108; 1895, p. 126; 1897, p. 119; 1900, p. 132; G.M. 1898, pp. 80-1; M.F. 1896, p. 275; 1898 pp. 315-6; 1900, p. 357. [49a] M.F. 1900, p. 357. [50] R. 1894, p. 108; M.F. 1894, p. 313. [51] R. 1895, p. 128; 1896, p. 131; M.F. 1897, pp. 197-8. [52] M.F. 1895, p. 187; 1898, pp. 14, 15, 276; R. 1898, p. 276; 1900, p. 133. [52a] R. 1899, p. 132; 1900, p. 132. [53] R. 1894, p. 108; 1895, p. 128; 1896, pp. 129-31; 1897, p. 120; 1898, p. 121; M.F. 1896, p. 317. [53a] G.M. 1900, p. 71. [53b] R. 1896, p. 130; 1900, p. 132; M.F. 1897, p. 198; 1898, pp. 14, 15.

CHAPTER XLVI. (*Continued from p. 1320.*)

[8] R. 1895, pp. 125-6; M.F. 1893, p. 357; 1895, p. 475; 1897, p. 197; M.F. 1898, pp. 16-17; 1899, pp. 98-102.

CHAPTER XLVII. (*Continued from p. 1320.*)

[6] M.F. 1893, pp. 99-106; R. 1893, p. 105; 1895, p. 125. [7] R. 1896, p. 125; M.F. 1896, pp. 58-66, 74, 100-5, 142-7, 186-91, 223-9. [7a] R. 1895, pp. 126-6; M.F. 1896, p. 147. [8] R. 1895, p. 128; M.F. 1896, pp. 74, 100. [9] R. 1896, pp. 129-30; 1899, p. 132; M.F. 1896, pp. 74, 317; 1897, pp. 197, 357; 1898, pp. 17, 18. [9a] M.F. 1896, p. 317; R. 1895, p. 125.

CHAPTER XLVIII. (*Continued from p. 1320.*)

[6] to [21] P.B., pp. 161-9, 172; and:—[6] R. 1893, pp. 95, 108; 1894, p. 111; 1895, p. 131; M.F. 1894, pp. 81, 158-9, 232; 1895, pp. 62-3; Marriott Report 1897, p. 97; L., Bp. Smyth, Dec. 22, 1893. [7] R. 1893, pp. 106-8; M.F. 1894, p. 213; 1895, p. 67; J MSS., V. 28, p. 497; Appl. R. 1894, 1899; Lebombo Report for 1898, p. 13. [8] M.F. 1895, pp. 62-3; 1898, p. 168; 1899, pp. 50-2; R. 1894, p. 21. [8a] R. 1900, p. 134. [9] M.F. 1895, p. 62; 1898, pp. 168-9; G.M. 1900, pp. 12, 35; R. 1899, p. 36; Lebombo Report for 1897, pp. 21-2; do. for 1898, p. 12. [10] R. 1895, p. 131; 1896, p. 131; 1899, p. 186; 1900, p. 134; M.F. 1896, p. 38; 1898, pp. 168, 171; 1899, pp. 53-4, 204, 208-9; G.M. 1896, pp. 31, 60; Lebombo Report for 1897, pp. 12, 13; do. for 1898, pp. 13, 16. [10a] R. 1899, pp. 136, 138. [11] M.F. 1898, pp. 168-9; 1899, pp. 54-6, 204; R. 1899, p. 136; Lebombo Report for 1897, p. 13; do. for 1898, pp. 13, 14. [12] M.F. 1898, p. 169; 1899, p. 204; R. 1899, p. 136; Lebombo Report for 1897, p. 13; do. for 1898, p. 13. [13] M.F. 1899, p. 56. [14] R. 1894, p. 111; 1900, pp. 134-5; M.F. 1895, p. 67; 1898, p. 173; Lebombo Report for 1897, p. 12; do. for 1898, p. 15. [15] Lebombo Report for 1897, pp. 11, 12; Appl. R., 1894. [15a] M.F. 1899, pp. 305-6; R. 1900, p. 135. [16] M.F. 1894, p. 159; 1895, pp. 63-5. [16a] R. 1898, p. 32. [17] R. 1895, pp. 131-2; G.M. 1897, pp. 92-3; M.F. 1898, pp. 169-70; 1899, pp. 204, 209-13; Lebombo Report for 1897, p. 15; do. for 1898, pp. 14, 25; L., Bp. Smyth, 4 Feb., 1901. [18] G.M. 1897, p. 93; M.F. 1899, pp. 210-12; R. 1899, p. 137; Lebombo Report for 1897, pp. 13, 14, 19, 25-8; do. for 1898, pp. 21-2, 27; do. for 1899, p. 19. [19] M.F. 1899, pp. 170, 210-11; J MSS., V. 28, p. 498; Lebombo Report for 1897, p. 14; do. for 1898, pp. 19, 20. [20] M.F. 1898, p. 170; 1899, p. 212. [21] G.M. 1900, pp. 22-3, 35, 45.

(BEIRA.)

[1] R. 1898, p. 115; 1894, pp. 115-6; 1897, p. 135; M.F. 1898, pp. 386-7; 1894, pp. 43, 79; 1897, pp. 806, 432; 1899, p. 447; G.M. 1898, p. 37; P.B., pp. 210-12, 212a; Mashonaland Q.P. V., p. 20; VI., pp. 41, 44; VII., p. 5; VIII., p. 6; IX., pp. 5, 7, 13; XII., pp. 7-9; XIV., p. 12; XV., p. 5; XXI., pp. 12, 13; XXII., pp. 4, 9; XXIII., p. 3; XXV., pp. 6, 16-7; XXVI., p. 22.

(GAZALAND.)

[5] Mashonaland Q.P. IX., pp. 11, 12; P.B., pp. 212, 212a. [6] P.B., Bp. Smyth's proof, R. 1900, p. 184.

CHAPTER XLIX. (Continued from p. 1321.)

[29] to [39] P.B., pp. 298-301. [29] R. 1893, p. 12; G.M. 1898, pp. 88-9. [30] R. 1893, pp. 110-12; 1897, pp. 121-3; 1898, pp. 140-1; M.F. 1896, pp. 181-2, 273-4; 1897, p. 181; 1899, pp. 245, 249. [31] R. 1893, p. 109; 1897, p. 128; 1898, p. 141; M.F. 1896, p. 184; 1897, p. 178; 1899, pp. 246-8; G.M. 1898, p. 48; Marriott Report 1897, pp. 23, 227, [32] Marriott Report 1897, pp. 67, 227; St. C. 6 Oct. 1898. [33] R. 1897, p. 128; 1898, p. 141; M.F. 1896, p. 184; 1897, p. 178; 1899, p. 246; Marriott Report 1897, pp. 22, 66, 227. [34] M.F. 1896, p. 185; Marriott Report 1897, pp. 22, 227; St. C. 2 Nov. 1899, [35] M.F. 1894, pp. 96-7; 1897, p. 143; R. 1895, pp. 135-6; 1897, pp. 127-8. [36] R. 1893, p. 109; M.F. 1897, p. 180; 1899, p. 250. [37] M.F. 1899, pp. 438-9; G.M. 1899, p. 60; R. 1898, p. 20; R. 1899, p. 138. [37a] Mashonaland Q.P. XIII., pp. 8, 9. [38] G.M. 1900, p. 77; M.F. 1900, p. 317; R. 1900, p. 28. [39] R. 1900, pp. 28, 136.

CHAPTER L. (PRETORIA DIOCESE.) (Continued from p. 1321.)

[20] to [47] P.B., Bp. Bousfield and Canon Farmer's copies; and:—[20] R. 1893, p. 112; 1894, p. 114; 1895, p. 137; 1896, p. 136; 1897, pp. 129-30; G.M. 1900, p. 54; M.F. 1899, pp. 18-20; 1900, pp. 199, 200, 224-30. [21] R. 1896, p. 72. [22] R. 1893, p. 91; R. 1895, p. 136. [23] R. 1887, p. 79; 1889, p. 91; 1890, p. 101; 1893, p. 112; 1894, p. 113; J. MSS., V. 25, pp. 60, 61a, 76. [23a] M.F. 1893, p. 403. [24] R. 1893, p. 112; 1895, pp. 136-7; 1896, pp. 135-6; 1897, p. 130; 1898, p. 142; G.M. 1899, p. 132; 1900, p. 6; M.F. 1897, p. 319; 1899, p. 20; Appl. R. 1896-9. [25] Appl. R. 1897, p. 12; 1898, pp. 11, 12; 1899, p. 13; M.F. 1897, p. 319; 1899, p. 20; 1900, pp. 200, 224-31. [26] M.F. 1893, pp. 368-80; 1899, pp. 467-8; R. 1894, p. 114; 1895, p. 136; 1898, p. 142. [26a] R. 1900, p. 29, and G.M. 1900, p. 144; M.F. 1900, pp. 443-5. [27] R. 1894, p. 114; 1896, pp. 136-7; M.F. 1895, pp. 17, 18; 1899, p. 20; Marriott Report 1897, p. 35. [28] R. 1895, p. 136; 1896, pp. 137-8; 1897, pp. 129-30; M.F. 1897, pp. 148, 303-6, 319; 1899, p. 465; G.M. 1896, p. 128; 1900, p. 143. [29] R. 1893, pp. 112-13; M.F. 1895, p. 17; 1897, p. 305; 1899, p. 465; Appl. R. 1894, p. 9. [30] M.F. 1897, p. 148. [31] G.M. 1896, p. 128. [32] M.F. 1897, p. 319; R. 1889, p. 91; p. 901 of this book. [33] G.M. 1898, pp. 95-6; M.F. 1895, p. 22; 1898, pp. 261-5. [34] M.F. 1897, p. 319; R. 1897, pp. 113, 130. [35] R. 1898, pp. 32-8, 136. G.M. 1900, pp. 6, 54; M.F. 1899, p. 21. [36] R. 1896, p. 136; 1897, pp. 119-20, 130; 1898, pp. 131, 142; M.F. 1897, p. 319; 1898, pp. 342-3; 1899, p. 35; G.M. 1900, pp. 6, 54. [37] R. 1898, pp. 134-40; Appl. R. 1899. [38] M.F. 1895, p. 22; 1897, p. 149. [39] R. 1894, p. 114; M.F. 1895, pp. 23-5. [40] M.F. 1896, pp. 41-7. [41] R. 1893, p. 113; M.F. 1895, pp. 20-2; 1899, pp. 20, 465. [42] M.F. 1899, pp. 18, 19; G.M. 1899, p. 24. [43] M.F. 1895, pp. 20-21; 1899, p. 20. [44] M.F. 1895, p. 19; Marriott Report 1897, p. 35; Pretoria Q.P. XXV., pp. 45-6. [45] M.F. 1899, pp. 20-1; Marriott Report 1897, pp. 35, 229. [46] G.M. 1896, pp. 44-5; M.F. 1897, pp. 149-50; 1899, p. 465. [46a] to [51] P.B., pp. 155-6, 400-1b; and:—[46a] G.M. 1896, pp. 69-70. [46b] L., Bp. Pretoria, 8 Jan. 1901. [47] G.M. 1900, pp. 6, 36, 132, 144; M.F. 1890, pp. 418-20; 1900, pp. 36-7, 443-5.

(TRANSVAAL STATIONS CONNECTED WITH S. BECHUANALAND MISSION.)

[1] R. 1897, p. 126; 1898, p. 141; 1899, pp. 140-1; 1900, pp. 29, 136-8; M.F. 1894, pp. 89, 97; 1895, pp. 143-4, 424; 1896, p. 399; 1899, pp. 224, 409-10. [2] M.F. 1894, pp. 94, 97; 1895, pp. 144-5, 425; 1896, pp. 180-1; R. 1897, p. 126; 1900, pp. 136-7. [3] M.F. 1894, p. 94; 1895, p. 425; R. 1897, p. 126; 1900, pp. 136-7. [4] M.F. 1894, pp. 95-7. [5] M.F. 1894, pp. 92-4; 1895, pp. 142, 424-5.

(VRYHEID AND UTRECHT.)

[1] R. 1895, pp. 128-31; 1898, p. 134; M.F. 1898, pp. 16, 275-6; Marriott Report 1897, pp. 36, 220. [2] & [2a] R. 1896, pp. 129-30; 1897, p. 120. M.F. 1896, p. 318; 1898, p. 16; and pages 389 and 609 of this book

(FARM AMSTERDAM.)

[1] R. 1896, pp. 131-3; 1899, pp. 136-7; 1900, p. 133; M.F. 1898, pp. 394-6; 1896, pp. 375-84; 1898, pp. 170-1; 1899, pp. 205-7; Lebombo Report for 1897, pp. 15, 16; do. for 1898, pp. 14-16; L., Bp. Smyth, 3 July 1900. [2] R. 1899, p. 137; M.F. 1898, p. 172; Lebombo Report for 1897, p. 16; do. for 1898, p. 13. 2a] R. 1900, p. 133.

CHAPTER LI. (Continued from p. 1321.)

[6] R. 1887, p. 77; 1888, pp. 90-1; J MSS., V. 7, p. 81. [7] M.F. 1890, p. 420; 1894, p. 97; 1895, pp. 140-1; R. 1891, p. 111; 1895, p. 134; J MSS., V. 46, p. 67. [8] M.F. 1895, pp. 140-2; 1897, p. 145. [9] R. 1895, p. 134; 1897, pp. 125-9; 1898, p. 141; M.F. 1897, pp. 178-80; 1899, p. 249; 1901, pp. 239-40. [10] M.F. 1894, pp. 95-7, 142; 1895, pp. 231-2; 1896, p. 181; R. 1893, p. 111. [10a] R. 1895, p. 135; 1897, p. 125; M.F. 1897, pp. 144-5. [11] M.F. 1894, pp. 94-7; 1897, p. 143. [12] M.F. 1895, p. 425. [13] R. 1897, p. 127. [14] M.F. 1894, p. 95; 1897, p. 143. [14a] R. 1900, p. 137. [15] G.M. 1900, p. 106; M.F. 1900, pp. 352-3. [16] to [21] P.B. 402 *f* and *g*; and:—[16] M.F. 1892, pp. 142-4. [16a] G.M. 1900, p. 96. [17] M.F. 1895, pp. 154-5. [18] M.F. 1895, pp. 154-5; 1896, p. 181. [19] R. 1895, p. 132; M.F. 1896, pp. 116, 180, 422-3; 1897, p. 179. [20] G.M. 1900, pp. 95-6, 106, 124-6; M.F. 1900, pp. 406-9; R. 1900, p. 29. [20a] G.M. 1900, p. 144. [21] G.M. 1900, p. 126. [22] J MSS., V. 7, pp. 116-17; St. C., V. 45, p. 374; V. 46, pp. 243, 257; M.F. 1894, pp. 142, 144; 1896, p. 180; 1897, p. 181; P.B., 402e. [23] R. 1897, p. 132; 1898, pp. 143-4; M.F. 1898, p. 355; 1899, p. 445; G.M. 1898, p. 40; Mashonaland Q.P. XXIII., p. 7; XXII., pp. 15, 16; XXV., pp. 4, 19, 20; XXVI., p. 5; XXVIII., p. 19; XXIX., p. 16; XXX., pp. 6, 12; P.B., 402a-402e.

CHAPTER LII. (Continued from p. 1322.)

[6a] Mashonaland Q.P. IV., p. 8. [6b] M.F. 1899, p. 460. [7] to [16c] P.B., pp. 199-210, 212-212e; also:—[7] J MSS., V. 12, pp. 356, 358; R. 1896, p. 27; Mashonaland Q.P. IX., pp. 14-18. [8] R. 1893, pp. 119-22; M.F. 1894, pp. 17, 47-9, 68-9, 81-4; G.M. 1895, p. 143; Mashonaland Q.P. VI., p. 50; VII., pp. 5-10; VIII., pp. 16, 17; IX., p. 18; XIX., pp. 4-9. [9] R. 1893, pp. 118-20; M.F. 1893, p. 49; 1894, pp. 47-9; 1895, p. 276; Mashonaland Q.P. VII., pp. 7-14; XI., pp. 8-10; XII., p. 11; XIII., pp. 11-13; XIV., p. 15; XV., p. 13; XVI., pp. 18, 19; XVII., p. 26. [10] R. 1894, p. 116; 1895, pp. 27, 137-41; M.F. 1895, p. 312; G.M. 1896, p. 48; Mashonaland Q.P. XI., pp. 5, 6; XIII., pp. 4, 11; XIV., pp. 5, 9, 15; XVII., pp. 5-14; XX., p. 7; XXI., p. 3. [11] R. 1896, p. 138; 1897, pp. 131-2; 1898, pp. 142-4; G.M. 1898, pp. 111-12; M.F. 1898, p. 72; Mashonaland Q.P. XXI., pp. 3-7, 14, 15; XXII., p. 3; XXIII., pp. 4, 8; XXV., p. 4. [12] R. 1897, pp. 131-2; 1898, pp. 39, 144; 1899, pp. 146-7; M.F. 1898, p. 355; 1899, p. 445; 1900, p. 272; G.M. 1899, p. 48; 1900, p. 111; Mashonaland Q.P. XIV., p. 9; XXI., p. 5; XXII., pp. 3, 4, 15, 16; XXIII., pp. 4, 8; XXIV., pp. 8, 9; XXV., p. 14; XXVI., p. 7; XXVII., p. 22; XXVIII., pp. 4, 17, 18; XXIX., pp. 6, 7; XXX., p. 5; Mashonaland Letters, R.V. I., p. 145. [13] R. 1897, p. 132; 1898, pp. 143-4; 1899, pp. 142-3, 147; G.M. 1899, p. 40; 1900, p. 20; M.F. 1898, p. 355; 1899, p. 445; Mashonaland Q.P. XXII., pp. 14-16; XXIII., p. 7; XXV., pp. 4, 19, 20; XXVII., pp. 6, 7, 23; XXVIII., p. 19; XXIX., p. 16; XXX., pp. 6, 12. [14] R. 1895, p. 140; 1897, p. 133; 1899, p. 146; M.F. 1899, p. 445; G.M. 1899, p. 54; Mashonaland Q.P. XIV., p. 3; XVII., p. 9; XXII., p. 4; XXIII., pp. 3, 13; XXV., pp. 9-12; XXVI., p. 5; XXVII., pp. 3, 24-6; XXVIII., pp. 3, 4; XXX., p. 4. [14a] G.M. 1897, p. 13. [15] R. 1897, pp. 133; 1898, pp. 142-3; 1899, pp. 141-2, 147-8; M.F. 1898, pp. 428-31; 1899, p. 445; Mashonaland Q.P., XXV., pp. 3, 20-1; XXVI., pp. 4, 5, 8-12; XXVII., p. 4; XXVIII., pp. 20-1; XXIX., pp. 8, 9; XXX., pp. 13, 14. [16] R. 1893, pp. 21, 142-3; G.M. 1900, pp. 20, 35; M.F. 1900, pp. 73-4. [16a] Mashonaland Q.P. XXVI., pp. 4, 5; XXIX., pp. 8, 9; XXX., pp. 13, 14. [16b] M.F. 1893, pp. 87, 384; 1894, pp. 41, 49; R. 1893, p. 114; Mashonaland Q.P. V. p. 1; IX., p. 7; X., pp. 6-9. [16c] R. 1893, p. 114; M.F. 1893, pp. 91-2, 384-5; 1894, p. 41; Mashonaland Q.P. III., pp. 6, 7; V., pp. 24-5.

CHAPTER LIII. (Continued from p. 1322.)

[11] R. 1891, p. 114; 1893, p. 95. [12] to [55] P.B., pp. 173-198 and 212a-212e; also:—[12] R. 1893, pp. 113-4; M.F. 1893, p. 384; 1894, pp. 47, 230-1. [13] M.F. 1893, p. 87; 1894, pp. 47, 230-1; 1897, pp. 50-2; Mashonaland Q.P. I., p. 3; VII., p. 17. [13a] M.F. 1899, p. 357; Mashonaland Q.P. XVI. [14] R. 1893, p. 117; M.F. 1893, pp. 91, 458-7; 1894, p. 44; 1897, pp. 51-2; Mashonaland Q.P. III., p. 4; VI., pp. 41-2; XII., p. 14; Mrs. Knight Bruce's Letters to the Children, Aug. 1897. [15] R. 1893, pp. 115-8; M.F. 1893, p. 87; 1894, pp. 43-7;

Mashonaland Q.P. VI., pp. 39, 40; VII., p. 5; IX., p. 18. [16] R. 1893, pp. 120-2; M.F. 1898, pp. 81-4; 1894, p. 218; G.M. 1895, p. 143; Mashonaland Q.P. VI., p. 50; VII., pp. 5-10; IX., p. 18. [17] R. 1893, p. 117; M.F. 1894, pp. 44, 80; Mashonaland Q.P. VI., pp. 40-1; VII., pp. 6, 7, 25; VIII., p. 5; XVI., p. 11; XVIII., p. 6; XIX., p. 9; XXV.; XXVIII., pp. 4, 5; XXX., p. 15. [18] R. 1894, p. 115; M.F. 1894, pp. 213, 231-4, 243; 1897, pp. 46-54; Mashonaland Q.P. IX., p. 5; X., p. 5; XI., p. 18; XII., p. 8; XIX., pp. 3-7. [18a] M.F. 1900, pp. 406-9; Jo. V. 56, pp. 136, 120; G.M. 1900, p. 144. [19] R. 1894, pp. 115-6; 1895, pp. 137-8; 1896, pp. 27, 140-1; 1897, pp. 14, 111; M.F. 1894, p. 47; 1895, p. 312; Mashonaland Q.P. XII., pp. 3-5, 10; XIII., pp. 1-5, 9, 10; Appl. R. 1899. [20] R. 1895, p. 138; 1896, pp. 139-42; 1897, p. 136; 1898, p. 142; M.F. 1897, p. 77; 1899, pp. 116-7; Mashonaland Q.P. XVII.; p. 3; XIX., pp. 9-12; XXII., pp. 12, 13. [20a] M.F. 1897, p. 117. [21] Mashonaland Q.P. XIV., p. 6; XVIII., p. 14; XXV., p. 7; XXVI., p. 6; XXVIII., p. 1. [22] R. 1897, p. 111; 1898, pp. 33, 144-5; M.F. 1897, pp. 242-6; 1899, p. 35; G.M. Feb. 1899, p. 54; Mashonaland Q.P. XX.; XXII., pp. 12, 13. [22a] M.F. 1899, p. 358. [23] M.F. 1893, pp. 89, 92, 456; 1894, p. 16; Mashonaland Q.P. I., pp. 5, 7; II., pp. 1, 3; III., pp. 4, 5; VII., pp. 15, 16; VIII., pp. 9, 16; XII., p. 12. [24] M.F. 1893, pp. 89, 92, 456, 472-3; 1894, pp. 16, 42, 79-80, 147-8; 1895, pp. 36-7; 1900, p. 406; R. 1895, pp. 140-1; Mashonaland Q.P. II., p. 1; V., p. 21; VI., p. 39; VII., pp. 15-7; XII., pp. 10, 13; XVI., pp. 18, 19; XXIII., pp. 13-16. [25] R. 1897, pp. 133-5; Mashonaland Q.P. XVIII., pp. 4-14. [26] Mashonaland Q.P. XX., p. 13; XXIV., pp. 11, 12, 15. [27] R. 1897, pp. 138-5; Mashonaland Q.P. XXI., p. 10; XXV., pp. 3, 18; XXVII., pp. 5-10; XXVIII., p. 4. [28] R. 1897, p. 131; Mashonaland Q.P. XV., pp. 9, 10; XXIV., pp. 11, 12; XXV., pp. 3, 18; XXX., pp. 4, 7, 8. [29] M.F. 1894, p. 16; 1899, p. 444; Mashonaland Q.P. XXX., pp. 7, 8; R. 1899, p. 144. [29a] Mashonaland Q.P. IV., pp. 4, 5. [30] M.F. 1893, pp. 89, 387; 1894, p. 17; 1896, pp. 471-3; 1897, pp. 115-6; R. 1896, pp. 26, 138-9; 1897, p. 135; G.M. 1898, p. 105; Mashonaland Q.P. II., p. 3; III., p. 2; VI., pp. 38-9; XI., p. 10; XII., p. 12; XVI., p. 12; XVIII., pp. 6, 17; XIX., pp. 8-12, 18-24; XX., pp. 8-10. [31] M.F. 1893, p. 456; 1894, p. 42; Mashonaland Q.P. III., pp. 2, 12-14; VI., pp. 45-6. [32] Mashonaland Q.P. II., p. 15; III., pp. 2, 12-4; XXVI., p. 12; M.F. 1893, pp. 89, 385; 1894, p. 42. [33] M.F. 1893, pp. 384-7; R. 1893, p. 115; Mashonaland Q.P. IV., pp. 6, 7. [34] Mashonaland Q.P. VIII., p. 8. [35] R. 1896, p. 139; M.F. 1895, p. 49; 1897, p. 77; Mashonaland Q.P. VIII., p. 5; G.M. 1898, pp. 105-6. [36] R. 1897, p. 135; G.M. 1898, pp. 37-8; M.F. 1897, p. 396; Mashonaland Q.P. XIX., p. 10; XXI., p. 9; XXII., p. 5; XXIII., pp. 10-15; XXV., pp. 8, 9; XXVI., pp. 12, 14, 15. [36a] Mashonaland Q.P. VIII., p. 8. [37] M.F. 1899, pp. 445-7; 1900, pp. 409-10; R. 1899, pp. 144-5; Mashonaland Q.P. XXIX., pp. 13-15; XXVIII., p. 5. [37a] G.M. 1901, pp. 1-3. [38] M.F. 1893, pp. 89, 385; 1894, p. 42; R. 1897, p. 135; Mashonaland Q.P. II., pp. 1-6; XXII., p. 5; XXVII., p. 415; XXVIII., p. 4. [39] M.F. 1893, p. 386; 1897, p. 209; G.M. 1897, p. 83; 1898, pp. 105-8; R. 1897, p. 135; 1899, p. 146; Mashonaland Q.P. V., p. 19; VI., p. 38; VII., p. 6; XIV., p. 16; XVI., pp. 10-14; XVIII., p. 5; XIX., pp. 10-16; XX., pp. 3, 4, 9, 14; XXIV., p. 6; XXV., p. 10; XXIX., p. 12. [39a] M.F. 1900, pp. 414-5. [40] M.F. 1897, p. 396; R. 1897, p. 135; 1899, p. 145; G.M. 1898, p. 38; Mashonaland Q.P. XIX., p. 23; XX., p. 11; XXI., pp. 5, 9; XXII., pp. 4, 8; XXIII., p. 10; XXIV., p. 8; XXV., pp. 9-11. [41] R. 1897, p. 135-6; 1899, pp. 145-6; G.M. 1898, p. 37; 1899, p. 54; M.F. 1899, p. 444; Appl. R. 1898, p. 58; Mashonaland Q.P. XV., p. 4; XVI.; XX.; XXI., pp. 5, 9, 10; XXVI., pp. 5, 17-21; XXIII., pp. 5, 18, 19; XXV., pp. 8, 23; XXVII., p. 21; XXVIII., pp. 2, 3, 9, 10, 12-17, 21-2; XXIX., p. 5; XXX., pp. 3, 12, 18. [42] M.F. 1893, pp. 92, 385; 1894, p. 42; Mashonaland Q.P. III., pp. 9, 10; IV., pp. 5, 6; V., pp. 18, 22-3. [43] M.F. 1894, p. 17; Mashonaland Q.P. VI., pp. 42-3; VII., p. 5. [44] M.F. 1893, p. 88; 1894, pp. 41-2; R. 1893, p. 14; Mashonaland Q.P. V., pp. 22-3. [45] R. 1897, p. 133; 1899, p. 146; Mashonaland Q.P. XIII., pp. 17, 18; XIV., p. 5; XXII.; XXIII., pp. 3, 13; XXV.; XXVI., p. 5; XXVII., p. 3; XXX., p. 4. [45a] Mashonaland Q.P. XIII., pp. 17, 18. [46] M.F. 1895, p. 87; Mashonaland Q.P. X., p. 10; XI., p. 8-10. [47] M.F. 1899, p. 445; 1900, pp. 410-14; R. 1899, p. 146; Mashonaland Q.P. XXIII., p. 13; XXVIII., p. 2-8; XXIX., p. 22; XXX., pp. 4, 6, 9; L., Bp. Gaul, 28 Feb. 1901. [47a] G.M. 1900, p. 128; M.F. 1900, pp. 410, 415. [48] M.F. 1893, pp. 89, 387, 454-7; 1894, pp. 17, 80; 1897, p. 117; Mashonaland Q.P. III., p. 2; V., pp. 18, 22; VI., pp. 40-1; VII., p. 17; VIII., pp. 7, 12; IX., pp. 8, 9; XI., p. 8; XII., p. 12; XV., pp. 4, 16. [49] G.M. 1896, p. 48; Mashonaland Q.P. XV., pp. 14, 15; XVI., p. 18. [50] M.F. 1897, p. 396; R. 1897, p. 135; Mashonaland Q.P. XVIII., pp. 8-10, 24; XIX., p. 15; XXI., pp. 9-11; XXVI., p. 13. [51] M.F. 1893, p. 454; 1897, p. 117; Mashonaland Q.P. XVI., pp. 11, 12; XVII., p. 6. [52] M.F. 1893, p. 386; Mashonaland Q.P. V., p. 18; R. 1900, pp. 29, 138. [53] R. 1899, pp. 142-4; G.M. 1900, pp. 6, 20, 46-7, 95; M.F. 1900, pp. 406-9; Mashonaland Q.P. XXX., p. 5; XXXIII., p. 7.

CHAPTER LIV.

[1] R. 1897, p. 136; 1898, p. 144; 1900, pp. 32, 138; G.M. 1896, p. 132; M.F. 1900, pp. 337-46, 398-94, 422-8; Mashonaland Q.P. XXII., pp. 4, 5; XXV., p. 3; XXVI., p. 12; XXX., p. 5; and "Letters for the Children" No. 20, 1901, by Rev. W. H. Robins.

CHAPTER LVI. (Continued from p. 1322.)

[29] to [36] P.B., pp. 302-304c:—[29] R. 1893, p. 123; G.M. 1895, p. 107; 1896, pp. 35-6; 1897, pp. 34-5; M.F. 1893, pp. 4-10, 35-6; 1894, pp. 39-40. [30] G.M. 1895, p. 107. [31] R. 1894, p. 118; 1895, pp. 27, 139; 1896, p. 143; 1897, pp. 118, 137; 1899, pp. 150-1; G.M. 1897, p. 35. [32] R. 1893, p. 123; 1896, p. 142; 1898, p. 146; 1899, pp. 150-1; 1900, p. 139; G.M. 1895, pp. 107-8. [33] R. 1896, p. 144. [34] R. 1894, p. 118; 1895, p. 144; 1896, p. 144; M.F. 1893, pp. 4-10; 1895, pp. 391-6. [35] R. 1894, p. 118; M.F. 1894, p. 40; 1899, pp. 253-7; G.M. 1898, pp. 141-3. [36] R. 1897, p. 137; 1898, p. 146.

CHAPTER LVII. (Continued from p. 1322.)

[28] to [60] P.B., pp. 241-260a; and:—[28] M.F. 1893, p. 86. [29] R. 1894, p. 21; 1895, p. 140; 1896, pp. 26-7, 144-56; M.F. 1895, pp. 139-41; 1896, pp. 76-7, 313-4, 390-3. [30] R. 1896, p. 155; 1897, pp. 138, 143; M.F. 1896, pp. 193, 393; 1897, p. 433; 1901, pp. 20-1; Appl. R. 1896; Marriott Report 1897. [31] J MSS., V. 17a, pp. 217-9; R. 1895, pp. 26, 143; 1896, p. 144; 1897, pp. 137, 143; 1898, p. 146; G.M. 1896. [32] R. 1893, p. 146; 1899, p. 151; M.F. 1899, pp. 152, 310; Appl. R. 1899. [33] J MSS., V. R. 1895, p. 139; 1897, pp. 137-8, 143; M.F. 1896, pp. 393, 452; 1897, p. 273; 1898, p. 236. [34] R. 1897, p. 143; Appl. R. 1896, p. 12; M.F. 1901, pp. 11-23. [35] Marriott Report, 1897; M.F. 1896, p. 393. [36] M.F. 1893, p. 416; 1901, pp. 22-3; R. 1899, pp. 151-6; L., Bp. King, 21 Oct. 1899; R. 1900, p. 140. [37] M.F. 1900, pp. 6-11; R. 1899, pp. 152-5. [38] R. 1895, pp. 26, 140; 1899, p. 153; M.F. 1896, pp. 5-11, 77, 392; 1900, pp. 6-8. [39] M.F. 1896, p. 77; L., Rev. G. K. K. Cornish, 30 Nov. 1895. [40] M.F. 1893, p. 82; R. 1893, p. 125; 1900, p. 142. [41] M.F. 1899, p. 310; Appl. R. 1899, p. 310; R. 1899, p. 116; 1900, pp. 141-2. [42] M.F. 1901, pp. 11, 18-21; 1893, pp. 81-2, 173-8, 219-59; 1900, p. 8; R. 1899, pp. 152-3. [43] R. 1895, p. 140; 1896, pp. 26-7, 145-8; M.F. 1896, pp. 313-4, 399. [43a] Jo., V. 56, p. 372; R. 1900, p. 141; M.F. 1900, 1901, p. 455; G.M. 1901. [44] M.F. 1893, p. 82; 1894, pp. 116, 314-5; 1895, p. 467; 1896, p. 148; R. 1893, pp. 123-4; G.M. 1894, p. 80. [45] M.F. 1894, pp. 314-5; 1895, p. 469; 1896, pp. 11, 32-3, 76-7, 121-3, 147, 154, 192-3, 235, 273; 1898, pp. 471-2, 475-6; G.M. 1897, p. 24; 1896, p. 12; R. 1895, p. 26; 1896, pp. 26-7, 148-51; 1897, pp. 138-41; 1898, p. 147. [46] M.F. 1897, p. 315; 1898, p. 59. [47] G.M. 1898, pp. 35-6; G.M. Feb. 1899; R. 1897, p. 141; M.F. 1897, p. 273; 1898, p. 57-9, 476. [47a] R. 1900, p. 142. [48] M.F. 1893, p. 83; 1895, pp. 48, 97, 277; R. 1893, p. 127. [49] R. 1899, pp. 123-4; 1894, pp. 120-1; 1896, p. 155; M.F. 1893, pp. 84, 123-4, 197-8, 238-9, 279; 1895, pp. 45-50; 1896, pp. 169-70. [50] R. 1894, pp. 21, 120; 1896, p. 154; 1897, p. 143; 1898, p. 146; M.F. 1895, pp. 45, 51, 97-8; 1896, pp. 113, 170; G.M. 1895, p. 22. [51] R. 1896, pp. 154-6; M.F. 1893, p. 393; 1896, pp. 112-3, 167-70, 192. [52] R. 1898, pp. 147-8; J MSS., V. 17a, p. 221a. [53] R. 1899, p. 155; 1900. [54] M.F. 1893, pp. 60-2, 84-5; 1895, pp. 50-1; 1896, pp. 77, 156, 272-3; R. 1893, p. 126; 1896, p. 156; 1899, p. 155; 1900, pp. 143-4. [55] R. 1895, pp. 142-3; M.F. 1896, p. 119; p. 904 of this book. [56] R. 1893, p. 126; 1894, p. 122; 1900, p. 144; M.F. 1893, pp. 85-6, 405-12; 1894, p. 122; 1895, pp. 177-9; 1896, pp. 119-20; G.M. 1894, p. 80. [57] R. 1896, pp. 152-4; 1897, p. 141; M.F. 1895, pp. 177-9; 1896, pp. 119, 148-9, 152-4, 273; 1897, pp. 135-9; P.B., pp. 260-260h. [58] Report of Rev F. J. Fuller, 9 Oct., 1898. [59] R. 1893, p. 126; 1899, p. 156; 1900, p. 144; M.F. 1893, p. 85; 1894, pp. 154-5; 1898, pp. 80, 238. [59a] Bp. King's Report, 21 November, 1900; Madagascar Q.P. Dec. 1900; R. 1900, p. 145. [60] R. 1893, p. 125; 1896, pp. 151-2; 1899, p. 155; M.F. 1893, p. 85; 1896, pp. 448-52. [60a] & [61] R. 1900, p. 144-5.

CHAPTER LVIII. (Continued from p. 1323.)

Add to [9] H MSS., V. II., p. 433. [10] M.F. 1898, p. 35; R. 1897, pp. 124-5; 1898, p. 29. [11] Appl. R. 1899, pp. 29, 70; 1900, pp. 22, 31, 47; M.F. 1900, p. 189; L., Rev. W. J. Oldfield, April 6 and May 27, 1900.

CHAPTER LX. (Continued from p. 1323.)

[81] R. 1898, p. 153; 1899, p. 162; 1900, p. 153; Appl. R. 1897, 1898; Marriott Report 1897. [82] R. 1895, pp. 113, 149; 1897, pp. 147-8; 1898, p. 153; 1899, p. 162;

1900, pp. 158-4; M.F. 1896, pp. 811-3; 1897, pp. 253-4, 483-5; 1900, pp. 31-3, 396; Appl. R. 1897. [83] G.M. 1900, pp. 111, 132.

CHAPTER LXI. (*Continued from p. 1324.*)

[32] R. 1897, p. 148; Appl. R. 1897. [32a] R. 1900, pp. 147, 211.

CHAPTER LXII. (*Continued from p. 1324.*)

[26] R. 1893, p. 132; 1895, pp. 147-9; M.F. 1894, pp. 153-4; 1895, pp. 252-6; 1896, pp. 74-5, 111; Marriott Report 1897, pp. 48-9; L., Rev. L. P. Robins, 1 June, 1901. [27] Marriott Report 1897, p. 49; G.M. 1898, p. 53. [28] R. 1894, p. 132; 1897, p. 148; Appl. R. 1894. [29] & [29a] L., Bp. of Brisbane, 15 and 30 July, 13 and 20 October, 1897; M.F. 1897, pp. 329-37, 398-9; P.B., pp. 263-264c. [30] R. 1893, p. 132; 1894, pp. 132-3; 1896, p. 160; 1897, pp. 14, 150; 1899, p. 163; 1900, p. 154; P.B., pp. 263-264c; M.F. 1893, p. 476; 1896, p. 358; 1897, pp. 33-4; Appl. R. 1894, 1897; Marriott Report 1897. [31] M.F. 1899, p. 136; P.B., pp. 263-264c. [32] G.M. 1898, p. 35; 1899, p. 71; P.B., pp. 265-266a; M.F. 1899, pp. 230-2; Appl. R. 1899. [32a] G.M. 1894, p. 35. [33] G.M. 1895, pp. 72-5, 144; M.F. 1893, pp. 316-7; 1897, pp. 194-5; P.B., pp. 265-266a; N. Queensland Year Book 1898-9, pp. 10, 11. [34] M.F. 1898, p. 79; 1900, p. 456; G.M. 1900, pp. 111, 132; R. 1900, p. 150; Appl. R. 1899, 1900; P.B., pp. 265-266a. [34a] R. 1900, p. 150, 152; P.B., pp. 265-266a.

CHAPTER LXIII. (*Continued from p. 1324.*)

[24] R. 1897, p. 148; 1899, pp. 153, 161; 1900, pp. 150-2; Appl. R. 1895, 1897, 1899; G.M. 1900, pp. 111, 132; M.F. 1900, p. 456.

CHAPTER LXIV. (*Continued from p. 1325.*)

Add to [1] L., Australian Agricultural Co., 24 May, 1901. Add to [2] Perth Diocesan Year Book, 1900, pp. 234-41. [15] to [25] P.B., Canon Garland's Proof; and:—[15] M.F. 1894, pp. 811-2, 424, 426; 1896, pp. 202, 206-8, 469; 1899, pp. 403-6. [15a] G.M. 1900, pp. 19, 137-9. [16] R. 1893, p. 131; M.F. 1894, p. 70. [17] R. 1896, pp. 160-1; 1897, p. 150; 1899, pp. 163-4; M.F. 1897, p. 71; 1898, p. 235; Anv. Pro. 1897, p. 74. [18] R. 1894, pp. 131-2; 1897, pp. 14, 150; 1898, p. 153; 1899, pp. 164-5; 1900, p. 152; M.F. 1899, p. 407; G.M. 1900, p. 144; Marriott Report 1897; Appl. R. 1897, 1899. [19] R. 1895, p. 149; 1897, p. 150; 1898, pp. 153-4; 1899, p. 164; Marriott Report 1897, p. 52. [20] R. 1896, pp. 191-3; 1898, p. 154; 1899, p. 164; G.M., Jan. March, 1899. [21] R. 1896, p. 161; 1899, pp. 163-4; M.F. 1894, pp. 425-6; 1896, pp. 210-1; 1898, pp. 189-91. [21a] G.M. 1900, p. 144. [22] R. 1896, pp. 161-2; M.F. 1896, pp. 466-9. [23] Anv. Pro. 1897, pp. 72, 76-6; M.F. 1894, p. 426; 1896, p. 469; R. 1899, p. 165; Appl. R. 1898, 1899. [24] Anv. Pro. 1897, pp. 72-6; Appl. R. 1898, 1899; M.F. 1897, p. 71. [25] M.F. 1894, p. 426; Anv. Pro. 1897, p. 75.

CHAPTER LXV. (*Continued from p. 1325.*)

[16] R. 1894, pp. 129-30; M.F. 1894, pp. 309-11; G.M. 1900, pp. 47, 132.

CHAPTER LXVI. (NEW ZEALAND.) (*Continued from p. 1325.*)

[49] R. 1897, p. 152; Appl. R. 1897; Marriott Report 1897. [50] See Society's Annual List of Foreign Contributions.

CHAPTER LXVII. (MELANESIA.) (*Continued from p. 1326.*)

[45] M.F. 1898, pp. 87, 159, 199; St. C., V. 47, p. 108; Jo., V. 56, pp. 212-3, 222. [46] R. 1894, p. 135; M.F. 1898, p. 237. [47] R. 1897, p. 153; 1900, p. 160; Marriott Report 1897; M. MSS., V. 17, pp. 80, 90, 109, 120-1.

CHAPTER LXIX. (NORFOLK ISLAND.) (*Continued from p. 1326.*)

[10] R. 1894, p. 136; G.M. 1895, p. 47. [11] R. 1895, p. 153; 1897, p. 153; 1898, p. 57; 1899, p. 167; M. MSS., V. 17, pp. 88, 96; M.F. 1900, pp. 100-6. [12] R. 1897, p. 153; 1900, p. 160; Marriott Report 1897; M. MSS., V. 17, p. 131.

CHAPTER LXX. (FIJI.) (*Continued from p. 1826.*)

[11] M MSS., V. 10, p. 251. [12] R. 1888, pp. 105, 107; 1889, p. 104; 1891, p. 181; 1894, p. 135; 1895, pp. 151-2; 1896, p. 166. [13] R. 1893, p. 134. [14] R. 1893, pp. 184-5; 1894, p. 135; G.M. 1893, pp. 85-6. [15] R. 1894, p. 135; 1895, p. 151; 1896, p. 166; 1897, p. 192; 1898, p. 157; 1899, p. 167; 1900, p. 166; M.F. 1896, p. 397; 1900, pp. 195-6; Appl. R. 1895. [16] M.F. 1895, pp. 155-6; R. 1894, p. 135; 1895, p. 151; Marriott Report, 1897. [17] R. 1897, p. 162; M.F. 1897, p. 437. [18] R. 1880, p. 105; 1893, p. 104. [19] M MSS., V. 10, p. 251; M.F. 1894, p. 438; Appl. R. 1899; Australasian Bound, D MSS., 1891, No. 102. [20] M.F. 1900, p. 396; R. 1900, p. 150.

CHAPTER LXXI. (HAWAIIAN ISLANDS.) (*Continued from p. 1827.*)

[18] R. 1891, pp. 131-2; 1895, p. 152; 1896, p. 167; M.F. 1899, p. 360; 1892, pp. 277, 376-8; 1896, pp. 157, 349, 351; 1898, pp. 222-3. [19] G.M. 1899, p. 103; M.F. 1898, pp. 222-3. [20] R. 1896, pp. 166-7. [21] R. 1893, p. 135; 1894, p. 138; 1895, p. 152; 1898, pp. 29, 158; 1899, p. 167; 1900, pp. 157-60; Appl. R. 1899; M.F. 1896, pp. 349, 355; G.M. 1899, p. 120; New Zealand Letter Book Sent, V. I., pp. 476-7, 487, 490-6; V. II, pp. 1-16. [21a] Honolulu Diocesan Magazine, July, 1900, pp. 260-6; R. 1900, p. 157; St. C., Oct. 4 and Oct. 11, 1900. [22] R. 1897, pp. 153-4; M.F. 1897, pp. 433-5; 1898, p. 39; Appl. R. 1898, 1899.

CHAPTER LXXII. (NEW GUINEA.) (*Continued from p. 1827.*)

[7] add G.M. 1895, p. 144; Australian Board of Missions Report, March 1892, p. 7. [8] R. 1892, p. 113; 1897, p. 15. [9] G.M. 1894, pp. 31-2; 1895, p. 144; 1896, pp. 9-11, 113; 1897, pp. 133-8; 1898, p. 39; 1899, pp. 55-6, 132; 1900, pp. 12, 120; M.F. 1894, pp. 72-4, 398; 1896, pp. 353-4; 1898, pp. 55, 84, 116, 154; 1899, pp. 194-5; R. 1896, p. 164; 1897, p. 150.

CHAPTER LXXIV. (INDIA.) (*Continued from p. 1827.*)

[8] G.M. 1900, p. 139; Anv. Pro. 1897, pp. 23-4. [9] M.F. 1899, pp. 33-4; G.M. 1899, p. 71. [10] R. 1898, pp. 55. [10a] R. 1900, pp. 55-8. [11] G.M. 1899, p. 182. [12] G.M. 1900, pp. 34, 69, 70; M.F. 1899, p. 147; 1900, pp. 113, 193; R. 1896, p. 27; 1897, pp. 21, 32-3; 1900, pp. 58, 66, 74-5. [13] M.F. 1894, pp. 315-6. [14] M.F. 1897, pp. 31-2. [15] M.F. 1897, p. 471.

CHAPTER LXXV. (BENGAL, GENERAL.)

[1] Society's Regulations, 1885-1900, Calcutta Section; L., Rev. H. Whitehead, Dec. 28, 1898; St. C., V. 52, p. 268; Appl. R. 1899, p. 16; 1900, p. 13; Report of Calcutta Diocesan Council ("English Edition") for 1898, pp. 7, 24, 38; L., Rev. W. L. Nanson, 28 June, 25 October, 1900; Calcutta Letters sent, V. 6, pp. 52, 61, 73, 85, 107.

(BISHOP'S COLLEGE, CALCUTTA.) (*Continued from p. 1827.*)

[20] R. 1893, pp. 36-7; 1894, pp. 39, 40; 1895, p. 45; 1896, pp. 49, 50; 1897, pp. 55-6; 1899, pp. 60-1; M.F. 1893, pp. 21-3; 1894, pp. 39-40; 1895, p. 194; 1896, p. 234; 1897, pp. 356, 433; 1899, pp. 313-4; 1900, pp. 171-2; G.M. 1897, p. 99; Marriott Report 1897, p. 79; Appl. R. 1893, 1895. [21] R. 1899, p. 60; 1900, pp. 58, 59; M.F. 1899, p. 305; 1900, p. 171. [22] G.M. 1899, p. 60; M.F. 1899, p. 462; R. 1900, p. 58. [23] L., Bp. Calcutta, Feb. 19, 1900; St. C., April 5, 1900. [23a] Anv. Pro. 1897, pp. 25-6.

(HOWDAH.) (*Continued from p. 1828.*)

[10] Calcutta Board of Missions R. 1896-7, p. 24; 1897-8, pp. 201-4; M.F. 1900, p. 172; R. 1899, p. 62. [11] St. C., V. 8, March, 1900; Appl. R. 1900, pp. 12, 13, 29.

(ST. SAVIOUR'S, CALCUTTA.) (*Continued from p. 1828.*)

[7] R. 1893, p. 37; 1894, pp. 40-1; Calcutta Board of Missions R. 1896-7, pp. 20-4; R. 1897-8, pp. 196-201.

(TOLLYGUNGE.) (*Continued from p. 1829.*)

[18] Calcutta Board of Missions R. 1896-7, pp. 15-18; 1897-8, pp. 185-90 R. 1895, p. 47; 1896, p. 50.

(SUNDERBUNS.) (Continued from p. 1329.)

[12] R. 1893, p. 87; 1894, p. 40; 1895, pp. 46-7; 1896, p. 50; 1897, p. 55; 1898, p. 56; 1899, pp. 61-2; Calcutta Board of Missions R. 1896-7, pp. 18, 19; 1897-8, pp. 100-5; do. English Edition, 1898, pp. 24-5; M.F. 1900, p. 172. [12a] R. 1899, p. 68; M.F. 1900, p. 174.

(BURIBAL.) (Continued from p. 1330.)

[2] R. 1895, pp. 45-6; 1896, p. 50; Appl. R. 1896; Calcutta Board of Missions Report 1897-8, pp. 209-11.

(CHHOTA NAGPUR.) (Continued from p. 1330.)

(Add to [1] L., Rev. E. H. Whitley, 9 Jan. 1899, with Rev. F. Batsch's Version, 21 Jan. 1896; G.M. 1894, p. 23; 1895, pp. 36, 76-7; 1896, pp. 2, 60, 112; 1899, pp. 68-9; M.F. 1893, pp. 468-9; 1894, pp. 9, 285-6; 1895, pp. 421-3; 1899, p. 70-1; R. 1899, p. 71; Anv. Pro. 1897, pp. 27-8.)

[21] to [47a] P.B., Rev. E. Chatterton's Proof, and:—[21] M.F. 1897, p. 359; R. 1899, pp. 70-1; 1900, p. 66. [22] R. 1893, p. 44; M.F. 1893, pp. 473-4. [23] L., Rev. E. H. Whitley, 9 Jan., 1899, with extract from L., Rev. F. Batsch, 21 Jan., 1896; R. 1895, pp. 95-6; G.M. 1898, pp. 13-14; M.F., 1896, p. 76; 1900, p. 237. [24] G.M. 1896, p. 124; 1898, pp. 16, 28-30, 54, 57-8, and 67-8; 1899, p. 69; R. 1895, pp. 56-7; M.F. 1893, p. 473; 1900, p. 319. [24a] G.M. 1895, p. 38. [25] M.F. 1897, pp. 59-61 (see also R. 1896, p. 59; 1897, p. 81); Anv. Pro. 1897, p. 29. [26] M.F. 1896, pp. 21-5; 1900, pp. 90-2, 188, 319-20; G.M. 1898, pp. 68-71; R. 1899, pp. 72-3; 1900, pp. 66-7. Anv. Pro. 1897, pp. 28-9. [26a] R. 1900, p. 67. [27] Anv. Pro. 1897, pp. 29, 30; R. 1897, p. 61; M.F. 1897, p. 359; 1900, p. 320; G.M. 1898, p. 59. [28] G.M. 1892, p. 468; 1898, p. 59; M.F. 1897, p. 61; 1900, p. 287. [29] G.M. 1899, p. 53; M.F. 1900, p. 24; D.U.M. Q.P., Feb. 1899, p. 109-12. [30] G.M. 1898, pp. 29, 41-2; 1899, p. 95; R. 1895, p. 56; 1899, pp. 23, 72; D.U.M. Q.P. Aug. 1899, pp. 158-60; M.F. 1899, pp. 277-8; 1900, p. 319. [31] G.M. 1898, pp. 27-8, 42, 45, 54, 58-9; R. 1893, p. 44; 1895, p. 56; 1898, pp. 66-7; 1899, p. 71; 1900, pp. 65-7; Anv. Pro. 1897, pp. 30-1; M.F. 1893, p. 468; 1894, p. 286; Jo., July 21, 1899. [31a] Anv. Pro. 1897, p. 31. [32] G.M. 1895, pp. 101-102; 1898, pp. 42-5; Anv. Pro. 1897, p. 30; R. 1899, pp. 71-2. [33] R. 1893, p. 45; 1895, p. 56; 1897, pp. 61-3; 1900, pp. 65-6; G.M. 1898, p. 45. [34] G.M. 1897, p. 72; 1898, p. 45; 1899, p. 17; 1900, pp. 78-9; M.F. 1899, p. 291. [35] G.M. 1898, p. 56. [35a] R. 1896, pp. 60-1; G.M. 1898, p. 45. [36] R. 1893, p. 45; 1894, pp. 48-51; 1895, p. 57; 1897, p. 63; 1899, p. 72; 1900, p. 68; M.F. 1893, pp. 51-6; 1894, pp. 295-6; 1895, pp. 99-105; 1897, pp. 140-2; 1898, pp. 196-7; 1899, pp. 118-9; G.M. 1893, p. 47; 1898, pp. 28, 45-6, 60; Appl. R. 1899; L., Rev. A. Logsdail, March 15, 1901. [37] R. 1890, pp. 14, 36-8; 1891, pp. 14, 15, 39, 40; M.F. 1891, pp. 46-50; St. C. Minutes, V. 45, p. 386; V. 46, pp. 52, 70-2, 94-7, 106-9, 151-2; M.F. 1892, p. 33; I MSS., Chhota Nagpur R., V. I., p. 200a; R. M.F. 1896, p. 338; D.U.M. R. for 1897, pp. 11-14; 1898, p. 9. [38] I MSS., Chhota Nagpur R., V. I., p. 200a; R. 1894, p. 52; G.M. 1898, p. 46; M.F. 1894, pp. 289-93; 1897, p. 359; 1899, p. 118; D.U.M. Magazine, Nov., 1892, pp. 31, 33; Chhota Nagpur Mission R. for 1892, p. 5; D.U.M. R. for 1892, p. 5; for 1894, p. 16. [39] D.U.M. Magazine, April, 1892, p. 14; Nov., 1892, p. 34; D.U.M. R. for 1892, p. 5; for 1896, p. 14; R. 1894, pp. 52-8; 1896, p. 61. [39a] P.B., Rev. E. Chatterton's Proof. [40] D.U.M. R. 1900, p. 10, 11; R. 1894, pp. 53; 1899, p. 72; G.M. 1898, p. 47. [40a] D.U.M. R. for 1892, p. 5; for 1893, p. 7; for 1894, p. 19; for 1896, p. 21; Chhota Nagpur Mission R. for 1892, p. 6; R. 1893, p. 45; 1894, p. 52-3. [40b] G.M. 1898, pp. 46-7; Chhota Nagpur Mission R. for 1892, p. 5; D.U.M. R. for 1892, p. 6; for 1894, pp. 12, 13; for 1895, p. 11; for 1896, p. 12; for 1897, pp. 25-31; for 1898, p. 22. [40c] R. 1894, pp. 53-4; 1896, p. 62; G.M. 1898, p. 47; D.U.M. Q.P., April, 1896; May, 1899, p. 135; Aug., 1899, pp. 162-3; Nov., 1899, p. 180; D.U.M. R. for 1893, p. 11; 1894, pp. 34-6; 1895, pp. 12, 20; 1897, p. 19; 1898, pp. 13, 14; M.F. 1894, p. 291. [40cc] R. 1895, p. 62; G.M. 1899, pp. 77-8. [40d] Chhota Nagpur Mission R. for 1892, p. 5; G.M. 1898, pp. 46-7; R. 1895, p. 59; 1896, pp. 61-2; 1899, p. 72; D.U.M. R. for 1892, pp. 6-7; 1893, p. 6; 1896, p. 27; 1897, p. 34 (see also do. 1894, pp. 84-6; 1895, pp. 12, 21-5; 1896, pp. 12-20, 26-7, 52; 1897, pp. 17, 19-23, 35-8; 1898, pp. 12, 14-7, 23-32, 40-1; and D.U.M. Q.P. 1899, Feb., p. 126; May, p. 185); M.F. 1894, pp. 289-90, 295; R. 1899, p. 72; I MSS., Chhota Nagpur R., V. I., p. 200a. [40e] D.U.M. R. 1892, pp. 8, 9; do. for 1893, p. 10; 1895, pp. 12-16, 26; 1896, pp. 18, 22-8, 26-32; 1897, pp. 12, 17, 18, 23-5, 36, 39-41; 1898, pp. 12, 18-25, 34-5; 1900, p. 23; D.U.M. Q.P. 1899: Feb., pp. 109-12, 120-4; May, pp. 135-6; Aug., pp. 156-7; Nov., pp. 179-81; D.U.M. Miss. Magazine, April, 1892; I MSS., Chhota Nagpur R., V. I., p. 200a; M.F. 1894, pp. 7-8; 1900, pp. 144-6; G.M. 1898, pp. 46-7; R. 1895, pp. 59-60; 1899, p. 72; 1900, p. 66. [40f] D.U.M. R. for 1897, p. 18; 1898, p. 13, 22, 26-7; D.U.M.

Q.P. Nov. 1899, p. 179; R. 1898, pp. 67-8. [40*g*] G.M. 1898, p. 46; I MSS., Chhota Nagpur R., V. I., p. 200*a*; R. 1899, p. 72; D.U.M. R. for 1897, pp. 17, 82-4; 1898, pp. 11, 12, 17, 86-9; D.U.M. Q.P. 1899: Feb., p. 120; May, pp. 185-6, 188. [40*h*] G.M. 1898, p. 47; D.U.M. R. for 1894, pp. 17, 86-7; 1895, pp. 12, 26-7; 1896, pp. 23-4, 29-32, 52; 1897, pp. 31, 89-40; 1898, pp. 12, 83-4; D.U.M. Q.P. 1899: May, p. 135; Aug., p. 164; Nov., p. 181. [41] G.M. 1898, pp. 46-7. [42] D.U.M. R. for 1894, pp. 10, 16, 21-6; 1898, p. 10; 1895, p. 17; 1897, p. 18; 1898, 17; D.U.M. Q.P., May, 1899, p. 182-4; M.F. 1894, pp. 290, 294; R. 1895, pp. 59, 60; G.M. 1895, p. 102; 1898, p. 47. [43] D.U.M. R. for 1894, pp. 12, 13; 1895, pp. 17, 18; 1898, p. 22; R. 1895, p. 60; G.M. 1895, p. 102. [44] D.U.M. R. for 1899, p. 9; 1896, pp. 13, 15, 16; 1897, p. 18-22; D.U.M. Q.P., Feb., 1899, pp. 115-7; R. 1899, p. 72; D.U.M. R. for 1898, pp. 12, 15-17. [45] G.M. 1897, pp. 125-6; D.U.M. Q.P., May, 1899, pp. 131-2; D.U.M. R. for 1895, p. 19; 1898, pp. 14, 26, 83. [46] G.M. 1896, pp. 121-4; 1898, p. 47; D.U.M. Q.P.: May, 1899, pp. 181-2; Feb., 1899, p. 109; Aug., 1899, p. 158; D.U.M. R. 1895, p. 819; 1896, pp. 10-16; 1897, p. 20; 1898, pp. 12, 17; Chhota Nagpur R., V. I., p. 200*a*. [47] D.U.M. Q.P. 1899: Feb., p. 109; May, pp. 131-2; R. 1899, p. 72. [47*a*] Appl. R. 1901, pp. 14, 34. [48] D.U.M. R. 1900, pp. 10, 11, 15; R. 1900, p. 66.

CHAPTER LXXVI. (MADRAS PRESIDENCY, GENERAL.) (*Continued from p. 1881.*)

[19] India Committee Book, V. I., pp. 247, 385; R. 1881, pp. 41-2. [20] Madras Diocesan Record 1899, pp. 99, 48-60; R. 1898, p. 74; M.D.C. Q.P. 57, pp. 11, 12, 27, 30; do. 60, p. 2; M.F. 1899, p. 276. [21] R. 1898, pp. 73-4; R. 1899, p. 60. [22] R. 1896, pp. 78-81; M.F. 1899, pp. 417-23; M.D.C. Q.P. 37, p. 127; do. 45, p. 3; do. 41, p. 229; do. 60, pp. 9-10; M.F. 1894, p. 464; L., Rev. A. Westcott, 9 April, 1896; St. C. Minutes, March 11, 1895, and June 4, 1896; Madras Diocesan Record, 1899, pp. 46, 92; M.D.C. Minutes, March 21 and Dec. 19, 1898, Nov. 21, 1894. [23] M.F. 1894, pp. 388-90; L., R. J. A. Sharrock, April 10, 1893; L., Rev. A. Margoschis, June 12 and Nov. 21, 1898; L., Bp. of Madras, Jan. 31, 1894; M.F. 1900, pp. 178-83; M.D.C. Q.P. 87, p. 149; do. 88, p. 5; do. 89, pp. 181-2; do. 40, p. 196; do. 55, pp. 136-9; L., Rev. A. Westcott, Sep. 20, 1893. [24] M.F. 1898, p. 320; L., Rev. A. Westcott, Oct. 2, 1893. [25] M.D.C. Q.P. 55, pp. 136-9. [26] M.F. 1900, pp. 181-3; *see also* L., Rev. A. Westcott, Sept. 20, 1893. [27] M.D.C. Q.P. 52, p. 174; M.F. 1898, pp. 112-3; L., Rev. A. Westcott, Dec. 2, 1897. [28] M.D.C. Q.P. 59, p. 123.

(MADRAS CITY AND DISTRICT.) (*Continued from p. 1881.*)

[32] R. 1898, p. 49; 1894, p. 59; 1895, p. 65; 1896, pp. 76-9; 1899, pp. 75-6; 1900, p. 71; M.F. 1898, p. 78; 1894, p. 273; 1895, pp. 232-3; 1899, p. 276; 1900, pp. 280-1; M.D.C. Q.P. 37, p. 129; do. 88, pp. 60, 74-5; do. 44, p. 95; do. 47, pp. 143-4. [32*a*] M.D.C. Q.P. 47, pp. 143-4; do. 54, p. 93; do. 38, pp. 30-1, 61-2; do. 57, pp. 20-6, 30; do. 44, p. 95; R. 1899, pp. 75-6. [33] M.F. 1899, p. 276; R. 1897, pp. 69-70; M.F. 1897, pp. 307-8; 1898, p. 156; G.M. 1897, p. 96; L., Rev. A. Westcott, May 13, and June 14, 1897; M.D.C. Q.P. No. 50, p. 62; do. 52, p. 173; do. 37, p. 171. [33*a*] do. 50, p. 62. [34] M.F. 1897, pp. 234-5; L., Rev. A. Westcott, Jan. 30, 1896; M.D.C. Q.P. 48, p. 222.

(TANJORE.) (*Continued from p. 1882.*)

[35*a*] to [40] P.B., 418-420*ab*; and:—[35*a*] R. 1897, pp. 71-3; M.F. 1898, pp. 115-6. [36] M.D.C. Q.P. 37, p. 129; do. 41, p. 229; do. 45, p. 3; do. 48, p. 208; do. 60, p. 15; R. 1896, p. 79; 1899, p. 75; Marriott Report 1897, pp. 82-3, 231. [37] L., Bp. Gell; M.F. 1899, p. 276; M.D.C. Q.P. 40, pp. 209-10; do. 48, pp. 207-8; do. 52, p. 179; do. 56, pp. 181-2; do. 37, p. 1; do. 52, p. 190; do. 37, p. 156. [38] M.D.C. Q.P. 40, p. 210; do. 56, p. 181. [39] do. 58, pp. 14-18; do. 56, pp. 181-2; do. 57, p. 2; do. 60, pp. 13, 14; R. 1898, pp. 74-7; 1900, p. 71. [40] M.D.C. Q.P. 49, p. 12; R. 1899, p. 75; L., Bp. Whitehead, Jan. 7, 1901.

(VEDIARPURAM.) (*Continued from p. 1882.*)

[7] M.D.C. Q.P. 60, pp. 14-5.

(NEGAPATAM.) (*Continued from p. 1882.*)

[10] Madras R. V. X., pp. 276, 278, 453, 467, 471, 475; do. V. XI., pp. 12, 25*m-g*, 48-54; Madras Sent. V. IV., p. 165-6, 183-4, 187, 195.

(COMBACONUM.) (*Continued from p. 1888.*)

[10] R. 1900, pp. 43-4.

(TRANQUEBAR.) (*Continued from p. 1333.*)

[6] M.F. 1898, pp. 121-4; M.D.C. Q.P. 37, pp. 164, 167; do. 55, pp. 156-8; R. 1899, p. 75.

(CANANDAGOODY.) (*Continued from p. 1333.*)

[10] R. 1900, pp. 43-4.

(ANEYCADU.) (*Continued from p. 1333.*)

[5] M.D.C. Q.P. 56, pp. 182-4; do. 60, p. 16; M.D.C. Minutes, May 21, 1895.

(CUDDALORE.) (*Continued from p. 1333.*)

[10] M.D.C. Q.P. 35, pp. 60-1; do. 40, pp. 221-3; do. 44, pp. 91-2.

(PONDICHERY.) (*Continued from p. 1333.*)

[3] M.D.C. Q.P. 35, pp. 60-1; do. 40, pp. 221-2; do. 57, p. 18.

(VELLORE AND CHITTOOR.) (*Continued from p. 1333.*)

[11] M.D.C. Q.P. 35; do. 39, pp. 140-2; do. 55, p. 135; do. 57, p. 15; do. 60, p. 1; M.D.C. Minutes, Jan. 19, 1897.

(TRICHINOPOLY.) (*Continued from p. 1334.*)

[19] to [23] P.B., pp. 420-423c., and:—[19] R. 1895, p. 75; M.D.C. Q.P. 40, pp. 199-201; do. 49, pp. 26-9; do. 53, pp. 29, 30; do. 48, pp. 201-3; M.F. 1899, p. 276; Printed Report of Rev. J. A. Sharrock, Jan. 6, 1901. [20] M.D.C. Q.P. 32, p. 2; do. 49, pp. 32-3; do. 53, p. 41; see also 40, p. 201; G.M. 1896, p. 120; 1896, p. 84; 1899, p. 60; R. 1896, p. 80; 1900, p. 71. [20a] M.D.C. Q.P. 38, p. 15. [21] & [22] M.F. 1893, pp. 45-50, 127-33, 182; 1894, pp. 354, 405-9; 1895, pp. 183-9, 277, 289-92, 408-10; 1896, pp. 94-9; 1898, pp. 105-11, 177; R. 1893, pp. 50, 53; 1894, pp. 60, 354; 1895, pp. 74-5; 1896, pp. 79-82; 1899, p. 75; L., Rev. T. E. Dodson, Dec. 21, 1892; Printed Report of Trichinopoly College, 1900, p. 7; M.D.C. Q.P. 37, p. 129; do. 40, p. 224; do. 41, pp. 229, 259, 263-4; do. 45, p. 3; do. 49, p. 3. [22a] M.F. 1893, pp. 127-33; 1898, pp. 105, 109; M.D.C. Q.P. 38, p. 74. [23] R. 1896, p. 76; 1897, p. 73; M.F. 1897, p. 233.

(ERUNGALORE.) (*Continued from p. 1334.*)

[7] to [10] D.P.B., pp. 424-6ab; and:—[7] M.D.C. Q.P. 60, p. 73; do. 44, pp. 86, 87; do. 45, pp. 32-3; M.F. 1900, pp. 220-3. [8] do. 39, pp. 97-9; do. 40, p. 199; do. 41, pp. 272-3. [8a] R. 1894, pp. 61-2. [9] do. 49, pp. 11, 33-4; do. 53, pp. 34, 38-41; do. 59, p. 120; L., Mr. Sharrock, Sept. 18, and Oct. 20, 1899; M.D.C. Minutes, Sep. 21, Nov. 16, and Dec. 21, 1897, and Sep. 19, 1899, and Feb. 20, 1900; R. 1897, pp. 73-4; 1899, p. 75; M.F. 1893, pp. 182-3; 1900, p. 62. [10] M.D.C. Q.P. 53, p. 31.

(TINNEVELLY.) (*Continued from p. 1336.*)

[107] to [123] P.B., pp. 73-84d, Bp. Morley's copy; and pp. 73-84d, Rev. A. Margoschis' copy; and:—[107] R. 1894, pp. 59-60; 1896, pp. 73-4; L., Rev. A. Westcott, Nov. 21, 1898; L., Rev. A. Margoschis, Dec. 11, 1893; L., Bp. of Calcutta, April 17, 1894; M.F. 1897, pp. 18, 86, 461; M.D.C. Q.P. 37, p. 127; do. 49, p. 1; S.P.G. Anv. Pro. 1897, p. 24. [108] R. 1896, p. 84; M.F. 1897, pp. 210-17; R. 1898, p. 77-81; L., Bp. Morley, Jan. 24 and Feb. 28, 1898, and June 13, 1899; Bp. Morley's Charge, 1898; L., Rev. A. Westcott, Sept. 20, 1893; M.D.C. Q.P. 40, pp. 165-6; 54, p. 78; 55, p. 153; 56, p. 189; M.F. 1899, pp. 57-8. [109] L., Bp. Morley, Feb. 3, 1897; Feb. 21 and April 5, 1898, and April 3, 1900; M.D.C. Q.P. 43, p. 42; 54, pp. 83-4; Society's Regulations, 1898, p. 54. [109a] R. 1898, p. 81. [110] M.F. 1893, p. 294; 1896, pp. 12-14; 1897, p. 23; M.D.C. Q.P. 41, pp. 270-1; G.M. 1896, p. 82. [111] M.F. 1897, pp. 390-1; 1900, pp. 179-81. [112] M.F. 1899, p. 356-7; L., Bp. Morley, June 18 and 26, and July 11, 1899. [113] M.F. 1900, pp. 12-13, 179-83, 195; M.D.C. Q.P. 59, p. 134; G.M. 1900, p. 44. [114] R. 1899, pp. 77-8; M.D.C. Q.P. 37, pp. 141, 149; do. 38, p. 5; do. 40, p. 196; do. 56, pp. 185-8. [115] M.F. 1893, pp. 287-90; 1894, pp. 90-1; 1895, p. 186; 1898, p. 320; R. 1894, pp. 24, 65-6; 1895, pp. 65-7; M.D.C. Q.P. June, 1898; do. 44, p. 77; do. 45, pp. 25-9; do. 48, p. 188; do. 50, p. 124; L., Rev. A. Westcott, Oct. 2, 1893; G.M. 1897, p. 23; 1898, pp. 65, 120; Marriott Report 1897, pp. 44-5. [116] M.F. 1893, pp. 20, 286; 1895, p. 135; 1897, pp. 19-20, 279, 425-8,

468; 1898, p. 319; 1900, p. 78; M.D.C. Q.P. 86, p. 80; do. 37, p. 185; do. 44, pp. 74, 88; do. 48, pp. 189-90; do. 57, p. 45; G.M. 1896, pp. 83-4, 120, 144; 1897, p. 144; R. 1895, p. 70; Marriott Report 1897, p. 86. [117] Tinnevely Finance Committee Minutes, Jan. 10 and April 25, 1898; L., Rev. A. Westcott, Oct. 13, 1898; Marriott Report, 1897, p. 87. [118] M.F. 1897, p. 216; 1898, p. 320; 1900, pp. 62, 195; Tinnevely Finance Committee Minutes, Oct. 13, 1899; L., Bp. Morley, Oct. 23, 1899, and Jan. 2 and 10, 1900; R. 1893, p. 50; 1896, p. 79; 1899, pp. 80-82; M.D.C. Q.P. 41, pp. 254-5; do. 48, pp. 89-92. [119] R. 1895, p. 70; 1899, pp. 79-81; 1900, p. 78; L., Rev. A. Westcott, Sep. 20, 1898, March 15, 1900; Appl. R. 1897, 1898; M.D.C. Q.P. 38, p. 74; M.F. 1897, p. 21; 1900, p. 280. [119a] G.M. 1899, p. 120; R. 1900, pp. 31, 73. [120] M.F. 1898, pp. 18-20, 296; 1894, pp. 374-6; 1895, pp. 139, 269; 1897, pp. 20, 23, 428-9; 1899, p. 68; 1900, p. 15; R. 1894, p. 66; 1895, p. 73; 1897, p. 78; 1899, p. 78; M.D.C. Q.P. 40, p. 168; do. 41, pp. 239-41; do. 48, pp. 35-7; do. 48, p. 196; G.M. 1896, pp. 142-3; L., Rev. A. Margoschias, June 8, 1895, and Sep. 6, 1898; Appl. R., 1899; L., Bp. Morley, Dec. 14, 1897, Sep. 8, and Oct. 4, 1898; Marriott Report, 1897, p. 101. [121] R. 1895, pp. 71-4; 1896, pp. 84-7; 1897, pp. 77-8; M.F. 1893, p. 20; 1894, pp. 365-76; 1895, pp. 225-7, 268; 1897, pp. 272, 386-94, 422-9, 454-69; 1898, pp. 29-30; 1899, pp. 15, 62, 65; 1900, p. 15; G.M. 1894, pp. 86-9; 1896, pp. 84, 120, 142-4; M.D.C. Q.P. 48, p. 198. [122] M.F. 1897, pp. 279, 465-9. [122a] L., Bp. Morley, June 13, 1899. [123] G.M. 1900, p. 128; M.F. 1900, pp. 357, 416, 458; R. 1900, p. 72.

(RAMNAD.) (Continued from p. 1336.)

[25] & [26] P.B., pp. 65-72, Bp. Morley's copy and Rev. A. Limbrick's do.; and M.F. 1894, pp. 453-64; 1896, pp. 246-56; 1899, pp. 448-56; R. 1893, pp. 54-9; 1895, p. 54; 1899, pp. 79-80; M.D.C. Q.P. 45, p. 18; G.M. 1894, p. 87; 1895, p. 100; 1896, p. 87; 1900, p. 73.

(BANGALORE.) (Continued from p. 1336.)

[8] M.D.C. Minutes, July 25, 1893, and Aug. 20, 1895; M.D.C. Q.P. 42, pp. 21-2; 45, pp. 34-5; do. 57, p. 18; Applications S.C. 1899. [8a] M.D.C. Q.P. 56, p. 178. [9] St. C. Dec. 6, 1894.

(HYDERABAD.) (Continued from p. 1337.)

[13a] M.D.C. Q.P. 39, p. 124; L., Rev. A. Westcott, Dec. 23, 1897; L. from Society to do., Oct. 8, 1897 and Feb. 4, 1898. [13b] M.D.C. Q.P. 35, pp. 45-51; do. 57, p. 15. [14] R. 1884, p. 36; 1898, p. 56; I MSS., V., 49, p. 173-5, 185-7. [15] L., Bp. of Madras, March 23, 1893; St. C., May 4, 1893; L., Rev. A. Westcott, May 31, 1898; M.D.C. Minutes, Aug. 15, 1893; M.D.C. Q.P. 35, p. 68; L. from Society to Ardn. Browne, May 5, 1893. [16] M.D.C. Q.P. 39, p. 125; do. 40, pp. 217-8; do. 50, pp. 142-8; do. 56, pp. 177-8; do. 57, p. 16; do. 60, p. 1; R. 1899, p. 76.

(TELUGU.) (Continued from p. 1337.)

[30] to [46] P.B., pp. 375-82a; and:—[30] R. 1897, pp. 75-6; M.D.C. Q.P. 49, pp. 13-16; do. 60, pp. 7-8; M.F. 1898, pp. 79-80. [31] M.F. 1893, pp. 79-80; 1898, pp. 241-3; 1899, pp. 93, 193; 1900, p. 280; R. 1896, p. 81; 1898, p. 77; 1899, pp. 23, 76; G.M. 1898, p. 120; L., Rev. A. Westcott, Feb. 17, 1898; Appl. R. 1899. [32] R. 1900, p. 42-3. [33] M.F. 1896, pp. 385-6; 1898, pp. 138-9, 243; 1899, p. 259. [34] M.F. 1895, p. 126; 1899, pp. 261-2; M.D.C. Q.P. 57, pp. 42-3; do. 88, p. 45. [35] R. 1895, pp. 78-9; M.D.C. Q.P. 42, p. 17; M.F. 1895, pp. 125-6; 1897, pp. 18, 19; G.M. 1895, p. 12. [36] M.F. 1898, p. 139; 1899, pp. 259-61. [36a] Marriott Report 1897, p. 83; M.D.C. Q.P. 53, p. 59. [37] M.F. 1898, pp. 136-9; 1899, pp. 258-9; 1900, p. 4; M.D.C. Q.P. 57, pp. 14, 41; R. 1899, pp. 76-7. [38] M.D.C. Q.P. 38, pp. 44-46; 42, p. 126; 49, p. 55; 53, p. 56; M.F. 1898, p. 139; R. 1896, pp. 81-2. [39] M.F. 1895, pp. 121-2, 127; 1898, pp. 385-6; 1898, p. 243; R. 1895, p. 27; 1896, p. 84; M.D.C. Q.P. 38, p. 44; 42, p. 10. [40] M.D.C. Q.P. 47, p. 180; do. 57, pp. 34-6; do. 60, pp. 28-9; M.F. 1896, pp. 385-6; R. 1899, p. 77. [41] M.D.C. Q.P. 42, p. 10; 57, pp. 88-9; M.F. 1893, pp. 79-80; R. 1894, p. 185; 1895, pp. 76-7. [42] R. 1895, pp. 76-8; 1896, p. 81; 1897, pp. 74-6; M.D.C. Q.P. 42, p. 11; do. 54, p. 88; do. 57, p. 16; M.F. 1893, pp. 67-70, 80; 1898, pp. 385-8; 1899, p. 276; M.D.C. Minutes, Jan. 23, 1894. [43] R. 1894, p. 185; 1895, p. 78; 1899, p. 76; M.F. 1900, p. 280; G.M. 1893, pp. 39, 40. [44] R. 1893, pp. 51-2, 79-80; 1896, p. 81; M.F. 1894, pp. 183-4; M.D.C. Q.P. 36, pp. 96-7. [45] M.D.C. Q.P. 86, p. 96; do. 42, p. 10; R. 1896, p. 81; M.F. 1893, pp. 79-80; 1898, pp. 385-6. [46] M.D.C. Minutes, Jan. 18, 1898; M.F. 1894, p. 185; M.D.C. Q.P. 57, p. 40.

(COIMBATORE.) (*Continued from p. 1337.*)

Add to [3] M.D.C. Q.P. 89, p. 188; do. 42, p. 1-4; do. 45, p. 37; do. 48, pp. 186-7; do. 53, p. 51; do., 58, pp. 66-9; M.D.C. Minutes, Sep. 21, 1897. [4] M.D.C. Q.P. 41, p. 274; do. 58, pp. 85, 46.

(BELLARY.) (*Continued from p. 1337.*)

[3] M.D.C. Q.P. 40, pp. 219-20. [3a] B.D.C. 1896, p. 52; M.F. 1890 p. 90.

CHAPTER LXXVII. (BOMBAY.) (*Continued from p. 1338.*)

[34] to [37] P.B., pp. 323-4; and:—[34] R. 1897, pp. 78-9; M.F. 1898, p. 76. [34] R. 1898, p. 81; 1900, pp. 78-4; B.D.C. Minutes, Feb. 7, 1896. [35] B.D.C. R. 1895, pp. 7, 8; 1896, pp. 9, 17-19; 1898, pp. 7, 8, 19; R. 1895, pp. 79-80; 1896, pp. 87-8; 1898, pp. 81-2; 1899, p. 82; M.F. 1893, p. 7; 1894, pp. 18, 117, 150-1; 1896, pp. 124-5; 1898, pp. 67-70, 240; 1900, p. 74; G.M. 1894, p. 48. [36] B.D.C. R. 1896, pp. 8, 15, 16; Report of S.P.G. Missionary Conference, Bombay, 1898, pp. 4, 5. [37] B.D.C. R. 1895, p. 8; 1896, pp. 9, 20-4; 1898, pp. 7-8, 15-18; Marriott Report 1897, p. 37; R. 1898, p. 82; G.M. 1897, p. 28.

(KOLAPORE.) (*Continued from p. 1339.*)

[13] to [17] P.B., pp. 324-325a; and:—[13] B.D.C. R. 1898, p. 29; M.F. 1893, p. 251; 1896, p. 131; 1897, pp. 311-14; 1898, pp. 199-200, 361-7; 1899, pp. 323-31. [14] M.F. 1893, pp. 251-3; 1894, pp. 117-8; 1897, pp. 123-6; 1898, p. 199; B.D.C. R. 1899, pp. 22-9; R. 1897, p. 82; L., Rev. J. J. Priestley, Oct. 19, 1893. [14a] B.D.C. R. 1895, p. 21. [15] B.D.C. R. 1895, p. 16; 1896, pp. 14, 27-8; 1898, pp. 22-9; M.F. 1896, p. 132; 1897, p. 82; 1898, p. 83; 1899, p. 475. [15a] B.D.C. R. 1895, p. 22; 1896, p. 133. [16] B.D.C. R. 1895, p. 22; 1896, p. 27; 1898, pp. 9-10; M.F. 1893, pp. 253-4.

(AHMADNAGAR.) (*Continued from p. 1339.*)

[29] to [37] P.B., pp. 326-329d; and:—[29] M.F. 1895, p. 246; B.D.C. R. 1896, p. 42; R. 1893, p. 61. [30] B.D.C. R. 1895, pp. 24, 30; 1896, pp. 30-1, 35-6; 38-9; 1898, p. 81; M.F. 1895, p. 250. [31] B.D.C. R. 1895, p. 33; 1896, pp. 11, 35, 42; R. 1893, pp. 59-62; 1894, p. 68; 1897, p. 81; 1898, p. 85; M.F. 1893, p. 179; G.M. 1897, p. 97. [32] & [32a] B.D.C. 1895, p. 32; 1896, pp. 11, 32, 36, 42, 47; 1898, pp. 10, 11, 30-1, 33, 36, 39, 40; M.F. 1893, p. 181; 1895, pp. 247-8; R. 1899, p. 84; 1900, p. 77. [33] R. 1896, pp. 88-9; B.D.C. R. 1896, p. 88; M.F. 1897, p. 79; 1898, pp. 285-7. [33a] M.F. 1900, pp. 245-7, 353-4. [24] B.D.C. R. 1895, pp. 28-9; 1898, pp. 29-34; R. 1893, pp. 84-5; M.F. 1895, p. 246; 1900, pp. 353-4. [34a] R. 1893, p. 63; 1900, p. 75; M.F. 1900, pp. 175-8, 194-5. [35] B.D.C. R. 1895, p. 250; 1896, pp. 7, 47; 1898, p. 41; R. 1893, p. 60; S.P.G. Missionary Conference, Bombay, 1898, p. 10; R. 1899, p. 84. [35a] B.D.C. R. 1895, pp. 32-6; 1896, pp. 10, 34-5, 43-6; 1898, p. 32-3; M.F. 1893, pp. 179-81; R. 1893, pp. 60-63; 1897, p. 81. [36] M.F. 1893, p. 182; 1895, p. 248; R. 1893, p. 61; B.D.C. R. 1896, p. 85. [37] R. 1898, p. 85; 1899, p. 86; B.D.C. R. 1895, p. 9; M.F. 1899, p. 475; G.M. 1897, p. 99; Anv. Pro. 1898, p. 6.

(DAPOLI.) (*Continued from p. 1339.*)

[3] B.D.C. Report 1898, pp. 12, 42-4; S.P.G. Missionary Conference, Bombay, 1898, p. 11; R. 1897, pp. 82-3; 1898, pp. 82-3. [4] B.D.C. Report 1895, pp. 10, 39-40; 1896, p. 11; R. 1898, p. 64; 1899, p. 83; 1900, p. 76; M.F. 1895, pp. 175-6; 1899, p. 310; Bombay Diocesan Record, July 1900, p. 96.

(DHARWAR.) (*Continued from p. 1339.*)

[3] to [6] P.B., pp. 331-3; and:—[3] St. C., V. 48, p. 358; R. 1895, p. 81; M.F. 1895, p. 297. [4] R. 1895, p. 81; 1896, p. 89; 1900, p. 77; M.F. 1895, p. 297; B.D.C. R. 1895, pp. 10, 41-2; 1896, pp. 11, 12, 51-4; M.F. 1896, p. 133; 1898, pp. 89-91; B.D.C. Minutes, 15 Dec. 1894, and 2 Jan. 1895. [5] B.D.C. R. 1895, pp. 10, 43, 47; 1896, pp. 12, 55, 58-9; R. 1895, p. 82; 1896, p. 89; 1897, p. 84; 1899, p. 83; 1900, p. 77; M.F. 1896, pp. 133-8; 1897, pp. 130-4; L., Rev. H. Lateward, 3 Dec. 1894. [6] R. 1896, p. 89; G.M. 1899, p. 16; M.F. 1898, pp. 473-4; R. 1898, pp. 25, 86-7.

CHAPTER LXXVIII. (N.W.P.—CAWNPORE.) (*Continued from p. 1340.*)

[25] to [34a] P.B., pp. 334-342a; and:—[25] G.M. 1897, p. 29; R. 1895, pp. 26, 50; R. 1898, p. 57; 1899, p. 69; Lucknow Board of Missions R. 1895-6, pp. 39-40, 45-6; M.F.

1895, pp. 358-9. [25a] Cawnpore Q.P. Jan. 1899, p. 1; Jan. 1900, p. 1; R. 1890, p. 51. [26] Lucknow Board of Missions R. 1895-6 p. 47; do. 1898-9; Cawnpore Q.P. July 1897, p. 18; Jan. 1898, p. 5; April 1899, pp. 1, 7-9; M.F. 1899, pp. 153-4, 345; R. 1897, pp. 81-2; 1899, p. 64. [26a] L., Rev. G. H. Westcott, 1900; Cawnpore Q.P. April 1899, pp. 12-18. [27] Lucknow Board of Missions R. 1895-6, p. 49; do. 1897-8; do. 1898-9; G.M. 1897, p. 39; Cawnpore Mission R. for 1892, p. 12; Cawnpore Q.P. Jan. 1897, pp. 2, 8; do. Oct. 1897, pp. 2, 5-7; do. April 1898, pp. 2, 3; do. July 1898, pp. 2, 5-8; do. Oct. 1898, pp. 3-6; do. Jan. 1899, p. 1; do. Oct. 1899, pp. 3, 7-8; do. Jan. 1900, p. 8; do. April 1900, p. 3; R. 1893, p. 39; 1896, pp. 51-2; 1897, p. 57; R. 1898, pp. 56-7; M.F. 1895, p. 347; 1897, p. 433; 1900, p. 17; L., Rev. G. H. Westcott, Sept. 2, 1899; Lucknow Board of Missions, Jan. 11, 1900. [27a] G.M. 1897, pp. 29, 41-2; R. 1899, p. 65; Cawnpore Q.P. April 1898, p. 5; M.F. 1895, pp. 73, 347, 401-2, 405; 1896, p. 417-18; L., Bishop of Lucknow, Jan. 23, 1896. [28] Cawnpore Q.P. Jan. 1898, p. 3; Lucknow Board of Missions R. 1897-8; R. 1894, p. 44; M.F. 1895, pp. 346, 358; G.M. 1897, p. 27. [28a] C.Q.P. April 1900, pp. 1-10. [29] Lucknow Board of Missions R. 1893-4; do. 1897-8; do. 1898-9; Cawnpore Mission R. 1892, pp. 10, 11; Cawnpore Boys' Industrial Home R. 1892; C.Q.P. Jan. 1897, pp. 2, 3; do. April 1897, pp. 12, 23; July 1897, p. 3; Oct. 1897, pp. 1-4, 9, 10; do. Jan. 1898, pp. 2, 3; do. Jan. 1899, pp. 2, 4, 8; do. April 1899, p. 5; do. July 1899, pp. 3-16; do. Oct. 1899, p. 5; do. Jan. 1900, p. 13; do. April 1900, pp. 10-12; G.M. 1897, pp. 51, 79, 81, 89-91; R. 1893, p. 39; 1894, p. 44; 1896, p. 54; 1897, p. 57; 1899, pp. 65-7; M.F. 1895, p. 73, 346-7; 1897, pp. 86-91, 195-6, 218-26, 272. [30] G.M. 1897, pp. 77-9; R. 1893, p. 40; 1894, p. 44; 1895, p. 50; 1899, pp. 64-5; M.F. 1895, pp. 274, 347, 359; M.F. 1898, pp. 155-6; 1899, pp. 6-9; Cawnpore Mission R. for 1892, pp. 14, 19; Lucknow Board of Missions R. 1897-8, 1898-9; Cawnpore Q.P. Oct. 1895, p. 5; do. Jan. 1897; do. Jan. 1898, pp. 4, 5; do. April 1898, pp. 1, 11, 12; do. Jan. 1899, pp. 1-3; do. July 1899, p. 3. [31] R. 1896, pp. 52-3; Lucknow Board of Missions R. 1897-8 and 1898-9; Cawnpore Mission R. 1892, pp. 15, 16; Cawnpore Q.P. April 1898, p. 8; do. Jan. 1899, p. 1. [31a] Cawnpore Q.P. Oct. 1898, p. 2; do. Jan. 1899, p. 1; Lucknow Board of Missions R. 1898-9; M.F. 1900, p. 456. [32] Cawnpore Q.P. Oct. 1897, p. 11; do. Jan. 1898, pp. 6-7; do. July 1898, p. 5; do. April 1899, p. 4; do. Oct. 1899, p. 1; do. Jan. 1900, pp. 1, 3, 5; do. April 1900, pp. 4, 12; R. 1897, p. 57; 1898, p. 57; 1899, p. 65; M.F. 1898, pp. 375-7; 1899, p. 315; Lucknow Board of Missions R. 1897-8 and 1898-9. [33] R. 1896, p. 51; 1899, p. 65; G.M. 1897, pp. 54-5; Cawnpore Q.P. Jan. 1900, pp. 6-9. [34] R. 1893, pp. 39, 40; M.F. 1894, p. 44; M.F. 1895, p. 347; M.F. 1896, pp. 73-74; M.F. 1899, pp. 6-9. [34a] G.M. 1895, p. 138; 1897, p. 63; M.F. 1895, pp. 359, 365-6; 1896, p. 41-6.

(ROORKEE.) (Continued from p. 1340.)

[11] to [13a] P.B., 343-5 and 347a; and:—[11] M.F. 1894, pp. 104-7, 313; 1896, pp. 457-8. [11a] M.F. 1896, p. 462; 1899, pp. 472-3; Lucknow Bd. of Missions R. 1898-9. [12] R. 1893, p. 42; 1896, p. 55; 1898, p. 58; G.M. 1897, pp. 113-4; 1898, p. 53. M.F. 1899, pp. 464-5; 1894, pp. 22-4, 65-6; 1896, pp. 458-60; 1899, p. 37; Lucknow Bd. of Missions R. 1898-9. [12a] R. 1894, p. 45. [13] R. 1894, p. 45; 1895, p. 50; 1898, pp. 59-60; 1899, pp. 68-9; M.F. 1896, pp. 461-4; 1898, pp. 332-6; Lucknow Bd. of Missions R. 1893-4, 1897-8, 1898-9; G.M. 1897, pp. 127-9. [13a] Lucknow Bd. of Missions R. 1897-8; Appl. R. 1897.

(BANDA.) (Continued from p. 1340.)

[6] to [8] P.B., 342, 342a; and:—[6] R. 1893, p. 40; 1894, pp. 43-4; 1895, pp. 48-9; 1897, pp. 58-9; 1898, pp. 57-8; 1899, p. 67; G.M. 1896, pp. 119-20; 1897, pp. 79, 105-7; 1898, p. 48; M.F. 1895, pp. 38-9, 294-9; 1896, p. 416; 1897, pp. 161-71; 1899, pp. 83-91; Cawnpore Mission Report for 1892, pp. 20, 24-5; Lucknow Bd. of Missions Report 1893-4, p. 45; 1895-6, pp. 42-5; 1897-8, 1898-9. [7] Lucknow Bd. of Missions, April 4, 1900; L., Rev. G. H. Westcott, April 17, 1900. [8] L., Rev. G. H. Westcott, March 10, and April 1, 1897.

(HARDWAR.)

[1] R. 1878, p. 21; 1866, p. 33; M.F. 1878. [2] R. 1896, pp. 33-4; 1894, p. 45; 1896 pp. 57-8; 1899, pp. 67-8; M.F. 1896, p. 460; 1898, p. 335; G.M. 1897, pp. 127-9; Lucknow Bd. of Missions R. 1893-4, pp. 36-7; do. 1898-9; P.B., pp. 346-349a.

CHAPTER LXXIX. (CENTRAL PROVINCES—NERBUDDA AND SAUGOR.)

(Continued from p. 1340.)

[5] App. R., 1901; St. C., June 6 and July 5, 1901.

CHAPTER LXXX. (ASSAM.) (Continued from p. 1340.)

[23] to [27a] P.B., pp. 61-64c. [23] R. 1893, p. 39; 1894, pp. 39-43; 1896, pp. 50-1; 1897, p. 56; 1899, p. 62; M.F. 1899, p. 280; 1900, p. 173; G.M. 1898, pp. 58-9; Calcutta Bd. of Missions Report 1896-7, pp. 6-8; 1897-8, pp. 172-7; 205-8. [24] Calcutta Bd. of Missions Report 1897-8, p. 176. [25] R. 1893, pp. 37-8; 1894, pp. 39-42; 1895, pp. 47-8; 1897, p. 56; M.F. 1897, pp. 98-101; 1898, pp. 231-2; 1899, 279-80; Calcutta Bd. of Missions Report 1896-7, pp. 4-7; 1897-8, pp. 174-6. [26] Calcutta Bd. of Missions Report 1896-7, p. 7; 1897-8; pp. 174-6; M.F. 1897, pp. 101, 356; 1898, p. 231; 1899, p. 279; 1900, p. 173. [27] M.F. 1900, pp. 148, 174; Appl. R. 1900, pp. 12-14, 48. [27a] M.F. 1900, p. 456.

CHAPTER LXXXI. (DELHI AND PUNJAB.) (Continued from p. 1341.)

[77] to [101] P.B., pp. 388-398a; and:—[77] Jo., July 21, 1876; Jan. 19 and July 20, 1877; R. 1877, p. 20; M.F. 1896, pp. 297-300; Life of Bp. French. [78] R. 1894, pp. 54-5; M.F. 1894, p. 231. [79] R. 1894, pp. 54-5. [80] M.F. 1893, p. 359. [81] Cambridge Mission R. 1897-8, pp. 13-18; M.F. 1897, pp. 83-5. [81a] M.F. 1897, pp. 81-5. [82] Delhi R. 1896, p. 11; 1897, pp. 12, 18. [83] M.F. 1894, pp. 272-3; Delhi Q.P. Oct. 1898, pp. 40-1. [84] Cambridge Mission R. 1892, pp. 7, 23; Delhi Q.P. Jan. 1899, p. 54; Oct. 1899, p. 98; Jan. 1900; Delhi Mission R. 1898, p. 8; Appl. R. 1893, p. 16; M.F. 1899, pp. 168-9. [85] M.F. 1897, p. 40. [85a] Delhi Mission R. 1892, p. 1; Cambridge Mission R. 1892, p. 10. [85b] Cambridge Mission R. 1894, pp. 5, 6, 38-41; R. 1894, p. 55; M.F. 1894, pp. 35, 357. [85c] Cambridge Mission R. 1895-6, pp. 7, 11; R. 1895, pp. 29, 48, 60; G.M. 1896, p. 106. [85d] Delhi Mission R. 1897, p. 11. [85d2] M.F. 1900, p. 358; L., Rev. S. S. Allnutt, Jan. 28, 1901. [85e] Delhi Mission R. 1898, p. 11; Cambridge Mission R. 1898-9, pp. 5-7, 11-13, 23; Delhi Q.P. Jan. 1899, p. 57; Jan. 1900, pp. 99-105; R. 1898, p. 68; M.F. 1899, pp. 170-3. [85f] R. 1899, p. 60, and Delhi Mission News, 1900. [86] Cambridge R. 1898-9, p. 7; R. 1899, p. 45. [86a] R. 1892, p. 39; M.F. 1896, pp. 86-93. [87] Cambridge Mission R. 1892, p. 6; 1893, pp. 4, 12-20; 1895-6, p. 11; 1896-7, p. 22; 1897-8, p. 26; 1898-9, pp. 5, 6, 8, 17-19, 22-6, 34; Delhi R. 1898, p. 10; Delhi Q.P. Jan. 1899, p. 51; Delhi O.P. 17; R. 1894, pp. 54-5; M.F. 1893, p. 359; 1895, p. 379; 1897, pp. 39, 317; Cambridge Mission Brief Account, May 1894; Marriott Report 1897, p. 81. [87a] M.F. 1897, pp. 81-5. [88] Cambridge Mission R. 1893, pp. 9, 21-2; 1895-6, p. 27; 1896-7, pp. 23-24; 1897-8, pp. 28-9; 1898-9, pp. 27, 29, 30; G.M. 1895, pp. 87-8; M.F. 1895, pp. 377-85; 1897, p. 317; Marriott R. 1897, pp. 80-1. [89] Cambridge R. 1893, p. 9; 1894, pp. 7-8; 1895-6, pp. 9, 12, 13, 18; 1897-8, pp. 21-2; Cambridge Mission O.P. No. 22; R. 1896, p. 63; 1899, p. 45. [90] Cambridge R. 1898-9, pp. 19-21; M.F. 1897, p. 317. [91] Delhi R. 1892, pp. 2, 3; 1896, pp. 9, 10; 1898, p. 16; Cambridge Mission R. 1896-7, pp. 6, 7; 1897-8, p. 10; M.F. 1899, pp. 173-4; Delhi Q.P. Jan. 1900, p. 98. [92] M.F. 1897, p. 317; Delhi Q.P. Jan. 1900, p. 107; Cambridge R. 1897-8, p. 31. [93] Cambridge R. 1897-8, p. 31; Delhi Q.P. Jan. 1900; Delhi R. 1896, p. 13; M.F. 1897, p. 317. [93a] Delhi Q.P. Oct. 1899, p. 92. [94] Delhi Mission R. 1892, pp. 5, 6; 1894, pp. 9, 10; 1895, p. 12; Cambridge Mission R. 1892, pp. 8, 13-15, 34-5; 1893, pp. 4, 15, 1896-7, pp. 11-12; 1897-8, pp. 8, 33; 1898-9, p. 34; Delhi Q.P. Oct. 1898, p. 41; Jan. 1899, p. 52; R. 1894, pp. 55, 57; 1897, pp. 64-5; M.F. 1894, pp. 201-6, 231; 1897, p. 40. [94a] M.F. 1894, pp. 201-6. [95] Delhi Mission R. 1892, pp. 6, 10, 11; 1895, p. 11; 1898, pp. 14, 15; Cambridge Mission R. 1894, pp. 15-17; 1895-6, p. 21; 1896-7, pp. 11, 20; 1898-9, pp. 8, 9, 15, 17; Delhi Q.P. Oct. 1898, pp. 44-5; Jan. 1899, p. 55; M.F. 1899, p. 177; R. 1894, p. 56; 1896, pp. 65-6. [95a] M.F. 1897, p. 317. [95b] Cambridge R. 1898-9, p. 15; Delhi Q.P. Jan. 1899, p. 55. [96] Delhi Mission R. 1893, pp. 7, 10, 12; 1894, pp. 17, 21-7; 1895, pp. 18-25; 1896, pp. 17-21; 1897, pp. 18, 19; 1898, pp. 12, 22-4; 1898, pp. 25-6; Delhi Q.P. Jan. 1899, pp. 55-6; Oct. 1899, p. 91; Jan. 1900, pp. 106-7; G.M. 1898, p. 52; 1899, pp. 104-7; M.F. 1897, pp. 275, 317; 1899, p. 174; L., Rev. S. S. Allnutt, Jan. 28, 1901; Marriott Report 1897, pp. 99, 212-3, 230. [96a] G.M. Feb. 1899. [97] Delhi Mission R. 1898, p. 13; Cambridge Mission R. 1898-9, p. 15; Delhi Q.P. Oct. 1899, p. 87; M.F. 1897, p. 317; 1899, pp. 176, 436-7. [98] M.F. 1897, p. 317; G.M. 1897, pp. 31-2. [99] Delhi Q.P. Jan. 1899, p. 56; Jan. 1900. Delhi R. 1896, pp. 10, 11; Cambridge R. 1897-8, p. 20. [100] Delhi Mission R. 1894, pp. 8, 9; 1898, pp. 10, 12; Cambridge Mission R. 1893, p. 5; 1894, pp. 6, 32-7; 1895-6, pp. 8, 31-40; 1896-7, pp. 25-8; 1898-9, pp. 5, 8, 11, 12, 23, 35-40; Cambridge Mission O.P. No. 26; Delhi Q.P. Jan. 1899, pp. 49-54; Jan. 1900; R. 1894, p. 56; 1897, pp. 66-8; 1898, p. 68; M.F. 1898, pp. 204-14; 1899, pp. 171-6. [101] Delhi Mission R. 1892, p. 1-1; 1894, pp. 28-32; 1894, pp. 10-21; 1895, pp. 13, 14; 1896, pp. 13-15; 1897, pp. 9, 24; 1898, pp. 10, 11, 28-9; Delhi Q.P. Oct. 1899; R. 1893, p. 46; 1895, p. 61; 1896, p. 65; 1899, p. 70; M.F. 1899, pp. 174-5; 1900, pp. 385-6; G.M. 1898, pp. 136-7; 1899, pp. 9, 10, 31; L., Rev. S. S. Allnutt, Jan. 28 1901.

(REWARI.)

[1] to [8] P.B., pp. 396-398a; and:—[1] Cambridge Mission R. 1893, pp. 10, 11; R. 1898, p. 46; 1895, pp. 61-3; 1896, pp. 65-9; 1898, pp. 69-71; G.M. 1894, pp. 58-5, 62-4, 60-71; 1896, pp. 43, 109-13; 1899, p. 47; M.F. 1895, p. 190; 1896, pp. 342-3; 1897, pp. 411, 444, 448; 1898, pp. 344-51, 388-96, 394, 432-5; 1899, pp. 345-9, 385-93; L., Rev. S. S. Allnutt, Jan. 28, 1901. [1a] Delhi R. 1892, p. 5. [2] G.M. 1894, p. 55. [3] M.F. 1897, p. 442. [4] Appl. R. 1897; G.M. 1894, pp. 64, 69; M.F. 1897, p. 411. [5] G.M. 1894, p. 53; M.F. 1899, pp. 346-7. [6] Delhi Mission R. 1897, p. 16; Delhi Q.P. Oct. 1899, p. 93. [7] Delhi R. 1898, pp. 20, 21. [8] L., Rev. S. S. Allnutt, Oct. 4, 1900, 28 Jan. 1901; L., Bp. Lefroy, Oct. 10, 1901; R. 1900, pp. 25, 64; M.F. 1900, pp. 467-9.

(SIMLA.)

[1] Delhi R. 1898, pp. 19, 20; Delhi Q.P. Jan. 1899 p. 56; P.B., pp. 398 and 398a.

CHAPTER LXXXII. (BURMA—GENERAL.) (*Continued from p. 1342.*)

[6a] to [9] P.B., p. 427, Dr. Marks' copy; and:—[6a] M.F. 1896, p. 35. [7] M.F. 1896, p. 80; 1897, pp. 279, 394-5; 1900, p. 311; R. 1894, p. 58; Rangoon Q.P. July 1899, p. 22; M.F. 1896, pp. 35-6; 1900, pp. 475-6; G.M. 1897, p. 48; 1900, pp. 87-8; R. 1897, pp. 68-9; 1900, pp. 68-9; [8] R. 1896, p. 71; 1900, p. 69; Rangoon Q.P. April 1897, pp. 12, 13; M.F. 1900, pp. 475-6. [9] Rangoon Q.P. Oct. 1899, pp. 2-4; M.F. 1899, p. 396.

(MOULMEIN.) (*Continued from p. 1342.*)

Add to [3], [6], and [16] L., Dr. Marks, 16 July, 1901. Add to [15] L., Rev. A. Shears, 27 December, 1899. [24] R. 1895, pp. 63-4; 1896, p. 70; 1898, p. 71; M.F. 1896, pp. 80 and 275; Rangoon Q.P. July 1898, p. 9; St. C., 6 July, 1899; P.B., pp. 427-8, Dr. Marks' copy. [24a] G.M. 1900, pp. 135-6; P.B., Dr. Marks' copy; R. 1900, p. 69; M.F. 1900, pp. 475-6.

(RANGOON.) (*Continued from p. 1343.*)

[41] to [46] P.B., pp. 428-30, Dr. Marks' copy. [41] R. 1893, p. 46; 1895, p. 63; 1898, p. 71; St. C. Nov. 6, 1895; M.F. 1894, p. 268; 1896, pp. 36, 80, 274; G.M. 1896, p. 31; 1900, pp. 135-6; Rangoon Q.P. July 1899, p. 18. [42] R. 1897, p. 69; 1898, pp. 71-2; 1899, p. 74; 1900, p. 69; G.M. 1900, p. 136; M.F. 1896, p. 70; 1899, pp. 283-6; 1900, p. 475; Rangoon Diocesan Q.P. Jan. 1898, pp. 18-20; do. July 1898, p. 24; do. July 1899, pp. 16-19. [42a] G.M. 1900, pp. 131-2; P.B., Dr. Marks' copy. [43] R. 1893, p. 46; 1897, p. 68; 1899, p. 23; M.F. 1896, p. 80; 1900, pp. 20-1. [44] Rangoon Diocesan Q.P. Jan. 1898, pp. 23-4, 29-30; do. April 1898, pp. 10, 22; do. July 1898, pp. 25-6; R. 1899, p. 74. [45] R. 1894, p. 59; 1899, p. 74; Marriott Report 1897, pp. 102, 216-7. [46] Rangoon Q.P. Jan. 1898, pp. 8, 9; do. Jan. 1899, p. 234; do. Oct. 1899; R. 1899, p. 74; M.F. 1894, pp. 268-9.

(IRRAWADDY RIVER STATIONS.) (*Continued from p. 1342.*)

[14] Rangoon Q.P. Oct. 1896; do. Jan. 1898, pp. 12, 13, 19; do. Oct. 1898, pp. 5, 15; do. Jan. 1899, p. 12; do. Oct. 1899, p. 18; G.M. 1897, p. 36; R. 1899, p. 75; 1900, p. 70; M.F. 1897, pp. 72-3; P.B., p. 430, Dr. Marks' copy.

(TOUNGOO KAREN MISSION.) (*Continued from p. 1343.*)

Add [23] M.F. 1893, pp. 63-6. [24] to [33a] P.B., pp. 13-15b; and:—[24] M.F. 1894, p. 180; G.M. 1893, pp. 109-10; R. 1895, p. 65. [25] R. 1897, p. 68; 1899, p. 23; 1900, pp. 68-9; G.M. 1899, p. 72; M.F. 1898, p. 5; 1899, pp. 189, 225-6; Rangoon Q.P. April 1898, p. 19; do. Jan. 1899, p. 25; do. July 1899, p. 2; L., Rev. H. Kenney, May 24, 1900. [26] R. 1893, pp. 46-9; 1895, p. 65; 1896, pp. 70-2; 1897, p. 68; M.F. 1894, pp. 173, 176, 178, 302-3; 1895, pp. 455-60; 1896, pp. 420-1; 1897, p. 473; 1898, pp. 461-5. [26a] Rangoon Q.P. April 1898, pp. 2, 20; R. 1898, p. 73; M.F. 1894, pp. 169, 174. [27] Rangoon Q.P. Oct. 1899, pp. 34-8. [27a] M.F. 1894, p. 171. [27b] M.F. 1890, p. 420. [28] G.M. 1897, p. 47; R. 1896, p. 71. [29] G.M. 1895, p. 72; R. 1898, pp. 72-3; 1898, p. 72; M.F. 1894, pp. 175, 302-3; 1895, p. 356; 1899, p. 186; Rangoon Q.P. April 1898, p. 19; do. Oct. 1898, pp. 26-7; do. Jan. 1899, p. 24; do. July, 1899, p. 4. [29a] R. 1890, p. 72; Rangoon Q.P. July 1896, p. 14; M.F. 1894, p. 303. [30] Rangoon Q.P. April 1897, p. 8; do. Jan. 1898, p. 4; do. Oct. 1898, pp. 2, 27-8; do. Jan. 1899, p. 24; do. Oct. 1899, p. 23; M.F. 1894, p. 174; 1899, pp. 185-6. [31] L., Bp. Rangoon, Dec. 28, 1900, and Rev. H.

Kenney, May 24, 1900; G.M. 1899, pp. 109-16; M.F. 1894, p. 171; G.M. 1895, p. 72; Rangoon Q.P. July 1896, pp. 12, 14; do. April 1897, p. 3; do. Jan. 1899, pp. 4, 25. [31a] R. 1898, p. 48; 1897, pp. 102, 216; Rangoon Q.P. July 1896, p. 14; do. July 1898, p. 19. [32] R. 1893, p. 49; 1896, p. 73; 1899, p. 73; M.F. 1894, p. 382; 1895, p. 189; 1896, pp. 419-20; 1898, p. 7; 1899, pp. 183-5; G.M. 1899, p. 60; Rangoon Q.P. April 1898, pp. 20, 21; do., July, 1899, p. 3. [33] Rangoon Q.P. July 1896, p. 14; do. April 1898, pp. 19, 21; do. Jan. 1899, pp. 3, 4; do. No. 18, pp. 35, 43-4; R. 1893, p. 48; M.F. 1894, p. 308; 1896, p. 419; 1898, pp. 5-7; G.M. 1899, p. 117; R. 1896, pp. 71-2. [33a] R. 1893, p. 40; M.F. 1893, pp. 7, 8.

(ARAKAN.) (*Continued from p. 1344.*)

[4a] P.B., p. 432, Bishop's proof.

(MANDALAY.) (*Continued from p. 1344.*)

[17] to [20] P.B., pp. 430-1, Dr. Marks' copy; and:—[17] R. 1893, p. 46; Rangoon Q.P. Jan. 1896, p. 21; July 1896, p. 9; R. 1894, p. 64. [18] R. 1893, p. 46; 1894, p. 64; M.F. 1896, pp. 18-20. [19] M.F. 1893, pp. 347-8; G.M. 1895, p. 47; Rangoon Q.P. April 1898, pp. 17, 18; July 1899, p. 25. [20] R. 1899, pp. 74-5.

(SHWEDO.) (*Continued from p. 1344.*)

[7] to [9] P.B., p. 431, Dr. Marks' copy; and:—[7] Rangoon Q.P. Oct. 1898, p. 3. [8] R. 1893, p. 48; 1896, p. 71; Rangoon Q.P. Oct. 1896, p. 24; April 1897, p. 14. [9] Rangoon Q.P. July 1899, p. 11; R. 1898, p. 72; 1900, p. 69; M.F. 1899, p. 276; R. 1899, p. 74.

(PYINMANA.) (*Continued from p. 1344.*)

[4] G.M. 1896, p. 31; R. 1895, p. 65; Rangoon Q.P. Oct. 1896, p. 24; P.B., p. 431, Dr. Marks' copy.

(ANDAMAN ISLANDS.) (*Continued from p. 1344.*)

[6] R. 1894, pp. 58-9; Rangoon Q.P. Oct. 1896, p. 20; April 1898, pp. 2-4; G.M. 1898, pp. 113-4; P.B., p. 432, Dr. Marks' copy.

(NICOBAR ISLANDS.) (*Continued from p. 1344.*)

Add to [2] Rangoon Q.P. Oct. 1896, pp. 17-20; April 1898, p. 3; July 1899, pp. 20-1; G.M. 1897, pp. 43-6; P.B., p. 432, Dr. Marks' copy.

CHAPTER LXXXIII. (CASHMERE.) (*Continued from p. 1345.*)

[5] to [10] P.B., pp. 371-4 and 347a, Rev. H. Hoppner's copy; and pp. 371-4 and 398a, Bp. Lefroy's copy; also:—[5] I MSS., V. 11., pp. 25, 29; St. C., V. 47, p. 284; R. 1893, pp. 42-4; 1894, pp. 46-7; 1895, p. 52; 1893, pp. 313-4; 1894, pp. 223-8, 275; 1895, p. 41; 1896, pp. 194-5; G.M. 1897, pp. 139-42; N.M. May 1895. [6] R. 1894, p. 48; 1895, pp. 51-5; 1899, p. 70; M.F. 1895, pp. 152-3. [6a] R. 1895, p. 55; G.M. 1896, pp. 59, 60, 142; M.F. 1896, pp. 193-8. [7] R. 1893, pp. 42-4; 1894, p. 24; 1896, pp. 57-8; 1897, pp. 59, 60; 1898, pp. 60-3; M.F. 1894, pp. 226-7; 1895, pp. 42-4; 1896, pp. 194, 309; 1897, pp. 59, 60, 68-70; 1898, pp. 54-6; G.M. 1897, pp. 83, 141; 1898, pp., 35, 144. [7a] M.F. 1898, p. 316; 1899, p. 374. [8] M.F. 1894, p. 228; 1896, p. 194; 1898 pp. 316-7; G.M. 1893, p. 144; 1899, p. 24; R. 1893, pp. 60-6. [9] R. 1899, p. 70; M.F. 1900, p. 148; L., Bp. Lahore, 13 Dec., 1899. [10] R. 1893, pp. 42-4; 1897, pp. 59, 60; St. C., 8 Feb. 1900.

CHAPTER LXXXIV. (AJMERE.) (*Continued from p. 1345.*)

[4] R. 1893, p. 37; 1894, p. 43; 1897, pp. 56-7; Calcutta Board of Missions R. 1896-7, p. 14; 1897-8, pp. 183-4.

CHAPTER LXXXVI. (CEYLON, GENERAL.) (*Continued from p. 1345.*)

[50] L., Rev. J. C. Ford, 14 July 1898; L., Bishop of Colombo, 8 Nov. 1899; Appl. R. 1892-1900. [51] R. 1897, p. 84; 1898, p. 88; L., Bishop of Colombo, 29 March 1898; L., C. W. Horsfall, Esq., 28 Sept. 1898. [52] M.F. 1895, pp. 35, 230-1, 281-2; R. 1895, pp. 82-3. [53] M.F. 1893, p. 329; 1900, p. 275. [54] St. C., V. 51, pp. 16, 17; L., Bp. Colombo, 2 Dec. 1897; L., Rev. J. C. Ford, 20 April 1898.

(COLOMBO.) (*Continued from p. 1340.*)

Colombo (1892-1900): [15] M.F. 1898, p. 184; L., Bp. of Colombo, 17 Jan., 26 Feb., 23 March, 21 May, 1896; L., Rev. E. F. Miller, 28 May 1896; R. 1896, p. 90. [16] M.F. 1893, pp. 331-3; 1894, pp. 441-5; 1898, p. 184; R. 1896, p. 90; Colombo Synod Committee Report, 1894, p. iii; 1896, p. iii. [17] L., Rev. J. C. Ford, 15 Jan., 12 May, and 15 July, 1896.

(MILAGRAYA AND GALKISSE.) (*Continued from p. 1346.*)

[8] M.F. 1893, pp. 329-30; 1898, p. 184; L., Rev. J. C. Ford, 15 Jan. 1896; Report of Rev. F. Mendis, 25 March and 22 June 1899.

(MOROTTOO.) (*Continued from p. 1346*)

[6] R. 1893, pp. 64-6; M.F. 1893, pp. 329, 438-9; Colombo Synod Report 1894, p. vii.

(PANTURA.) (*Continued from p. 1346.*)

[6] M.F. 1893, p. 329; 1894, pp. 443-5; 1896, p. 397; 1898, pp. 184-5, 188.

KOORENE AND NEGOMBO. (*Continued from p. 1346.*)

[4] M.F. 1893, p. 333.

MATURA. (*Continued from p. 1347.*)

[8] G.M. 1898, p. 137; M.F. 1893, pp. 328-9; 1894, p. 445; 1896, p. 397; 1898, p. 184; 1899, pp. 121-6; R. of Rev. F. Edresinghe, March 31, 1898; L., Rev. J. C. Ford, 14 July 1898; Colombo Synod Committee R. 1894, pp. iv, v; 1896, p. iv; 1898, pp. iii-vi.

BUONA VISTA. (*Continued from p. 1347.*)

[7] L., Bp. of Colombo, Nov. 8, 1899, St. C., Dec. 7, 1899; Colombo Synod Committee Report 1892, p. xlii; do. 1894, p. xliv; do. 1896, p. lvii; 1898, p. lviii. [8] L., Rev. E. J. Ford, July 14, 1898; M.F. 1893, p. 329; 1894, p. 446; 1895, p. 438; 1896, pp. 396-7; 1898, pp. 186-7; 1900, p. 275; Rev. M. J. Burrow's Report, Dec. 31, 1899.

(BATTICALOA.) (*Continued from p. 1347.*)

[12] M.F. 1893, pp. 326-7; 1894, pp. 446-8; R. 1894, pp. 69-70; L., Bp. of Colombo, July 6, 1894. *Marriott Report* 1897, pp. 39, 234.

(MATELLE.) (*Continued from p. 1347.*)

[5] M.F. 1893, p. 325.

(BADULLA.) (*Continued from p. 1348.*)

[10] M.F. 1893, p. 326; 1894, p. 445.

CHAPTER LXXXVII. (TERRITORY OF SARAWAK.) (*Continued from p. 1348.*)

To the old references on p. 1348 add the following:—[40a] to [40h] P.B., 403-5; and:—[40a] M.F. 1900, p. 239. [40b] M.F. 1894, p. 420. [40c] M.F. 1899, p. 234; G.M. Feb 1899; R. 1900, p. 80. [40d] R. 1898, p. 89; G.M. 1899, p. 138; M.F. 1900, pp. 237 239-40; L., Ardn. Sharp, Dec. 31, 1900; L., Bp. Hose, Jan. 30, 1901. [40e] M.F. 1898 pp. 140-3; R. 1899, p. 89; M.F. 1900, p. 240; L., Bp. Hose, Jan. 30, 1901. [40f] M.F. 1899, pp. 49, 234-5; R. 1899, p. 89; G.M. 1899, p. 138; L., Ardn. Sharp, Dec. 31, 1900 [40g] R. 1897, p. 85; M.F. 1900, p. 189. [40h] R. 1898, pp. 89, 90; 1899, pp. 87, 93; G.M. 1899, p. 40; M.F. 1899, pp. 44-9; 1900, pp. 237, 239-40; L., Ardn. Sharp, Dec. 31, 1900 L., Bp. Hose, Jan. 30, 1901.

49a] R. 1898, pp. 92-4; 1899, pp. 89-90; M.F. 1898, pp. 197-8; 1899, pp. 217-24; 1900 p. 272-3; P.B., pp. 405-6.

157a] R. 1893, p. 66; 1895, pp. 84-5; 1897, p. 87; 1900, pp. 80-1 G.M. 1897, p. 59; M.F. 1897, pp. 152-3; 1898, p. 115; P.B., p. 406.

[63a] R. 1898, pp. 90-1; 1900, pp. 81-2; M.F. 1894, pp. 420-3; 1898, pp. 125-9; L., Bp. Hose, Jan. 30, 1901.

[69a] P.B. p. 408; R. 1900, p. 82.

[78] R. 1891, p. 78; 1893, p. 66; M.F. 1894, p. 109; 1898, pp. 218-21; 1899, p. 302; P.B., p. 406. [79] R. 1883, p. 49; 1897, pp. 48-51; M.F. 1888, pp. 181, 279. [80] R. 1888, p. 67.

[81] L., Bp., June 26, 1893; R. 1895, pp. 86-7; 1896, pp. 91-2; M.F. 1896, pp. 284-96; P.B., p. 408.

(NORTH BORNEO, SANDAKAN.) (Continued from p. 1349.)

[6] to [13] B.P., pp. 409-10, Bp.'s copy; and 409-10, 414a, Rev. W. H. Elton's copy; and:—[6] R. 1893, p. 66; 1900, p. 83-4; G.M. 1899, pp. 51, 61-2. [7] R. 1894, pp. 73-4; 1896, p. 94; 1897, pp. 86, 88; 1898, pp. 87-8, 94; M.F. 1893, p. 97; 1894, pp. 36, 114; 1895, p. 111; 1896, p. 31; 1898, pp. 36-7, 275, 353-4, 357; G.M. 1899, pp. 61-2. [8] R. 1893, p. 66; 1894, pp. 73-4; 1898, pp. 94-5; 1899, p. 90; 1900, p. 83-4; G.M. 1899, p. 76. [9] R. 1893, p. 66; 1896, p. 94; 1900, p. 83; M.F. 1898, pp. 367-8. [10] M.F. 1893, pp. 97-8; 1898, p. 358; 1899, p. 233; R. 1896, p. 94; 1898, p. 95; 1899, p. 91; 1900, pp. 85-6; G.M. 1899, p. 61. [11] R. 1894, p. 74; 1896, p. 94; 1899, p. 91; 1900, pp. 85-6; M.F. 1893, pp. 96-7; 1895, p. 112; 1898, pp. 357-8; 1899, p. 233; 1900, p. 149; G.M. 1899, pp. 51, 62. [12] R. 1893, p. 91; M.F. 1898, p. 358; 1900, p. 149. [13] R. 1891, p. 61; 1899, p. 92; 1900, pp. 83-6; M.F. 1898, p. 359; 1900, p. 149; I MSS., V. 7, p. 478.

(KUDAT.)

[1] & [2] R. 1890, p. 64; 1891, pp. 64-5; R. 1891, p. 61; I MSS., V. 7, pp. 446-7, 452-3, 462, 472, 475, 478; V. 8, p. 348; M.F. 1889, p. 353; 1890, pp. 18-21, 425-6. [3] to [6] P.B., p. 411, Bp.'s copy; and 414, 414a, Rev. W. H. Elton's copy; and:—[3] R. 1893, pp. 66-8, 94; 1894, p. 72; 1895, pp. 87-8; 1896, pp. 94-5; 1897, p. 86; 1898, pp. 87-8, 94-6; 1899, p. 91; G.M. 1895, p. 72; 1898, p. 144; 1899, pp. 51-3; M.F. 1893, pp. 95-7, 314; 1894, pp. 113-4; 1897, p. 155; 1898, pp. 358-9. [4] R. 1893, p. 67; 1896, p. 95; 1897, p. 86; 1898, p. 94; 1899, p. 91; M.F. 1893, p. 95; 1894, p. 114; L., Bp. Hose, 30 Jan. 1901. [5] R. 1898, pp. 94-6; 1900, pp. 83-4. [6] L., Rev. W. H. Elton, 9 July 1900; M.F. 1900, p. 395; R. 1900, pp. 84-9.

(KANINGOW.)

[1] to [4] P.B., pp. 412-4, Bp.'s copy; and 412-14a, Rev. W. H. Elton's copy; and:—[1] M.F. 1893, pp. 95, 98; 1897, pp. 155-6, 236; 1898, pp. 60-6, 353-9; R. 1893, p. 66; 1896, pp. 93-7; 1897, pp. 88-90; 1898, pp. 91-2; 1899, pp. 92-3; G.M. 1893, p. 62; 1899, pp. 50, 62-6, 73-6. [2] R. 1898, pp. 91-2; 1899, p. 92; 1900, pp. 83, 86; M.F. 1897, p. 236; L., Bp. Hose, 30 Jan. 1901. [3] G.M. 1899, pp. 74, 76; M.F. 1900, p. 107. [4] R. 1896, pp. 96-7; 1899, pp. 93-4.

(LABUAN.) (Continued from p. 1349.)

[4] R. 1893, p. 66; 1894, p. 74; 1895, pp. 88-9; 1896, pp. 94-5; 1898, pp. 83-9, 92; 1899, pp. 92-3; 1900, pp. 83, 86; M.F. 1893, pp. 95-6; 1894, pp. 113-4; 1898, p. 358; G.M. 1899, p. 61; L., Bp. Hose, 30 Jan. 1901; P.B., p. 414, Bp.'s copy; and 414, 414a, Rev. W. H. Elton's copy.

CHAPTER LXXXVII. (SINGAPORE.) (Continued from p. 1349.)

[17] R. 1894, p. 71; 1895, p. 89; 1896, p. 90; 1897, p. 87; 1898, pp. 83, 96; 1900, p. 87; G.M. 1898, p. 12; M.F. 1894, p. 155; 1895, pp. 68-70, 198; P.B., pp. 414-5. [18] R. 1895, p. 89; M.F. 1895, p. 196; P.B., pp. 414-5. [19] R. 1894, p. 71; 1895, p. 89; 1896, p. 90; 1898, pp. 96-7; 1899, pp. 94-5; M.F. 1894, p. 155; 1895, pp. 69-70; G.M. April 1899; P.B., pp. 414-5.

(PENANG.) (Continued from p. 1350.)

[8] R. 1895, p. 90; 1896, p. 90; 1897, p. 86; M.F. 1894, pp. 50-2; P.B., pp. 415-6. [9] R. 1893, p. 66; 1894, pp. 71-2; 1895, p. 90; 1896, pp. 90-1; 1900, p. 87; G.M. 1894, p. 40; M.F. 1894, p. 112; 1896, pp. 219-22; 1898, p. 397; P.B., pp. 415-6.

(PROVINCE WELLESLEY.) (*Continued from p. 1850.*)

[7] R. 1897, p. 86; 1898, p. 97; 1900, p. 87; P.B., p. 416.

(PERAK.) (*Continued from p. 1850.*)

[6] R. 1896, p. 91; 1897, p. 86; 1898, p. 92; 1900, p. 87; P.B., p. 416.

(SELANGOR.) (*Continued from p. 1850.*)

[3] and [4] M.F. 1898, pp. 183-5; 1895, p. 186; R. 1894, p. 72; 1895, p. 90; 1897, p. 86; 1898, p. 92; P.B., p. 416.

CHAPTER LXXXVIII. (CHINA, GENERAL.) (*Continued from p. 1851.*)

Add to [15a] North China Q.P., Oct. 1897, p. 48. Add to [16] L., Rev. W. Brereton, Nov. 28, 1895. [55] to [63] P.B., Bp. Scott's copy. [55] R. 1893, p. 69; 1895, pp. 29, 90; 1896, p. 97; M.F. 1894, p. 320; 1896, pp. 269, 283-4. [56] R. 1894, p. 75; 1895, p. 90; M.F. 1895, p. 149; L., Bp. Scott, Jan. 5, 1895. [57] R. 1895, pp. 25, 94. [58] M.F. 1896, pp. 281-2. [59] R. 1897, pp. 92-4. [59a] L., Bp. Scott, Feb. 26, 1901; R. 1898, pp. 33, 97-100; 1900, pp. 90-3; M.F. 1898, pp. 409-10; 1900, p. 139; G.M. 1901, p. 4; Appl. R. 1899. [59b] G.M. Sept. 1901. [60] G.M. 1901, pp. 4, 61. [60a] G.M. 1901, pp. 99, 100; "Chinese Recorder," Shanghai, March, 1901. [61] G.M. 1895, p. 114; 1900, pp. 44, 81-2, 85-90, 97-100, 109, 111, 474; 1901, pp. 12; M.F. 1900, pp. 138, 303-6, 361-2, 364, 435, 456; Resolutions of Anglican Bishops at Shanghai, Sept. 1, 1899 (*see also* refs. for [59a] and M.F. 1893, p. 120; 1894, pp. 304-8; 1900, pp. 74-6; R. 1893, p. 69; 1895, p. 90; 1900, pp. 90-3; G.M. 1895, p. 144; 1897, pp. 73-5; 1898, p. 22; the "Spirit of Missions," Mar., 1901). [61a] G.M. 1900, pp. 110-1, 132. [61b] G.M. 1900, p. 99. [62] G.M. 1900, p. 87. [63] L., Bp. Scott, Feb. 12 and 20, 1901; L., Foreign Office, Dec. 8, 1900; St. C., Feb. 7, 1901. [63a] G.M. 1900, p. 89.

(PEKING.)

[1] to [5] P.B., Bp. Scott's copy; and:—[1] M.F. 1893, pp. 75, 123-4; 1898, p. 50; G.M. 1897, pp. 7, 8; R. 1898, p. 99. [2] M.F. 1893, p. 124; 1900, p. 139; G.M. 1896, p. 82. [3] M.F. 1896, p. 284; 1899, p. 414; 1900, pp. 138-9; G.M. 1900, p. 89. [4] R. 1894, p. 75; 1895, p. 91; M.F. 1896, pp. 215-16. [5] G.M. 1900, pp. 86-7, 98, 100, 109, 132, 144; 1901, pp. 101-3; M.F. 1900, pp. 361-4, 435, 474; R. 1900, pp. 30-1.

(CHEFOO.)

[1] to [5] P.B., Bishop Scott's copy; and:—[1] M.F. 1893, pp. 381-2. [2] M.F. 1893, pp. 121-2; 1894, p. 319; 1897, p. 438; 1900, p. 138; R. 1897, pp. 95-9. [3] M.F. 1893, pp. 381-2; 1896, p. 78; 1898, p. 49. [4] R. 1893, p. 69; 1894, p. 76; 1895, p. 25; M.F. 1893, p. 381; 1894, p. 319; 1896, pp. 79, 284; 1898, p. 49. [5] R. 1899, pp. 23, 95-6; G.M. 1900, p. 87; M.F. 1899, pp. 439, 468-9; 1900, pp. 107, 136-7.

(TIENTSIN.)

[1] to [5] P.B., Bishop Scott's copy; and:—[1] R. 1894, pp. 75-7; 1896, pp. 97-9; 1897, pp. 94-5; M.F. 1893, p. 122; 1894, pp. 319-20; 1896, p. 284; 1897, pp. 113-14; 1898, p. 49; 1899, pp. 233-4; 1900, p. 139; Appl. R. 1897. [2] M.F. 1898, p. 122; 1899, pp. 233-4; 1900, p. 139; R. 1894, pp. 75-6; Marriott Report 1897, pp. 46, 232. [3] I MSS., V. 28, pp. 123a, 127; St. C., V. 52, pp. 276, 280, 410. [4] G.M. 1900, pp. 97, 109; M.F. 1900, pp. 321, 324, 362-4. [5] G.M. 1900, pp. 111, 144; M.F. 1900, p. 364; R. 1900, pp. 31, 92.

(TAI-AN-FU.)

[1] to [4] P.B., Bishop Scott's copy; and:—[1] M.F. 1898, pp. 52, 409; 1899, pp. 195-6; R. 1898, p. 99. [2] M.F. 1893, pp. 124-6, 362-3; 1894, pp. 85-9, 320; 1896, p. 217; R. 1893, p. 71. [3] R. 1895, pp. 92-3; 1898, p. 99; 1899, p. 96; M.F. 1894, p. 89; 1898, p. 409; 1899, p. 195; 1900, pp. 299-302; G.M. 1899, p. 30. [4] G.M. 1900, pp. 86-7, and 97; M.F. 1900, pp. 299-302, 321.

(PING YIN.)

[1] R. 1895, pp. 90-2; 1898, p. 99; 1899, p. 96; M.F. 1893, pp. 382-3; 1894, p. 85; 1896, p. 282; 1898, pp. 51, 409; P.B., Bishop Scott's copy. [2] R. 1899, pp. 29, 96; G.M. 1900, pp. 18, 86, 44, 80-2, 86, 89; M.F. 1900, pp. 71, 167-70, 106-7, 241, 303, 324, 362; P.B., Bishop Scott's copy.

(YUNG CHING.)

[1] to [4] P.B., Bishop Scott's copy; and:—[1] G.M. 1896, p. 104; 1898, pp. 97-103; M.F. 1894, pp. 163, 820; 1895, p. 7; 1897, pp. 256-61; 1899, pp. 412-15; "Church Work in North China," pp. 50, 53, 55, 90. [2] R. 1893, p. 69; 1895, p. 73; 1898, pp. 99, 100; G.M. 1896, pp. 103-4; 1898, pp. 101-3; M.F. 1893, p. 124; 1898, p. 409; 1899, pp. 138, 412; "Church Work in North China," p. 40. [3] G.M. 1900, pp. 87-8. [4] G.M. 1900, pp. 80-2, 97-100; M.F. 1900, pp. 241-4, 303-6, 321-3, 362; R. 1900, p. 92.

(PEI-TAI-HO.)

[1] M.F. 1900, p. 138; P.B., Bishop Scott's copy.

(WEI-HAI-WEI.)

[1] G.M. 1898, pp. 129-31; M.F. 1898, p. 408; 1900, p. 138; P.B., Bishop Scott's copy.

CHAPTER LXXXIX. (COREA, GENERAL.) (*Continued from p. 1351.*)

[24] to [28] P.B., pp. 1, 2, 11a; and:—[24] M.F. 1893, p. 29; 1894, p. 476; 1898, pp. 39, 244; R. 1895, pp. 25-6; 1897, pp. 99-102; 1898, p. 108. [25] G.M. 1893, p. 47; 1898, pp. 20, 84; R. 1893, p. 81; 1894, p. 80; M.F. 1894, p. 326; 1895, pp. 161, 174; 1898, p. 237. [26] G.M. 1895, pp. 69, 105; Handbook of the Anglican Church for the Far East, 1898, pp. 78-4; P.B., p. 2. [27] M.F. 1897, pp. 107-8. [28] R. 1897, p. 103; Appl. R. 1901.

(SEOUL.)

[1] to [9] P.B., pp. 2-5, 11a; and:—[1] G.M. 1895, pp. 4, 64-5, 104-6, 130-1; R. 1893, p. 86; 1894, p. 84; 1898, p. 110; M.F. 1893, p. 231; 1894, p. 476; 1895, pp. 167-3, 232; 1896, pp. 172, 177; Marriott Report, 1897, pp. 99, 212; Handbook of the Anglican Church in the Far East, 1898, pp. 73-4. [1a] G.M. 1899, pp. 10, 21, 32, 59, 82. [2] R. 1894, pp. 79, 84-5, 252; M.F. 1894, pp. 326-8, 475-6; 1895, p. 169; 1896, p. 171. [2a] M.F. 1894, p. 276; 1897, pp. 108-9; 1898, pp. 89, 251; 1900, pp. 189, 311; R. 1896, p. 111; St. C. 1899-1900. [3] R. 1893, p. 86; 1894, p. 82; M.F. 1895, p. 167; 1896, p. 175. [4] M.F. 1898, p. 250. [5] G.M. 1895, p. 64; M.F. 1895, p. 161-2; 1898, 248-50; R. 1894, pp. 80-2; 1898, p. 110. [6] R. 1894, p. 84; M.F. 1896, p. 178; G.M. 1896, p. 56; Handbook of the Anglican Church in the Far East, 1898, p. 74. [7] G.M. 1895, p. 64. [8] M.F. 1895, p. 166; 1897, pp. 102-5, 177; 1898, p. 244; R. 1893, p. 110. [8a] R. 1894, pp. 85-6. [9] R. 1893, pp. 83-5; 1894, pp. 80, 82-4; 1896, pp. 111-2; 1897, p. 101; G.M. 1895, pp. 26, 115; M.F. 1894, pp. 163, 276, 326, 471, 476; 1895, pp. 165, 232, 237, 317; 1896, p. 174; 1897, pp. 108, 110; 1898, pp. 29, 39, 248; Handbook of the Anglican Church in the Far East, 1898, p. 73.

(MAPO.)

[1] R. 1893, pp. 85-6; 1894, p. 86; 1896, p. 100; 1898, pp. 109-10; Marriott Report 1897, pp. 80, 186; M.F. 1896, pp. 171, 177; 1898, p. 250; P.B., pp. 6, 11a.

(KANGHWA.)

[1] M.F. 1898, p. 251; Marriott Report 1897, pp. 40-1, 230; P.B., pp. 7, 8, 11a; [2] R. 1893, p. 86; 1894, p. 86; 1896, pp. 107-8; 1898, p. 109; 1899, pp. 104-9; 1900, pp. 101-6; M.F. 1893, pp. 419-25; 1894, pp. 230-2, 449-52, 476; 1895, pp. 171-2; 1896, pp. 174-5; 1897, pp. 102-5, 177; 1898, pp. 246, 251-4; 1899, pp. 337-44; G.M. 1898, p. 35; Marriott Report 1897, pp. 40-1, 230; P.B., pp. 7, 8, 11a.

(CHEMULPO.)

[1] to [4] P.B., pp. 9, 10, 11a and:—[1] R. 1893, p. 82; 1896, p. 110; 1897, pp. 101-2; 1898, pp. 108-9; G.M. 1895, p. 68; 1899, p. 36; M.F. 1897, p. 107. [2] R. 1893, p. 82; 1894, p. 87; 1897, pp. 100-2; 1898, p. 110; Marriott Report 1897, pp. 99, 212, 230; G.M. 1895, p. 105; M.F. 1894, p. 276. [3] R. 1893, p. 82; 1894, pp. 83-4, 87; 1897, p. 102;

1898, p. 109; G.M. 1895, pp. 10-11, 68; M.F. 1894, p. 476; 1898, p. 254. [4] R. 1893, pp. 82-3; 1894, pp. 87-8; 1896, pp. 109-10; 1897, p. 102; 1898, p. 109; G.M. 1895, pp. 68, 129; 1898, p. 144; M.F. 1894, p. 328; 1895, pp. 172-3; 1896, pp. 173, 177-8; 1897, pp. 106-7, 409-16; 1898, pp. 39, 247-8, 306-10; 1899, pp. 457-61; 1900, p. 190; L., Bp. Corfe, Dec. 28, 1900; Handbook of the Anglican Church in the Far East, 1898, p. 74.

CHAPTER XC. (MANCHURIA.) (*Continued from p. 1352.*)

[5] to [9] P.B., pp. 11, 11a; and:—[5] R. 1893, pp. 80-1, 86-8; 1894, pp. 88-90; 1896, p. 112; 1897, p. 100; 1898, p. 107; M.F. 1894, pp. 353-4, 471, 476; 1895, pp. 174, 348-52; 1896, pp. 178, 275; 1897, p. 110; 1898, p. 39; G.M. 1895, pp. 30, 139-42; 144. [6] R. 1897, p. 103; 1898, pp. 107-8; 1899, p. 109; R., Rev. A. B. Turner, Dec. 1899—Sept. 20, 1900. [7] I MSS., V. 31, pp. 147, 150; G.M. 1900, p. 142; R., Rev. A. B. Turner, Dec. 1899—Sept. 20, 1900. [8] G.M. 1900, p. 142; M.F. 1900, p. 471; R. 1900, pp. 100-1; L., Rev. A. B. Turner, Dec. 1899, March 25, June 25, Sept. 20, 1900. [9] M.F. 1900, p. 352; G.M. 1900, p. 142. [9a] North China Q.P. July 1901.

CHAPTER XCI. (JAPAN, GENERAL.) (*Continued from p. 1352.*)

[69] to [81] P.B., pp. 19-27, 38ab, Ardn. Shaw's copy and Bp. Foss's copy; and:—[69] Anv. Pro. 1897, p. 32; R. 1897, pp. 96-7; 1898, pp. 100-2; G.M. 1895, p. 114; 1897, p. 109. [69a] R. 1893, pp. 17-19. [70] Anv. Pro. 1897, p. 33. [71] R. 1893, p. 72; 1894, p. 79; 1896, p. 106; 1897, pp. 96-7; 1898, pp. 100-2; 1900, pp. 97-8; M.F. 1893, p. 232; 1894, p. 240; 1895, pp. 147, 470; Anv. Pro. 1897, p. 33. [72] R. 1893, p. 72; 1897, p. 97; 1900, pp. 93-8; Anv. Pro. 1897, p. 34. [73] R. 1893, p. 73; 1895, p. 100; 1896, p. 100; G.M. 1895, pp. 135-6; L., Bp. Bickersteth, Feb. 13, 1897; M.F. 1893, pp. 232-3, 280; 1894, pp. 130-1, 240, 271; 1900, p. 38; Handbook of the Anglican Church in the Far East, 1898, pp. 46-7, 50-1; Anv. Pro. 1897, pp. 34-5. [74] R. 1894, p. 79; 1895, pp. 25, 94-5, 97-8, 100-1; 1896, p. 100-1; 1897, p. 97; G.M. 1898, p. 64; M.F. 1895, pp. 118, 147-8; Handbook of the Anglican Church in the Far East, 1898, p. 50. [74a] R. 1895, p. 25, 100-1; 1896, p. 100; 1897, p. 97; G.M. 1896, p. 19; Appl. R. 1898. [75] Jo., V. 56, pp. 172-3, 179; R. 1896, p. 99; 1897, p. 96; M.F. 1897, pp. 343, 475; 1900, p. 38; Handbook of the Anglican Church in the Far East, 1898, pp. xii, 46, 54. [76] R. 1894, pp. 78-9; 1900, pp. 94-5; M.F. 1895, pp. 147, 207, 213, 216, 426, 429-30; 1896, pp. 301-2; G.M. 1895, p. 144. [76a] M.F. 1897, p. 411. [77] R. 1894, p. 78; 1895, pp. 99-100; 1899, pp. 96-8; 1900, pp. 93-8; M.F. 1895, pp. 147, 207; 1899, pp. 424-8; 1900, p. 255. [78] M.F. 1895, p. 470; 1897, pp. 373-4. [78a] G.M. p. 126. [79] R. 1894, p. 77; 1900, pp. 96-7; M.F. 1894, pp. 129-31, 240; 1895, pp. 84, 207. [80] R. 1896, p. 106; M.F. 1897, p. 199. [81] M.F. 1899, p. 438; L., Miss M. Snowden, July 21, 1901; and L., F. Stone, July 4, 1901. [82] R. 1900, p. 94.

(TOKYO.)

[1] to [11] P.B., pp. 27-30, 38ab, Ardn. Shaw's copy and Bp. Foss's copy; and:—[1] M.F. 1894, pp. 131-7, 232-3, 240; R. 1893, p. 74; 1894, pp. 77-8; M.F. 1895, p. 34. [2] M.F. 1895, pp. 426-30. [3] M.F. 1896, p. 26. [4] M.F. 1895, pp. 212-13; R. 1895, p. 102; 1896, p. 101; Marriott Report 1897, p. 47. [5] M.F. 1894, pp. 134-5; Marriott Report 1897, pp. 47, 232. [6] R. 1893, pp. 76-7, 80; M.F. 1893, p. 413; 1894, p. 32. [7] M.F. 1894, p. 130; 1895, p. 432; 1896, pp. 302-3, 311. [8] R. 1893, p. 79; 1895, p. 25; 1896, p. 101; 1900, p. 99; M.F. 1893, pp. 145, 416; 1895, pp. 207-10, 214; 1896, p. 303; Marriott Report 1897, pp. 89-9; Handbook of the Anglican Church in the Far East, 1898, p. xii, 54-6. [9] R. 1899, p. 98; M.F. 1895, p. 308. [9a] M.F. 1893, pp. 415-6; 1896, p. 372; R. 1898, pp. 104-5; G.M. Aug. 1901. [10] R. 1895, p. 102; 1896, p. 101; 1898, pp. 103-5; M.F. 1894, pp. 135-6; 1895, pp. 305-8, 430-1; 1896, p. 306; 1898, pp. 368-74; Marriott Report 1897, p. 47. [11] M.F. 1897, pp. 372-3.

(YOKOHAMA.)

[1] I MSS., V. 35, p. 40; V. 36, p. 433. [2] M.F. 1881, p. 205. [3] R. 1893, pp. 75-6; 1895, p. 102; 1896, p. 101; M.F. 1890, pp. 330-1; I MSS., V. 36, pp. 427-31, 433; 1894, p. 139; 1897, p. 238; Appl. R. 1896, p. 14; 1899, p. 23; Marriott Report 1897, p. 47; P.B., pp. 30, 30a, 31, 38ab. (Ardn. Shaw's copy).

(CANADIAN MISSIONS IN JAPAN.)

[1] I MSS., V. 86, pp. 870-80; P.B., pp. 31-3, 38*ab*, Ardn. Shaw's copy; and 31-3, 38*a*, Bp. Foss's copy. [2] do. F.B.; St. C., V. 52, pp. 75-6, 79; L., Canon Spencer, Feb. 17 and April 20, 1899; and L., Bp. Quebec, April 15, 1899; K MSS., V. 35, p. 195; M.F. 1897, pp. 62-7; Handbook of the Anglican Church in the Far East, 1898, p. 57.

(Kobe.) (*Continued from p. 1352.*)

[28] to [30] P.B., pp. 33-6, 38*a*, Bp. Foss's copy; and do. Ardn. Shaw's copy, and:—
[28] R. 1895, pp. 95-8; 1896, pp. 99-102; 1897, p. 97; 1898, pp. 102-3; M.F. 1896, pp. 67-8, 108-9; G.M. 1896, p. 19; Appl. R. 1896, pp. 13, 14. [29] R. 1896, p. 102; 1898, p. 105; 1899, pp. 99-102; M.F. 1896, p. 365; 1899, p. 117. [30*a*] R. 1894, p. 78; 1895, p. 98; 1896, p. 106; M.F. 1893, p. 143; 1895, pp. 30, 118; 1897, p. 239; 1899, pp. 287-8; L., Bp. Awdry, 11 and 16 April 1898. [30*b*] M.F. 1893, p. 145; 1894, pp. 36-7; 1895, pp. 80, 118. [30*c*] M.F. 1895, p. 118; 1896, p. 365. [30*d*] R. 1898, p. 105; M.F. 1898, p. 224; G.M. 1898, pp. 82-3. [30*e*] M.F. 1894, p. 137; 1895, p. 119; 1896, pp. 372-3; 1897, p. 239; R. 1895, pp. 98, 104; 1897, pp. 97-8. [30*f*] R. 1895, p. 103; 1897, p. 98; M.F. 1897, p. 438; Marriott Report 1897, pp. 102, 216. [30*g*] M.F. 1893, p. 145; 1895, pp. 80, 119; 1900, p. 265. [30*h*] R. 1897, pp. 98-9; M.F. 1898, p. 225; 1899, p. 290. [30*i*] R. 1897, p. 99; G.M. 1896, pp. 135-41; M.F. 1898, p. 225; 1899, p. 290. [30*j*] R. 1893, p. 74; 1895, p. 104; 1897, p. 98. [30*k*] R. 1897, p. 99; 1898, p. 106; M.F. 1899, pp. 288-9; 1900, p. 290. [30*l*] R. 1893, p. 75; 1897, p. 98; M.F. 1893, p. 143; 1894, pp. 37-8, 137-9; 1897, p. 285; 1898, p. 225; 1899, p. 288.

(BONIN ISLANDS.)

[1] I MSS., V. 85, p. 57; M.F. 1878, pp. 285-9; 1879, pp. 91, 509-10. [2] M.F. 1879, pp. 509-10. [3] M.F. 1884, p. 276. [4] M.F. 1898, pp. 415-21; Handbook, &c., of the Anglican Church in the Far East, 1897, pp. 39, 57; P.B., pp. 38, 38*ab*, Bp. Foss's copy; and do. Ardn. Shaw's copy.

(FORMOSA.)

[1] R. 1896, pp. 105-6; 1899, pp. 103-4; M.F. 1897, p. 129; 1900, p. 107; Appl. R. 1897, 1900; Handbook, &c., of the Church in the Far East, 1897, pp. 5, 39, 40, 47, 57; P.B., pp. 37-38*a*, Bp. Foss's copy; R. 1900, pp. 99, 100.

CHAPTER XCII. (WESTERN ASIA.) (*Continued from p. 1355.*)

Add to [11] Appl. R. 1884, 1898. [12] Marriott Report 1897, pp. 40, 188, 230.

CHAPTER XCIII. (EUROPE.) (*Continued from p. 1353.*)

[35] Anv. Pro. 1897, pp. 91-9; R. 1893, p. 171; 1895, pp. 190-8; 1896, p. 200; 1897, pp. 185, 187; 1898, pp. 197-200; 1899, pp. 197-201; M.F. 1895, p. 271; 1896, p. 114-15, 197; 1898, pp. 30-2; 1899, p. 112. [35*a*] R. 1898, pp. 198-9; 1899, p. 199; M.F. 1899, p. 112. [35*b*] R. 1895, pp. 191-2; 1898, pp. 198-9; M.F. 1896, p. 115; 1899, pp. 112-5. [35*c*] R. 1893, p. 170; 1894, pp. 174-7; 1895, pp. 192-3; 1896, p. 200; 1897, pp. 185-6, 199, 200; 1898, pp. 199, 200; 1899, p. 200; M.F. 1893, pp. 315-6; 1894, pp. 74-5; 1895, pp. 234-5; 1896, pp. 316-7; 1898, p. 143; 1899, p. 436. [36] R. 1893, p. 169; 1894, pp. 175-6; 1895, p. 190; 1896, pp. 28-9, 199; M.F. 1896, p. 357; 1897, pp. 153, 382; G.M. 1896, p. 124. [36*a*] M.F. 1894, pp. 356-7. [36*b*] M.F. 1893, p. 357; 1897, p. 385; L. Rev. T. E. Dowling, June 26, 1901. [37] R. 1896, p. 200; 1899, p. 201; 1900, pp. 196-8; M.F. 1897, pp. 154, 382-5. [38] Lists of Chaplaincies to 1901. [39] Finance Sub-Committee's Report, 1901, pp. 48-51, 57. [40] M.F. 1899, pp. 350-1; Appl. R. 1900; Finance Sub-Committee's Report, 1901, p. 51.

CHAPTER XCIV. (*Continued from p. 1354.*)

[104] R. 1888, pp. 15-17; M.F. 1888, pp. 352-3; Report of Lambeth Conference, 1888; Standing Committee Book, V. 50, p. 48. [105] R. 1896, p. 29; 1897, pp. 11-20; M.F. 1897, pp. 281-9, 321-8; 1898, p. 216; Anv. Pro. 1897; Report of Lambeth Conference, 1897. [105*a*] R. 1897, pp. 19-20; Jo., June 18, 1897. [106] R. 1893, pp. 17-19; M.F. 1893, pp. 205-6.

CHAPTER XCV. (*Continued from p. 1855.*)

[23] Marriott Report 1897; Appl. R. 1898-1900; R. 1894, p. 25; 1895, p. 27; 1896, pp. 47-50; 1898, p. 18; M.F. 1895, pp. 478-4; Anv. Pro. 1897, p. 25; *see also* the footnote references on p. 774 of this book; G.M. 1895, p. 9; 1896, p. 83; M.D.C. Q.P. 88, p. 70.

CHAPTER XCVII.

[1] M.F. 1888, pp. 5, 197, 199; and 783 of this book. [2] pp. 21, 44, 74 do. [3] pp. 485-6 do. [3a] M.F. 1878, p. 193; 1883, p. 415. [4] R. 1875, pp. 24-5; 1876, p. 22; M.F. 1876, pp. 13, 39, 40, 296. [5] R. 1874, p. 94; 1872, p. 73; 1880, p. 41; 1883, p. 55; M.F. 1881, p. 398; 1883, pp. 13, 14, 59, 60. [5a] R. 1872, p. 74. [6] M.F. 1883, pp. 53, 60; and p. 559*e* of this book. [6a] M.F. 1883, pp. 49, 50. [7] M.F. 1883, pp. 49, 50; and pp. 619, 628*e*, *f* of this book. [8] M.F. 1878, p. 373; 1897, p. 247; Delhi Reports. [8a] pp. 628*g* and 816*d* of this book; Delhi Reports, 1880 and 1899. [9] M.F. 1897, pp. 245-9; p. 599*d* of this book; W.M.A. Reports, 1897-1900. [10] pp. 643, 646*d*, 647 of this book. [11] pp. 577, 586*a*, 586*b*, 588*b* do. [12] pp. 500*f*, *h*, *l*, *m* do. [13] pp. 683, 690 do. [14] pp. 705, 711*d*, *e*, *g*, *h*, *i* do. [15] pp. 713-4, 715, 715*a*, *b*, *d*, *e* do. [16] pp. 721, 724*g*, 727*a* do.; L. Bp. Awdry, 11 April, 1898, and Marriott Fund Accounts. [17] Reports and Letters of Dr. Callaway, 1858-73. [18] pp. 334, 334*e* of this book. [19] pp. 316*n*, *o* do. [20] p. 327 do. [21] Marriott Report 1897, pp. 97, 227. [22] pp. 366*l*, *n* of this book. [23] R. 1876, p. 71; M.F. 1877, pp. 293-4, 479. [24] p. 880*k* of this book. [25] Reports of Rev. E. O. McMahon. [26] p. 183 of this book. [27] pp. 190, 191*b*, *e*, *d* do. [28] p. 173 do. [29] p. 457 do. [30] p. 452 do.; M.F. 1901, p. 354. [31] Marriott Report 1897. [31a] M.F. 1856, pp. 199, 200; 1863, pp. 9, 11, 118; 1868, pp. 218-19; 1874, pp. 7, 8, 266-7; 1875, p. 259; 1877, pp. 277, 279; 1880, pp. 79, 80, 178-6, 384-6; 1883, pp. 42-3, 263; 1884, pp. 134-5; 1885, pp. 144-5; R. 1884, pp. 100-1; 1880, pp. 41, 59, 60; C.D.C. Report, 1876, pp. 19, 20.

CHAPTER XCIX. (INTERCESSION.) (*Continued from p. 1856.*)

[4] R. 1894, p. 12. [5] R. 1898, pp. 22-4. [6] Jo., V. 56, pp. 194-5; M.F. 1898, pp. 81-2, 119; St. C. V. 51, pp. 95, 118.

CHAPTER C. (*Continued from p. 1856.*)

[45*e*] R. 1894, p. 10; M.F. 1895, p. 107; 1897, pp. 27-8. [45*f*] R. 1893, p. 15; 1894, p. 17; 1895, p. 20; 1896, p. 19; 1898, p. 16. [45*g*] R. 1893, p. 10; 1894, pp. 11, 12; 1895, p. 14; 1896, p. 12; 1898, pp. 20-2; St. C. V. 46, pp. 101-2, 105-6; V. 49, p. 388; M.F. 1893, pp. 84-6; 1894, pp. 30, 31, 110, 112, 212-3, 244; 1895, pp. 3, 31, 34-5, 110-11; 1896, pp. 33, 156, 235; 1897, pp. 28-9, 35, 37; 1899, pp. 111-2, 309; 1898, p. 28; 1900, p. 77; Annual Reports of the London Association and of the Federated Associations to 1900. [45*h*] St. C. Rep. V. 50, pp. 115, 162, 304, 344, 360-1, 385-6; R. 1896, p. 12; 1897, pp. 12, 20, 113; M.F. 1896, p. 311; 1897, pp. 78, 274, 314; 1898, pp. 313-4; 1899, pp. 228-9, 313; 1900, p. 194; G.M. 1897, pp. 83-4; 1899, p. 96; Report of the Children's Guild, 1899. [45*i*] M.F. 1896, p. 311; 1899, p. 29; St. C. V. 51, p. 339. [45*j*] M.F. 1899, pp. 306-7. SPECIAL FUNDS: [55*a*] St. C. V. 48, pp. 135-6, 193, 197, 232-7; Society's Printed Regulations, 1900, pp. 73-4; M.F. 1894, pp. 242-3; 1895, p. 146. [55*b*] St. C. V. 50, pp. 117-18, 389-402; R. 1897, p. 21; Report of Marriott Bequest, 1897; Appl. R. 1898-1900

CHAPTER Ca.

[1] First Week of the Bicentenary in London, 1900; R. 1899, pp. 24-39; 1900, pp. 25-8; M.F. 1899, pp. 152, 193, 239, 274, 281, 321, 353, 361, 401, 411, 431-2, 462, 469; 1900, pp. 5, 16, 22-5, 35, 64-8, 74, 108, 113, 143, 149, 150, 192-3, 204-5, 219, 234-5, 248, 269, 271, 277, 281-96, 310-5, 317, 347-9, 351, 357, 395, 397, 428, 430-6, 456-8, 462, 466; 1901, pp. 1, 29, 30-2, 35-7, 67, 69, 70, 74, 79, 107-9, 110-1, 121, 150-1, 153-6, 191-2, 218, 239-4, 275, 281, 283, 311, 314-7, 349, 361, 398, 435, 466-7, 471; G.M. 1900, pp. 66-7, 83-4; 1901, pp. 89-93.

CHAPTER CI. (ANNUAL SERMONS.) (*Continued from p. 1856.*)

[4] M.F. 1897, pp. 237-8; L. Rev. Canon Bailey, 1901, in P.B.

CHAPTER CII. (*Continued from p. 1357.*)

[13] St. C. V. 58, pp. 157, 166-9, 173, 206, 213, 216, 231, 245, 298-300; M.F. 1901, pp. 350, 859; Jo., V. 56, pp. 405-6; 57, pp. 15-18; G.M. 1901, pp. 104, 140.

CHAPTER CIII. (*Continued from p. 1357.*)

Add to [35] M.F. 1899, pp. 235, 469. [40a] R. 1831-1900. [40b] M.F. 1897, pp. 314, 419-21; 1898, pp. 74-6; St. C. V. 50, pp. 363, 366-7; V. 52, p. 221. [40c] M.F. 1900, p. 306; St. C. V. 52, p. 118. [41] St. C. V. 30, pp. 394, 414, 421; V. 31, pp. 6, 15, 52; V. 49, p. 195; Jo., V. 49, p. 228; Society's Printed Regulations, 1895-1900; R. 1866, p. 17; 1865, p. 58; 1888, p. 73; 1890, p. 70; 1894, p. 49. [42] W.M.A. R. 1900. [43] W.M.A. R. 1897; M.F. 1897, pp. 245-9; 1898, pp. 270-1, 401-3; R. 1897, p. 22. [44] M.F. 1900, p. 270; W.M.A. R. 1900. [45] W.M.A. R. 1866-1900. [46] R. 1884, p. 49; 1888, p. 73.

NOTES ON THE CHARTERS. (*Continued from p. 1357.*)

[27] Jo., V. 55, p. 363; St. C. V. 48, p. 193; M.F. 1894, p. 158; R. 1893; p. 12. [28] Jo., Oct. 19, 1900; M.F. 1900, pp. 435-6, 475.



INDEX.

(See also "NOTADILLA," pp. xvi-xxxii.)

ABBERMARLE COUNTY

Abbot, Rev. C. P., 869 [23
 — J., 869
 — W., 869
 Abbott, Rev. J., 860
 — R. R., 865
 Abé, Rev. F. W., 686, 690, 807, 926
 — F. J., 930u
 Abel, Catech'ist, 380i-j, 931d
 Abenaguis, 192
 Aberdeen (Bp. Seabury's cons.), 79
 Abishaganaden, Rev. T., 916
 Abichakanathan, Rev. S., 638-9,
 923, 930u
 Abors, 730
 Abraham, Bp. C. J., 766, 788c, 910
 — Rev. G., 916
 — S. Y., 812, 915, 930u
 — T., 910
 — Ved., 915, 930u
 — Vis., 915, 930u
 Abyssinia, 381, 471
 Acawoios, 252
 Ackerley, Rev. G. B., 931b
 Acland, Sir H., 796c
 Acland-Troyte, Rev. R. H. D., 929,
 931b
 Adaitakam, Rev. —, 534
 Adams, Mr. (C.S. Ambassador), 750
 — Rev. A., 851
 — H., 901
 — J. (Aus.), 907
 — (C.S.), 20-1, 850
 — Mr. John, 452-3
 — Rev. R. A., 909
 — T., 779
 Adamson, Rev. J., 823
 — T., 793, 915
 — W. A., 873
 Adcock, Rev. W. A., 869, 930c
 Addison, Rev. G. A., 856, 930
 — R., 155-6, 169, 166, 873
 Adeikalam, Rev. D., 916
 Adeikalum, Mr., 522
 Adelaide (Aus.), 415-19, 421, 423
 — Diocese, 395, 397-8, 417, 427,
 758, 760, 766
 — Queen, 92, 742b
 Adeline, Rev. J. B., 902, 930g
 Adin, Rev. T., 860
 Adkyn, Rev. F. J., 316p, 895, 930f
 Adolphus, Rev. T. P., 916
 Adonis, Rev. S., 313, 803
 Adventists, Seventh Day, 466
 Afghans, 428, 732
 Africa, 254-385, 753, 760, 762, 765,
 771, 783, 817, 891-904
 Agrassiz, Rev. F. W., 860
 — S. L., 879
 Agnew, Rev. P. P., 904
 Agra, 594, 791
 Agreement as to Mission bound-
 aries, 374-7, 526-7, 534-5, 542,
 554-5, 557-9, 583-4 (see also
 "Boundary Questions")
 Agricultural Settlements (Mission),
 530d, 560b, 599d
 Ah, Rev. Luk Chung, 690a, 813c,
 926, 930z

Ahmadnagar, 580-6, 538b, 816e-f,
 Ahn, Rev. R., 910 [846a
 Ainger, Mr. A. C., iii
 Aitken, Rev. R., 860
 Aitkens, Rev. G., 879
 Ajmere, 657-8, 732, 924
 Akehurst, Rev. H. S., 879
 Akyah, 647, 923-4
 Albany (N.Y.), 53, 65-8, 186, 153,
 845, 856-6; Bishop of, iv, 85, 816
 — (W. Aus.), 426-7, 427a, 771
 Albert, Prince Consort, 736, 762a,
 Alberta, 177, 180g [824
 Aldous, Rev. P. M., 466, 930f
 Aldred, Rev. J., 693, 930f
 Aldrich, Rev. P. S., 224, 886
 Alexander, Archbishop, x, 832d
 — Rev. —, 851
 — Rev. F., 865, 930b
 — J. L., 869, 873
 — Bp. M. S., 768
 — Sir W., 107
 Alexandria, 380f
 Alfred, Bp. C. R., 768
 Alfred, Prince, 301, 308, 321
 — Rev. —, 930g
 Algoma Diocese, 164, 174, 176a, 180g,
 758, 763
 Ali, Rev. Abdul, 601, 921
 — Asad, 922
 Alington, Rev. J. W., 339, 358d, 899
 Alkin, Rev. H. B., 930p
 — T. V., 907
 Allahabad, 596, 753
 Allan, Dr. K., 715a, 816e
 Allanby, Ven. C. G., 906
 Allardice, Rev. H. J., 922
 Allen, Mr. C. J. R., 711c-d
 — Rev. A. A., 869
 — F. A., 869
 — G. L., 573-5, 807, 920
 — J., 909, 930a
 — J. T. W., 299, 893
 — R., 711a, 931
 — T. W., 873
 Alley, Rev. J., 880, 865
 Allinson, Rev. J., 883
 Allison, Rev. J. J., 883
 Allman, Rev. A. H., 874, 930d
 Allnatt, Rev. F. J. B., 869
 Allnatt, Rev. G. H., 907
 — Ven. J. C. P., 409, 906
 — Rev. S. S., 628b-c, e, 922, 930y
 Allom, Rev. R. S. P., 908
 All Saints', Bashee, 309-10
 All Souls' College, Oxford, 197
 Allsopp, Rev. T. A. R., 930
 Allwood, Rev. R., 404, 904, 908
 Almon, Rev. F. H., 865
 — H. P., 860
 — J., 887
 Almond, Rev. John, 152, 930c
 Almoner, the Lord, 932, 939-40
 Alphonse, Rev. A., 373, 902
 Alt, Mr. J., 474
 Alverstone, Lord, on the Chinese
 martyrs, 711a
 Alwis, Rev. —, 668, 925
 Ama-Pondo Fingoes, 316g

Amaputuland, 344-346
 Amaxosa Tribe, 297, 300, 308, 31f,
 382, 384
 Ambakosarivo, 376
 Ambinandrona, 380k
 Ambodinivato, 380f, 931d
 Ambohitrero, Rev. J., 930r
 Amboy, 62, 854-5
 Ambrose, Rev. J., 860, 930a
 America, Central, 194, 234-41,
 252-3, 764, 889
 — North, 9-193, 751, 753, 767, 760-4,
 826-6, 837, 849-83.
 — South, 194-5, 242-53, 764, 889-90
 American Church, ix-xi, 9-87, 724b.i
 — Colonial Bishops' Fund, 124, 751
 Amesbury, 126
 Amor, Rev. L., 856
 Amos, Rev. C. E., 907
 Amsterdam, Europe, 734, 740
 — Farm, 346a
 — (Trans.), 558f
 Amwell, 84, 854
 Ancient, Rev. W. J., 860
 Andaman Islands and Andama-
 nese, 653-4 [and 630, 732]
 Anderson, Bp., of Riverina, 403
 — D., 178-9, 181, 763
 — E. A., 766
 — Rev. G. A., 168, 874, 876
 — G. W., 891, 930j
 — J., 869, 874
 — R., 869
 — W. (Can.), 869, 930c
 — (N.S.W.), 904
 Andovoranto, 378, 380c, h, f
 Andras, Rev. C. H., 930e
 Andrew, Mr. J., 566d
 Andrewes, Rev. N., 931b
 — S. J., 856, 930a
 Andrews, Mr., 794b
 — Rev. J., 851
 — S., 126, 128-9, 746, 852, 865
 — W., 891
 — —, 70-1, 800, 855
 — —, 865
 Andriame, Rev. L., 930g
 Andrian, Rev. J. I., 903
 Andrianado, Rev. D. J., 375, 378, 903
 Andrianavo, Rev. A., 903, 930g
 Andrianarivony, Rev. R., 903, 930g
 Andrianjakoto, Rev. I., 380f, 903
 Andros Island, 220, 225, 227 [930y
 Aneycaudu, 505
 Angell, Rev. C., 867
 "Anna Dana" Sect, 588b
 Annapolis (Md.), 31
 — Royal, 107-9, 112-13, 116, 118, 125
 Anne, Queen, 3, 14, 44, 62-3, 62, 66-
 70, 107, 166-6, 198, 212, 744, 823-5
 Annesdale, 341c
 Annett, Rev. A., 930k
 Anniversary Sermons (1702-1892),
 833-5 [and 7, 8, 472, 823]
 Annual Grants system, 436, 942
 Anosiarivo, 380f
 Ansell, Rev. E., 860
 — H. A., 239b, 930j
 Ansley, Rev. A., 869, 874

- Anson, Bp., 180*d*, 708, 879
 Anspach, Rev. L. A., D.D., 93, 856
 Antamoro, 380*i*
 Antananarivo, 375-6, 378-80, 380*c*, f, 817, 818
 Antenbring, Rev. A. W., 931*b*
 Antigua, 210-12
 — Diocese, 200*b*, 204, 212-13, 744-5, 753, 764
 Antioch, Patriarchs of, 471, 728
 Antle, Rev. J., 856, 930
 Anton, Rev. J. A., 242, 880
 Anwyl, Rev. W., 109, 111, 860
 Apia, 463*b*
 Apoquiminc, 39, 851-2
 Apostasy, 361, 442, 487-8, 516, 533, 537-40, 542, 555, 585, 601, 621-2, 651, 660, 671, 690
 Appavoo, Rev. J. 566*c*, 916, 930*e*
 — R. R. T., 930*g*
 Appeal, Central Tribunal of, 296*c*
 Appleyby, Rev. T., 856
 — T. H., 874
 — Ven. T. H. M. V., 674
 Applegate, Rev. T. H., 322
 Appleyard, Rev. B., 191, 191*b-c*, 930*g*
 — Mrs. B., 191
 Applications Sub-Committee, 942
 Appropriated Funds, 828*b-829*
 Aptorp, Rev. E., 799, 852
 Aquaah, Rev. —, 646*b*, 930*g*
 Arabic Language, 470, 730, 732
 Arabs, 358, 730, 742*b* [742, 805
 Arakan and Arakanese, 647-8
 [and 629, 631, 732]
 Arawaks, 233, 244-6, 252, 801
 Arbutnot, Rev. —, 211
 Archangel, 734
 Archbishops in Colonial Church, 180*c*, 233, 761
 Archbishops of Canterbury (see "Canterbury"), of York (see "York"), of the Colonial Church, 180, 296*c*, 761, 763-6.
 Archbold, Rev. G., 809, 874
 Archibald, Lt.-Gov., 180
 Arcot, 505, 514, 524-5 (Nabob of, Ardlagh, Rev. S. B., 874 [530*b*)
 Arcunus, 252
 Arivonimano, 380*e*
 Armenia and Armenians, 471, 570, 646*c*, 729, 737, 741-2*b*, 790-1, 797
 Armenian Patriarchs, 742 [905
 Armidale Diocese, 758, 766, 787*a*
 Armour, Rev. S., 874
 Armstrong, Rev. D., 874
 — G. J., 906
 — Bp. J., 284, 287, 297-9, 348, 766
 — Rev. J., 856
 — J. C., 874
 — L. O., 879
 — W. B., 865, 930*b*
 Arndt, Rev. J. C., 674
 Arnold, Rev. H. N., 860, 865
 — J., 852, 855
 — J. M., 279, 295, 891
 — O., 865
 — R., 860, 865, 930*c*
 — S. E., 865
 — W., 869
 "Arooli Swami," 886*b*
 Aroolappen, Rev. C. 916
 Arracan and Arracanese, 629, 631, 647-8, 732
 Arton, Rev. P., 919, 930*u*
 Arulappen, Rev. D., 645, 916
 Arumanyangum, Rev. G., 916, 930*u*
 — V., 916, 930*u*
 "Arya" (India), 471
 Arya Samaj (or Somaj), the, 471, 599, 599*a*, 600, 603, 628*b-4*, 658
 Ascension Island, 320, 321*a*, 807
 Ashantee, 259, 261
 Ashburton Farm, 331*f*
 Ashe, Rev. M. H., 905
 — T., 931*b*
 Asia, 468-733, 753, 760, 767, 913-29
 Asirvatham Rev. Sam., 916, 930*e*
 — S. B., 930*e*
 — Sat., 916, 930*e*
 Asquith, Rev. S., 930*e*
 Asrapur, 594
 Assam and Assamese, 169, 472*a*, 485*b*, 500*e-f*, 606-11*b*, 730, 732, 805, 922, 930*f*
 Assiniboia, 177-9, 180*j-l*, 192
 Assiniboines, 192
 Associates (Hon.) of S.P.G., 84, 910
 Assouan, 381
 As-yria, 728-9
 Assyrians, 732
 Astwood, Rev. J. C., 886
 Athabasca, 177, 758, 763
 Athawale, Rev. N. V., 584, 588, 588*a*, 806, 813*d*, 920, 930*e*
 Atkin, Rev. J., 448-9, 911, 931*d*
 Atkinson, Rev. A. F., 869, 874
 — C. F., 783*a*, 891, 930*g*
 — J., 930*g*
 Attabari, 611
 Atlamuskeets, 86
 Attankari, 553*b*
 Atterbury, Rev. Dr., 4, 5
 Atkins, Rev. A. E., 930*e*
 Attorney-General, The (1701), 822
 Attwood, Rev. J. E., 258
 Atwater, Rev. J., 860
 Auchinleck, Rev. A., 103, 229
 Auchmuty, Rev. S., 65, 77, 855
 Auckland, 434-6, 438, 440, 788*a*
 — Diocese, 395, 398, 435, 758, 760, 765, 804, 908-10 [766
 — Empress, 740
 Augustinian Brotherhood, 603*a*
 Ault, Rev. W., 930*f* [846*b*
 Austin, Rev. D. D., 893, 901
 — P. B., 689
 — Bp. W. P., 180*c*, 200*b*, 233, 212, 3, 245-51, 251*b-d*, 603, 764
 Australasia, 386-467, 753, 760-2, 771, 904-13 (and see 828)
 — Bishops' Conference (1850), 766-7
 Australia, 386-428, 433, 463*b*, 466-7, 765, 804, 908-10
 Australian Aborigines, 387, 390, 398, 405, 408-9, 412-14, 417-23, 425-8, 466 (Murder of and Outrages on, 393, 414, 418)
 — Company, The, 424-5
 — Federation suggested by Church Organisation, 386
 — Troops at Umali, 366*f*
 Authorities for the statements in this book, 1301-89
 Avery, Rev. E., 75, 855
 — H., 123, 860, 930*a*
 Awaji, 717, 724*c*, 726-7*a*
 Awdry, Bp., 403, 724*c*, 727, 768, 931*a*
 Axford, Rev. F. J. H., 860
 Ayers, Rev. W., 854
 Aylesford, 118
BABOANAU, Rev. J. T., 913
 Babcock, Rev. L., 75, 855
 Bacoa Tribe, 316*c*, 382
 Baokergunge, 495
 Backhouse, Rev. R., 651
 Bacon, Rev. J., 795*c*, 925
 — S., 865
 Badcock, Rev. J. S., 715*c*, 931*a*
 Baden-Powell, Gen., 381*c*
 Badger, Rev. G. P., 728, 929
 — M., 859
 Bahlhall, Ven. H., 274, 294, 891
 Baivel, 566*b*
 Bagngwambe Tribe, 366*a*
 Bagshaw, Rev. J. C., 908, 91
 Bahamas, The, 216-27*b*, 930*c* [and 194-5, 252-3, 261, 744, 70-1, 886-7]
 Bailey, Rev. G. C., 334*d*, i
 — Canon H., 237, 835
 — H., 797
 — J., 46-8, 50, 115, 852, 860
 — J. B. H., 925
 — R. C., 901
 — T., 903
 Baillie, Mona, 126
 Bain, Rev. —, 387-8
 Baines, Bp. F. S., 334*a*, 765, 930*e*
 — Mr. (the explorer), 362
 Baker, Rev. C., 856
 — F. H., 893, 897, 930*m*
 — F. V., 879
 — J., 290, 891
 — J. S., 874
 — Mrs. S., 15
 Bakkyanathan, Rev. D. S., 916, 930*e*
 Baksh, Rev. E., 494-5, 913
 Balaclava, 736
 Balavendrum, Rev. R., 699, 700, 927
 Baldock, Rev. W. H., 930*e* [931
 Baldwin, Rev. D., 874
 — E., 874
 — E. C., 893
 — Bp. M. S., 763
 Baldwin, Rev. W. D., 869, 872
 Ba Lenge, 346*b*, 384
 Balfe, Rev. R. P., 869
 Balfour, Rev. A., 869
 — A. J., 869, 930*e*
 — F. R. T., 326, 327*d*, 361, 364-5, 366*a*, f, m, 813*a*, 869-7, 901-2, — J., 90, 92-3, 856 [930*m*
 Balgovan College, 334*f*, 786
 Balholm, 740, 742*c*
 Ball, Rev. E. H., 860
 — J., 869, 930*c*
 — J. A., 906
 — T. L., 869
 — W., 327*d*
 — W. H., 897
 Ballachee, Rev. W., 910
 Ballarat, 407-8, 410, 758, 766
 Baltimore (St. Paul's), 851
 — Lord, 31, 88
 Balr, Rev. J., 795*c*, 925
 Ma Makwakwa, 346*f*, 384
 Bamforth, Rev. J., 675, 925
 Bancroft, Rev. C., 869
 — — — 869
 Banda, 500*m*, 601 [and 590]
 Banerjee, Rev. A. N., 913
 — Catechist D., 806
 — Rev. D. N., 806
 — K. M., 805-6, 810, 913
 Bangalore, 505, 56*d*, 755
 Bangla, Rev. S., 316*a*
 — S. A., 808, 895, 930*f*
 Banister, Rev. C. L., 899, 930*n*
 Banks, Rev. F., 893
 Banks, Rev. L., 369
 — W. J. H., 239, 888, 898, 930*p*
 Banner, Rev. G. J., 929
 Banting, 634-6, 888*a*, 690*b*, 691
 Bantu Family, 382-4
 Bapedi, 358*b-c*, 384
 Baptism, Hypothetical, 98; by immersion, 46, 628*e*, 715*b*, e, 718; by Laity, 98, 134, 148 (by women and a midwife, 99); of four generations in one family, 129
 Baptiste, Rev. J., 372-3, 902
 Baptists, 471, 485, 489, 495, 563, 595, 611, 628*e*, 631, 642, 646*a*, 647, 649, 694

- Daputyu, 384
 Darmanni, 261a
 Darawa, The, 674
 Barbados, 194, 196-7, 745, 770;
 Diocese, 194, 200b, 204, 212, 242,
 744-5, 752, 758, 764, 799, 930g
 Barber, Rev. H. H., 865
 — W. D., 879
 Burcherton, 358
 Burchuda, 197, 210, 212
 Barclay, Rev. H., 72-3, 800, 855
 — Bp. J., 768
 — Mr. J., 52
 — R., 52
 — Rev. T., 59, 60, 65, 68, 70, 800,
 — W., 852 [855]
 Bareham, Rev. A., 930b
 Barceiro, Rev. S., 495, 913
 Barker, Rev. E. W., 893
 — Bp. F., 399, 413-15, 766
 — Rev. H. R., 931b
 — J., 220, 886
 — Ven. J., 330, 334f-g, 498
 — Rev. T., 893
 — W. S., 576, 681, 921
 Barklie, Miss, 500m
 Barlow, Bp. C. G., 414, 414a, d, 766
 — Miss, 600
 — Rev. J., 869
 — John, 906
 — R. B., 906
 Barnard, Dr. F. A. P., 776
 Barnes, Ardm., 569
 — Rev. W. H., 463, 808, 879, 912,
 Barnett, Rev. E., 883 [930e
 — F. H., 885
 — J., 850
 Barnier, Rev. J., 904
 Barnsley, Rev., 823
 Barolong, 353a, 361a, 384
 Baron, Rev. R., 849
 Baronga, 344
 Barr, Rev. I., 879
 — J., 180d
 Barratt, Mr., 694b
 Barren, Rev. H. H., 906
 Barret, Rev. E. G., 887
 Barripore, 476, 483, 485, 493, 607
 Barron Tribe, 414d
 Barrow, Rev. E., 887
 — R. H., 883
 — T. P., 883
 Barry, Bp. A., 464, 530a-b, 553f,
 Barrydale, 296a [766]
 Bartholomew, Rev. J., 865
 Barlett, Rev. E. R., 930c
 — H., 874
 — J., 861
 — P. G., 874
 — T. H. M., 874
 Bartolemis, Rev. J., 930g
 Barton, Mrs., 667
 — Rev. B., 879, 930e
 — G., 906
 — T., 36-40, 851
 — W., 930c
 Barton-Parkes, Ven. F. J., 930s
 Bartow, Rev. J., 58, 855
 Barue Tribe, 386p
 Barwell, Rev. E. J., 874
 Bascomb, Rev. J. A., 212, 885
 Basel Mission, 588, 688a, 694
 Baskett, Rev. C. R., 882
 Bass, Bp., 44, 852
 Basutoland and Basutos, 268, 306,
 318, 324-7d, 333, 348, 360, 362,
 382-4, 784-Cr, 897, 930m
 Batavia, 702 [and 278, 462]
 Batcher, Rev. R. T., 377-8, 801,
 Bate, Rev. W. J., 930b [903
 Bateman, Rev. G., 429, 431, 910
 — H. C., 930z
 Bath, Canon, 362d
 Bathurst, Rev. F., 934
 Bathurst (N. S. W.), 392, 396, 400,
 865-7, 901-2; Diocese, 768, 766
 — (Cape Col.), 270-1, 274, 297
 — (N. Brun.), 135
 Batlapin, 362e
 Batonga, 382
 Batsatsang, 361a, 384
 Batsch, Rev. F., 495b, 499, 913
 — Mrs. F., 499
 — Rev. H., 496, 500f, 913, 930m
 Battleford, 180e
 Baugh, Rev. W., 330, 898
 Bavada, 579
 Baw, King Thea, 650
 Bay de Veril, 93
 Bayfield, Rev. E., 908
 Baylye, Rev. C. O., 865, 930b
 Bayley, Rev., 181
 Bayly, Rev. A. E. C., 856, 930
 — A. G., 856, 930
 Bayne, Rev. N. M., 930c
 Baynes, Bishop A. H., 334, 334a-b,
 c, f, g, 4, j, 765
 Bazaars in aid of Missions, 827
 Beach, Rev. A., 854
 — J., 45-7, 49, 76, 852
 Beacham, Rev. H., 930e
 Beaconsfield, 318a-b, 361d
 Bead, Mr. J., 180d, f
 Beal, Rev. T. G., 879, 930e
 Beale, Miss H. A., 600n
 — Rev. W. R., 930e
 Beamish, Rev. P. T., 904, 906
 Bean, Rev. J., 215d, 895
 — J. N., 930a
 — W., 906
 Bearcroft, Rev. P., 836
 Bearsley, Rev. J., 126-8, 852, 855,
 Beatty, Rev. W., 788a [865, 930b
 Beau Bassin, 373a
 Beaufort County, 850
 Beaufort West, 287, 293
 Beaven, Rev. E. W., 874
 — J., 874
 Bebb, Rev. W., 891
 Bechuanaland, 358-61d [and 268,
 353, 363, 366, 364-5, 901, 930p;
 Bechuana Race, 318, 348, 359,
 382, 384, 785
 Beck, Rev. A. W., 901
 — J. W. R., 874
 Becket, Rev. Caunon, 351, 802
 — A. E., 925, 930z
 — W., 34, 851
 — C., 929
 Beckles, Bp. E. H., 266, 765
 — Rev. W. A., 242, 899
 Bedell, Rev. G., 865
 Bedford, 59
 Bedford-Jones, Ven. T., 874, 930d
 Beeley, Rev. B. D., 930z
 Beer, Rev. H., 874
 Beers, Rev. H., 930a
 — H. H., 865
 Beforona, 380d
 Beira, 346f-g
 Belcher, Rev. B., vii, 693
 — Mr. H. W., vii
 — Chief Justice, 759
 Belcomb, Rev. H., 887
 Belgium, 742a
 Belize, 236, 238-9b
 Bell, Mr., 350
 — Rev. O. R., 874
 — J., 604
 — J. H., 930h
 — W. C., 913
 — 929
 — W. J., 930z
 Bellamy, Rev. R. H., 358g, 930p
 Bellary, 508
 Bellenden-Ker, 414d
 Belson, Rev. W. E., 280, 291-2, 891,
 Belt, Rev. A. J., 879 [924, 929, 931b
 — W., 874
 Benares, 606
 Bendelack, Rev. C., 891
 Bengal, 460, 472a, 473-500n, 730-1,
 772, 913-916, 930u; Bengail
 Langnago, 372, 470, 473, 606, 620,
 730, 799, 806-6, 813b; Bengalis,
 384, 476-95, 614, 730, 767, 790-1
 Benham, Miss M., 828b
 Bennet, Catechist, 47-8, 800
 — Rev. L. K., 930i
 — S., 138
 Bennett, Rev. E., 320-1, 897
 — G., 795c
 — 320, 897
 — J., 112, 861
 — P., 228
 — W. R., 431
 — W. R. L., 906
 Bensley, Major, 816e
 Benson, Arohbp. (portrait, vii),
 85, 180m, 239a, 316d, 334, 380a,
 713, 720, 726b, 727, 726, 766,
 762a-b, 829a
 Benwell, Rev. E. L., 861
 Berbice, 242, 247
 Bereng, Chief, 327b
 Bergan County, 855
 Berkeley, Bp., 775, 798
 — Rev. A. F. M., 885
 — A. T., 885
 Berlin, 495b; Mission, 694
 Bermudas, 102-6 [and 95, 100,
 119-20, 192, 195, 798, 826, 860]
 Bernard Mizeki (Martyr), 366d, h, i,
 — Rev. W. C., 869 [931d
 Berry, Rev. A. G., 897
 — C. A., 792, 913, 923
 — P., 887
 Best, Mr. J. T., 839, 792
 — Rev. J. H., 889
 — J. K., 916
 — Ven. G., 118, 131, 861, 865
 Betgeri-Gadag, 668, 588a-b
 Bethulia, 353b
 Bethune, Bp. A. N., 139, 167, 764-5,
 — General, 341c [763, 874
 — Rev., 139
 — J., 874
 Betsileo, 380c
 Betsimisarakas, 374-6, 380d-j, 384,
 787
 Betsiriry Country, 374, 379, 384
 Bettridge, Rev. W., 874
 Betts, Rev. H. A., 902
 — Rev. J. C., 904
 Beran, Rev. W. H. R., 318b, 368d,
 359-60, 361a-b, 802, 813a, 896,
 901, 930p
 Bew, Rev. W. Y., 463, 912, 930f
 Bewsher, Rev. J., 883
 Beyse, Rev. H., 61, 855
 Bhajans, 500b
 Bhis, 586
 Bhiwani, 628b
 Bhulyas, 495b
 Bhuta, 496b, 500c
 Bhutacharga, Rev. B., 813b, 913
 Bhuttacharji, Rev. B., 496 [930u
 Bibby, Rev. E. W., 898
 Bible, The, Dissenters Induced to
 read it, 44; a Hindu's impression
 of, 561; Bible Society, The (grants
 to S.P.G., xxxii, 474, 846), 611;
 Bible Women, 630, 644, 840a
 Bibles for Japanese Soldiers, 724c
 — Distribution of (see Books)
 Bice, Rev. C., 448, 806, 911

- Bicentenary of S.P.G., 832a-d [also ix, 86, 102, 200d, 304c, 311a, and xxxi, 428, 002d, 606, 711a, 715a, 716a], Rev. —, 371 [815]
 Bickersteth, Bp. E., xxix, 626, 713, 720-3, 724c, j, 727, 768, 796, 922, 928, 931a; Hall, 628d; Memorial Studentships, 706
 — E. H., 724
 Big Bear, Chief, 180f
 Billing, Rev. L., 690, 700
 Bikwe, Chief, 316g
 Bilboa, 741
 Bilderbeck, Rev. J., 016
 Bill Bellas, 192
 Billing, Rev. G., 557-60, 913, 916
 Bindley, Rev. T. H., 783, 883, 930g
 Buet, Rev. W., 869
 Binney, Bp. H., 123, 763, 861
 — Rev. H., 861
 Birch Island, 180d
 Bird, Mr. G. F., 813a
 Birrel, Rev. W. V., 913
 Birsa, 500b-c
 Birch, Rev. R. S., 869
 Bishop, Mrs. I. B., 711c, 715a b
 — Rev. A. H., 889
 — C. E., 930c
 — G. H., 866, 930
 — J., 856
 — S. N., 930f
 Bishopsrics, Bishops, List of, 757-8, 763-8 (see also Episcopate)
 Bishop's College, Calcutta, 474-7, 789 [and 478, 480, 491-4, 569, 576, 606, 615, 660, 683-4, 772, 795c, 799, 816, 825, 841]
 Bissett, Rev. G., 127, 866
 — J., 865
 Biswas, Rev. G. C., 921
 Blaauw Bank, 358i
 Black, Rev. C. T., 929
 — J., 865
 — J. K., 413-14, 906
 — — 907
 — W., 851
 Blackburn, Rev. O. A., 902
 — S., 788a, 910
 Blackett, Rev. H. F., 922
 Blackfoot Tribe, 180h-i, 192
 Blackman, Rev. C., 782, 856
 Blackmore, Rev. M., 866
 Blacknal, Rev. J., 850
 Black Nets with White Corks, 465
 Blackwell, Rev. R., 854
 — S., 823
 Blagg, Rev. M. W., 863
 Blair, Rev. A. A., 690a, 601, 930c
 — H. H., 380d, 930g
 — James, 2
 — John, 20
 — T. R. A., 891
 Blake, Rev. D. E., 874
 — R. T., 479, 594, 913, 921
 — W. H., 616, 516b, 794a, 916,
 Blakey, Rev. R., 874 [930e
 — T., 869
 Blanchard, Rev. C., 882
 Bland, Rev. R., 606, 609
 Blatenspiel, Miss C., 742a
 Blaylock, Rev. T., 869, 930c
 Bleasdel, Rev. W., 874
 Blewfields, 237
 Blind, Work among, 500f-g, 563c
 Blinn, Rev. —, 860
 Bliss, Rev. C. P., 865
 — D. M., 865
 Bloemfontein, 347-8, 350-1, 359;
 Diocese, 291, 348, 351, 353a-b,
 358k, 758, 817; the Nursery of
 the Episcopate, 366c
 Blomefield, Rev. S. E., 906
 Blomfield, Bp., 683, 701, 728, 753
 — Rev. J. H., 904
 — Sir A., 261
 Blood, Rev. W., 889
 Bloomer, Rev. J., 855
 Blount, Rev. N., 850
 Blue Bank, 334d
 Bluett, Rev. T., 851
 — W. J. G., 910
 Blundell, Rev. A. R., 929
 Blandun, Rev. T., 882, 912
 Blunt, Rev. W., 269
 Blyth, Bp. G. F. P., 381, 729, 742,
 Boake, Rev. J. A., 908 [768, 806
 Boardman, Rev. W., 269
 Board of Examiners, S.P.G., 842-3,
 910
 Boards of Missions (Foreign), 761,
 [and 151, 175, 176, 398, 409, 445,
 464, 828]; (Home), 472b, 828
 Bodeuban, Rev. T. W., 904
 Bodilly, Rev. H. J., 321, 897, 931b
 Bolra, Rev. A., 913, 930u
 — P. N., 810, 913
 Body, Rev. C. W. E., 778
 — Canon, 600
 Boehm, Rev. A. W., 471
 — F. M. C., 930j
 Boer Invasion and War, 296c, e,
 316d, 318b, 319, 321b, 327d, 334d-j,
 341b, d-e, 346f, 347, 353a-b, 354f,
 358c-d, i-l, 361b, 362g, 368j, a-p;
 Bp. Key on, 316d; Bp. Carter on, 316e
 Bogert, Rev. D. F., 874 [341e
 Bohemians, 192, 742b
 Bohu, Rev. F., 496, 913
 Boise, 757
 Bokleni, Chief, 316a
 Boksburg, 358
 Bolaud, Rev. T., 856
 Bolaram, 562a-b
 Bolling, Rev. T. J., 907
 Bolotwa, 304a, c
 Bolt, Rev. G. H., 856, 930
 Boltou, Rev. R. T.
 — W. W., 879, 904
 Bombay City and District, 569-73
 [and 658, 915]; Diocesan Com-
 mittee, 569-70, 573, 576-7; Dio-
 cese, 660, 752, 755, 758, 766-7,
 789; Presidency, 469, 568-89,
 730-1, 920-1, 930z
 Bompas, Bp. W. C., 180n, 763
 Bona Vista, 89, 91, 93
 Bond, Arbp. W. B., 763, 869
 — Rev. A. E., 930g
 Boudet, Rev. D., 59, 855
 Bone, Rev. W. M., 921
 — J. H., 304d, 930k
 Bonham, Sir G., 704
 Bonin Islands, 717, 727a
 Bonnaud, Rev. R. L., 479, 494, 913
 Bonsall, Rev. C., 869
 — T., 869
 Boodie, Rev. R. G., 904
 Booker, Rev. E. H., 316l-m, 930l
 Books:—(1) General, 798-816f (and
 11, 20, 26, 46, 48, 53, 63, 69, 70,
 102, 109-12, 116, 123, 130, 138,
 140, 143, 194, 211-12, 223, 228-9,
 319, 366, 378, 390-1, 389, 471-2,
 505, 567, 734, 739, 837). (2)
 Translations, 800-13 [and 16,
 69, 71, 113, 140, 171-2, 186, 245-
 6, 256, 264, 266, 270, 306, 326,
 332-3, 341, 352-3, 374, 434, 448,
 461, 471, 474-6, 486, 491, 497,
 566, 571, 573-1, 576, 579, 582, 590-
 2, 604, 610, 632, 631, 643, 616, 668-
 9, 685, 698, 703-5, 714, 719, 734,
 798] (Royal Gifts, 62). (3) Home
 Publications, 813-16. (4) The
 Library (a) MS. Collection, 815;
 (b) The White-Kennett Collec-
 tion, 815-16; (c) General printed
 works, 816
 Boom, Rev. J., 893, 895
 Boomer, Very Rev. M., 874
 Boon, Rev. J., 893
 — H. J., 346d, 930p
 Boone, Bp. W. J. (sen.), 707
 — — (jun.), 707, 710
 — Mr. J., 13, 14
 — Rev. T., 856
 Booth, Rev. C., 906
 — G., 272, 893
 — O. J., 863
 — Ven. G., 926, 932
 — Very Rev. L. P., 334, 334d-e, 817
 898, 930f, z
 Boothe, Archdn., 923
 Borneo, 682-94d, 697, 760, 774, 796,
 816f-17, 926-7, 930z; Mission
 Fund, 683-4; North, 682-3,
 692-694d; Special Fund, 829
 Boschi, Rev. C., 234, 849
 Bose, Miss, 600
 — Rev. B. M., 930u
 Bosomworth, Rev. T., 28, 851
 Bostock, Rev. G. J., 427, 909
 Boston (U.S.), 9, 41, 798, 852-3
 — (Natal), 335
 Bostwick, Rev. G., 855
 Botany Bay, 386
 Bott, Rev. A., 885
 Botwood, Rev. E., 856
 Boullder, 427a
 Boulogne, 742a
 Boundary (Mission) questions and
 arrangements, 374-8, 526-7,
 534-5, 554-5, 557-9, 542, 580,
 583-4, 624, 642
 "Bounty," H.M.S., Mutiny of,
 452-4, 456
 Bourn, Rev. G., 874
 Bourne, Rev. J. F., 246
 — R. H., 869
 Bours, Rev. P., 852
 Bousfield, Bp. H. B., 356, 358b-j,
 765, 813a, d, 901, 930p
 — Rev. T., 874
 — W., 319, 897
 Bovell, Rev. J., 865
 Bovey, Mrs. Catherine, 53, 56
 Bovill, Rev. J. H., 346a-c, 930e
 Bowcher, Rev. —, 884
 Bowden, Rev. J., 329
 Bowen, Bp. J., 264, 266, 765
 — Sir G., 413
 — Rev. R., 883
 Bower, Rev. E. C., 874
 — H., 514, 517, 795a, 812, 816, 911
 Bowker, Rev. J., 930e
 Bowman, Rev. C., 861
 — W., 856
 Bowyer, Rev. J., 477, 483, 486,
 492-3, 805, 909
 "Boxers" (China), 711, 711a-c,
 g-k, 716a, 931d
 Boxes, Collecting, 827
 Boyd, Rev. C., 869
 — F. C., 795b, 913, 930u
 — J., 23, 850
 — S., 861
 Boydtell, Rev. J., 869, 874, 930d
 Boyer, Rev. R. C., 874
 Boyle, Rev. F. J., 869, 930c
 — Hon. R., 227, 471
 Boys, Rev. E. A., 929
 Brace, Rev. B. D., 930c
 — F. D. Y., 886, 930i
 Bradford, Rev. R., 869
 Bradshaw, Rev. J., 883
 — J. Mc I., 856

- Brahmins, 471, 500*n*, 525, 553*b*,
 565*b*, 578, 579, 583-4, 586*a*, 587,
 591-5, 599, 601, 603, 613, 628*b*,
 772, 799, 817; Brahmin Testi-
 mony to Society's Work, 586*b*
 Brahmō Samaj, The, 471, 481, 599,
 600
 Bramaya, 267*n*
 Brain, Rev. Dr., 406, 906
 Braintree (U.S.), 50, 582-4
 Braithwaite, Rev. F. G. C., 869
 — J., 869
 Brakeuridge, Rev. J., 907
 Bramley, Rev. W., 891, 930*j*-*k*,
 Branoh, Ven. B. N., 885
 — Bp. C. J., 215, 215*b*-*d*, 764
 — Rev. C. H., 930*h*
 — S. F., 883, 930*g*
 Brand, Rev. J., 909
 Brandfort, 353*a*
 Brandt, Rev. E., 495*b*
 Braufort, Rev. T. R., 887
 Brashear, Rev. H. B., 879, 930*e*
 Brassie, Lord, 180*l*
 Brathwaite, Mr. J., 198-9
 Bray, Rev. Dr. T., 2-6, 20, 41, 92*b*;
 (Portrait, *i*); his "Associates,"
 22, 28, 79*c*
 — W. H., 913
 Brazil, 79, 251*c*, 757
 Brazilian Telegraph Co., 267*b*
 Breading, Rev. J., 861
 Bree, Bp. H., 205*a*, 764
 — Rev. M. S., 889
 Bremerdorp, 344
 Brennan, Rev. J. D., 906
 Brent, Rev. H., 874, 930*l*
 Brenton, Rev. C. J., 861, 879
 Brereton, Rev. A. W., 892
 — C. D., 683
 — W., 707-8, 710-11, 711*f*, 927,
 931
 Brethour, Rev. W., 869
 Brett, Rev. D., 20
 — W. H., 243-9, 251*c*, 801, 889
 — Mrs. W. H., 246, 801
 Breynon, Rev. J., 114-16, 861
 Brickwood, Rev. W., 906
 Bridge, Rev. C., 41, 852, 855
 — Ven. T. F. H., 857
 Bridger, Rev. J., 820, 889, 912, 929
 Bridle, Rev. G. A., 931*a*
 Brien, Rev. B., 891
 Briggs, Rev. H., 850
 Brigstocke, Rev. C. F., 904
 Brinckman, Rev. A., 656-7, 924
 Brindisi, 740
 Brine, Rev. R. F., 861
 Brisbane Diocese, 411-2, 414*b*-*c*,
 428, 758, 766
 Bristol (N.E.), 46, 107, 853-4
 — (Penn.), 852
 Bristow, Rev. Dr., 776, 798
 British and Foreign Bible Society
 (grants to S.P.G., 474, 846), 811
 British Columbia, 181-93 [and 89,
 817, 818, 882-3, 930*g*]; Diocese,
 188-9, 191*f*, 758, 763
 — Guiana, 242-53, [and 194-6],
 467, 753, 770-1, 889-90, 930*g*
 — Honduras, 238-9*b*, 252-3, 888,
 930*l*; Diocese, 758, 764
 — South Africa Co., 346*h*, 359,
 362-6, 366*a*-*b*, *j*
 Britten, Rev. A., 563, 566, 566*d*,
 793*b*, 916, 930*l*
 Broadbent, Rev. F., 895
 Broadley, Rev. W., 229, 887
 Broadstreet, Rev. D., 652
 Brock, Rev. —, 643
 — Canon, 777
 — R., 891
 Brockwell, Rev. C., 852
 Bromby, Bp. C. H., 766
 Bronthead, Rev. W., 494
 Bromilow, Rev. W., 930*n*
 Brook, Rev. J., 54, 854-5
 Brooke, Rev. G., 448
 — Rajah C., 687-8, 688*b*
 — Sir J., 682-6, 689, 692
 — Rev. Dr. J., 135, 137-9
 — H. A., 930*c*
 — R., 783*b*, 891
 — S., 851
 Brookes, Rev. E. Y., 893
 — G., 893
 Brookhaven, 855-6
 Brooks, Rev. C. H., 869, 930*c*
 — H. S., 929
 — S. M. W., 711*c*, *a*, 931, 931*d*
 Broome, Rev. F., 869
 Brotherhoods, Missionary, list of,
 846*b*: Banda, 601; Betgeri, 588*a*,
 Cambridge Mission, 626-7,
 628*g*; Cawnpore, 589*a*; Cowley
 Fathers, 578; Dublin University
 Mission, 499, 500, 500*h*-*m*;
 Madagascar, 380*a*, *d*; Oxford
 Mission, 490; Roorkee, 603*a*;
 St. Andrew's, 720-1; St. August-
 tine's, 351; St. Cuthbert's,
 316*e*
 Brotherton, Rev. T., 520-1, 542,
 794, 811, 916
 Brothg, Rev. C. C., 169-70, 874
 Broughton, Bp. W. G., xiii, 390-
 400, 404-5, 411, 422, 429, 434,
 435, 760, 766, 787, 796
 Brown, Rev. A., 861
 — A. F., 930*h*
 — C., 874
 — C. D., 865, 869
 — F. D., 874
 — G., 887
 — H. H., 910
 — H. J., 709, 711*f*, 931
 — Ja., 29, 851
 — Jo., 886
 — J. D. H., 861, 865
 — P. H., 861, 865
 — R. L. C., 682
 — R. W., 865, 869
 — S., 909
 — T., 73, 855
 — W., 883
 — W. E., 879, 930*e*
 — W. R., 869
 Browne, Rev. A., 853
 — E. S., 586*b*, 816*c*, 920, 930*c*
 — H., 887
 — H. C., 931*b*
 — I., 55-6, 854-5, 861
 — J., 886
 — L. S. R., 901
 — M., 853
 — M. C., 190-1, 882
 — S. R., 930*h*
 Browning, Rev. M. B., 904
 — T., 891
 Bruce, Rev. G., 879
 — W. R., 893, 930*k*
 Brunswick (N. Car.), 850
 — (N.E.), 852, 862
 Bryan, Rev. J. T., 930*k*
 Bryaus, Miss, 334*f*
 Bryant, Rev. A. A., 857, 930*k*
 Bryce, Mr. J., 327, 327*a*
 Bryzelius, Rev. P., 112, 861
 Bubb, Rev. C. S., 688, 926
 Buchanan, Rev. A. J. P., 883
 — J. H., 931*b*
 Buck, Rev. W. A., 795*c*, 930*z*
 Buckley, Rev. A. N. L., 930*l*
 Buckner, Rev. R. G., 887
 Buda Pesth, 741
 Buddhism and Buddhists, 471,
 629-33, 636, 800, 664, 667, 670,
 671, 674-5, 703, 712, 717
 Buddhists and Parliament of
 Religions, 795*b*
 Duffelsloorn, 358*b*, *h*
 Bulawayo, 362*b*-*e*; Railway
 Mission, 362*f*-*g*, 300*d*
 Bulgaria, 742*a*
 Bulgarian Patriarchis, 742
 Bull, Rev. C., 890-1
 — G. A., 874
 — J. H., 867
 — W. T., 849
 Bull's Head, Chief, 180*g*
 Bullen, Rev. S. S., 930*s*
 Bullock, Miss L., xxxii, 846*a*,
 — Rev. R. H., 861
 — W., 94, 857, 861
 — W. H. E., 860
 — W. T., xxxii, 836, 846
 Bultfontein, 353-353*b*
 Bulwer, 334*i*
 — Rev. C. E., 786*a*,
 — C. E. E., 930*l*
 Bunbury, 427*a*
 Bundaberg, 414*a*
 Bundelkand, 592, 598, 601
 Buun, Rev. T. W., 879, 930*e*
 — W. B., 889
 Bunting, Rev. W. H. R., 931*b*
 Buryon, C. J., Esq., 687
 — Miss C. E., 816
 Buona Vista, 661, 674-5
 Burden, The White Man's, 316*e*
 Burdet-Coutts, The Baroness,
 Munificence of, 181, 273, 417
 Burdon, Bp. J. S., 705, 708, 713,
 718-19, 768
 Burger, Rev. —, 111, 861
 Burges, Rev. —, 850
 — H., 869
 — E. T., 898, 930*n*
 — P. T., 898, 930*u*
 Burgess, Rev. C. E., 930*r*
 — H. J., 874
 Burghers, 732
 Burgin, Mr. J. R., 346*h*, 362*g*,
 Burisal, 495, 496*a* [360*m*, *o*
 Burke, Rev. J. W., 874
 — R. E., 906
 Burkett, Rev. —, 823
 Burlington (U.S.), 53, 65, 68, 74*d*,
 757, 854-5
 Burma and Burmese, 469, 629-55,
 732-3, 923, 930*y*
 Burmese Language, 470, 629, 732,
 792, 806, 813*b*
 — Princes, Baptism of, 530
 Burn, Rev. C., 861
 — Bishop, 180*l*-*m*
 — W. J., 763
 Burne, Rev. J., 873
 Burnett, Rev. A. B., 908
 — E. H., 908
 Burnham, Rev. M., 874
 Burns, Rev. W. R., 930*e*
 Burnyeat, Rev. J., 120, 861, 865
 Burrage, Rev. H. G., 869, 930*c*
 — R. H., 869
 Burrell, Rev. S. B., 507-8, 6
 Burris, Rev. W. A., 930*l* [813, 921
 Burroughs and Wellcome Messrs.,
 Burrow, Rev. E. J., 272, 892 [818
 Burrows, Rev. J., 910
 Burrows, Rev. H. M., 885
 — H. W., 846
 — J. L., 874
 — M. J., 926, 930*z*
 — R., 788*a*
 Burscough, Rev. —, 823

- Burt, Rev. F., 869
 — J., 867
 — W. A. J., 874, 930*d*
 Burton, Mr. Justice, 300-1, 303
 — Rev. A., 428, 930*s*
 — Dr., 836
 — J. E., 860
 — Sir W., 508
 Burwell, Rev. A. H., 869
 Bushman Race, 316*p*, 358*o*, 4, 382
 Butcher, Rev. J., 783, 893
 Butler, Bp., 747, 838-7
 — Rev. Dr., 6
 — G. H., 930*g*
 — J., 869
 — M. R., 918
 Butt, Rev. G., 435, 910
 — G. H., 247, 889
 — Ven. H. F., 436, 910
 Butterworth, 316*e*
 — Rev. W. A., 930*e*
 Button, Ven. T., 312, 333, 806, 898
 Buzen, 740
 Byam, Miss, 628*d*
 Bye-laws of S.P.G., 6, 7, 936-7, 941-2
 Byles, Rev. M., 128, 863, 861, 865
 Byng, Rev. C. J., 904
 Byrde, Rev. L., 930*t*
 Byrne, Rev. F., 887
 — J., 874
 Bywater, Rev. M. J., 886, 926
- CADMAN**, Rev. P. F., 897
 Caemmerer, Rev. A. F., 515, 530*c*, 536-6, 639, 557, 811-12, 816
 Cæsar, Rev. J. J., 813
 Cahill, Rev. M. F., 906
 Cahusac, Rev. T. B., 887
 Caicos Islands, 227*a*
 Caiid, Rev. W., 887
 Cairo, 380*f*, 900
 Cala, 316*a*-*i*
 Calcutta Diocese, 472, 590, 630, 696, 762-3, 755-6, 758, 767
 Calcutta Diocesan Committee, 473, 478, 483, 485, 495, 581, 604, 658
 Calcutta District, 474-82 [and 469, Caldecott, Rev. A., 783, 883] [795
 Caldwell, Rev. E. K. H., 857, 930
 — Bp. R., 830*e*, 632, 534-6, 539-41, 543-4, 547-52, 554, 660, 625, 655, 767, 794*b*, 811, 916; Portrait, 531; College, 553*d*; Hostel, 530*b*
 Caldwell, Mrs. R., 544, 653*d*
 Caledonia, Bishop of, 181, 191, 191*a*
 — Diocese, 176, 188-9, 191*b*, 758, 764
 Calgary Diocese, 180, 180*c*-*j*, 756
 Callander, Miss, 675 [763
 Callaway, Bp. H., 312-16, 316*g*, *l*, 330-3, 765, 786, 803-4, 817, 898
 — Rev. G., 316*p*-*q*, 930*f*
 Calthrop, Rev. C., 508, 916
 Calvert, Rev. C. G., 929
 Calvinists, 61, 111 (proposed union with Anglican Church, Camboni, 346*e* [37)
 Cambridge, H. R. H. Duke of, 736
 Cambridge (Mass.), 42, 852-4 [738
 — Mission (Delhi S.P.G.), 639*a*, 626-7, 628*a*, 790-1, 844, 848
 — University, 222, 626, 735, 771, 823, 932-3, 939-40
 Cameron, Rev. F., 904
 — J., 904
 — Canon W. M., 786*a*, 895
 Camidge, Bp. C. E., 766
 Camilleri, Rev. M. A., 279, 892
 Camp, Rev. I., 863
 Campbell, Sir A., 777
- Campbell, Rev. A., 861, 865
 — A. D., 865
 — A. M., 836
 — C., 864
 — Mr. D., 745
 — Rev. D., 889
 — H. J., 907
 — Hon. John, 400, 459
 — Rev. J., 887
 — J. C., 904
 — J. M., 861
 — J. R., 865, 930*b*
 — R. F., 874
 — T., 874
 — T. S., 874
 — W. H., 889
 Campion, Rev. W. T., 930*h*
 Canada, 107-93, 751, 760-1, 763, 819, 869-83
 — First "Imperial Church Parade" in, xviii, 152
 — Eastern, inadequate help to Church in N.W. Canada, 176, 180*a*-*b*
 Canadian Board of Missions, 176
 — Church, Foreign Mission Work of, 151, 174-6, 722, 727, 761
 — Church Consolidation—General Synod, 176, 180*b*
 — Grants, Reduction of, 123-4, 135, 162, 176, 180*b*
 — Mission, Japan, 724*c*, *f*
 — Mounted Police, 180*e*, *l*
 — Volunteers, Services on departure for South Africa, xviii, 152, and at Umali, 366*f*
 Canadagoody, 505, 512, 520-2
 Canarese, 688*a*, 730, 813*b*
 Candy, Rev. G., 569-70, 920
 Caner, Rev. H., 45, 853
 — R., 852, 855
 Cannibalism, 327, 366*e*, 380, 380*a*, 429, 433, 656
 Canopy over a Governor's pew, Canterbury (U.S.), 853 [128
 — Archbishops of (see vi-viii
 — for Portraits of Society's Presidents), 697, 743, 842, 927-30, 936, 930-40 (Oath to, 294); Benson, 85, 713, 720, 728, 756; Cornwallis, 824; Cranmer, 1; Howley, 122, 444, 480, 683, 728; Laud, 743; Longley, 331, 686, 728, 761-2, 836; Moore, 222, 258-9, 749-51, 824; Secker, 735, 742*b*, 743, 745, 747-8; Sumner, 81, 461, 761, 796, 842; Sutton, 474, 752; Tait, 84, 294, 636, 688, 719, 728-9, 756, 821; Temple (Portrait, viii), xiii, xiv, 463*a*, 711*a*; Tenison, 4-7, 66-7, 70, 471-2, 734, 743-5, 798, 813*d*, 822, 835, 932, 936, 939; Tillotson, 760
 — Association (N.Z.), 439
 — Convocation, 4, 6, 761-6, 821, 828
 — Deans of, ex-officio Members of S.P.G., 933, 939
 — Settlement (N.Z.), 439, 442
 Cape Breton, 107, 117, 120, 124, 192, 826, 860-6, 930*a*
 — Chidley, 101*b*
 — Coast Castle, 254-9
 — Colony, 268-319, 382-3, 891-7, Cross, 296*a* [930*b*-*t*
 — Malays, 382
 — Mounted Rifles, 316*m*, *o*
 — de Verle, 267, 267*b*
 Capel, Mr. A., 711*a*
 Capetown, 268, 270-8, 279, 286, 291, 296, 771, 783
 — Bp., and the Long and Colenso cases, 754
- Capetown Diocese, 273-4, 284, 296*d*, 328, 317-8, 404, 758, 760, 764-5, 783*a*
 Carahous, 102
 Carahuck, 21
 Carden, Dr. W. A., 816*e*
 Cardew, Rev. A. J., 414*b*
 Carey, Rev. G. T., 865
 — J., 172, 871
 Cariba, 252
 Carlisle, Rev. —, 27*o*
 Carlsen, Rev. G., 358*d*
 Carlton (N.W. Can.), 878
 Carlyon, Rev. F., 892
 — H. C., 923, 930*y*
 — H. E., 898
 Carmichael, Very Rev. J., 874
 Carnarvon (Penn.), 32, 852
 Carolina (Transvaal), 358*f*
 — (N. America) Clergy Act (1704), 13, 14. (See also N. and S. Carolina.)
 Carotuck, 20, 850
 Carpentaria, 403, 415, 424, 758, 768
 Carr, Rev. J. F., 865
 — Bp. T., 569, 574, 576, 767
 — Rev. W., 904
 Carrington, Rev. F. H., 857
 — Sir F., 362*g*
 Carrituck, 21
 Carry, Rev. J., 869, 874, 930*c*
 Carrying Place, 873-4, 876
 Carshore, Mr., 592
 — Rev. J. J., 590-2, 921
 Carson, Rev. R. B., 931*b*
 Cartagena, 241
 Carter, Rev. C., 243, 889
 — C., 883
 — G. W. B., 857
 — J. (Aut.), 885
 — (Aus.), 904
 — R. (N.Z.), 910
 — (Nass.), 218, 884
 — Bp. W. M., 304*f*, 321, 340-1, 341*a*-*f*, 345, 346*g*, 358*k*-*l*, 366*c*, 765, 786*b*
 Cartwright, Rev. H. B., 879
 — R. D., 874
 Carver, Rev. R., 916
 Cary, Rev. H., 904
 Case, Rev. P. H., 930*f*
 Cassa, 267
 Cashmere and Cashmeris, 470, 473*a*, 656, 656*a*, 730, 732, 924
 Cass, Rev. A. H. Du P., 891 [930*c*
 Cassap, Rev. W. H., 930*e*
 Cassels, Bp., 711, 768
 Cassiar, 189-90
 Caste, 206*a*, 273, 323, 334, 351, 355, 426, 480, 483, 489, 495*b*, 500*h*, 504*a*-*b*, 506-8, 512-14, 516*a*, 517-19, 521-2, 524, 530*c*, 538-41, 553*a*-*b*, 554-5, 557, 560, 660*e*, 566*o*, *d*, 581, 583, 585, 586*a*, 587, 591-2, 603*a*, 611*a*, 628*a*, 630, 630*c*, 662, 723, 817
 — Riots, 653*a*
 — Suppression Society, 504*b*
 Castes of India (see "Caste" and under their various designations)
 Caswall, Rev. H., 82 [tions)
 Cataracqui or Cataracqui, 142, 154-5
 Catawos, 86
 Catechising, 59, 140, 566*d*
 Catechists, 844-6 [and 93, 120, 146, 157, 166, 199, 213, 250, 418, 580, 586, 772, 774]
 Cathedral Mission, Winnipeg, 180*b*
 Cathedrals, Colonial, 100-1, 132, 144, 251, 275, 320, 331, 379, 392, 668, 696-7
 Catling, Rev. J., 894, 930*h*

- Cattle-killing delusion of Kaffirs, 300, 307-8
 Caugus, 252
 Caulfield, Mr., 673; Mrs., 427
 — Rev. A. St. G., 874
 — Bp. C., 224, 764
 — Rev. L. M., 930p
 Caunt, Rev. F., 886, 930A
 Cawpugas, 86
 Cave, Rev. J. C. B., 882
 Cawnpore, 590-601, 604, 612, 659, 795, 816, 848, 931d
 Centenary of American (U.S.) Episcopate, 86
 Central Africa Diocese, 367, 758, 765
 — America, 194, 234-41, 252-3, 889, 930i
 — Provinces, India, 469, 472a, 604-5, 730-1, 768, 767, 922
 Ceywayo, King, 336-9
 Ceylon, 660-81 [and 506, 517, 560d, 732-3, 760, 767, 771, 774, 795, 925-6, 930c]
 Chaibasa, 600, 816d, J-A
 Chakradharpur, 500h
 Challis, Rev. W. A., 341f, 930e
 Chalmers, Bp. W., 403, 685, 689-90, 766, 807, 906, 926
 Chambers, 626c-f
 Chamberlain, Rev. G. S., 857, 930
 — G. W., 888
 — T., 894
 — Ven. T., 3160, 930f
 Chamberlayne, Mr. J., 6, 472, 836
 Chambers, Rev. J., 870
 — R., 886
 — Bp. W., 684-8, 690b, 699, 702, 766, 807, 926
 Champernowne, Rev. R. K., 802
 Chance, Rev. J., 874 [897]
 Chand, Miss T., 628h
 — Rev. T., 616, 620, 623-4, 657, 806, 812-13, 813d, 923, 924, 930z
 Chandler, Rev. E. A., 765
 — T. B., 54-5, 746-8, 751, 854
 Chandra, Rev. A., 930y
 Chang, Li Hng, 711b
 — Rev. C. L., 711e
 Chaplaincies, Europe, 739-41
 Chaplain's Duties imposed on Missionaries (see "Europeans in India")
 Chaplin, Rev. J. B. M., 930c
 Chapman, Bp. J., 370, 661-3, 668, 671-5, 676, 678-81, 767, 795b-c
 Chapman, Rev. J., 857
 — T. S., 870
 Chard, Rev. C. H., 634, 636, 640, 649, 654-5, 806, 923; Mrs., 640
 Charles I., 1, 31, 196, 206, 743
 — II., 2, 3, 41, 177, 216, 228, 319, 668, 743
 Charleston (S.C.), 16-19, 27, 849-50
 Charlestown (R.I.), 47
 Charlesworth, Mr. H. E., 716a
 Charleville, 414b
 Charlotte Town (P.E.I.), 114
 Charlton, Rev. B., 65, 855
 Charter of the Society, 932 [and see 4-7, 16-17, 734, 747, 813d, 822, 829]; Supplemental Charter, 936, 940, 942 [and 7, 738]; Notes on the Charters, 939
 Chase, Rev. H. P., 173
 — S. L., 906
 Chater, Rev. J. G., 896, 930l, n
 Chatterton, Rev. E., 500h, n, 913, 930a; History of Chhota Nagpur Mission, 500n
 Chatur Nirdoshi, 500
 Cheekley, Rev. —, 854
 — J., 48, 853
 Cheetham, Bp. H., 266, 765
 Chelcof, 704-8, 711e
 Chemulpo, 713-15, 715d-e, 816c, 817
 Chennanfu, 711g
 Cheney, Rev. W., 879, 930e
 Cheshire (Penn.), 852
 Cheshire, Rev. H. S., 929, 931b
 Chester, 34-5, 37, 840, 861-2
 Cheyne, Rev. J., 906
 Chiba, 724A
 Chicago Parliament of Religions, Chickasaws, 86 [724, 762b]
 Chidamba's Mission, 366f
 Chilambi, 346e
 Chilcott Pass, 181
 — Rev. T. E., 930e
 "Children of Church Magazine," 815, 928a-b
 Children's Associations and Meetings, 828a
 Childs, Rev. G. B., 879
 China, 703-12 [and xiv, 79, 732-3, 767, 816f, 927, 931]; Anti-foreign Movements, Boxers &c., 711, 711a-c, g-k, 716a, 931d [and see "Chinese Race"]
 Chinese Language, 252, 372, 466, 470, 829, 682, 703, 730, 732, 799; List of Translations, 806, 813b
 Chinese Race, 184-5, 189, 191d, f, 192, 196, 206-9, 249-50, 251c-d, 252, 358, 384-5, 398, 408, 412, 423, 428, 459b, 462, 463a, 466, 570, 631, 633, 637-8, 639-a, 641, 643, 682, 683-5, 687-8a, 690-a, 692-4a, 696-701, 703-12, 715, 730, 732, 787, 791; (Morals of "educated" men, 709)
 Chinnampo, 716e
 Chiuo, 818a
 Chius, 630a, 640, 732
 Chisholm, Rev. J. R., 887
 Chiswell, Ven. A., 377-8, 801, 903
 Chitarpur, 500l, n
 Chittoor, 505, 527
 Chivers, Rev. J. S., 930e
 Cholmondeley, Rev. L. B., 720, 724g, 928, 931a
 Chopi, 384, 813a
 Chopiland, 346b-c
 Chota Nagpore, 469, 495a-500, 610-11, 643, 908-10; Diocese of, 499, 552, 765-6, 768, 767
 Choudhury, Rev. B. C., 478, 913
 Chowan County, 21, 850
 Chowne, Rev. A. W. H., 874, 930d
 Christchurch (N.Z.), Diocese of, 758, 766
 Christ Church, S. Carolina, 849-50
 — College, Cawnpore, 795
 Christ's College, Tasmania, 787a
 Christian, Rev. E., 889
 — N., 850
 — S., 916
 — T. (Bengal), 478, 400-1, 810,
 — T. (Ceylon), 671, 925 [913]
 — Faith Society, 195, 227
 — Servants, Superiority of, over Heathen, 364
 Christianagaram, 535, 639, 816d
 Christmas, Rev. F. W. G., 879
 Ch'un, L. Y., 711e
 Chunder, Mr. Ram, 613, 615
 Churani, 346e
 Church Building, Society's aid in, 8, 91-2, 96-7, 101a-b, 123, 145-6, 156, 159, 165, 178, 180b, J-A, 200, 203, 208, 212-3, 238, 242, 259, 269-72, 297, 371, 382, 394, 397, 400, 404-5, 416-17, 425, 427, 429, 449-60, 487, 526, 736-9, 740, 742a; Marriott Fund, 829b
 Church Councils, American Church, 829; Native, 373, 489, 526, 540, 548, 567, 621, 625, 644
 — Discipline, 112, 144, 320, 853a, 861, 484, 500a-c, 866d, 821-2, 760, 764
 — Missionary Society, The, xi, xxvi, 174-b, 180q, n, 242, 336, 368, 374-5, 378, 880A, 381, 433-4, 441, 474, 476, 470, 493, 496, 500c, 502, 504, 507, 533-6, 540, 543-4, 548, 563f, 561, 562a, 567, 577-8, 582-4, 594, 599, 604, 609, 624, 656-a, 660, 666, 679, 683, 694, 703, 705, 707-8, 711a, 713, 717, 720, 722, 724c, 727, 762, 789, 815; (Proposed Transfer of S.P.G. Tinnevely Mission to C.M.S. declined by S.P.G., 534); Services rendered to S.P.G. by C.M.S. Secretaries: Rev. J. Pratt, xi, 816; Mr. Eugene Stock, xii, 832a
 Church of Scotland, 161-2, 471
 — Organisation (see "Organisation")
 — Property alienated, 119, 121-2, 134, 147, 150, 161-3, 221-2, 331, 334, 340, 742a; (Regulations for security of Church property, 742a)
 — Ships, 96, 100, 174, 225, 445-6, 449, 465
 Churton, Bp. E. T., 227b, 764
 — Rev. J. F., 434-5, 910, 930c
 Circumcision, 316d, 327c, 358
 Clairs, Rev. E. S., 909
 Clampett, Rev. J., 904
 Clare, Rev. H. J., 861
 Clarendon (Cape Col.), 286, 293
 — (U.S.), 48, 853
 Clarence, H.R.H. Duke of, 551
 Clarendon, Earl of, 60, 743-4, 835
 Clark, Bp. of Rhode Is., 769
 — Ven. J., 215, 885, 930h
 — Rev. M., 849
 — R. M., 892, 93 j
 — W. (India), 576
 — — (Natal), 898, 930n
 — — (N.E.), 46, 49, 113, 853
 Clarke, A. Negro Baker, 724f
 — Dr., 405
 — Rev. A. T., 502
 — C., 883
 — F. C. P. C., 923, 930y
 — J., 874
 — J. S. (N. Sco.), 861
 — (P. Ont.), 874
 — N. G., 883
 — R., 126, 129, 853, 865
 — Mr., 504
 — Rev. S. R., 855
 — T., 212, 856
 — W., 930e
 — W. B., 904
 — W. C., 870
 — — 874
 — Sir Marshall, 327a, 341a
 Claughton, Rev. F. C., 903
 — — 904, 908
 — Bp. P. C., 320-1, 603, 608-9, 765,
 Claus, Colonel, 138, 140, 800 [767]
 Clausen, Mr. L., 800
 Claxton, 191c, 817
 (lay, Rev. J., 564, 566, 812, 916
 Clayton, Rev. C. J., 908
 — J. E., 414a, 908, 930c
 — T., 33
 Clementson, Rev. A., 435-6, 910
 — W. L., 892
 Clergy Orphan School, 476, 841
 — Reserves, 144, 147, 150, 161 [425]
 — Rights of, vindicated, 13, 14,

- Clerk, Rev. O. R., 874
 Cleveland, Rev. A., 861
 Clifford, Bp., 472*a*, 500, 600
 — A., 768
 Cliff, Rev. T. W., 857
 C. Inch, Rev. J. J., 80-1, 867
 — J. H., 861
 Cluokett, Rev. J. S., 884
 Florida, 532
 Clotworthy, Rev. W., 874
 Clough, Rev. J., 648, 923
 Clubb, Rev. J., 34-5, 861
 Clulca, Rev. C., 317, 350-1, 354,
 358*b*, *d*, *f*, 813*a*, *d*, 892, 896, 900-1
 Clydesdale, 311-13, 316*f*, *o*
 Coakes, Ven. E. L., 318*f*, 896, 930*f*
 Cobb, Rev. A. J., 930*d*
 Coblenz, Royal Chapel, 740
 Cochlin, 912-13; Diocese, 594, 758,
 Cochrane, Rev. J., 870 [768
 — J. C., 861
 — T., 178, 879
 — W., 861
 — W. R., 777, 861
 Cockburn, Rev. Dr., 734, 929
 Cockey, Rev. H. E., 595-7, 921, 931*d*
 — T. A., 631-2, 806, 913, 921,
 Cockran, Rev. W., 177-8 [923
 Cocks, Rev. W., 904
 Cockshott, Rev. W. E., 929
 Codd, Rev. F., 870, 873
 Coddington, Colonel, 210-11
 — General, 197-8, 210, 212, 816*a*,
 836; Portrait, 200*a*
 — Rev. R. H., 449-50, 450*a*
 — Lt.-Col. W., 194, 212 [783*a*
 — College, Barbados, 209*a*, 233, 782,
 — Estates, 194-5, 197-205*b*, 215*a*, *d*,
 394, 816*a*
 Coe, Rev. J. W., 790, 913
 Coen, Rev. J. C., 929
 Coercion, Ecclesiastical, 753-4, 759
 Coffee Town, 19, 850
 Cogan, Rev. C. C. V., 930
 Cogges, Rev. T. C., 879, 930*c*
 Coghlan, Rev. F., 909
 — J., 870, 873
 Cogholds, 192
 Coimbatore, 505
 Colbeck, Rev. G. H., 651, 923
 — James A., 633-4, 637, 643,
 649-53, 792, 806
 — John A., 923
 Cole, Rev. J. F., 898
 — J. S., 874
 — R. 435-6, 910
 — S. (N.F.L.), 90, 867
 — (W. Af.), 267*a*, 891, 930*j*
 Coleby, Rev. S., 229, 867
 Coleman, Rev. J., 874
 Colenso, 334*d-e*, *h*
 — Bp. J. W., 284, 329-32, 334-7,
 346*c*, 765, 817; Colenso Case, 331,
 764, 768
 Coleridge, Rev. E., 397, 796
 — Bp. W. H., 200*b*, 201, 203, 216*a*,
 764, 782, 796
 Coleroun, 530-1 [612]
 Coles, Rev. A. H., 880, 783*a*, 930*c*
 — J., 378-9, 380*a*-1, 414*a*, 903,
 908, 930*g*
 Colgan, Rev. T., 63, 65, 856
 Collections under Royal Letters,
 Colleges, 774*a*-97 [823-5, 830-1
 Colley, Rev. E., 101*a*, 867, 930
 — F. W., 857, 930
 Collick, Rev. E., 427*a*, 930*b*
 Collier, Rev. H. B., 879
 Collins, Rev. E., 906
 — E. S., 930*e*
 — J., 258, 891
 — Lt. R., 906
 Collins, Rev. W., 892
 — W. H., 708
 Collis, Miss M., 500*a*
 Collymore, Rev. H., 883
 Colombia Republic, 240
 Colombo, 661, 663, 667-9, 673, 795*b*-*c*;
 Diocese, 661, 756, 758, 787, 789
 Colonial and Continental Society,
 101*b*
 — Bishops' Council and Fund,
 753 [and 150, 329, 435, 499, 630,
 762]
 — Governors as "ex-officio
 the Ordinary" in Church
 matters, 289; Royal Instruc-
 tions to, 80; Services to the
 Church, 61-2
 Colonies, Religious State of, in 17th
 Century, 2, 6, 30, 41, 52, 57, 62,
 198, 228, 471; do. early in 18th
 C., 9-13, 15, 20, 32-3, 41, 43,
 52-4, 57, 62, 88, 102-3, 194, 211,
 216-7, 505, 932 (*see also* next
 three references)
 Colonisation as an Evangelising
 Agency in the 16th and 17th
 Centuries, 1, 2, 5, 9, 12, 196 (*see
 also* "Colonies")
 Colonists, Hindrance of, to Conversion
 of Natives, 15-16, 22, 33-9,
 46, 64-6, 68, 71, 73, 86, 166, 181-6,
 196, 211, 213, 220, 235, 247, 257,
 277-8, 281, 287, 292, 296, 314, 322,
 329, 334*e*, *g*, 336, 341, 345-6, 350,
 351, 355-6, 358*a*, *f*-*h*, 366*b*, *d*, *k*,
 380*i*, 393, 410, 412, 423, 427,
 528-9, 575, 636, 661
 — in a Heathen Condition, 2,
 11-13, 15, 19, 20, 28, 33-4, 52-4,
 57, 63, 67, 90, 92-3, 95, 98, 110,
 120-1, 130, 135, 145, 147, 149,
 157, 184, 189-90, 196, 219-20,
 287, 290, 300, 330, 336, 346*g*, 356,
 411-2, 471, 525, 533, 932 (*see also*
 362*d*, 403, 414*b*-*d*, 427*b*, 428, 433,
 762*a*)
 Coloured Mixed Races, 192, 218,
 223, 235, 252, 255-8, 262-7, 273,
 277-81, 286-8, 290-6, 318, 351,
 353, 382, 384, 421, 426, 458, 466,
 631, 771, 783, 786 (*and see* under
 various designations)
 Colston, Rev. R. W., 870, 930*c*
 Colton, Rev. J., 841, 853
 Combaconum, 605, 511, 517-20
 Comity, 37, 42, 44, 54-5, 58-60, 67,
 80-5, 94, 101, 111-14, 119-20,
 136, 128-9, 143, 185, 189, 261,
 269, 271, 275-6, 279, 281-3, 288,
 293-4, 311, 316, 316*g*-*r*, 325, 327,
 332, 346, 346*a*, 349-50, 356,
 357, 361, 362*a*, 366*a*, *n*, 367-8,
 374-9, 380*f*, 394, 446, 457-9,
 462, 463*b*, 464, 465, 475, 497,
 500, 500*e*, *n*, 504, 523, 527, 530*c*,
 534, 542, 553*f*, 555, 557-9, 561,
 580, 582-4, 586, 588, 610, 624,
 628*e*, 642, 650*a*-*b*, 672, 674, 700,
 705, 715*c*, 716*a*, 717, 719-20, 725,
 727*a*, 734-6, 738-9, 742, 750, 798-9,
 815, 939; Loan of buildings of
 other religious bodies for Angli-
 can Church services, 55, 58-9,
 126, 137, 140, 142, 271-2, 276, 279,
 281, 289, 349, 598, 674, 739,
 ("Lustration" after, at Quebec,
 140); Loan of an Anglican Church
 for Lutheran Services, 739; So-
 ciety's principles in conducting
 Missions, 377
 Commissaries, Ecclesiastical, first
 sent to America, 2
 Committee of S.P.C. (the Stand-
 ing), 7, 936-7, 940-2 (and 559,
 583-4, 738, 815); Sub-Com-
 mittees, 912
 Committees, Home (*see* "Funds")
 — Foreign (*see* under "Organisa-
 tion")
 Commonwealth of Australia, 396
 Communion Plate, Distribution of,
 by S.P.C., 11, 42; Gifts of, by
 Queen Anne, 53, 62, 70, 165-6,
 and by Mrs. C. Bovey, 53
 Community Missions, 366*c*, 414*c*,
 500*a*-*n*, 599*a*, 734*c*
 Commutation of Life Interests by
 Clergy, 150, 163
 Compensation for murder of Mis-
 sionaries declined by S.P.G., xiv,
 71*c*
 Compton, Bp., 1-7, 33, 41, 89, 102,
 211, 744, 759, 822
 Comyns, Mr., 6, 813*d*, 932, 939
 Conakry, 267*a*-*b*
 Conev, Rev. T., 930
 Confirmation, Need of, 749; Value
 of, 158-9, 276-7, 350
 Conformity of Reformed Churches
 in Europe, 734-5 (and *see*
 "Accessions" under "Roman
 Catholic" and "Dissenters")
 Confucius, 711*g*
 Congoa, 252
 Congregationalists, 414, 460-2, 471
 (and *see* "Independents")
 Connaught, H.R.H., Duchess of, 619
 Connecticut, 11, 43, 50, 59, 748,
 852-4; Diocese, 80, 750, 757, 852
 Connell, Rev. R., 930*e*
 — G. E., 930*i*
 Connolly, Rev. J., 861
 Constantine, Rev. I., 970, 930*c*
 — M. G., 888
 Constantinople, 736-8, 740-2*b*, 741,
 774 (view of Memorial Church,
 931*c*)
 Consultative Body for Church
 questions, 296*c*, 334*b*
 Continental Chaplaincies, 738-41
 Convention, American Church,
 General—Meetings, (1785) 31,
 (1852) 82, (1871) 83; Bishop
 Selwyn's visit, 83-4; S.P.G.
 Mission to, in 1852, 32
 Conventions, Church, 759-60 [and
 81, 462, 746, 749-50, 837]
 Convicts, 268, 386-93, 404, 406,
 410, 424, 428-32, 454-6, 604,
 771; Heathen, condition of, 388,
 390-3, 396, 402, 403-1
 Convocation of Canterbury, 4, 5,
 744, 761-2, 821, 828
 — of York, 821, 823
 Coopers, Rev. C., 889
 Cook, Miss L., 715*a*
 — Rev. T., 179, 879
 Cooke, Miss (Natal), 334*a*
 — Mr., 128
 — Rev. G. B., 874
 — J., 858
 — S., 128-8, 854, 865
 Cookesley, Rev. F. J., 870
 Cookson, Rev. J., 865, 930*b*
 Cooldurda, 428
 Coolies, 192, 208-9, 249-50, 351*d*,
 362, 334, 334*e*, 366*g*, 373, 38*c*,
 384-5, 458-60, 462, 466, 573, 601,
 610, 608, 672-3, 679, 696-701, 757
 Coolman, P., 316*d*
 Coombes, Canon G. F., 879, 930*e*
 — Rev. V. D., 519, 811-12, 916
 — W. L., 522-3, 916
 Coorubs, Rev. W. H., 416-17, 908

- Coombs, Rev. W. L., 911
 Cooper, Rev. A. W. F., 880, 930c
 — C. A., 888
 — E. H., 920
 — H., 874
 — H. C., 874
 — J. E., 930
 — M., 776
 — M. J. M., 886
 — R. S., 874
 — T. J., 893, 930, 931a
 — W. D., 880
 — W. H. (P.E.L.), 861
 — (Anst. &c.), 180y-A, 906
 [and 910, 882, 880]
 — River, 12, 849-50
 Coore, Rev. A., 628b, 930y
 Copeman, Rev. P. W., 272, 299
 Copenhagen, 740 [894, 930d]
 Copleston, Bp. R. S., xvi, 657, 664,
 767
 Copp, Rev. J., 851
 Copts and Coptic Church, 380f, 381
 Corbyn, Rev. —, 654
 Cordes, Rev. —, 523
 Cordiner, Rev. W., 31-2, 851
 Cordner, Rev. R., 874
 Corea and Coreans, 703, 712-15e,
 732, 817, 928; Diocese, 714, 716,
 758-9, 766, 813b, 816e, f, 931a
 Cortuck, 20
 Corfe, Bp. C. J., xv, 500a, 708, 713,
 715a, c-e, 768, 813b, 928, 931a
 Corfield, Rev. T., 920, 930z
 Cornbury, Lord, 53, 60, 67, 681, 823
 Cornelius, Rev. S. L., 480, 913, 916,
 Cornford, Rev. E., 894 [930r
 Cornish, Bp. C. E., 304e, f, 765
 Cornwall (P. Ont.), 155-6, 159
 — Rev. J., 870
 — — — 889
 Corrie, Bp. D., 272, 479, 503, 535,
 590, 699, 767
 Corvan, Rev. J. H., 870, 930c
 Cory, Rev. C. P., 602, 903
 Cosgrove, Rev. J., 850
 Cossitt, Rev. B., 48, 117, 853, 861
 Costa Rica, 239b, 252, 930j
 Coster, Rev. F., 866
 — Ven. G., 94, 103, 857, 860, 865
 — Rev. N. A., 857, 861, 865, 930b
 Cotes, Rev. W., 849
 Cotterill, Bp. H., 294, 300-2, 304,
 306, 332, 348, 765
 Cotton, Rev. C. C., 870
 — Bp. G. E. L., 496, 609-10, 613,
 616, 635, 658, 767; Scholarships,
 — Rev. J. S., 930 [795
 — W. C., 435, 910
 Cottrell, Rev. J., 930m
 Coughlan, Rev. —, 813
 — L., 92, 857
 Coulthorp, Mr. J. W., 561
 Coultrup, Rev. S. W., 561, 916
 Council of Reference, 334a
 Councils, local Church (see Organi-
 sation)
 — Native Church, 373, 489, 525,
 546, 548, 567, 621, 625, 644
 Courtenay, Bp. R., 239, 764
 Courtney, Bp. F., 124, 403, 763, 861,
 — Rev. H. McD., 700, 927 [930a
 Cousins, Rev. W. E., 801
 Counts, The Baroness Burdett,
 Munificence of, 181, 273, 417
 Covenants with other Societies,
 374-7, 526-7, 554-5, 557-9, 584
 Covert, Rev. W. S., 865, 930b
 Cowan, Rev. G. B., 857
 Coward, Rev. W. S., 229, 888
 Cowell, Rev. G., 865
 Cowichans, 192
 Cowie, Rev. J. R. de W., 865
 — Bp. W. G., 442, 450, 766
 Cowley Fathers, 358e
 — Rev. A. E., 880
 — W., 885, 930h
 Cowper, Rev. W., 389
 — W. M., 787a
 Cox, Rev. J. C., 870, 930c
 — L. E., 930z
 — R. G., 875
 — S. W., 304c, 358e, 891, 930f
 — T., 777
 Coyle, Rev. S. G., 556, 902, 916
 Coyte, Rev. J. C., 894
 Cradock, 304d
 Cragg, Rev. J. G., 857, 930
 Craig, Rev. B. T., 908
 — G., 36, 851, 854
 Cramer-Roberts, Bp. F. A. R. C., 226,
 Cramp, Rev. —, 860 [764, 886
 Crampton, Rev. E., 925
 Crane, Rev. G., 857
 Cranston, Rev. —, 823
 Cranworth, Lord, 754
 Craswell, Rev. A. T., 930s
 Craven, Rev. A., 930e
 — C., 913
 — O. A. A., 930
 — Town and Co., 850
 Crawford, Rev. A., 906
 — T., 34, 851
 Creagh, Governor, 693
 Creen, Rev. T., 875
 Cress, 180h-n, 192
 Creighton, Bp., 835
 — Mr. J., 794
 Creoles, 245, 249, 368 9, 372, 376,
 384, 771, 787
 Cresswell, Rev. A. J., 865, 930b
 — A. W., 906
 Cridge, Very Rev. E., 882
 Crimean War and Chaplains, 736,
 742a; Memorial Church, 742
 (view of, 931c)
 Crisp Ven. W., 353-b, 358a, 359-
 60, 802, 813a, 900-1, 930e
 Crispin, Rev. H. S., 886
 Critics of Missions, 628a
 Croberman, Rev. —, 211
 Crofton, Rev. H. F., 227a, 886, 930i
 — H. W., 634
 Croghan, Ven. D. G., 317-18,
 351-3, 896, 900
 Crokatt, Rev. R. C., 880
 Crommelin, Miss, 816e
 Crompton, Rev. W., 875
 Cronwell, Oliver, 49, 228
 Cronyn, Bp. B., 173, 763, 875
 Crooke, Rev. M., 930
 Crosby Mr., 345b
 Croskerry, Rev. H., 889
 Cross, Rev. A., 930f
 — E. S., 911
 — G. F., 906
 Crosse, Rev. S., 857, 870
 Crossland, Rev. W., 686, 688, 690,
 690a, 816f, 926, 930z
 Crosthwaite, Rev. A., 599a, 930r
 — H., 353a, 896, 900, 930e
 Crotty, Rev. E. C., 378, 903
 Crouch, Rev. W. G., 857
 Croucher, Rev. C., 861
 Crowder, Rev. J. H., 930
 Crowfoot, Rev. J. H., 923
 Crowther, Rev. J. T., 886
 — Bp. S. A., 258, 765
 Croxtou, Rev. W. R., 906
 Crozier, Rev. F. B., 865
 Cruden, Rev. W., 865
 Cuba, 79
 Cuddalore, 524-6 [and 501, 503, 506,
 533]
 Cuddnapp, 563-5, 500c
 Cud-jah custom, 414d
 Cue, 427b
 Culpeper, Rev. C. C., 886
 — G. P., 884
 Cumberland (New E.), 852
 Cuming, Rev. R., 840
 Cummins, Rev. R. T., 906
 Cunliffe, Rev. T. W., 880, 930e
 Cuninghame, Mr. B. K., 628b
 — Rev. —, 229
 — C., 880, 930e
 — H. W., 867
 — J., 867
 — T. S., 930
 Cupples, Rev. C., 860
 Curlewis, Rev. J. F., 892, 930j
 Curling, Rev. J. J., 96, 782, 867
 Curran, Rev. J. P., 875
 — W. B., 931b
 — W. J., 930c
 Currey, Rev. R. A., 892
 Currie, Mr. H., 270
 — Rev. W., 861
 — W. L., 861
 Curtin, Rev. J., sen., 212
 — — — jun., 885
 Curtis, Rev. C. E., 930s
 — O. G., 736-8, 742-a, 930, 931b
 Curzon, Lord, 553c
 Cusack, Rev. E., 147-8, 870, 930c
 Cush, Land of, 495a
 Cushman, 86
 Custance, Rev. M. A. F., 930e
 Cutcliffe, Rev. C., 904
 Cutler, Rev. T., 44, 40, 863
 Cutting, Rev. L., 854-5
 Cutts, Rev. A. G., 930s
 — E. L., 728
 Cuyler, Rev. F. S., 857
 Cyprus, 729
 "DAILY NEWS" (testimony
 to Missions in China), 71b
 Dainty, Rev. G. E. G., 930r
 Dakotas, 180f
 Dallas, 757
 — Rev. A., 930r
 Dalton, Colonel, 498
 Daltry, Rev. S. J., 930j
 Dalzell, Rev. W. T. D., 888
 Dalziel, Rev. J., 870
 Daman, Rev. L., 316f, 930f
 Damon, Rev. S. C., 461
 Dance, R. v. C. D., 889
 Danes, 192
 Daniel, Rev. A. W., 861, 930a
 — D., 916
 — David, 857
 — S., 918
 — Samuel, 916
 — S. B., 532e, 918, 930p
 — Surv., 916, 930p
 Danish Missions, 489, 471-2, 501,
 511-14, 517, 523, 627-8, 531-3
 Dauvers, Rev. G. G., 908
 Dapoli, 587
 Darby, Rev. A., 813d, 930z
 — W., 873, 875, 921
 Darling, Rev. C. W., 800, 500f, n,
 913, 930a
 — W. S., 875
 — J., 906
 — Downs, 410, 904
 — River, 399
 Darmakan, Rev. D., 916
 Darragh, Rev. J. T., 901
 Darrell, Rev. A. S., 888
 — J., 867, 930
 Dart, Bp., 191e, 671, 763, 777, 785c,
 Darvall, Rev. T. E., 910, 930p [926

- Das, Rev. D. M., 830j
 Dnsent, Rev. A., 011
 Daunt, Rev. W., 875
 Dauphin, 180a
 Duvenport, Mr. F., 346d, 813a
 — Rev. A., 853
 David, Rev. —, 504
 — B., 916
 — C., 668, 925, 930:
 — (i., 353-a, 359, 000, 930o
 — J., 925
 — Sun., 916
 — Sol., 925
 — S. B., 562b, 916, 930a
 — V., 562b, 916, 930v
 — W., 840, 875
 Davidson, Rev. J., 870
 — J. A. M., 889
 Davies, Rev. H., 268
 — J., 822
 — M. W., 714, 928, 930p, 931a
 — R., 886
 — R. B., 786b
 — T., 853
 — U., 563-4, 566c
 Davis, Bp. D. G., 200b, 213-14, 764
 — Rev. F. F., 880, 930e
 — H., 895, 898
 — Isaac, 860
 — Rev. J. H., 101c, 930y
 — J. W., 880
 — S. H., 912, 930z
 — T., 883
 — W., 875
 Davoren, Rev. J. P., 930s
 Dawes, Rev. J. S., 889
 — Bp. N., 412, 414c, 766
 — W., 820, 823
 — Rev. W. D., 870
 Dawson City, 181
 — Rev. A., 875
 — F. H., 604
 — L., 880, 930e; Visit to Newfoundland and Labrador, 101b;
 Indian Work, 180u
 — S. A., 920
 Day of Intercession, 821 [and 705,
 717, 842]
 Day, Rev. E. H., 930y
 — G. C., 930e
 Daykin, Ven. W. Y., 898
 Deacon, Rev. Job, 875
 — Jos., 897, 930u
 Deaconesses, 233, 600, 628d
 Deaf and Dumb, 553c
 Deatry, Bp. T., 476, 504, 514, 545,
 555, 562a, 564, 614, 753, 767
 Dean, Rev. B., 841, 863
 — J., 264, 891
 Dearden, Rev. J. C., 930e
 Dease Lake, 191b
 D'Essum, Rev. G. C., 930e
 Debbage, Rev. J. B., 870, 930e
 Deblum, 48-9, 853
 De Blois, Rev. H. D., 861
 De Britto, Rev. J., 856
 Debritzten Trust, 735, 774
 Debrogner, 601, 606-10
 De Chaire, Rev. W., 798
 Declaration, Form of, for S.P.G.
 Officers, 7, 940
 De C. Thiriwall, Rev. R., 931b
 Deel Kraal, 358b
 De Gruohy, Rev. P., 870
 De Hoedt, Rev. C. W., 925
 Delrym, Rev. B., 916, 930e
 De Kock, Rev. S. N., 894
 De La Fontaine, Rev. F. G., 370, 902
 Delagon Day, 345-7, 346a, d, f, 394-5
 De La Mare, Rev. F., 898
 — — — 870
 — Roche, Rev. P., 112, 118, 861
 Delaware (U.S.), 851
 De la Warr, Captain Lord, 341e
 De Lew, Rev. J., 880
 Delhi, 612-28 [and 423, 595-7, 602,
 628, 628c, 659, 755, 790-1, 816b-c,
 De Lisle, Rev. D. C., 138-40 [931d]
 Dellius, Rev. —, 67
 De Mel, Rev. C., 925
 — F., 671, 925
 — S. W., 930z
 De Mello, Rev. M. R., 477, 492-3, 914
 Demons and Demon Worship, 262-
 6, 495b, 496-8, 500d, 520, 532,
 537, 539, 608, 629, 654-5, 682, 687
 De Montmolin, Rev. F., 138-40
 De Moulipied, Rev. J., 870
 Denby, Hon. C., 711b
 Denis, Rev. R., 903, 930q
 Denny, Rev. A., 369-70, 371
 Denroche, Rev. C. T., 875
 — E., 875
 "Deputation" of Collectors, 822,
 935 [and 814]
 Der, Rev. J. T., 646a
 Derby (N.E.), 46, 49, 852-3
 De Richbourg, Rev. P., 18
 De St. Croix, Rev. H. M., 931b
 Desbarres, Rev. T. C., 875
 Desbois, Rev. D. (Aus.), 908, 930z
 — D. (N.Z.), 911
 Desbrisay, Rev. M. B., 861
 Desbrisaye, Rev. T., 861
 Desecration of Churches, 45, 49,
 55, 70, 74-5
 Desigacharry, Rev. J., 566, 916, 930v
 De Silva, Rev. J., 925, 930z
 — M., 925
 De Soysa, Mr. C., 795c
 Despard, Rev. G. P., 906
 — P. H. O'B., 930t
 Desvieux, Rev. A., 902
 Devapiriam, Mr. D., 816d, 930v
 — Rev. D., 916
 — D. G., 373a
 — G. D., 373, 902, 916, 930q, e
 Devaprasagam, Rev. D., 917
 Devasagayam, Rev. C. R., 930y
 — Sam., 917, 930e
 — Swam., 917, 930v
 De Veber, Rev. W. H., 866
 Devil Worship, 262-6, 496-8, 520,
 532, 537, 539, 608, 629, 654-5, 682,
 687
 Devliu, Rev. G. H., 930s
 De Walden, Lady Howard, 783a
 Dewar, Rev. E. H., 875
 Dewasagayam, Rev. C., 668, 925
 Dewetsdorp, 353
 De Winton, Rev. F. H., 925, 930z
 De Wolf, Rev. T. N., 861, 866, 930b
 Dey, Rev. G. C., 914, 93-1u
 Dhan, Rev. A., 914, 930u
 — M., 914, 930u
 Dharavi, 573
 Dharwar, 560d, 588-a
 Diaconate, Permanent, 504a
 Diamond Fields (Griq., W.), 293,
 Dias, Rev. A., 670, 925 [317-9
 — S. W., 668-9
 Dibblee, Rev. E., 746, 853
 — F., 129-30, 856
 — H. E., 930b
 Dibrugarh, 601, 606-10
 Dick, Mr., 101b
 Dieken, Rev. E. A., 904
 Dickson, Rev. H. A., 670, 930c
 Digby, 118, 118
 — Judge K., i
 Din, H., 656a
 Dinapore, 494-5
 Dingle, Rev. J., 857
 Dinizulu, 321a, 341f, 358k
 Dinizulu, Chief, 321
 Dinzey, Rev. J. (N.B.), 866
 — — (P.Q.), 870
 — Sir R. B., and family, 215d
 Diocesan Representatives S.P.G.,
 941-2
 Dioceses, American and English
 Colonial and Missionary, List of,
 757, 8, 763-8 (see also "Episco-
 pate")
 Disbrow, Rev. J., 865
 — J. W., 861
 — N., 866
 Discipline, Church, 112, 144, 320,
 361, 484, 621-2, 750
 Disenrollment (see "State Aid,"
 Withdrawal)
 Disestablishment (see "State Aid,"
 Withdrawal)
 Disney, Rev. H. P., 97-8, 857
 Dissent, Accessions from, 36, 42,
 44-5, 50, 51, 53-5, 57-9, 111-18,
 120, 129-30, 133-4, 139, 142-3,
 147, 152, 156-7, 159, 164, 184, 189,
 221, 224, 226, 235, 273, 280-1,
 287, 293, 304e-f, 305, 316r,
 322, 325, 346d, 349, 355, 358b,
 359, 366, 406, 411, 426, 496, 502,
 526, 535, 563, 577, 586, 588, 588a,
 609-10, 642, 646a, 677, 694, 694r,
 716e, 744, 799, 847; Successions
 to, 11, 51, 276, 349, 489, 514,
 517-19, 526, 531, 551-3, 565, 646r,
 847; Dissenter's son becomes
 Archp. of Canterbury, 742b
 Dissenters induced to read the
 Bible in their Meeting-houses,
 44; Appreciate Church Service,
 180k
 Dissenters' Opposition to Anglican
 Missions, 31, 36-7, 41-7, 49, 52,
 59, 60-1, 282, 325, 327, 376-7,
 455, 457, 526-7, 580, 671, 746-9,
 775, 777, 841
 Ditcham, Rev. G., 882
 Dixon, Ven. A., 875
 — Rev. E. Y., 896, 930f
 — James, 339
 — J. (of W. Indies, &c.), 861,
 — John, 904 [865, 906
 — — (Tas.), 910
 — P., 222, 886
 Doane, Bp. G. W., 815
 — W. O., iv, 86, 832b-c (Portrait
 Dobbs, Rev. C. E., 930e [932b)
 Dobie, Rev. G. N., 880, 930e
 — R. T., 857, 861
 Dodd, Rev. E. J., 930r
 — T. L., 904
 — W. D., 310-11, 896, 930k
 Dodslog, Rev. E. H., 267b, 323-4,
 891, 897, 930j, m
 — W. J., 889 [917, 930e
 Dodslog, Rev. T. H., 530a-b, 794,
 Dodswoth, Rev. G., 857, 861
 — R. de M., 885, 930h
 Dodwell, Rev. G. B., 861
 Dogura, 465
 D'Olier, Rev. R. H., 875
 Doornfontein, 358d
 Doll, Rev. —, 823
 Domingia, 265-6
 Dominica, 210, 212
 Done, Rev. J., 908
 Donnelly, Rev. G. W., 889
 Doonilla, Rev. L., 870, 930c
 Dorrell, Rev. A. A., 892
 Dorset, Rev. F. W. B., 930j
 Dorunda, 506
 Doty, Rev. J., 139-43, 856, 870
 Douet, Bp. 233, 241, 764
 Doughlin, Rev. P. H., 802-3, 891

- Douglas (B.C.), 184
 — (Grieg, W.), 318a
 — (N.B.), 132
 — Rev. A., 904
 — Hon. and Rev. H., 274, 277, 892
 — Sir H., 131, 133-4, 777, 826
 — Bp. H. A., 576, 577-9, 580-1, 760,
 — Rev. R. L., 931b [767, 773]
 Douglasville Memorial Church, 85
 Doukhoborts Immigrants in
 Canada, 180g
 Dove, Rev. W. W., 905
 Dover (Penn.), 34, 39, 851-2
 Dowell, Rev. T., 906
 Dowling, Rev. F., 901, 930a
 — — T. E., 742a, 866, 931b
 Downes, Rev. H. G., 530c, 566d,
 667, 794b, 795, 917, 930c
 Downie, Rev. J., 875
 Downing, Rev. J. L., 861
 Downson, Rev. R., 181-4, 817, 882
 Doxat, Rev. F. W., 317-18, 716,
 716a, 896, 931
 Drage, Rev. T. S., 24, 850
 Drake, Rev. F. V., 930s
 — — H. J., 931a
 Draper, Rev. J., 787
 Drawfield, Rev. H., 930e
 Drayton, Rev. J., 885
 Dresden, 742
 Drew, Rev. W., 489, 914
 Driberg, Rev. C. E., 484, 486-8,
 493, 805, 914
 — — J. G., 487-8, 604, 914, 922
 Driefontein, 358b, d
 Drink as a Demoraliser of Native
 Races, 68-9, 71-3, 166, 180a, 185,
 255, 257, 279, 318, 323, 330, 334d,
 341, 345a-b, 346, 356, 366, 454,
 495, 498, 500a, 519, 644, 662 ;
 (Drink Acts, 1710-12, 71)
 — in N.S. Wales, 393-4, 402
 — in Tasmania, 432
 Driscoll, Rev. J. C., 870
 Drought, Rev. C. E., 906
 Druitt, Ven. T., 905
 Drumm, Rev. T. H., 861
 Drummond, Rev. H. M., 880
 — — W. R., 889
 Dube, Rev. E. R., 209a, 500f
 Dublin University Mission to
 Chota Nagpore, 500, 500f, n,
 795, 844, 848
 Dubois, Rev. E. H., 921
 Dubourdieu, Rev. J., 876
 Duchesne, General (Testimony to
 his clemency), 380c
 Dudley, Bishop, ix-xi, xvii, 85,
 832b (Portrait, 832b)
 — (Gov., 7, 9, 41-2, 44, 61, 68, 823
 Dufferin, Earl of, 571 ; Lady, 619
 Duffus, Rev. D. A. M., 930g
 — — J., 905
 Duke, Rev. J. H., 243, 245
 — — T., 251b, 883
 Dulley, Rev. B., 577, 921
 Dunbar, 600d, m
 Du Moulin, Ep. J. P., 763
 Duu, Rev. W., 848
 — — Dr. W. A., 776
 Dunbar, Rev. J., 930p
 — — R., 888
 — — W. J., 888
 Duncan, Rev. A., 912
 Duncanson, Rev. W., 851
 Duncombe, Rev. W. W., 886
 Dundas, Rev. A. B., 880
 Dundee, 334d, i
 Dundelin, 443
 — — Diocese, 440, 758, 766, 787a
 Dunfield, Rev. H., 857, 930
 Dunham, 143
 Dunlop, Rev. H., 905
 Dnnmore, Lord, 221-2
 Dunn, Bp. A. H., 152, 763
 — Rev. J. (Ear.), 930, 931b
 — — J. (N.B.), 866
 Dunne, Rev. D. H. G., 495, 914, 922
 Dunning, Rev. W. H., 508
 Du Port, Rev. C. D., 570-1, 921
 Dupont, Rev. J. H. A., 261-6, 802-3,
 Durand, Rev. L., 849 [891
 Durban, 328-30, 334d-e, 816c
 Durham, Rev. E. F., 910
 Durrad, Rev. B. G., 930
 Dusuns, 682, 692, 694
 Duteb, The, 57-61, 86, 159, 270, 273,
 382, 384, 410, 533, 660, 2, 671, 693,
 717, 737, 771, 813d
 — Church, 242, 272, 278, 280-1,
 288, 347, 355, 422 ; Language,
 86, 382, 384, 798, 813
 Dutchess Co., 855
 Duthoit, Rev. W., 931b
 Dutoits Pan, 317-18a
 Dutt, Iswar, 611
 — Rev. R., 497, 599, 599a, 795a-b,
 807, 914, 922, 930a
 Dutton, Rev. A. W., 930c
 Duval, Rev. J., 857
 Du Vernet, Rev. E., 870
 Duwa, 671
 Du Wessing, Rev. P. M., 506, 526,
 917
 Dwane, Rev. J. M., 304e-f, 305,
 Dwight, Rev. D., 849 [316d-e
 Dyak Language, 682, 732, 813b-c
 Dyaks, 682-3, 732
 Dyce, Rev. A. F., 930, 931b
 Dyer, Rev. A., 930p
 — Miss, 500a
EADE, Rev. E., 930
 Eager, Rev. T., 853
 Eagleson, Rev. J., 113-14, 861
 Eales, Rev. S. J., 797
 Eames, Rev. J., 870
 Earl, Rev. D., 25, 850
 — — R. T., 905
 Earley, Rev. T. W., 875
 Earl's Court Exhibition and S.
 African Natives, 341d
 Early, Rev. W. T., 870
 Earshaw, Rev. J., 794, 917, 933
 Earthquakes, 611b
 East, Rev. S., 930
 — — Africans, 369, 371, 384
 — — Chester (U.S.), 58, 856
 — — India Company, 319, 463b, 469,
 471, 473-4, 481, 501, 506, 568-9,
 682, 699, 752, 794
 — — Indians, 252, 382, 384
 — — London, 301
 — — St. John's, 304d
 Eastern Christians, 82, 728, 737
 — — Olurches, 742
 — — Eq. Africa Diocese, 758, 765
 Eastman, Rev. G., 491
 — — G. E. V., 860, 930b
 — — R. M., 889
 Easton, Rev. O. T., 808, 930b
 Eaton, Rev. C. A., 930e
 Eatough, Rev. W., 866
 Eburru, Rev. S., 42, 853
 "Ecclesiastical Gazette," 815b
 Echlin, Rev. A. F., 875
 Ede, Rev. J., 875
 Edelstein, Rev. S. I. G., 876
 Edenton, 22, 24, 850
 Ederesinghe, Rev. F. D., 674, 925,
 930z
 Edeyengoody, 535, 539-42, 541-5,
 549-50, 816d
 Edge, Rev. J., 878
 Edgecumbe County, 850
 Edinburgh, H.R.H. Duke of, 304d
 Edmonds, Miss A. S., 810c
 Edmondston, Rev. J., 906
 Edmonston, 180e-g, i
 Edney, Rev. H. J., 694b-c, 931
 Education in England, defects of,
 362c, 366d-e
 Education, Primary and Second-
 ary ("National" or "Madras"
 System, &c.), 769-74 [and 18,
 19, 22, 68, 60, 70, 73-4, 91, 94-96,
 98, 100, 103-4, 106-10, 116, 119-23,
 129-30, 134, 137, 139, 146, 155-6,
 169, 191-6, 199, 200, 203-6, 208-9,
 212-13, 217-19, 229-5, 229-32,
 235, 238, 242, 245, 256, 258,
 260, 263-4, 266, 269-70, 272, 279,
 286, 291-2, 296, 307, 316a-h, p,
 320, 323, 327b, 329-30, 345, 348,
 350, 353, 371-2, 376, 378, 387-9,
 417, 419, 423, 425-6, 462, 472, 477-
 8, 481-5, 490-2, 497, 500, 500d, f,
 g, m, 502, 504a, 506, 509-10, 514,
 518, 519, 521-22, 523, 524, 528-
 30, 530d, 533, 538, 540, 543-4, 548,
 550, 553-c, f, 554, 558-8, 560,
 560a, 561, 566, 566a, 569-71,
 574, 583, 585-6, 586b, 587, 588a,
 591-2, 594, 598-96, 606, 610,
 611a-b, 613-18, 620, 622, 626,
 628, 628b-d, 630a, 631-2, 634-5,
 639-40, 643, 646, 649-50, 652, 653,
 657, 662-3, 668-70, 671, 674-5,
 676-7, 679-80, 681, 683-4, 688a,
 690, 693-4, 694b, 697, 698, 699-
 700, 708, 711d, 712d-e, 718-20,
 724d, 727a, 728-9, 737, 789, 837,
 846]
 (Education)
 Principles for conduct of Mis-
 sion Schools, 773-4 ; Defective
 System of Government Education
 in India, 771-2
 Higher Education—Colleges
 and Training Institutions, &c.,
 776-97, 829b [and 96-7, 100, 119,
 121-2, 130-1, 145, 151, 160, 180,
 193, 197-200, 206, 209, 261, 279,
 290, 291, 301-4, 393, 397, 431, 436,
 438, 445-6, 450-1, 474-7, 478, 480,
 491-4, 506-7, 515-7, 519, 529, 544-
 5, 547, 566, 569, 576, 577, 585,
 599, 606, 615, 617, 626, 634-7, 648,
 660, 663, 665-6, 668, 675, 683-4,
 704, 708, 721, 737, 744, 772, 798]
 (see also Marriott Bequest)
 Missionaries' Orphans, 844
 Industrial, 288, 298, 301-3, 304c,
 307-9, 313, 316a, 329-30, 334f,
 341, 366e, f, n, 413, 419-20, 427a,
 438-9, 447-8, 462, 465, 500g, 526,
 530, 530d, 544, 550, 553c, 558,
 560a-b, 577, 579, 585, 586b, 587,
 599, 599c-d, 601, 607-8, 611b, 617,
 628c-d, f, 633, 669-70, 676, 679-
 80, 707-8, 769, 772, 774, 784, 786
 — — Orphanages, 100, 550, 558, 569,
 577, 587, 592, 594-5, 698, 601,
 616, 631, 633, 635, 654, 676, 697,
 709, 772, 774
 Female, 304c, 316h, 341c, 346f,
 380g, 500f, 510, 529, 544, 555c-d,
 500a, 500, 560c, 587, 688a, 692, 694,
 615, 617-19, 625, 628d, 636, 640,
 646, 653, 674-5, 688a, 694, 721,
 726, 727a, 772, 784, 846. (Bible
 Women, 629, 846 ; Zenanias, 500k,
 m, 617-8, 840a)
 Edward, H. M. King, 547, 832d
 Edwards, Rev. H., 882, 930g

- Edwards, Rev. A., 904
 — A. K. D., 334f
 — Mr. F., 366f, f
 — Rev. F. D., 802, 930j
 — H., 930a
 — H. J., 911
 — H. V., 901
 — R., 674, 925
 — R. M., 866
 — W. A., 930a
 Kodes, Rev. J., 889
 Kffendi, Rev. M., 737, 930
 — S., 930
 Egan, Rev. R. B., 931b
 Egremont, Rev. H. H., 930
 Egitpoora, 576
 Egypt and Egyptians, 381, 571, 730
 Ehlig, Rev. J. J., 61
 Ekkakanyeni, 330, 336
 Elandsfontein, 358b, d
 Elandsiange, 334f
 Elder, Rev. J., 905
 — W., 861
 — W. A., 857, 898, 930m
 Eleazar, Sister, 785a
 Eleazar, Rev. G., 917, 930b
 — J., 567, 917, 930b
 Eleuthera, 216-21, 225
 Elliot, Rev. John, 2, 9
 — "Elise" (German ship), 380t
 Elizabeth, Queen, 1, 88
 — County, (Va.), 20
 — Town (N.J.), 54-5, 864-5
 Ellington, Rev. J. J., 912
 Ellegood, Rev. J., 870
 Ellingham, Rev. C. M., 857, 894, 901
 Ellington, Rev. E., 851
 Elliott, Rev. C., 861
 — F. R., 930
 Elliott, 316a
 — Rev. A., 169, 875
 — Sir C. A., 472b
 — Rev. E., 930
 — Edwin, 885
 — F. G., 875
 — G. E., 885
 — J., 875
 — R., 909
 Ellis, Rev. J. B., 783a
 — P. A., 582, 921
 — S. J., 359, 786c, 897, 900, 930m-n
 — T., 639a, 923, 930y
 — W., 374
 — 925, 930a
 — 113, 861
 — 861
 Ellison, Rev. D., 304d
 Elms, Rev. R., 875
 Elrington, Rev. H., 857, 930
 Elton, Rev. W. H., 692-4b, 926, 931
 Elvington, Rev. Dr., 425
 Elwell, Rev. J., 396
 Elwood, Rev. E. L., 876
 Embabana, 344
 Embulwana, 334g
 Emery, Rev. O. P., 870
 Emigrants and Emigration, 818-20 [and 82-3, 165, 180f, 406, 741]
 Emjanyana Leper Asylum, 316f
 Emkindini, 341f
 Emma, Queen, 461-2
 Enaxi, 316i
 Enipson, Rev. J., 870
 Enrey, Rev. J., 885, 930h
 Envizi, 316g
 Enzizi, 316f
 — "Encyclopedia Medica," 818
 Eadie, Rev. S., 609-11a, 808, 922, 930c
 Endowments, Advantages of, 176a
 Endowments Aided by the Society:
 Bishoppries, 758-9 [and 100, 123, 124, 150, 158, 180, 180d, g, h, 189, 191a, 205a, 209, 215, 226, 233, 251a, 261, 284, 329, 332, 346, 353, 366c, 371, 397, 403, 411-2, 415, 424, 427, 429, 439-40, 442-3, 499, 547, 552, 590, 627, 630, 657, 666-7, 684, 704, 715a, 736]
 Clergy, 102, 123, 151, 163, 6, 176a, 180, 189, 226, 232, 291, 333-4, 408, 413-4, 417, 422, 427, 435, 449, 480, 545, 659, 753
 Colleges, 160, 180, 242, 261
 Engabeni, 334j
 English Language, 86, 192, 252, 352, 384, 468, 470, 730, 732
 — Lay help in Mission work, 500t
 — "Englishman" newspaper, 500d
 Enkhoulweni, 334f-g
 Enkeldoorn, 366z
 Enkuuzi, 334h
 En Moun, 715c, 813
 Ennya (Japanese convert), 191c
 — "Enterprise," Wreck of, 651
 Episcopate, The American and the English Colonial and Missionary, its Formation and Growth, Chapter on, 743-88; Struggle for Bishops in America, 743; Commission of 1634; Bp. of London's jurisdiction in foreign parts, 743; Nomination of a Bishop for Virginia, 743; Proposed Suffragan Bishops, 743-4; Appeals from America for Bishops, 744-8; Dean Swift mentioned for Virginia, 744; Convocation's failure to take action, 744; See House purchased, 744; Schemes of 1712 and 1716, 744-5; Fund raised (1717-41), 745, 751; Consecration of Talbot and Welton by Non-juring Bishops, 745, 750; Hardship of Candidates having to visit England for Ordination, 746; Nomination of a Bp. for Maryland, 746; Dissenters' opposition, 746-8; Plan of 1750, 747; Arbp. Secker's services, 742b, 747-8; Bp. proposed for Quebec, 748; Loss of the American Colonies, 749; Mr. G. Sharp's services, 749-50; Dr. Franklin's action, 749; Act for Ordination of Subjects of Foreign Countries, 749; Action of American Conventions, 749; Consecration of Bp. Seabury by Scottish Bps., 749-50; American Prayer Book, 750; Consecration of Bps. White, Provoost, and Madison by English Bps., 750-1, 753; First cons. of a Bp. in America (Dr. Claggett), 751; Extension of American Episcopate, 761; Foundation of the First English Colonial See (Nova Scotia) and of other Sees in N. America, India, and Australia, 751-3; the Colonial Bishoppries' Council, S.P.G. and S.P.C.K., supply funds, but extension hindered by lack of creative power, 753; Letters Patent, 753-4; Invalidity of, 754 (Cases of Tasmania, Loug, and Colenso, 754); Freedom of Colonial Churches, 754-6; Cons. of Bp. Bethune, 754-5; Colonial Clergy Act, 755; Jurisdiction by Canonical consent, Chota
 Nagpore Diocese, 756; Jerusalem Bishopric Act, 756; the Malagasc difficulty, 757; Archbishops created, 761, 763-4; Society's support of Bps. by Endowments [see under Endowments]; do. by Annual Grants, 758-9 [and 101, 105, 119, 123-4, 136, 158, 190, 189, 226, 240, 353, 356, 377, 414, 462, 714, 720, 751]; Extension of the Episcopate summarised: N. America, 757-8, 763-4; Asia, 758, 767; W. Indies and S. America, 758, 764; Australasia, 758, 766; Africa, 758, 765; Europe, 758, 768. [See also pp. (on the need of the Episcopate) 11, 12, 28, 35, 37-8, 52, 69, 77, 80-1, 93-5, 109, 143, 147, 158, 178, 194, 201, 212, 229, 266-7, 269, 272-3, 310, 320, 348, 354-5, 362, 377, 429, 456, 458-9, 471-2, 499, 502-3, 533, 547, 552, 569, 627, 653, 660-1, 684, 706-7, 713, 719-20, 738, 841; (on the extension of the Episcopate) 79, 95, 105, 109, 117, 122-3, 132, 143, 147, 150, 158, 163-5, 178, 180-1, 188, 194, 201, 204-5, 207, 209, 212, 224, 229, 240, 242, 261, 273, 284, 312, 320, 329, 339, 346, 348, 356, 363, 366, 367, 371, 377, 392, 395, 397, 399-401, 406, 408, 412-14, 417, 427, 429, 435, 439-40, 446, 455, 461, 472, 499, 503, 569, 590, 627, 630, 661, 684, 703, 705-7, 714, 719-20, 736, 762a]; Principle of "Non-Society Bishops," 727
 Erungalore, 530, 530b-d [and 505, 512]
 Escreet, Rev. J., 930
 Eshowe, 335, 340, 341f
 Esikrobeni, 316g
 Espin, Rev. J., 785
 Esquimaux, 192, 813b
 Essequibo, 242-4, 246-8
 Estcourt, 334f, A
 — Rev. M. H., 320, 897
 Eta, 724g
 Etalaneni, 341b, 342
 Etheridge, Rev. E. H., 930p
 Ethiopian Movement, the, 304c-f, 305, 315a, d-e, 358c ("Order of Rthiopia," 304f, 305)
 Eurasians, 569-71, 573, 631, 633, 643, 658-9, 730, 732, 791, 793, 794f, 797
 Europe, 734-42b, 753, 768, 774, 929-31; Reformed Churches in, 734, 939
 Europeans in India, 471, 472a, 599b, 651, 658-9, 730-3
 Eva, Rev. R. R., 533, 908
 Evangelistic Bands in India, 530
 Evans, Rev. D., 885
 — E., 885
 — F., 33, 851
 — G., 875
 — Mrs. G., 846a
 — Rev. J., 823
 — John, 857
 — J. A., 857
 — Jonathan, 906
 — Mr. N., 39
 — Rev. N., 854
 — R. W., 632, 914, 923, 930m
 — W., 875, 930d
 — W. B., 875
 Evelyn, Rev. E. B., 930
 — Mr. J., 939
 Everson, Capt. J., 234
 Every, Rev. M. R., 348-9, 894, 900
 Evington, Bp. H., 768
 Ewald, Rev. W. H., 930

- Examiners, Board of, 842-3, 933
 Exeter Hall Meetings, 829a
 Exhibitions (or Scholarships)
 (Missionary) at home, 796-7,
 841-2; abroad, 145, 205, 474-5,
 777-95, 841-2
 — Missionary (Show), 827
 Exorcists, Female, 718a
 Exploits, 94
 Fuxima, 220-1, 223
 Ezekiel, Mr. J. D., 816a
- FABRICIUS**, Rev. P., 805, 510
 Factories, British foreign, 731, 932
 Fagan, Rev. C. C. T., 904
 Fairbrother, Rev. R., 930r
 Fairclough, Rev. J., 632-4, 637,
 639a, 649, 653, 791-2, 806, 923,
 Fairfield, 45, 49, 853-4 [890y]
 Falcke, Rev. —, 502, 506
 Falcon, Rev. T., 783, 883
 Falkland Islands, 252, 758, 764,
 Falkner, Rev. J. I., 925 [890]
 Fallangia, 262-4, 266, 888-9
 Falloon, Rev. D., 149, 870
 Fallows, Rev. F., 271
 Falls, Rev. A. S., 875
 Falmouth (U.S.), 43, 854
 Family Prayer, 180d
 Famines, 150, 245, 308, 485, 517, 522,
 547-8, 558, 560b-c, 565, 566b-c,
 586a, 599c, 619, 628, 643, 706, 724g
 — in India, 472b, 600f-m
 Fancourt, Rev. T., 911
 Fanti, 382
 Farbrother, Rev. J. H., 930s
 Faridabad, 629f
 Faridpur, 495
 Farm Amsterdam, 346a, 358f
 Farmer, Canon, 358b, e-f, h-i, 930p
 — Rev. E., 786c
 Farquhar, Rev. C. W., 267
 Farquharson, Rev. J. S., 888
 Farr, Rev. S. A., 883
 Farrar, Ven. T. (of Guiana), 251,
 — Rev. W., 889, 930j [889]
 Farrell, Very Rev. J., 416, 909
 Farrier, Mr., 251b
 Farringia, 263, 266
 Faulconer, Rev. W. G., 870
 Fauquier, Bp. F. D., 174, 763, 873
 Fayerweather, Rev. S., 45-6, 853
 Fea, Rev. S., 930e
 Fearne, Ven. T. G., 329-30, 898
 Federated Malay States, 701
 Federation of Junior Clergy, 828a
 Feetham, Rev. W., 941
 Feild, Bp. E., 96-105, 764, 781, 857
 Felix, Rev. Father, 494
 Female Education (see "Educa-
 tion")
 Fenoarivo, 375, 380g [tione]
 Fenwick, Rev. W. A., 931b
 Ferikeni, 742a
 Fernando, Rev. W. B., 930z
 Ferryland, 90
 Ferryman, Rev. R., 861
 Festing, Bp. J. W., 835
 Fidler, Rev. D., 229, 888
 — T., 875
 Field, Rev. A., 325, 349-50, 900
 — B. H. D., 930o
 — G. H., 857, 930
 — W. St. J., 880
 Fielde, Governor, 258
 Fiji, 386, 448-9, 456-590, 466-7,
 818, 912, 930v
 Filleul, Rev. P. J., 862
 Findlay, Rev. A., 888
 — Alexander, 851
 Fingland and Fingoes, 316c, g, i,
 Finslants, 742a [k-l, g, 382, 384
 Piinter, Rev. H., 598, 922, 923
- Firkins, Rev. H. H., 931a
 Firth, Rev. E. H., 931b
 — J., 906
 Fish Creek, 180j
 Fisher, Rev. A., 875
 — F., 911
 — J. H., 886
 — N., 862, 930a
 — P. R. L., 646a, 930y
 — T., 930y
 Fishing Lake, 180w
 Fisk, Rev. G. H. R., 892
 Fitchett, Rev. —, 864
 Fitzgerald, Rev. C. T., 886
 — H. J., 857
 Fitzpatrick, Ven. B. G., 898, 901
 Fitzwilliam, Governor, 217
 Flagstaff, 316m
 Flanagan, Rev. J., 870, 874
 Flavell, Rev. T., 911
 Flexler, 56
 Fleet, Rev. B., 857
 Fleetwood, Bp., 8, 22, 199
 Fleming, Rev. C. B., 870
 Fletcher, Rev. H. W. O., 930
 — J., 875, 930d
 — J. P., 728, 917
 — R., 875
 Flett, Rev. J., 880
 — W., 780
 Flewelling, Rev. E. P., 866, 930y
 — J. E., 866, 930b
 Flex, Rev. O., 209, 795b, 885, 914,
 Flood, Rev. J., 875 [930, 931b
 — R., 171-2, 875
 Floods in Australia, 414b
 Florida (Melanesia), 452
 — (U.S.), 29, 851
 — Indians, 16
 Plover's Cove, 101b
 Floyd, Rev. S., 930i
 — W., 456-60, 818, 912, 930z
 Flynn, Rev. D. J., 500c, 813c, 883,
 914, 922, 930u
 Fogarty, Rev. J. W., 930e
 — N. W., 362c, e-f, 366p, 786c,
 Fogg, Rev. D., 853 [930j]
 — Ven. P. P., 321a, 783a, 892, 930m
 Fonk, Rev. —, 229
 Fontesvilla, 346g
 Foote, Rev. H., 930e
 Forbes, Rev. A. C., 875
 — J., 854
 — J. H., 882
 — J. MacM., 930a
 — R., 888
 Ford, Rev. E. W., 930, 931b
 — F. A., 930g
 Fordsburg, 358g
 Fordyce, Rev. J., 849
 Foreign Contributions to S.P.G.,
 106, 150, 174-5, 204, 213, 225, 231,
 233, 263, 321, 358, 402-3, 423,
 425, 443, 453, 455
 Foreign Mission work of American
 Church, 80-1, 84, 87, 462,
 703, 707, 717-9, 751, 761
 of Australasian do., 398, 409,
 423, 442, 445, 451, 464-6,
 467, 761
 of Canadian do., 162, 174-5,
 722, 761
 of Indian do., 334, 373, 380, 507,
 551, 699, 731
 of S. African do., 303, 363,
 383-5
 of West Indian do., 205, 214,
 234, 263, 260-7, 761
 (See also "Foreign Contribu-
 tions" to S.P.G.)
 — Missions and Lambeth Con-
 ference, 762a
- Forest, Rev. C., 870
 Forlong, Rev. R. R., 930
 Formosa, 724c, 727b
 Forneret, Rev. G. A., 880
 Forrest, Rev. R., 404, 906-8
 Forster, Rev. T. H., 910
 Fosyth, Rev. D., 866, 930b
 — R., 930p
 Forayth, Rev. J., 862
 — J. W., 862, 875
 — W. T., 870
 Fort Anne (N.Y.), 68
 Fort Augustino, 17, 22
 Fort Beaufort, 272, 273, 279, 297,
 304d
 Fort Charter, 366b
 Fort Hunter, 71-2, 74, 139, 165,
 855-6
 Fort McLeod, 180e, i
 Fort Pelly, 180m
 Fort Qu'Appelle, 180k
 Fort Salisbury, 364-6
 Fort Simpson, 191b-c
 Fort Tuli, 362f, h
 Forteau, 97, 147
 Fortin, Rev. I. C., 880
 — Ven. O., 870, 880
 Foss, Bp. H. J., 715e, 725-7b, 768,
 809, 813c, 928, 931a
 Foster, Rev. O. H., 857, 930
 — E. H., 866a, f, i, 930p
 — J., 870
 — J. P., 931b
 — Mr. Miles, 52
 Fothergill, Ven. J., 242, 889
 — Rev. M. M., 870
 — R. J., 930c
 Fotheringham, Rev. W., 857
 Fountayne, Rev. Mr., 257
 Fowle, Rev. J., 853
 Fowler, Rev. C. W., 690-1, 807, 926,
 — L. B. W., 866 [931]
 Powles, Mr. J., 103
 Fox, Rev. J. (Jama.), 888
 — J. (Can.), 870
 — S., 905
 — W., 889
 Foxley, Rev. C., 628b, 930y
 Frampton, Bp., 53, 56
 France, 739-40, 742a
 Francistown, 362e
 Francois, Dr., 816e
 Frankfort (N.E.), 652
 — (Penn.), 852
 Franklin District, 177
 — Dr., 749-50
 — Rev. C., 917
 — C. G., 371-2, 902
 Fraser, Rev. D., 875
 — J. F., 875
 — P., 220-2, 259, 886, 891, 930j
 Fraying, Rev. E. J., 931b
 Frazer, Rev. G., 851
 — W., 864
 Freeburn, Rev. G. L., 930b
 Freehold, 854
 Frederick, 28, 851
 Frederickton, 120, 132, 768, 761,
 703, 777
 Freeman, Rev. J. (Aus.), 906
 — — (Gui.), 889
 — R., 736, 929
 Freer, Rev. J. B., 867
 — S. O., 930m
 Freese, Rev. F. E., 724f, 928, 931a
 Freeth, Rev. T. J., 930
 French Creoles, 384
 — in Malagascar, 380a-d, f-i, k
 — Protestant Mission in Mala-
 gascar, 380b, f, h
 — Rev. A. J. P., 628g, 930y
 — B. P. W., 628b, 930y

French, Rev. C. A., 466, 476
 — J., 423
 — Ven. H. J., 371, 373, 373b, 704, 902, 930g
 — Bp. T. V., 410, 619, 621-2, 626-7, 628b, 767
 — Rev. W. H., 874, 930d
 — Race, 27, 58, 60, 64, 86, 111-12, 136, 138-40, 102, 737, 798 (in India, 469); Language, 27, 86, 192, 372, 384, 470, 798, 813; French Protestants, 138-40, 326-7, 347; Refugees in Carolina, 18
 Frere, Lady, 304c, e
 — Sir B., 313, 626
 — Rev. L. H., 345a-b
 Frey, Rev. L., 319, 897
 Friel, Rev. T. H., 909
 Frink, Rev. S., 28, 861
 Frith, Rev. I. C., 876
 — M. K. S., 860
 Frost, Rev. F., 875, 930d
 — J. E. L., 930b
 Froste Village, 870
 Fry, Rev. Henry P., 429, 910
 — J., 272, 892
 — J. H., 930, 931b
 Fukuda, 724h
 Fukusawa, Mr., 718, 721, 724g
 Fukushima, 724i
 Fulahs, 382
 Fulford, Bp. F., 754, 763
 — Rev. J., 909
 Fuller, Rev. F. J., 380j, 817, 903,
 — H. S., 870, 930c [930g]
 — Bp. T. B., 763, 870, 875
 Fullerton, Rev. O. H., 866, 930e
 — J., 849
 Fulton, Rev. J. (Can.), 870
 — (U.S.), 849
 Funds (S.P.G.) and Home Organisation, 822-32; First Subscription List and Form of Subscription Roll, 822; Collections by "Deputations," 822-3, 936; Appeals to City of London and Trading Companies, 823; Support from Irish Church, 823; First Auxiliary Committee, 823; Subscriptions in Arrears, 823; Royal Letters, Collectious under, 823-5, 827, 830-1 (and 194); Parliamentary Grants, 825-6, 831 (and 194-5, 231); Parochial Associations and District Committees, 826-7; Public Meetings, 828; Help from Oxford University, and Co-operation of Home and Colonial Churches, 326-8; Jubilee Fund (1851-2), 827; Dependence on Voluntary Contributions, 827; Local Organising Secretaries, Deputations, Prayer Meetings, Sermons, Collecting Boxes and Cards, Sales of Work, Missionary Exhibitions, 827; Bazaars and Fancy Fairs discouraged, 827; Value of Parochial Associations, 827-8; English Boards of Missions, 828; Diocesan Organisation, 828; Classification of Funds, General, Special and Appropriated, and Invested (or Trust), 828b-9; Regulation of Special Funds, 828-9; Abuse of Funds, 504b; Unauthorised Appeals for, 504b; Bicentenary Fund, 832d; Classified Statement of Income and Expenditure (1701-1900), 850 2. Certified Accounts, 935

Fusan, 716e
 Fusazo, A. G., 724
 Fyles, Rev. T. W., 870
 Fyson, Bp., 768
GABAJENA, 368a
 Gabbett, Rev. J. H., 885
 Gabbeizen, 368a
 Gaberones, 361c-d
 Gabbler, Rev. A. E., 857
 Gadeny, Rev. A., 576, 587, 921, 930r
 Gagetown, 125, 126, 129, 133
 Gahan, Rev. W. P., 930e
 Gaikas, 382
 Galtz, 742a
 Gajner, 590d
 Galbraith, Rev. E., 888
 Galekas, 316f
 Galicians, 192
 Galilee, 729
 Galkisse, 669-70
 Gallagher, Rev. P., 912
 Galle, 661, 674-5
 Gammage, Rev. J., 184, 862
 Gander, Rev. G., 875
 Ganly, Rev. E. C., 930r
 Ganpati, Gabriel, 500f
 Ganwari, 500, 500k
 Garabedian, Rev. —, 628g
 Garder, Rev. A., 849
 — — Commissary, 18
 Gardiner's Town, 852
 Gardner, Rev. C. G., 928, 931a
 — E. L., 931b
 Garland, Rev. D. J., 427a, 428, 409,
 — J. W., 870 [930s]
 Garlick, Rev. T. B., 906
 Garner, Mr., 316r
 Garnett, Rev. J., 883
 Garrett, Bp. A. C., 185-6, 801, 882
 — Rev. A. N., 930s
 — R., 875
 — T., 875
 Garrioch, Rev. A. C., 880, 930e
 Garthwait, Rev. E., 823
 Garton, Rev. W. J., 880, 930e
 Garzia, Rev. J., 23, 850
 Gaselee, General, 711e
 Gasperan, Rev. S., 925
 Gasperson, S., 925
 Gatehouse, Rev. A., 679, 930r
 Gathercole, Rev. J. C. A., 857
 Gaul, Bp. W. T., 318a, 353a, 361a-d, 362c-f, 363, 366a, c-e, g, i, k-f, p, 766, 896, 930m, p; Mrs. Gaul, Gaviller, Rev. G. H., 876 [362d
 Gawler, Rev. J. W., 304b, 894, 930a
 Gay, Rev. J. L., 870
 Gazaland, 346h, 363
 Gealekas, 382
 Geare, Rev. J. H., 239, 888
 Geales, Very Rev. J. G., 875
 Gedeza, A., 366f
 Gee, Rev. R., 930u
 Geelong, 405-6, 902-3
 — Mine, 382f-g
 Geer, Rev. G. T., 906
 Geisler, Rev. J. E., 505, 524
 Gell, Bp. F., 604-b, 510, 515-6, 527, 530, 543, 548, 561-2, 555, 562a-b, 565, 568, 765-6, 767, 794
 Gelling, Rev. W. E., 862
 Genmill, Rev. W. C., 724g, 931a
 Geneva, 742
 — Congress, 813d
 Genever, Rev. H., 862, 885
 Gensan, 715e
 George, Rev. —, 676
 — 1., 17, 60, 501, 744, 824-5
 — 11., 26, 234, 735, 824-5
 — 111., 107, 748, 824-5
 — (Cape Col.), 284, 286-7, 783a

George, Prince, of Carolina, 16, 17
 Georgetown (Cape Col.), 272-4
 — (Dem.), 250
 — (U.S.), 852, 854
 Georgia, 26-9, 86-7, 757, 851
 Georgians, 742b
 Gericke, Rev. —, 502, 506, 509, 518,
 524, 526, 533, 539, 556
 German Emperor (The), 749
 — Language, 86, 192, 302, 382, 470,
 813
 — Missions, 189, 449, 195b, 502 1,
 694 (see also "Lutherans")
 — — Transvaal, 357
 Germania, 239b
 Germans, 26, 61, 86, 111, 12, 115,
 142, 143, 159, 192, 300, 302, 352,
 466, 586a-b, 693, 798, 813
 Gestoptfontein, 359f
 Gethen, Rev. F., 925
 Gething, Rev. G., 892
 Ghatampur, 599f
 Ghose, Rev. A. C., 628c
 — B. C., 813b, 914, 930u
 — J., 914
 — M. L., 813b, 930u
 — S., 813d, 930y
 Giatikskians, 192
 Gibson, Rev. W. L., 860, 910
 Gibbons, Rev. S., 862
 Gibbs, Rev. E., 892
 — J., 892
 — W., 853
 Gibraltar Diocese, 736, 742, 758,
 768; Bp. of, 739-40
 — Seamen's Mission, 742
 Gibson, Bp., 8, 26, 216, 815
 — A. G. S., 296, 296c, 311, 316c,
 p-q, 765, 803, 896
 — Rev. C. H., 931b
 — G., 930
 — J., 875
 — J. H., 930e
 — S., 870
 Gifford, Rev. —, 211, 885
 — A., 37-8, 857
 Gignuller, Rev. J., 849
 Gignik, 346e-f
 Gilbert, Rev. H. K., 930
 — Sir H., 1, 83
 Gilbertson, Rev. F., 205b, 883, 930y
 — J., 906, 908
 Gilchrist, Rev. J., 857
 Gilder, Rev. C., 570-2, 921, 930r
 Giles, Rev. S., 35, 851
 Gill, Rev. E., 930s
 — G., 930e
 — T., 883
 — W., 889
 Gillanders, Rev. F., 362d
 — J., 813a, 930v
 Gillett, Rev. C., 885
 — F. C., 909, 930s
 Gillie, Rev. K. McK., 885, 930h
 Gilmoor, Rev. G., 875, 930d
 Gilpin, Rev. A., 862
 — Edward, 862
 — Edwin, 862
 — Very Rev. E., 862, 930a
 Gilsou, Rev. S., 882
 Gjolma, Rev. A. T., 239
 Giraud, Rev. A. F., 229, 888
 Girdih, 500i, n
 Girling, Rev. R. H., 880, 930e
 Gironga, 813a
 Gittens, Rev. G. D., 883
 — J. A., 212, 864
 — J. H., 883
 Givins, Rev. S., 167, 875
 Gladwin, Rev. —, 307
 Glanville, Dr. D., 366
 — Rev. W. L., 886

- Glen Grey, 304a, c
 Glennie, Rev. A., 905
 — Ven. B., 908
 — Rev. O., 676
 Glenora, 191b
 Gloucester. (N. J.), 854
 Gloucester Fancy Fair, 827
 Glover, Ven. E., 785, 892
 — Rev. J., 682, 6, 807, 906, 926
 — W. P., 787b
 Gnanabharanam, Rev. D., 566, 930c
 Gnanakan, Rev. A., 930f
 — M., 917, 930e
 — C. P., 917, 930e
 Gnanamani, Rev. A., 701, 931
 Gnanamoottoo, Rev. N., 917
 Gnanamuthu, Rev. D., 930e
 — S., 930e
 Gnanamuttu, Rev. S., 917, 930e
 Gnanamuttu, Rev. V., 917, 930e
 — Y., 930e
 Gnanaolivoo, Rev. Isaac, 917, 930e
 — Jacob, 530a, 917, 930e
 — Joseph, 510, 917, 930e, 931d
 Gnanapragasam, Rev. A., 917, 930e
 — D. (Nazareth), 917, 930e
 — — (Combaconum, &c.), 917
 — N., 516, 516a, 917, 930e
 Gnanayutham, Rev. S., 930e
 Gnanayuthum, Rev. P., 917, 930e
 Gobat, Bp. S., 768
 Gocher, Rev. H. P., 931
 Godden, Rev. A. J., 794, 917, 930e
 — J., 858, 870, 930
 — L., 930
 — T., 870
 Godfrey, Rev. J., 875
 — J. R., 892
 — J. W., 930e
 — S. A., 619, 917
 — W. A., 917
 — W. M., 862
 Godwin, Rev. R. H., 803, 89 i, 930f
 Godwyn, Rev. M., 196
 Goe, Bp. F. F., 766
 Goh, Mr. M. S., 632
 Gold Coast, 254-61, 771
 Goldstein, Rev. J. F., 510, 865, 917
 Gomes, Rev. E. H., 691, 926, 931
 — G. H., 679-80, 925
 — W. H., 684, 686, 696-8, 699,
 702, 806-7, 809, 813b, 926-7, 931
 Gonds, 500e, 730
 Gong, Rev. F. H., 931
 Gonzalez, J., 727b
 Good, Rev. J. B., 186-8, 800-1, 862,
 862
 Goode, Rev. T. A., 100, 858
 Goodison, Rev. —, 271
 Goodman, Rev. C. S., 880, 930e
 — F. W., 930
 Goodwin, Rev. T., 897-8, 930u
 — W. A., 334f, 786a, 930f
 Goonatilaka, Rev. H. B., 930z
 Goorgaon, 628f
 Goosecreek, 12, 15, 18, 849-50
 Gooty, 568
 Gordon, Sir A., 458
 — Gen. C., 373a
 — Rev. J., 309-10, 894, 896
 — Julius, 304f
 — P., 10, 41, 57, 60, 855
 — W. (Barbados), 197
 — — (U.S.), 21, 816a, 850
 — — (W.I.), 219-20, 886
 — College, Cairo, 381
 — School (N.W.T.), 180u
 Gorla, Rev. N., 682, 808, 914, 930u
 Gorluhu, Rev. J., 832
 Gorringe, Rev. C. H., 884
 Gossner, Rev. J. E., 495b-6
 Goto, Dr., 724f
 Gondie, Rev. R., 830e
 Goulburn (N.S.W.), 392, 399, 400,
 402-3, 758, 766
 Gould, Rev. F., 911
 Goulding, Rev. A. W., 880
 Gover, Rev. W. F., 930e
 Govett, Ven. H., 911
 Gowen, Rev. H. H., 191d-e, 463,
 882, 912, 930g
 Gowik, Rev. R., 849
 Gwagala Mission, 316g
 Graaff Reynett, 272, 276, 280, 297,
 304d
 Grafton (N.S.W.), 400, 403, 758, 766
 Graham, Rev. G., 875
 — H., 906
 Grahamstown, 269-71, 274, 276,
 297, 299, 303; Diocese, 284, 304d,
 312, 758, 765; Kaffir Institution,
 304; Judgment, 295
 Grand River (P. Ont.), 154, 166
 Grant, Rev. A. J., 894, 930k
 — F. B., 212, 865
 — W. H., 858
 Grantham, Rev. T. A., 858, 862
 Grassett, Rev. E., 875
 — H. J., 876
 Graves, Bp., 724b
 — Rev. J., 853
 — M., 47-8, 50, 746, 863
 Gray, Rev. A. (Port Malway), 862
 — Archibald, 862, 865
 — B. G., 117, 862, 866
 — H. A., 930e
 — J. W. D., 862, 866
 — Peter, 361a
 — Bp. R., 273-84, 286-96, 297-300,
 306-8, 319-20, 323, 326, 328-9,
 331, 347-8, 354, 367, 374, 754,
 765, 783b-4; Portrait, 285; Long
 and Colenso Cases, 754; Mrs.
 Gray, 294
 — Rev. R. (St. Helena), 897
 — — (S.A.), 892
 — S., 297, 894
 — W., 224, 866
 — W. S., 861
 Grayfoot, Rev. C. H., 863
 Grayling, Rev. J., 684, 926
 Greathead, Rev. J., 889, 930j
 Greaton, Rev. J., 855
 Greatorex, Rev. F. P., 862
 Greaves, Rev. J. A., 905
 Greece, 79, 742a
 Greek Church, 471, 736-7, 741-2
 Greeks, 742b
 Green, Bp. A. V., 410, 766
 — Rev. A. J., 930g
 — C., 570, 921
 — E. I., 300, 894
 — F., 334f
 — Dean, 328, 330-1, 348, 898
 — Mr. Peter, 324
 — Rev. S. D., 862
 — T., 894
 — T. W., 894, 896, 930f
 — W., 875
 — W. H., 880
 Greene, Rev. F. J., 786, 898, 930n
 — Frank F. W., 875, 880
 — T., 875
 Greenham, Rev. E. G., 930
 Greenstock, Rev. W., 298-9, 301-2,
 354-5, 362, 803-4, 894, 896, 898,
 898
 Greenway, Mrs., 698
 Greenwich (N.J.), 854
 Greenwood, Rev. A. J., 930r
 — F., 892, 930k
 — M., 705-6, 709, 711e, g, 927,
 931
 Greer, Rev. W., 866
 Gregor, Rev. J., 410, 908
 Gregory, Miss, 817
 — Rev. F. A., 378, 880a-b, d-e,
 787, 801-2, 908, 930g; Mrs., 880e
 — J. W., 880
 — J. H., 906
 — W. M., 930h
 Greig, Rev. W., 875
 Grellier, Rev. H., 358f, 930p
 Grenadin, 206
 Gresham, Rev. H. E., 883, 930q
 Griesley, Rev. G. F., 892
 Grey, Sir G., 298, 300, 308, 348, 415,
 — Rev. Wal., 862
 — Wm., 782, 858
 Greytown (Nicaragua), 237
 Gribbell, Rev. F. B., 882
 Gribble, Rev. C. B., 875
 — E. R., 414d
 — J. B., 414d, 427, 909
 Grier, Rev. J., 876
 Griffin, Rev. C., 862, 866
 — J. (N.F.L.), 868
 — — (P.Q.), 870
 Griffith, Rev. D., 854
 — F. J., 931
 — Ven. D. H., 930r
 Griffiths, Chief, 327a-b
 — J. (India), 917
 — — (N.S.), 862, 930a
 — W., 930g
 — — 362e, 930p
 Grigg, Rev. T. N., 910
 Grindon, Rev. O. M., 862
 Grindrod, Rev. J., 930r
 Griqualand E., 305-6, 311, 316e-
 317, 333
 — W., 317-19, 359, 382, 896, 930m
 Griques, 305, 311, 349-51, 382, 384,
 Griquatown, 318a [786
 Gr'sdale, Bp., 180m, 763
 Groombridge, Rev. H., 224-8, 886
 Groser, Rev. E. H., 862, 908, 912
 — W. H., 862
 Grosvenor, Rev. F. J., 908
 Grout, Rev. G. R. F., 875
 — G. W. G., 876
 Groves, Rev. A., 930v
 — J. S., 875
 — W. L., 705-6, 709, 927
 Grubb, Ven. C. S., 300, 898
 Grundler, Rev. —, 523
 Grundy, Rev. J., 191f, 930g
 Grills, Rev. J. C., 404, 905-6
 Guacimo, 239b
 Guadelcanar, 414a
 "Guardian," The, on "Society"
 Bishops, 727
 Guerout, Rev. N., 870
 Guest, Rev. J., 917
 Guiana, British, 200b, 204, 242-63
 768, 760-1, 764
 — Coolie Missions, 603
 Guildford, Lord, 4, 933
 Guilds, Missionary, 828a-b
 Guinea (W.A.), 264-8, 268
 — New, 464-6
 Gulliver, Rev. C. H., 788a
 Gungunhana, Chief, 346b-c
 Gungunyau, Chief, 340h
 Gunne, Rev. J., 875
 Gunning, Rev. H. H., 870
 — W. H., 876
 Gunanah, Chief, 694c
 Guntakal, 568
 Gupta, Rev. R. K. D., 914, 930u
 Gura, a Kol, 490
 Guriya, Rev. D., 930u
 Gurney, Rev. W. F. C., 931b
 Guthrie, Rev. W., 229, 888
 Gny, Rev. W., 17, 216, 819, 863,
 886
 Guzerat, 568-9, 571, 573-5

- Guzerattees, 730
Gwaula, 362f
Gwelo, 362c, 366m
Gwilym, Rev. D. V., 858, 868
- HACKETT**, Rev. W., 885, 928
Hacketh, Rev. W. (Feun.), 852
Hackney, Rev. J., 641, 644, 946b,
647, 653, 809, 813c, 923, 930y
Hadanomachi, 724a
Haddock, Rev. C., 349
Haden, Rev. —, 604
Hadfield, Bp. O., 440-1, 766
Hadwoy, Rev. C. E., 929
Haeger, Rev. J. F., 61, 855
Haensel, Rev. J. G., 655
Hagan, Rev. Father, 32
Haifa, 729
Haig, Rev. A., 624, 626, 628g, 923,
Haigie, Mrs., 16, 16 [930y]
Haines, Rev. F. W., 702, 927, 931
— S. C., 876
Hainsselin, Rev. M. T., 930s
Hainsworth, Rev. T., 930e
Haitor, Rev. —, 930y
Hake, Rev. R., 930
Halcombe, Rev. H. C. J., 911
Halcrow, 180e
Hale, Bp. M. B., 411-2, 417, 419-20,
427-a, 766, 909
Hales, Rev. F., 906, 930r
Half-castes, 180f-n, 192, 223, 235,
252, 255-8, 262-7, 273, 277-81,
286-8, 290-6, 353, 382, 384, 421,
426, 468, 631, 771, 786. (See also
"Coloured Mixed Races")
Haliday, Rev. T., 854
Halifax, 110-15, 119, 769, 768
Hall, Major, 562a
— Miss (of Bath), 562a
— Rev. B., 930
— C., 22, 24, 850
— F. G., 858
— G. S., 930a
— S., 931b
— W., 906
Hallen, Rev. G., 876
Halliburton, Mr. Justice, 118
Halliwell, Rev. H., 159, 876
Hallowell, 159, 875, 885
Hallward, Rev. J., 362c, 930y
— L. W., 316a, 930f
Hamilton, Hon. A., 694d
— Rev. — (of Moulmein), 630c
— A., 886
— G. F., 600f, n, 914, 930a
— H. H., 858, 862, 930a
— J., 208, 885
— J. W., 883
Hamirpur, 599d
Hamrick, Rev. E. A., 362c, 930n, q
Hammoud, Rev. O., 804, 909
Hamden-Jones, Rev. B. H., 930f
Hampstead (L.L.), 57
Hampton, Rev. D. O., 911
Hancock, Rev. T. L., 892
Hands, Rev. J. O., 897, 930m
Hanford, Rev. S. J., 866, 930b
Hanington, Rev. C. P., 866, 930b
Hanna, Rev. T., 888
Hannah, Rev. J., 677, 925
— Mrs. J., 677
Hannington, Bp. J., 765
Hanover (U.S.), 854
Hansen, Rev. N. M., 134, 866, 930b
— N. C., 866
Harbour Grace, 92
Harbour Island, 276-21
Hardie, Rev. J., 299-300
Harding, 335
— Rev. —, 298
- Harding, Rev. F., 876
— G. T., 870, 930c
— Bp. J., 513, 767
— Rev. J. B., 930, 931b
— R., 876
Hardman, Mr. W. and Mrs. A. A.,
and Hardman Trust, 742b
Hardwar, 602-3b
Hare, Rev. M., 892
Harlem (N.Y.), 61, 855
Harmer, Bp., 766
Harold, Rev. R., 258, 891
Harper, Ardn., 526
— Rev. E. J., 870
— H., 862, 930a
— Bp. H. J. C., 439-40, 767
— Rev. W. F. S., 876
Harpur, Rev. S. S., 905
— W. H., 921
Harrington, Rev. E. A. W., 866
Harris, Bp. C. A., 736, 738, 742b, 768
— Rev. C. E., 930
— G., 884
— G. P., 782
— Jas., 876
— John, 91-3, 858
— J. C., 889
— M., 876
— S., 876
— T., 931b
— Very Rev. T., 912
— Rev. V. E., 862
— Dr. W., 776
Harrismith, 353b
Harrison, Rev. A., 908
— C. H., 931b
— Mr. G., 369
— Rev. H. J., 604, 914, 930n
— J. (Europe), 930, 931b
— — (S.C.), 849
— T., 777
— Rev. W. (N.B.), 866
— — (N.J.), 854
— — (N.Y.), 855
Harrowell, Rev. T. N., 930e
Hart, Rev. G. F., 566, 917, 930e
— Sir R., 711c
Harte, Rev. H. S., 930c
— H., 876
— W. M., 863
— W. T., 908
Hartebeestfontein, 358h
Hartford (Con.), 50
Hartin, Rev. T. B., 865
Hartley, Rev. H. A. S., 930j
Harvard College, 798-9
Harvey, Rev. B. W., 911
— J. C., 853
— R. J., 870
Hasell, Rev. T., 849
Hassall, Rev. J. S., 908
Hussard, Miss F., 500f, n
— Rev. R. S., 828a
Hatebard, Bp. T. G., 372, 765
Hatheway, Rev. C. H., 866
Hatteras, 86
Haubroe, Rev. L. P., 503, 512, 526, 530b
Haughton, Rev. G. D., 914
Havelock, Sir A., 553f
Havre, 742
Haverhill, 48, 853
Hawaiian Islands, 386, 460-3a,
466-7, 912, 930t
Hawians, 466
Hawker, Rev. H. E., 898, 930n
Hawkins, Rev. C. W., 423, 909, 926
— E., xii, 82, 138, 815, 836
— — (Jan.), 888
— E. J. E., 885
— J. B., 930
— W. C., 905
Hawtayne, Archdu., 477
- Haycock, Rev. W. H., 594-7, 922,
Hayden, Rev. H., 862, 866 [931d
Hayman, Capt. and Mrs., 362c
— Rev. W. E., 882
Haynes, Rev. W. A., 858, 930
Hayton, Rev. W., 909
Hayward, Rev. H., 906
Haywood, Rev. H., 876
Hazard, Rev. H., 870
Hazaribagh, 495a, 500f, h-n, 795b,
816d, f, 848, 909-10
Hazelhurst, Rev. A. W., 930t
Hea, Rev. J. R., 777
Heard, Rev. W., 248, 889, 930j
Hearn, Rev. J. G. F., 500n, 816d,
Heath, Rev. C., 888 [930u
— H., 908
— R. A., 930a
— W., 883
Heathco, Col., 43, 57, 61-2
— Rev. G. S. C., 894, 930k-l
Heathen, The, Society's Mission:
to (see "Negroes," "Indians,"
and "Slaves"; also lists on
pp. 86, 192, 252, 382-4, 466, 730-2)
Heathenism, White (see
"Colonists")
Heather, Rev. G. A., 876
Heaton, Rev. H., 866, 876
Heavyside, Rev. J., 272, 504, 506,
Hebden, Rev. J., 876 [917
Heber, Bp. R., 473, 475, 478, 490-1,
502-3, 506, 513-14, 516a, 528, 569,
661, 767, 799; (his Seminary), 506
Hebron (U.S.), 48, 840, 853
Heibron, 353
Heikpoort, 358i
Heligoland Bishopric proposed, 738
Hellmuth, Bp. I., 173, 763, 870
Helps, Rev. —, 319
Hembo, Rev. M., 914, 930u
Hempsted)
Hemsted j 57-8, 62-3, 769, 855
Henchman, Rev. T., 894
Henderson, Rev. J., 852
— W., 876, 930d
Hendrick, Rev. S. P., 241, 889, 930i
Henfrey, Mrs., 742a
Benham, Rev. H. C., 700, 927, 931
Henley, Rev. W., 925
Henry, Rev. —, 392
— C., 930z
— VII., 107, 796; VIII., 796
Henshaw, Bp., 815
Hensley, Rev. J. M., 862
Henwood, Rev. J. R. T., 930e
Hepburn, Mr., 366
— Rev. J., 871
Herat, Rev. W., 681, 925
Herbert, Rev. H., 26
Hercher, Rev. W. M., 876
Hermitage Cove, 101a
Herou, Rev. T., 906
Herring, Rev. J. E., 911, 930e
Herschel, 304c, r, 358e
Hesselmeier, Rev. C. H., 609-10,
805, 922
Hesselmeier, Rev. S. K., 871
Hewitt, Rev. J. A., 892
— J., 858, 930
— N., 880, 930e
Hewlett, Rev. A. M., 380y, 801, 903
Hewton, Rev. R. W., 871
Hey, Rev. W., 375-6, 801-2, 903
Heyes, Bp. J. T., 207, 209a-b, 764
Heygate, Rev. A., 858
— R. T., 858
Heyne, Rev. G. Y., 528, 535, 917
Heywood, Rev. E. H., 911
Hibbard, Rev. G. F., 930c
Hibbert-Ware, Rev. G., 628b, 930y
Hickey, Rev. R. W. H., 602, 922-3

- Hickey, Rev. W., 555-7, 917
 Hickie, Rev. J., 876
 Hicks, Bp. J. W., 318b, 327c, 353-b, 362e, 765, 786c
 Hickson, Rev. J. W., 886
 Higgins, Rev. C. F., 866
 — J., 564-5, 917
 Higginson, Rev. —, 862
 Higgs, Rev. E. H., 607-9, 914, 922
 — J. S. J., 886
 Highflats, 333
 Highgate (Geo.), 27
 Highlands, 334f
 Hildyard, Rev. W., 886
 Hill, Rev. —, (of India), 482
 — — — (of Sydney), 390
 — A., 876
 — B. C., 876
 — G. C., 880
 — G. S. J., 876
 — H. J. O. E., 908
 — Mr. John, 168
 — Rev. J., 876
 — J. J., 862
 — J. R., 699-601, 922, 930r
 — Bp. J. S., 785
 — Rev. L. M. W., 862
 — R., 876
 — T. E., 788a
 Hillary, Rev. F. R., 715c, 931a
 Hillier, Mr., 715a
 Hillis, Rev. R., 889
 — T., 889
 Hillock, Rev. S. J., 930b
 Hills, Bp. G., 181, 183, 185-8, 191f
 Hillyar, Rev. W. J. M., 905 [763
 Hillyard, Rev. P. E. H., 892, 930d
 Hilton, Rev. J., 876
 — R., 880, 930e
 Hiltz, Rev. A. F., 862, 866
 Hinchcliffe, Rev. J., 930e
 Hiuks, Rev. J. P., 876
 Hind, Rev. Dr., 836
 — D. H., 862
 — Mr. H. Y., 768a
 Hinde, Rev. W., 876
 Hindi Language, 252, 372, 470,
 473, 496, 590, 604, 606, 612, 629,
 730, 732, 799, 807-8, 813c
 Hinds, Rev. Dr., 434
 — Bp. S., 783, 883
 Hindu Worship at Delhi, 628
 Hindus' Testimony to Missions,
 560d, 561, Brahmin do., 586b
 Hindus, 208-9, 249-50, 252, 469-
 658 [and 196, 287, 371-3, 380, 384-
 5, 458, 460, 471, 560d, 586, 604, 730,
 732, 771, 787, 799
 — and Mohammedans fraternising,
 599c, 628
 Hindustani Language (see Urdu)
 Hine, Bp., 765
 Hiogo, 725
 Hirose, Rev. K., 813c, 931c
 Hirsch, Rev. H., 892
 Hissar, 628b
 Hitchins, Rev. A., 889
 Hlambankulu, 346c
 Hline, Rev. J. S., 639a, 930y
 Hlubi, Chief, 333, 340, 341b-c, 345a
 Hoadley, Rev. A., 866, 894
 Hoar, Miss, 721, 808; Miss A., 721
 Hoare, Bp., 768
 — Mr., 104
 — Rev. A. R., 930f
 — J. W. D., 908
 — J. O. B. D. R., 911
 Hobart Church Congress, 433
 — Town, 428-30, 432, 454
 Hobbes, Rev. W. E., 930e
 Hobbouse, Bp. E., 440, 767, 842
 Hobson, Rev. H. B., 191d
 Hobson, Rev. W. F., 928
 — W. H., 876
 Hockley, Rev. E. F., 930e
 Hodge, Mr. J. W., 715b-c, 813b
 — Rev. P. T., 886
 Hodges, Bp. E. N., 472a, 767
 — Rev. N., 218, 886
 Hodgkin, Rev. T. I., 876
 Hodgson, Mr., 235
 — Rev. —, 883
 — J., 884
 — W., 787a
 Hogan, Rev. W., 191b, 930g
 Hogbin, Rev. G. H., 180j, 930e
 Hokkaido Diocese, 724b
 Holbeck, Artn., 318a-b, 930m
 Holbrooke, Rev. J., 854
 Holden, Rev. D., 917
 — R. W., 930r
 Holding, Rev. J., 376-6, 801-2, 903
 Holland, 742a
 — Canon Scott, 828a
 — Rev. H., 875, 889
 — J., 926
 Hollands, Rev. C. W., 858, 930
 Hollingsworth, Rev. H., 341d, 813b,
 Hollingsd, Mr. E. L., 205b [930m
 Holloway, Rev. H., 866
 Holman, Rev. —, 453
 — G. J. C., 885
 — Dame Jane, 823
 Holme, Rev. —, 412
 — Bp. H. R., 205a, 215b, 239a, 267,
 — Rev. T., 906 [764, 885
 Holmes, Bp., 304f, 321a, 765, 930m
 — Rev. D., 187-8, 882
 — F., 477, 914
 — F. W. R., 930s
 — H. A., 930c
 — J., 851
 Holt, Rev. J., 199, 816a, 883
 — S. B., 905-6
 Holy Emmanuel Society, 671
 Holyoke, Rev. E., 799
 Homan, Rev. P., 906
 Home Organisation, 822-30
 Homfray, Mr. R. S., 486-7, 492
 Honau, 711a
 Honduras, 205a, 234, 236-41, 252-3;
 Diocese, 758, 764
 Hong, Rev. F. H., 694a
 — Kong, 703-5 [and 250, 768]
 Honolulu, 461, 758, 766; Special
 Fund, 829; transfer of English
 Mission to American Church,
 463a
 Honorary Associates, 83, 940
 — Physician, 942
 Honyman, Rev. J., 42, 47, 853, 855
 Hook, Mr. Serjeant, 6, 53, 813d,
 822, 932, 939
 Hooker, Rev. W., 930h
 Hooper, Rev. —, 217
 — E. B., 866
 — G. H., 858, 880, 930e
 Hope, Mr., Murder of, 311
 — B., 796
 Hopewell (N. J.), 53, 854-5
 Hopkington, 854
 Hopkins, Bp., 761
 — Rev. J. R., 866, 930b
 Hopper, Rev. E. C., 719, 725, 928
 Hoppner, Rev. F. H. T., 602-3b,
 656a-b, 657, 922, 930r
 Hopwood, Rev. H. G., 892
 Hordern, Bp. J., 763
 Hore, Rev. S. C., 889
 Horlock, Rev. D. H. W., 882
 Hornby, Bp. W. B., 227b, 765
 — Rev. P. D., 316m-n, 930f
 Horner, Rev. D., 858, 930c
 Horsburgh, Rev. A., 681, 926
 Horsfall, Rev. W., 700, 900, 927,
 Horton, 860-1, 864 [980f
 — Rev. T., 905
 Horwood, Rev. N., 854
 Hos, 466a-b, 600g-h, 730
 Hose, Bp. G. F., 688, 920, 601-2,
 600, 701-2, 768, 813c-d, 920, 831
 — Rev. W. C., 906
 Hosken, Rev. R., 908
 Hosmer, Rev. A. H., 892
 Hospet, 568, 588a
 Hospitals, 816a-818 (see also
 "Medical Missions")
 Hostels, College, 530b, 599a, 628c,
 Hosur, 605, 560d [795b
 Hottentots, 268, 270, 277-80, 281,
 287-8, 291, 308, 361, 382, 384
 Houdin, Rev. M., 56, 136, 854-5,
 871
 Hough, Rev. G., 269-71
 — J., 472, 533
 — W., 167, 871, 876
 Houghton, Rev. C. W., 930e
 — G. D., 917
 — T., 876
 House of the Society, 19 Delahay
 Street, 836, 943
 Hoyas, 394; Decline of, 380, 380g
 Howell, Very Rev. De B., 911, 921
 How, Rev. H., 892
 — W., 858
 Howard, Rev. C. B., 416
 — W. L. C., 806
 Howell, Rev. O. J., 858, 905
 — W. (Borneo), 690a, 813c, 926,
 931
 — — — (India), 563, 812, 917
 — W. P., 906
 Howells, Rev. G. R., 858
 Howes, Rev. J. A., 930s
 — P. G., 930v
 Howie, Rev. A., 852
 Howrah, 474-8, 492, 794-7
 Howland, Rev. B. M., 862
 Hoyles, Rev. W. J., 868
 Hoyt, Rev. L. A., 866, 930b
 Hubbard-Smith, Rev. E., 905
 Hubbard, Rev. A. R., 697, 613, 615,
 — B., 853 [923, 931d
 — C., 521-2, 535, 564, 917
 Hubli, 688a-b, 816f
 Huddell, Rev. R. W., 866, 930b
 Huddleston, Rev. C., 930s
 Hudson, Rev. J., 866
 — T., 876
 Hudson's Bay Co., 177, 179, 180m,
 Hughes, Rev. E., 897, 930m [181-2
 — G., 852
 — H. B., 885, 930h
 Hugill, Rev. W. Jos., 908
 Hulbert, Rev. D. P. M., 905
 Hulet, Hon. J. J., 341c
 Hull, Miss C., 816d
 Hullett, Rev. E. C., 267b, 930j
 Humphrey, Rev. J., 852
 Humphreys, Rev. A. A., 886, 930h
 — D., xi, 814, 836
 — W. T., 631
 Humphries, Rev. H., 886, 889
 Humpty, 668
 Hungarians, 102
 Hungary, 742a
 Hunt, Rev. B., 849
 — I., 865
 — J., 219, 887, 930s
 — T. H., 862
 Hunter, Gov. (N. Y.), 43-4, 01-2,
 Hunter, Rev. H., 889 [61, 71
 — J. N., 930c
 — T. W., 914
 — W. E., 894, 898, 930d
 — Sir W., 472a

- Huntington (N.Y.), 865-6
 Hurley, Rev. E. P., 866, 930b
 Huron Diocese, 163-4, 758, 763
 Hurricanes, 460a; in Bahamas, 227b; in Leeward Islands, 216c
 Husband, Rev. —, 884
 — E. B., 871, 930c
 Huston, Rev. J. T., 930r
 Hutchinson, Capt., 476
 — Rev. G., 98, 868
 — J., 878
 — W., 907
 Hutson, Rev. E., 865, 930a
 — J., 212, 885
 Hutt, Rev. R. G., 894
 Hutton, Rev. T. B., 911
 Huxtable, Bp. H. C., 371-2, 547, 765, 794, 902, 917, 930v
 Hyalaha, 192
 Hyde County, 22
 Hyderabad, 505, 560d, 562b
 Hypa, 727b
- IBBETSON, Rev. D. J. H., 909**
 Ibbotson, Rev. E., 461, 912
 Ibrahim, Moulvie, 656a
 Icelanders, 192
 Ichaak, 600i, l, n, 816f
 Ida, Rev. A. E., 929, 931a
 Idlayers, 560c
 Idutywa, 316d
 Ifontsy, 380a
 Ignatius, Rev. I., 917
 Ikemaka, Rev. J., 903, 930y
 Iken, Rev. W. D., 887
 Ile Curieuse, 373b
 Iliff, Rev. G. D., 711f, 927, 931
 Illing, Rev. W. A., 898
 Imai, Rev. J. T., 721, 724g-h, 727b, 808, 928, 931a
 Inerina, 376, 379
 Ingende, 334a
 Immersion, Baptism by (see "Baptism")
 Imperialism, ix
 Impey, Rev. W., 894, 930a
 Inche, Rev. S., 889
 Income, Society's (see "Funds")
 Incorporation (see "Members")
 Indemnity Question, The, xiv, 390b, 711c
 Independents, 41-5, 471, 563, 580, 583
 India, 469-659, 730-3, 752, 760, 766-7, 771, 816a-18, 841, 913-24; Languages, 470; Legal Disabilities of Native Christians, 472b-c; Races, 471; Religions, 471; Ecclesiastical Establishment of, 659; Europeans in, 658-9 (and 471, 625, 675-6, 640, 643, 674); Episcopate Extension, 472a, 755-6; Famine, 302; Missions Extension Fund, 696; Mutiny, 469, 490, 590, 695-8, 609, 612, 615, 653; Plague Regulations, 486
 Indian Ecclesiastical Establishment, 659
 — Head, 180a-f
 — Prince baptized in London, in 1715, 16, 17
 Indians (N. American), 2, 7-8, 11-13, 16-18, 22-3, 27-8, 36-8, 46-8, 63-74, 86, 94, 107, 110, 112-113, 126-6, 129-30, 136-7, 139-41, 161, 153-4, 167-8, 164-74, 177-9, 180c-n, 181-4, 191-a, 192, 776, 780-1, 815, 839, 844, 846; in Synod, 180y; (Central American) 234-7, 252; (S. American) 243-9, 259
 Industrial Work (see "Education")
- Indwe, 304c, e
 Ingham, Bp. E. G., 267, 765
 Ingle, Rev. W. H., 888
 Ingles, Rev. O. L., 878
 — O., 862
 Ingills, Rev. A. P., 862, 930a
 — Bp. C. (Portrait, ii), 36, 74-8, 117-19, 128, 130, 139, 143-4, 165, 761, 763, 862, 862
 — J., 94, 103-6, 114-15, 110-23, 132, 763, 777, 862
 — Rev. J., 892
 — Sir R., 504
 Ingram, Bp., 828a
 Ingwavama, 345b
 Inhabane, 346a, d
 Inkster, Rev. R., 180f-j, 880
 Inman, Rev. A., 666i-j, 917, 930v
 Innabi, Rev. O., 917
 Inoculation, 690a, 816f
 Intercession for Missions, 820, 821 [and 82, 705, 717, 842]
 Intercommunion, 80-5, 112, 114, 189, 475, 734-9, 742, 789, 796, 805 (and see "Comity")
 Ipotela, 334f
 Irbv, Rev. G. P., 931b
 Ireland, Missionary zeal of the Church of, 600i, 823, 826, 840. Representatives on Standing Committee, 941; Irish language, 192
 Irion, Rev. J. L., 503, 506, 535, 811, 917
 Iroquois Indians, 66-71, 86, 141, 153, 192, 845
 Irawaddy R. Stations, 639a
 Irregular Marriages, 553
 Irvine, Major, 424
 Irving, Rev. M. L., 930i
 Irwin, Rev. A. L., 918
 — H., 191e, 882
 — H. O., 411, 905, 908
 — J., 871
 — P. S., 887, 930f
 — R. D., 871
 Irvine, Rev. ? C., 883
 "Isa Charita," Bengali Life of Christ, by a heathen Pandit, 500f
 Isaacs, Rev. H. S., 783a
 Isaacson, Rev. J., 922
 Isalah, Rev. —, 924, 930y
 Isandhlwaua, 335, 340-1e, 346, 366f, 366
 Isle de Los, 254, 266 [786b
 Isle of Shoales, 42, 853
 Israel, Rev. M. D., 380g, 903, 930y, e
 Italy, 740, 742-a; Italianus, 27, 86, 737
- JABLONSKI, Dr. J. E., 468-9**
 Jack, Dr. W. B., 777
 Jacksow, Rev. A. C., 930
 — C., 871
 — E., 930c
 — Ja., 862
 — Jo., 339, 343-4, 899, 900
 — Bishop John, 738
 — Rev. John (Canada), 871
 — — 88-9, 858
 — J. S., 613-14, 909, 923
 — W. E., 897
 — W. H., 804
 — Bp. W., 214-15a-b, d, 764, 816, 885
 Jackson-Forkhill Fund, 792-3
 Jacob, Catechist (Transvaal), 358b
 — (Masho), 366a
 — Rev. Dr. E., 777, 866
 — E. W., 898
 — P., 171, 876
 Jacobs, Col., 628a
 Jaobdsal, 353b
 Jaenike, Rev. —, 533
- Jaffrey, Rev. W., 866
 Jagersfontein, 363a
 Jagg, Rev. F. C., 413, 858, 908
 Jakaringah, Rev. —, 914
 Jamaica College, 233, 783
 — (U.S.), 60-3, 855-6
 — (W.I.), 2, 96, 194-5, 228-33, 238-9, 252-3, 744-5, 752, 758, 764, 798, 799, 887-8
 James, Bp. J. T., 270-1, 766
 — Rev. L., 380g, 903
 Jameson Raid, 368a, f
 Jamieson, Rev. A., 172-3, 818, 876
 — R., 862
 — W. H., 862
 Jamison, Rev. A. D., 882
 Jammalamadagu, 566d
 Jammala, 656a-b, 657
 Janke, Rev. H., 495b
 Japan, 78, 175, 717-27b, 752-3, 758, 760, 768, 774, 817, 928-9, 931a
 Japanese Coolies, 191a, 414d, 459b, 715c; Language, 466, 470, 732; Life of Christ, 724c; Police Mission, 724d, 727; Race, 192, 462, 466, 714-16a, 717-27, 732, 813c; Sailors, Work among, 715e
 Jarbo, Rev. F., 918
 Jarvis, Rev. G. S., 862, 866
 — H. J., 862, 866
 — H. M., 962
 — W. G. T., 862
 Jasmun, Rev. D., 914, 930a
 Jats, 628g
 Jatalapore, 603-a
 Jayasekera, Rev. A. B. W., 925, 930z
 — O. A. W., 925, 930z
 Jaydergote, 430
 Jays, Rev. C. B., 894, 930a
 Jeffery, Rev. A. A., 892, 930a
 — O., 858, 930
 — C. N. F., 180a, 930e
 Jeiyankondacholapuram, 530d
 Jemmett, Rev. G., 883
 Jemmot, Rev. A., 930y
 Jenkins, Major, 608
 — Rev. —, 307
 — E. A., 909
 — H., 222-4, 887
 — J. D., 840, 892
 — J. H., 871
 — L. O., 862, 871
 — T., 852
 Jenkinson, Rev. T. B., 898
 Jenkyns, Rev. E. H., 876
 — Sir L., 840
 — Fellowships, Oxford, 840
 Jenner, Rev. G. C., 93, 858
 — Bp. H. L., 440, 767
 Jenney, Rev. R., 38, 852, 865
 Jennings, Rev. M. J., 597, 612-15
 — Sir R., 823
 — Rev. W., 907
 Jenns, Rev. P., 882
 Jephcott, Rev. F., 876, 880
 Jereniah, Rev. J. C., 918
 Jeremy, Rev. D., 656a
 Jernym, Rev. E., 918
 — Bp. H. W., 215b, 863-4, 767
 Jerningham, Sir H., 373
 Jerusalem Episc., 377, 756, 758, 768
 Jessary, Rev. T. D., 883, 930y
 Jessup, Rev. H. B., 878
 Jesudason, Rev. J., 918, 930v
 Jesuits in Madagascar, 380b, j (see also "Roman Catholics")
 Jews, 276, 471, 479, 568, 577, 730, 737, 741, 742, 790-1
 Jeynes, Rev. W., 858
 Jickling, Rev. O., 930y
 Jind, 628g
 Joachim, Rev. J., 372, 902

- Job, a native evangelist, 358i
 — Rev. A., 918
 Joberns, Rev. C. H., 892
 Johnson, Rev. H., 930r
 Johanesburg, 318b, 341d, 358b,
 37-i, 366c
 Jolum, Rev. J. A., 930z
 Johnson, Mr. & Mrs. (Madagascar),
 — Rev. A., 520, 812, 918 [380, 380c
 — Ven. C., 334f, 310-1, 341b-c, 342,
 345a-b, 358g, 804, 813b, 898-900,
 930c; Mrs. C., 341c, 813b
 — Rev. C. W., 930b
 — Bp. E. R., xxvi, 473, 495, 499, 500,
 500c, 585, 599b, 658, 756, 767, 794b
 — Rev. F. W., 930f
 — G. M., 868
 — H. H., 898, 930m
 — H. C. H., 858, 930
 — J., 876
 — Bp. J., 765
 — Rev. M. B., 989
 — R., 396-7
 — R. M., 858
 — S., 44-5, 47, 746-7, 775, 853
 — T., 871
 — T. E., 603a, 930zr
 — Mrs. T. E., 603
 — Rev. W., 876
 — Sir W., 61, 74, 800
 — Rev. W. A., 876
 — W. H. L., 894
 — W. J., 782
 — W. P., 368, 902
 — W. R., 880, 930f
 — Dr. W. S., 776
 Johnston, Rev. G., 16-7, 849
 — J., 871
 — H. W., 876
 — T. W., 862
 — W., 229
 — G. H., 905
 — G. H., 911
 — R. W., 876
 Johnstone, Rev. D. A., 930d
 Joffiffe Rev. —, 95
 Jonathau, Chief, 327d, 358i-j
 Jones, Archdu., 247
 — Mr., 475
 — Rev. A. C., 862
 — B., 858
 — C. E., 892, 930k
 — C. F., 931b
 — D., 482-4, 486, 805, 914
 — D. E., 905
 — D. T., 177
 — Ed., 24, 850
 — Ev., 868
 — E. J., 811, 918
 — F., 931
 — G., 849
 — H., 884
 — — 89-90, 858, 888
 — — (N. B.), 866
 — H. A. W., 373a, 903, 930y
 — H. W. P., 358j, 930p
 — Ja., 871
 — Jos., 908, 911
 — John, 885
 — J. A., 888
 — J. C. L., 867
 — J. F., 459-60, 912, 930f
 — J. N., 866
 — J. P., 888
 — J. W., 871
 — K. L., 876
 — L., 18, 849
 — Bp. L., 100, 763
 — Rev. S., 871
 — T., 908
 — T. T., 782, 856
 — W., 871
 Jones, Rev. W. E., 643-4, 702, 808-0,
 924
 — Archbp. W. W., 204-5, 206b-c,
 304f, 316, 321a, 346, 853b, 356,
 358g, 366c, 765, 785
 Jordau, Rev. N., 930t
 Jorhat, 611
 Josa, Rev. F. P. L., 249, 250, 261a,
 c-d, 799, 807, 889, 930j
 Joseph, Mr. A., 806
 — Rev. D., 918, 930e
 — — J., 918, 930e
 — — S., 918
 Journals of S.P.G., xii, 816
 Jubilee, Queen's, in 1897, begun in
 Levuka, 469a
 Jubilee, Society's third (1851), 81-
 3, 827 [and 106, 150, 260, 283,
 488, 608, 612, 668, 761, 796, 815];
 fourth (see "Bicentenary")
 Judd, Rev. F. E., 871
 Judge, Rev. A. H., 871
 Judges, Rev. —, 271
 Jukes, Rev. M., 880
 Julius, Rev. A. H., 930s
 — Bishop C., 766
 Jung, Sir S., sen., 562a
 Junior Clergy Missionary Associa-
 tions, 828a
 Jwara, Rev. E., 896
KAAPCHE, Rev. C. J., 871
 Kasauwai, Rev. W. H. 452, 912
 Kacharis, 611-b, 730
 Kachchap, Rev. M., 914, 930u
 — P., 914, 930u
 Kachins, 732
 Kafirfontein, 353a
 Kaffraria, 305-17 [a d 273, 276,
 279, 281, 382-3, 395-6, 930l]
 Kafir (Xosa) Language, 382, 384;
 (Zulu) Language, 382, 384,
 803-4
 Kafirs, 276-80, 284, 287, 291, 293,
 297-304, 306-16, 328-34, 349-61,
 355-7, 382, 384, 784-6, 797;
 Cattle-killing delusion, 300;
 Character, Customs, and Capa-
 city of, 301-4, 314-15; Cruelty
 of, 309-10; Meeting of Chiefs
 with Bp. Gray, 276; Wars, 283,
 287, 304, 311, 356-7
 Kaiser-i-Hind Medal for Rev. A.
 Margüschius, 553c
 Kakuzen, Rev. M., 724j, 727, 813c,
 Kala Azar, 611b [931a
 Kalakani, 361d
 Kallars (Thief Caste), 530, 530c
 Kaliph, Rev. M., 930u
 Kalpitiya, 661, 673
 Kalsapad, 663-7, 816b, d
 Kalutara, 674
 Kaumbia, 267a-b
 Kambula, M. J., first convert of
 Lebombo Diocese, 346c
 Kamehamela, I., 460; II., 461-2;
 IV., 604; V., 462; VI., 463
 Kanala, 567
 Kanangawa, 724h
 Kaudy, 660, 679
 Kanghwa, 713, 715b, 816c, 817
 Kaniugow, 694b, d
 Kausu, 711a
 Kap Kot Chi, 715d
 Kapilaulai, Queen Dow., 463a
 Kapuya, Jolu, 366c, h-i, p
 Kareguo, 586b, 816c
 Karens, 470, 629, 630a, 631, 639a,
 640a, 641-7, 732, 791, 808-9, 813c
 Karikovil, 553b
 Karikloof, 335
 Karuau, 628g, 657, 816c-d
 Karwi, 601
 Kaulbach, Ven. J. A., 862, 930a
 Kaushik, Rev. A., 930z
 Kawa, Rev. P., 804, 930k
 Kay, Rev. W., 780, 808-0, 014
 — — W. H., 616, 704a, 018
 Kearns, Rev. J. F., 615-6, 631, 538,
 642, 646, 667, 795a, 918
 Keelakurai, 560b
 Keelan, Rev. J., 890
 Keer, Rev. W. B., 672, 921
 Keewatin Diocese, 180, 758, 763
 Keh, T. T., 813c
 Keiskamma Hoek, 299, 301-4b, 786a
 Keith, Rev. G., 7, 9-11, 20, 30-1,
 33-4, 41-2, 52, 3, 57-8, 814, 849
 Kelley, Rev. W. S., 923, 930y
 Kellog, Rev. S. D., 876
 Kelly, Rev. G. W., 907
 — Bp. J. B., 100, 764, 782
 — Rev. W. F., 925
 Kemm, Rev. J. C. O., 882, 930y
 Kemmendine, 636, 639d, 647, 702,
 Kemp, Rev. C. O., 905 [918
 — — F. R., 905
 — — J. (Bor.), 926
 — — (Oau.), 871, 930c
 Kempis, T., "Imitation of Christ,"
 in Japanese, 727a
 Kempthorne, Rev. J. P., 911
 — R., 319
 Kendall, Mr., 433-4
 — Rev. —, 930
 — — R. S., 892, 898, 923, 930k, 931b
 Kennedy, Rev. F. W., 724j, 931a
 — — J., 876
 — — K. W. S., 500i, n, 816d, 914,
 — — T. S., 875 [930u
 Kennet, Mr., 413
 — Rev. O. E., 510, 793, 811, 918
 — Bp. W., of Peterborough, 6,
 814-16, 833, 836, 926
 Keuncy, Rev. H., 647, 792, 813c-d,
 924, 930y; Mrs., 647 [835
 Kennion, Bp. G. W., 386, 423, 766,
 Kensington Missionary Exhibi-
 tion, 827
 Kensuke, Rev. H., 727a
 Kent (N.E.), 863
 — Co. (Penn.), 36, 851-2
 Kentucky, Bp. of, ix-xi, xvii, 85,
 832b (Portrait, 832b)
 Kenyon, Rev. G., 930u-o
 Ker, Rev. M., 871, 876, 930c
 Kerr, Rev. I. N., 930c
 — — J., 888
 — — S., 240, 869
 Kestell-Cornish, Bp. R. K., 377-9,
 380c, i, k, 765, 801-2, 903, 930q;
 Mrs., 380f
 — Ven. G. K., 380c-d, k, 903, 930y
 Kesu, a Kol, 496
 Ketchum, Rev. W. Q., 866
 Kettle, Rev. A., 786b
 — — A. C., 305, 930f
 Kewley, Rev. T. W., 892, 930m
 Key, Bp. B. L., 304f, 310-11, 315-16c,
 f, k, p, 765, 803, 813b, 896, 930f;
 Mrs., 310c
 — Rev. E. B., 240, 888
 Keys, Rev. G., 876
 Khama, Chief, 318, 361c-d, 366
 Khantigawini, 611
 Khankal, 603
 Khartoum, 381
 Kharwars, 495b
 Khou, Rev. F. N., 687, 926
 Kbulna, 495
 Kluoana, 358j
 Kidd, Rev. D. W., 567, 913
 Kitanjani, 560c
 Kilburn Sisters, 715a

Kildahl, Rev. O. W., 808
 Kilpatrick, Rev. R., 80, 90, 92, 856,
 858
 Kilm, J. & M., 715*d* [858
 Kimberley, 818-*b*, 810, 367, 358*e*,
 — Rev. J. E., 930*f* [360, 366*c*
 Klnnbulu, M^{ts}, 691*b*
 Kinder, Rev. J., 788*a*
 King Edward, H.M., 647, 832*d*
 King, Rev. — (Bermuda), 102
 — — Dr., 836
 — — A. F., 724*g*, 727*b*, 706, 931*a*
 — — B. M., 909
 — — Ch., 582, 813*d*, 921, 930*x*
 — — Cop., 465, 912
 — — E. A. W., 871, 930*e*
 — — G., 425-7, 900, 930*f*
 — — Right Rev. G. L., 380*a-e*, 765,
 — — Rev. H. J., 930*f* [930*f*
 — — L., 89*a*
 — — P. J. F., 353, 930*m*, 0
 — — R. L., 787*a*
 — — T. W., 930*g*
 — — W., 871
 — — W. B., 862
 — — W. C., 862
 Kingdon, Rev. B. B., 888
 — — G. T. B., 911
 — — Bp. H. T., 136, 763
 King's College, N.Y., 775
 King's Messengers, 828*b*
 Kingsmill, Rev. C., 702
 Kingston, Bp. of, 763
 — (Jam.), 229
 — (N.B.), 126, 129
 — (P. Out.), 142, 154-5, 166
 Kingwell, Rev. J. (sen.), 858
 — — (jun.), 858
 King William's P. (Va.), 851
 King Williamstown, 276, 280, 304*d*
 Kinyani, Catechist, 359*d*
 Kirby, Rev. M. C., 876, 930*d*
 — — W., 858, 930
 Kirk, Rev. C., 570, 575, 921
 — — J. H., 898
 Kirkes, Mrs., 724*f*
 Kirkpatrick, Mr. (of N.J.), 55
 Kisaimachi, 724*h*
 Kitagawa, Dr., 724*f*
 Kiteat, Rev. V. H., 912, 930*f*
 Kitton, Ven. H., 317, 804, 897
 Kibson, Rev. H., 871
 Kiushin Diocese, 758, 768
 Kiyobashi Ku, 724*g*
 Klavani, 346*c*
 Klerksdorp, 358, 358*a*
 Klipdam, 353
 Klondyke, 180*n*, 181, 191*b*
 Knagg, Rev. R., 871
 Knapp, Rev. C., 782
 Kneeland, Rev. E., 853
 Kneil, Rev. A., 911
 Knight, Rev. R., 371
 — — S. E., 876
 Knight-Bruce, Bp. G. W., 318, 326-
 7, 327*c*, 346*f*, *h*, 363, 363*a*, 361-6*c*,
h-i, *k-n*, 765, 902; Portrait, 367
 Knight-Clarke, Rev. G. H., 931
 Knipe, Rev. O., 882
 Knowles, Rev. F., 911
 Knowlsey, Rev. C. H., 931*b*
 Kobe, 715*e*, 719-20, 727, 817, 922
 Koch, Rev. C. A., 684, 926
 — — G., 918
 — — Catechist Louis, 597, 614-15,
 Koetherthal, Rev. J., 61 [931*d*
 Koderma, 500*n*
 Kohala, 463
 Kohimarama, 788*a*
 Kohl, Rev. E., 526, 918
 Kollhoff, Rev. O. S., 530*c*, 531-5,
 796*a*, 918
 — — J. C., 503, 512, 514, 521-3,
 527, 533

Koh Pai Sah-ism, 646*a*
 Koilpillay, Rev. Y., 918, 930*e*
 Kok, Chief Adam, 405, 311-12,
 Kokstad, 312-13, 316*p* [314-9
 Kolapore, 576, 578-80, 584, 755
 Kolar Goldfields, 561
 Kols, 470, 495-8, 610-11, 730
 Konati Mission, 358*d*
 Kompange Lindegawawatte, 667
 Koolkalegas Tribe, 413
 Kootenay Diocese, 191*e*, 758, 763
 Korraregas Tribe, 413
 Kotahena, 668-9
 Kowloon, 703
 Krauji, 688*b*
 Krauss, Rev. A., 880
 Kreli, and Tribe, 276, 299, 305, 316*i*
 Kriann, 688*a*, 690*b*
 Kristna, Rev. J., 634, 844-5, 846*a*,
 806, 924, 930*g*
 Kroonstad, 353
 Kruger, "President," 358*g*
 — — Rev. F., 498, 500*g*, 808, 914
 Krugersdorp, 358*d*
 Kuala Lumpur, 701-2
 Kuching, 683-6, 688*a*, 693
 Kudat, 683-4*a*
 Kullars, 553*a*
 Kurdistan, 728
 Kurena, 671-2
 Kurnaul, 624
 Kurnool, 563-7, 755
 Kustendje, 742*a*
 Kwa Magwaza, 336-7, 230, 341*e*
 Kyoto, 724-5
 — — Diocese, 724*b*, 757, 767

LABRADOR, 94, 97-9, 101-*b*,
 147, 151-2, 192, 856, 869, 930, 930*c*
 Labrooy, Rev. E. C., 679, 925, 930*c*
 Labruaiere, Rev. —, 716
 Labuan, 682, 693, 694-*d*; Diocese,
 684, 687, 695, 758, 768
 La Chiusa, 140, 154
 Lacy, Rev. J. B., 599*a*, 930*x*
 — — V. C., 871
 Ladies' Association, The, 846 [and
 618-19, 636-7, 640, 721, 726, 815]
 (see also "W.M.A.")
 Ladroue Boys, 727*a*
 Lady Associates D.U.M., 500*i*, *k-l*, *n*
 Ladysmith, 330, 334*d-h*
 Lagden, Sir G., 327*a*, *c*
 Lahore Diocese, 627, 755-6, 758,
 Lake Athlu, 191*b* [767
 — Bennett, 191*b*
 — George, 73
 — Neepigon, 174
 Lal, Dr. C., 613-15
 Lallemand, Rev. C. F., 930*f*
 Lally, Rev. M., 862
 Lamaloue, 93
 Lambert, Rev. C. M., 930*n*
 — — J., 849
 — — J. C., 897
 — — J. H., 930*f*, *g*
 — — Miss M., 711*d*
 Lambeth Conferences, 83-4, 462,
 720, 761-2*a*, 820-1
 — — Palace, 836; Conference on
 Indian Episcopate, 765-6
 Lambton, Rev. J., 853
 La Mothe, Rev. C. H., 930
 Lampman, Rev. A., 876
 Lampson (or Lamson), Rev. J.,
 853, 856
 Lan, Rev. C. C., 708, 710, 927
 Lancaster (Penn.), 37, 851-2
 — — Rev. E., 316*p*, 930*f*, *n*, 0
 Land Agitation, Chihota N., 500*k-c*
 Landis, Dr., 714, 715*b*, *d-e*

Lane, Rev. F. M., 786*c*, 930*n*
 Langlour, Rev. —, 459
 — — E., 802
 Lange, Rev. C. R., 891
 — — — 357, 901
 Langhorne, Rev. J., 155, 876
 — — W., 849
 Langman, Rev. E., 90-1, 858
 Languages used by S.P.G. Mission-
 aries in N. America, 86, 192;
 W. Indies, Central and S.
 America, 252; Africa, 382, 381;
 Australasia, 468; Asia, 730, 732;
 Europe, 741. (See also xii and
 "Translations," 800-13; and, 86,
 108, 110-13, 115, 117, 125-6, 139,
 134, 140, 171-2, 179, 183, 185-7,
 192, 200, 245, 250, 252, 294, 296-7,
 302, 312, 318, 326, 345-6, 349,
 352, 360, 365, 372, 375, 378, 382,
 384, 466, 475, 497, 570-1, 674, 597,
 610, 619, 633, 668, 697-8, 715,
 798)
 La Pierre, Rev. —, 18
 Laramie, 757
 Large, Rev. J. J., 890
 Lateward, Rev. H. E. G., 582, 588*a-*
b, 921, 930*x*
 Lathbury, Rev. T., 890
 La Turbie, 742*a*
 Lauder, Rev. W. B., 376
 Laugharna, Rev. T., 858
 Laughlin, Rev. A. C., 921
 Laughton, Rev. J. F., 813*a*, 930*i*
 Laurencedale, 366*o*
 Lavender, Rev. C. E., 304
 Law, Rev. A. J., 356, 901
 — — J. S., 930*x*
 Lawley, Rev. and Hon. A. G., 553*f*
 Lawlor, Rev. E., 930*d*
 Lawrence, Miss E., 378, 380-*k*, 846*a*
 — — Rev. F., 362*g*, 366*f*
 — — G., 822, 930*c*
 — — H., 909
 — — J., 820, 930
 — — N. G. M., 930
 Lawson, Archbn., 884
 — — Rev. G. M., 318*a-b*
 — — H. G., 888
 Lay Baptism, 98, 99, 134, 147
 Laybourne, Rev. C. P., 930*h*
 Lay Mission Agents, 844-6 [and
 91, 93, 95, 98-9, 116, 120, 130, 148,
 157, 166, 199, 200, 204, 213, 217-
 19, 221, 302-3, 311, 398, 409, 445,
 451, 460, 486, 493, 497-8, 544, 560,
 564, 566, 580, 582, 584, 586, 616,
 618, 623, 637, 640, 663, 687, 691,
 698, 700, 721, 722, 780, 792, 784-5]
 Lazarus, Rev. B. G., 930*e*
 — — G., 918, 930*e*
 Leacock, Rev. H. J., 261-3, 891
 Lealer, Rev. L. B., 930*e*
 Leahy, Rev. A. E. B., 816*e*, 930*x*
 Leakey, Rev. A., 931*b*
 Leaming, Rev. J., 50, 749, 853
 Leary, Rev. J. W., 33*h*, 362*f-g*
 Leaver, Rev. T. C., 862 [366*p*, 930*g*
 Le Barge Lake, 181
 Lebombo, 346*a*, 358*d*, 758-9, 765
 — — Diocese, 304*e*, 346*a-d*
 Ledgard, Rev. G., 570-2, 810, 813,
 813*a-b*, *d*, 921, 930*f*
 Lee, Rev. C. O., 866, 930*b*
 — — E., 736, 929
 Leech, Miss, 599*d*
 Leeds, Rev. J., 871, 876
 Leeming, Rev. R., 376
 — — W., 876
 Leeper, Rev. F. J., 562*a*, 572, 918
 Leeward Islands, 210-15*d* [and 2,
 195, 252-3, 744-5, 921, 930*h*]

- Le Feuvre, Rev. P. H., 885-6
 Lefevre, Rev. C. F., 871
 Lefroy, Dean, xi
 Lefroy, the Rebel, 316a
 Lefroy, Rt. Rev. G. A., 472a, 623,
 627, 628a-b, d, f, 657, 767, 923
 Le Galais, Rev. W. W., 858 [930y
 Legg, Rev. J. P., 892
 Leggatt, Rev. F. W., 689, 691-2
 Leghorn, 742 [926, 931
 Legion of Honour, Cross of, Con-
 ferred on Rev. F. A. Gregory, 380v
 Le Gros, Rev. J. S., 888
 Leigh, Rev. J., 93, 858
 — Mr. W., 417
 Leipzig, 742a
 Le Jau, Rev. F., 15, 16, 211, 849
 Le Jeune, Rev. W. G., 880
 Lendrum, Rev. A. G. H., 930w
 Lendy, Capt., 366m
 Lepers. Work among, 316f, 375b,
 Lerballo, 646b [601
 Lerothodi, S., 327b
 Leslie, Rev. A., 849
 — H. T., 880
 Lessay, Rev. T., 823
 Lester, Canon, 599a
 Lester-Lester, Ven. G. M., 930s
 Lethbridge, 180g
 — Rev. W. M., 494, 914, 922
 Lett, Rev. S., 876
 Letters Patent for Bpries., 751-6,
 760
 Leverock, Rev. J. W., 885, 930f
 Leverton, Rev. N., 196
 Levic, Rev. A., 887
 Levinston, Mr. R., 67
 Lervuka, 466-9
 Lewes (Penn.), 38, 851-2
 Lewis, Rev. A., 930w
 — C. T., 930c
 — D., 180k, 880
 — J., 907
 — Archbp., 164, 761-3, 876, 930d
 — Rev. R., 871, 876
 — V. A. N., 930k
 — W. O. B., 911
 Ley, Rev. R. G., 930f
 Liaoyang, 716a
 Libau, 742
 Libraries, Mission, 798
 Library, The Society's, 816
 Lichfield County (U.S.), 853
 — Evangelist Brotherhood, 345b,
 Liddon, Canon, 942 [366f
 Lightbourn, Rev. J. F., 106, 860
 Lightbourne, Rev. F. J. R., 887
 Lightburn, Mrs., 263, 266-7
 Lightfoot, Bp., 762
 — Ven. T. F., 292, 296b, 892
 Li Hung Chang, 706
 Likoma, 766
 Liliuokalani, Queen, 463a
 Limbals, 382
 Limbrick, Rev. A. D., 560, 918, 930r;
 Lind, Rev. H., 858 [Mrs., 560a
 Lindam, Rev. J. A., 801
 Lindsay, Rev. B., 858
 — Ven. D., 871
 — Rev. R., 871
 — W., 852, 854
 — W. H., 888
 Lindsev, Rev. J. G. B., 876
 Lingaitism, 588b
 Ling Sha, 711f
 Linton, Bp. S., 766
 Lions in Mashonaland, 366f
 Lipscomb, Bp. C., 229-31, 764
 Liquor Traffic (see "Drink")
 Lisle, Rev. W., 396, 905
 Little, Rev. H. W., 378, 903
 Littledale, Rev. G. A., 813c
 Littlejohn, Bp., 84, 746, 818
 — Rev. D. R., 888
 Littler, Rev. C. R., 880, 930f
 Liturgy (The Anglican) esteemed
 by Dissenters, 10, 11, 43, 58-9; do.
 by Dutch, 58; do. by Swiss, 111
 Livingstone the Explorer, 366a, 367
 Llewellyn, Rev. J. W., 930o
 — W., 894, 930k
 Lloyd, Rev. A., 720-1, 724g, 928
 — C., 862
 — F. E. J., 858, 863, 871
 — F. J., 911, 930f
 — N. V., 871
 — T. (Ber.), 102
 — T. (N.S.), 119, 863
 — W., 897
 — W. H. C., 328
 Llwyd, Rev. T., 876, 930d
 Lobeugula, King, 362, 362a-b, f,
 — Baptism of a Wife of, 362d [364
 Loblely, Rev. J. A., 779
 Lobo, Rev. A. C., 930v
 Locke, Rev. R., 852, 854
 Lockhart, Rev. A. D., 149, 871
 Lockton, Rev. P., 910
 Lockward, Rev. J., 858, 866, 930b
 Logan, Rev. N. C., 930k
 — W., 878
 Logsdail, Rev. A., 499, 500g-h, 813c,
 814, 922, 930u
 Lokwa, Rev. P. M., 930f
 Lomax, Rev. A. H., 786, 892, 894,
 930k
 London, Bishops of, 1, 2, 26, 228,
 463b, 597, 738, 740, 742b, 749, 752,
 768, 813, 842, 932, 939; (Their
 Jurisdiction in Foreign Parts,
 1, 2, 60, 459, 462, 738, 743-4, 746,
 837, 840;) Blomfield, 688, 704,
 728, 753; Compton, 1-7, 33, 41,
 89, 102, 211, 744, 769, 822, 932;
 Gibson, 8, 26, 216; Howley, 738;
 Robinson, 17, 813; Jackson, 738;
 Porteus, 386; Sherlock, 743,
 746; Tait, 728
 — Junior Clergy Assn., 828a
 — Lord Mayor and Aldermen of,
 823
 — Missionary Society, 279, 283,
 288, 347, 361, 361c-d, 362a, 366,
 374-7, 380, 380b, h, k, 433, 444,
 446, 463b, 464, 471, 506, 542, 563,
 695, 702-3
 Long, Rev. W., 272-3, 276, 894
 — Bp. of Capetown, 331, 754
 — Island (Bah.) 220-1, 223
 — (U.S.), 57, 60, 75, 77
 Longreach and Community, 414c,
 Lonsdell, Ven. R., 871 [848
 Loosenore, Rev. P. W., 866
 Lord, Rev. H. F., 813d, 921, 930r
 — J. D., 577-8, 921
 Lorenzo (or Lourenço) Marques,
 Lorimer, Mr., 573 [346a
 Losberg, 358b
 L'oste, Rev. C. F., 905
 Lough, Rev. J., 104
 — Ven. J. F. B. L., 104, 860, 930a
 Lourenço Marques, 346
 Love, Rev. G., 866, 930b
 — J., 908
 — (?R. or C.), 884
 Lovekin, Rev. A. P., 918, 925
 Loveless, Rev. —, 606
 Low, Rev. G. J., 876
 Lowe, Rev. C. F., 863, 930a
 — H. P., 876, 930d
 — R. L., 882
 Lowell, Rev. R. T. S., 858
 Lower, Ven. H. M., 782
 Lowndes, Rev. A. E. G., 860
 Lowndes, Rev. W., 884
 Lowry, Rev. W. H., 880
 Lowther, Governor II, 198
 Lucas, Rev. H., 44, 816a, 858
 Lucius, Rev. S. F., 19, 860
 Lucknow Dio., 472a, 690, 765-6,
 768, 767
 Ludlam, Rev. R., 18, 850
 Ludlow, Rev. W., 930
 Lugar, Ven. J., 242, 890
 Luggar, Rev. R., 167
 "Luamen" tractate, 500a, 715b-c,
 Lund, Rev. W., 905 [813b-c
 Lundu, 684-5, 687-9, 920-1
 Lundy, Rev. F. J. (P. Ont.), 876
 — (P.Q.), 871
 Lunenburg, 111-12, 116, 813
 Lung-Hua-Tien, 711f
 Lush, Rev. V., 911
 Lushington, Major, 358d
 Luskisiki, 316m
 Lusty, Rev. G. H., 914, 930u
 Lutheraus (see also "Danish and
 German Missions"), 6, 61, 111-12,
 115, 134, 142-3, 150, 288, 469, 471,
 495, 496b, 500, 500a-b, g, 501-3,
 505, 512-14, 523-4, 530c, 531, 533,
 556, 563, 588-b, 602, 633, 734,
 739, 939
 Lutheran Clergy in Anglican
 Missions, 6, 501-3; (Proposed
 Union with Anglican Church in
 America, 37)
 Lutseka, Mr. K., 311, 931d
 Lydenberg, 346, 355-6, 897-8, 358a, j
 Lydius, Rev. —, 67
 Lyle, Rev. J. S., 925
 Lynch, Rev. R. B., 888
 — Sir T., 228
 Lyon, Rev. J., 852
 — P. K., 880
 — W. G., 180a, 880, 930f
 Lyons, Rev. J., 853, 856
 Lyster, Rev. W. G., 871, 930c
 Lytton, 187-9, 191c-d, 817
MABASO, Catechist S., 334i
 Maber, Rev. C., 898, 901, 930p
 MacAlpine, Rev. H., 876
 Macarthur, Bp., 767, 835
 Macarthur, Rev. G. D., 876
 — Very Rev. H. B., 907
 — Rev. J., 850
 Macaulay, Rev. A., 876
 — W., 159, 876
 MacCarthy, Rev. J. G., 871
 McCarthy, Capt., 664
 McCausland, Rev. A. J., 907
 McCawley, Rev. G., 777, 863, 867
 McClavery, Rev. C., 232, 888
 McClean, Rev. R. A., 930t
 McClelland, Rev. F., 271, 273, 289
 McClellans, Rev. T., 930f
 Macclennan, Rev. W., 853
 McClevery, Rev. J., 908
 McConnell, Rev. J., 905
 McConney, Rev. W. J., 886, 930i
 McCormick, Rev. R., 694
 McCully, Rev. C. W., 863
 McDermot, Rev. H. C. P., 888
 Macdonald, Rev. A. C., 883
 — Sir C., 711d
 McDonald, Ven. R., 880
 — Rev. R., 179
 McDougall, Bp. P. T., 683-9, 694d,
 699, 768, 809, 816a, f, 926
 Macdowell, Rev. J., 860
 Macduff, Rev. A. R., 930g
 McEwen, Rev. J. B., 267-a, 801, 930j
 Macey, Rev. V. H., 884
 MacGeorge, Rev. R. J., 876

- McGhee, Rev. T., 867
 MoGhlvern, Rev. J., 867
 MoGhchrist, Rev. W., 853
 Moogregor, Sir W., 463*b*, 464-5
 Moohaka, 382
 Machin, Rev. C. J., 876, 930*d*
 — — T., 871
 Maclopius, 346*v*
 Machray, Archbishop R., xviii,
 179-80, 180*b-c*, *f*, *k*, 761, 763,
 770-80 (Portrait, 176*b*)
 McIntyre, Rev. J., 876, 910
 MacIntyre, Rev. J. L., 888
 McJennett, Rev. W., 907
 Mack, Rev. F., 877
 Mackay, Rev. B., 860, 863, 930*a*
 M'Kay, Ven. G., 180*f*, 880, 930*g*
 Mackay, Archidn. J. A., 780
 McKean, Rev. R., 854
 Mackenzie, Bp. C. F., 339, 367, 765;
 Bp. D., 339, 341, 343-4, 345*a*,
 353*a*, 765, 804, 813*b*
 Mackenzie District, 177
 McKenzie, Bp. D., Memorial Col-
 lege, 341e, 786*b*
 — Mrs. D., 341e
 Mackenzie, Miss A., 339, 341e
 — — Ethel, 846*a*
 — — Rev. E., 68-9, 857
 — — F. H., 877
 — — G. W., 930, 931*b*
 McKenzie, Rev. J. G. D., 877
 — — L., 890
 Mackenzie River Dio., 758, 763
 McKeown, Rev. J., 871
 McKiel, Rev. W. Le B., 867, 930*b*
 McKim, Bp., 724*b*
 Mackiutosh, Rev. A. (Can.), 877,
 — — (Hon.), 804-5, 912 [930*d*]
 Macklem, Rev. T. C. S., 787
 MacLagan, Archbishop, 834
 MacLaren, Rev. A. A., 464-5, 912
 Maclean, Rev. C. L., 911
 M'Lean, Bp. J., 180*d-i*, 763, 780-1,
 — Rev. T. B., 863 [880]
 Maclear, Rev. G. F., 797
 McLeland, Rev. J., 890
 Macleod, 180*g*
 — Judge, 633
 — Rev. E. C., 561, 918
 — J., 871
 MacLoutsie, 362*b*, *g*
 McMahon, Rev. — (of Grenada),
 200*b*
 — — E. O., 379-80, 380*e-f*, 817, 903,
 930*r*; Mrs., 380*e-f*
 Macmaster, Rev. J., 871
 McMorine, Rev. J. K., 877
 MacMorine, W. G., 930*f*
 McMurray, Ven. W., 877
 MacNab, Rev. A., 877
 Macnamara, Dr. N. C., 942
 Maqoone, Rev. — (Calc.), 479
 — — G., 861
 McQueen, Mr. T., 387-8
 Macroon, Br., 331-4, 338, 340, 765
 MacSparran, Rev. J., 47, 745, 853
 Macusi Tribe, 252; Appeal for a
 Missionary, 261c
 Madagascar, 374-80 [and 254, 384-
 5, 507, 726, 817-18, 903-4, 930*e*];
 Queen of, 377-9; Prime Minister,
 377-8; Diocese, 757-8, 765
 Madan, Rev. J. R., 797
 Madgas, 666*b*
 Madison, Bp., 79
 Madras City and District, 505-10;
 Diocesan Com., 504, 506, 526-8,
 545, 546, 548, 562, 551-5, 567-9,
 561, 567, 772; Dio. Council and
 Board of Missions, 562*b*; Diocese,
 680, 762, 765-6, 768; College, 383,
 390*a*, 504*a*, 507, 510, 553*e*, 566,
 766*a*; Presidency, &c., 469, 501-
 68, 730-1, 915-20, 930*a*
 Madrid, 740
 Madura, 554-5 [and 505, 511, 514,
 530, 532, 535, 552, 553*f*, 767]
 Mafeking, 361, 361*b-d*, 362*e*, 366*g*
 Mafeking or Mafeteng, 321, 32*a*,
 327*a-b*
 Magaw, Rev. S., 852
 Magdalen Islands, 151
 Magengwane, Mr. J., 931*d*
 Maggs, Rev. A., 304*b*, 894
 — — M. A., 894, 930*k*
 Magic Lanterns, 646*d*
 Magill, Rev. G. J., 871
 Magnan, Rev. C. M., 888
 — — W. B., 877, 930*d*, *f*
 Magrath, Rev. J., 877
 Magwaza, Rev. F., 898, 930*a*
 Mahalm, Rev. R., 907
 Mahant Sect, 584*b*
 Mahars, 566-*a*
 Mahc, 368-9; Mahebourg, 370
 Mahela, Governor of, 380*k*
 Mahiyar, 601
 Mahutoaning, 169
 Mahoba, 601
 Mahomedans and Mahomme-
 danism, 223, 255, 262-7, 277-9,
 286-7, 292, 295-6, 296*b*, 380*g*,
 381-2, 384, 469, 471, 473, 478-9,
 481, 494, 495*b*, 501, 562*a*, 568,
 571, 573-4, 587, 590, 592-3, 600,
 602, 607, 612, 618, 627-8, 628*d*, *h*,
 656-7, 660, 687-8, 703, 730, 732,
 737, 791, 817; Mahommelean
 testimony to Missions, 566*d*;
 (Accusations from Christianity,
 Mahon, Rev. B., 930*y* [277-8])
 Mahonoro, 379, 380, 380*c*, *i-k*, 931*d*
 Mahood, Rev. J. S., 930*f*
 Mahratti Language, 470, 568, 582,
 604, 730, 809-10, 813*d*
 Mahrattis, 511, 562*a*, 570, 576, 577,
 580, 587, 730, 794
 Maidenhead (N.J.), 55, 854-5
 Maillard, Rev. Mous., 112
 Maimann, Rev. C. E., 134, 930*b*
 Maine, 41, 50, 83, 852
 Mailland, Rev. A. C., 628*a-b*, 923
 — Mrs. A. C., 628*a*
 — Rev. B., 923
 Makalaskas, 363
 Makana, the Kaffir prophet, 304*b*
 Makiuson, Rev. T. C., 392, 396, 905
 Makombe's Country, 366*g*
 Makoni's Mission, 366*a*
 Makonxa, Rev. J. E., 316*f*, 930*f*
 Makriel, Wm., 361*b*
 Makusa, R., 346c
 Malacca, 278, 696-7, 699, 701
 Malagasy, 369, 371, 373*a*, 371, 354;
 Language, 384, 801-2
 Malau, Rev. S. C., 914
 Malins, 566*a-b*
 Malay Language, 682, 752, 809, 815*d*
 — Peninsula, 695, 700-1
 Malays, 270, 277-9, 286-7, 295-6,
 382, 466, 682-5, 689, 696-8, 732,
 771, 785-6, 791, 795*c*
 Malcolm, Rev. A., 853
 Malgas, Rev. D., 894, 930*d*
 Malim, Mr. H., 794
 Malkin, Rev. —, 560*d*
 Mallail, 251*b*
 Mullalieu, Rev. F. F. C., 884, 930*y*
 Malmesbury, 296*a*
 Malta, 742*b*
 Malvern, 335
 Mambama, ex-Queen, 345
 Manaar, 661, 673-4
 Manages, 690*a*
 Mananjara, 379, 380*c*, *k*
 Manbhum, 490*a*
 Manchester's Company, Duke of,
 180*k*
 Manchuria, 716-*a*, 732-3 [and 713,
 Manclous, 732 [92*d*]
 Mandalay, 648-51 [and 629, 633, 635]
 Mandelebe, 362
 Mandingoes, or Manchingoes, 382
 Mandoro, the Witch Doctor, 356*g*
 Manelle, Rev. J., 930*f*
 Mangaldai, 611*b*
 Mangs, 586-*a*
 Mangunyana, Chief, 346*b*
 Mangwendi, Chief, 931*d*
 Mangwendi's Mission, 366*a*, *k*
 Maning, Rev. P. G., 871
 Manipuris, 651, 732
 Manitoba and N. W. Can., 88, 176-
 81, 192-3, 879, 930*e*
 Manitoulin Island, 168-71, 174
 Manjan, Rev. M., 914, 930*a*
 Mann, Rev. G. F., 931*b*
 Manners, Lord J., 755
 Manning, Rev. F. R., 930*h*
 — — J., 881
 — — S., 890
 Mansbridge, Rev. G., 316*f*
 — — H. P., 871
 — — S. G., 896
 Mansfield, Rev. R., 46, 19, 853
 Mauteo's Baptism, 1
 Manuel, Rev. A., 918, 930*e*
 — — N., 918, 930*h*
 Manyaguavia, 362*f*
 Maories, 433-4, 466, 788
 Maples, Bp., 765
 Mapletot, Rev. Dr. J., 6, 823
 Mapo, 713, 715*c*
 Maperdera's Mission, 366*n*
 Maputaland (see "Tongaland")
 Maraisburg, 358*i*
 Marashites, 192
 Marattis, 384
 Maravas, 553*a*, *c*, 560*c*
 Marblehead, 48, 853-4
 Marchant, Rev. W. N. C., 930*a*
 Marchon, Rev. H. A., 930*f*
 Mareetsane, 361*a*
 Margaret Professors, Oxford and
 Cambridge, 822-3, 932, 933-40
 Margison, Rev. W., 898
 Margoschis, Rev. A., 350-1, 553*b*,
e-f, 816*a*, 918, 930*e*
 Maritzburg, 323-30; Diocese, 332-
 4, 334*e-f*, 758, 765
 Markham, 334-4*i*
 — Rev. A., 701, 927, 930
 — — B., 898, 930*n*
 Marks, Rev. Dr. J. E., xxviii, 630*a*,
 631-10, 647-50, 653, 792, 306, 924,
 930*y* (Portrait, 630*b*)
 — Rev. P., 675, 925, 930*e*
 Maroons, The, 116-7, 228, 232
 Marriages, Evils of early, 628*f*
 — Expenditure on, 628*f*
 — Lav in India, 628*f*
 Marriott, Mr. Alfred, and his be-
 quest, 829*b* [and 21, 101*a*, 151, 176,
 191*b-c*, 206, 215*c*, 233, 267*b*, 304*c*,
 316*g*, 346*b*, 380, 403, 427, 433, 516,
 530*b*, 599*a*, 783*a-b*, 786*a*, 786*b-c*,
 787*a-b*, 793, 795
 — Rev. H., 930
 Marryat, Ven. C., 909
 Marsden, Rev. R., 850
 — — S., 358-9, 433-4
 — Bp. S. E., 400, 786
 Marselles, 740, 742, 742*a*
 Marsh, Mr. J., 794*a*
 — Rev. J. W., 877

- Marsh, Rev. N. O., 628b, 930y
 — T. W., 877
 Marshall, Rev. A. L., 930f
 — T. A., 886
 — W. F., 900
 Marsham, Rev. and Hon. J., 931b
 Marshfield, 46, 854
 Mareton, Miss A., 711d
 — Rev. E., 13, 14
 Martin, Rev. C. J. (Aus.), 907, 909
 — C. J. (N.Z.), 911
 — D., 858
 — F. W., 500n, 795b, 930n
 — Miss M., 500n
 — Rev. R., 892-4, 930f
 — R. d'O., 923
 Martine, Rev. J. M. (N.F.L.), 858
 — (S.Af.), 892
 Marton, Landgrave, 16
 Martwal, Rev., 924, 930y
 Martway, Rev., 646a
 Martyn, Rev. C., 18, 850
 — H., 268, 590
 — J., 345-6
 — J. D., 525, 557, 918
 Martyrs, Roll of, 931d [and see 301, 311, 340, 366A, 374, 380i-j, 447, 449, 455, 510, 556, 595-7, 615, 711a-b, h, j, 712-13, 716-17]; Society's refusal of compensation, xiv, 741c
 Maryborough (Qu.), 412
 Maryland, 31-3 [and 2, 3, 4, 9, 30-3, 40, 62, 86-7, 746, 757, 851]
 Maseru, 324-5, 350a, 327a, c
 Mashian, Rev. C., 319
 Mashart, Rev. M., 884
 Mashonaland and Mashona, 363-6p [and 353, 361-2, 384-5, 902]; Diocese, 346A, 758-9, 815, 930p
 Masih, I., 656a-b; Mrs., 656b
 — M., 656a
 — Rev. Yakub, 656a-b, 657
 Masiko, Rev. P., 896, 930n
 Maslamany, Rev. J., 916
 Masisi, 346e-f
 Masite, 327b-c
 Masiza, Rev. Paul, 303, 894
 — P. K., 313, 315, 316i-k, 896
 Mason, Rev. Dr., 630a, 649 [930f]
 — A. L. A., 930, 931b
 — F., and Mrs., 642-3
 — Ven. G., 461, 882, 912
 — Rev. H., 909, 930f
 Massachusetts, 41, 746, 852-3; Bp. Bass of, 44, 50, 746, 852
 Massial, Rev. T. P., 858, 930
 Masson, Mrs. M. D., 742b
 Masters, Gov. S., 506
 Matabeleland and People, 318, 324, 351, 362-h, 366, 366b, d, m, 382, 384, 765, 930p
 Matara, 674 [and 661, 667-8]
 Matatiela, 312, 317
 Matelle, 681
 Mather, Mr. Increase, 41-2
 — Rt. Rev. H., 215b-d, 704
 Mathers, Rev. R., 871
 Mather's "Magnalia," 746
 Matheson, Rev. E., 881, 930f
 — S. P., 881, 930f
 Matoho, J., 346d
 Matoko, 346d
 Matsunoto, 724j
 Matsuzaki, 724h
 Matthew, Rev. C. R., 867
 — Bp. H. J., 627, 628a, c, 656a-b
 — John, 346b-c, 813a [657, 767, 931]
 — Ven. W. E., 925
 Matthews, Rev. C., 877
 — F. E., 887, 918, 930f
 — G. W., 890, 930j
 Matthews, Rev. H., 711a
 — J., 904
 — J. C., 930p
 Matutini, 346f
 Maugerville, 125-6, 128, 130
 Maule, Rev. R., 18, 850
 Maule, Rev. W., 921
 Maurice, Mr., 265
 — Prince, 368
 — Rev. F. D., 461
 — J. A., 265, 891
 Mauritius, 368-73b [and 195, 254, 384-6, 507, 517, 771, 825-6, 902]
 — Diocese, 758, 765, 787, 902
 Mausapau, Rev. J., 924, 930y
 Mavilo, Isaac, 345b
 May, Dean H. J., 246, 249-51, 930
 — Rev. J. E. F., 907, 930q
 Maya, Rev. Z., 930f
 Mayekiso, Rev. E., 316n, 930f
 Mayerhoffer, Rev. V. P., 877
 Mayers, Rev. W. H., 930g
 Mayhew, Dr. J., 747
 — Rev. W., 888
 Maynard, Rev., 823
 — G., 877
 — G. F., 862
 — J., 295, 892, 930a
 — T., 863
 Mayne, Mr. F. O., 601
 Mayo, Lord, 653
 Mayo, Chief, 316m
 Mayson, Rev. J., 429, 910
 Mazagon, 572
 Mbanda, Rev. U., 333, 903, 898
 Mbokotwana, 311, 931d
 Mcanyangwa, Rev. W. H., 930k
 Meade, Rev. W. S., 427, 909
 Meaden, Rev. W., 894
 Medical Missions and work, 816a-818 [and see 21, 44, 74, 151, 173, 183, 186, 189-91, 197, 199, 200, 309-10, 316n-o, 327, 334, e, 341c-d, 350, 353a, 359-61, 365-6, 366e, i, n, 374-6, 378, 380, g, k, 136, 452, 456, 458, 462, 500f, h, i, n, 530c, 547, 550, 553e, 566d, 577, 586b, 599c, 617, 619, 626, 628d, f, 637, 639a, 643, 645-6, 646d, 647, 652, 656, 683, 685, 690a, 704-5, 708, 711, b-h, 713-15, 715a-b, d, 727a, 846a]
 Medicine Hat, 180n
 Medley, Rev. C. S., 867
 — Bp. J., 132-5, 763
 Meek, Rev. C., 858
 — C. M., 931b
 — W., 858
 — W. F., 859
 Meerpoer, 492-3
 Meerpur, 492-3
 Meetings of S.P.G., by Charter, 6, 7, 934-7, 939-40, 942; Public Meetings, 118, 159, 826, 940-1
 Melanesia and Melanians, 444-52 [and 386, 398, 414a, 420, 423, 440, 452, 453, 469a, 468-7, 818, 828, 911-2, 931d]; Diocese, 758, 766; College, 788a [and 446, 450-1]; Dialects, 466; Translations, 805; People, 412, 444-8, 458, 466, 788-9
 Melas, 600n, 603b, 628a
 Melaseithalei, 553c
 Melbourne (Vic.), 404-7, 456; Diocese, 395, 397-8, 758, 761, 766
 Melish, Rev. H. F., 877
 Melmoth, 341f
 Melsetter, 346h
 Melville, Lieut., 349
 — Rev. H., 886
 — H. A., 884, 930h
 Members of S.P.G., 939-41 [and 932-3, 938-7], a case of dismissal, 198, 940; "Associated Members," 939
 Mendis, 382
 — Rev. A., 925
 — F., 675, 925, 930z
 Mentone, 740, 742a
 Meran, 742a
 Mercer, Rev. F. A. S., 881, 930y
 — M., 867
 Merchant, Rev. E. J., 930r
 Merdang, 688a-b, 690
 Meredith, Mr. (of Rhodesia), 366h
 Mereweather, Rev. J. D., 930
 Merivale, Mr. W., 205b
 Mermagen, Rev. C. F., 930
 Merrick, Rev. J., 871
 — W. O., 871
 Merriman, Bp. N. J., 274, 280, 283, 297, 304, 310, 312, 316, 318, 348-9, 351, 765, 894
 Merritt, Rev. R. N., 877
 Merry, Rev. F., 850
 — W., 907
 Mesney, Ardn., 686, 688a-b, 690b, 807, 813c, 927, 931
 Metcalfe, Mr. C. T., 474
 Methley, Rev. J., 898, 930n
 Methodist, 414, 471, 601, 713. (See also "Wesleyans.")
 Methuen, Rev. H. H., 329-30, 898
 Methusalem, a Kafir Convert, 334f
 Metlakatla, 190
 Metzler, Rev. G. W., 863
 Mexico Mission, 79, 87, 751, 757
 Meyrick, Rev. F., 884
 Mganduli, 316g
 Mhayisa, D., 346c
 Michaelhouse (College), 786
 Michell, Ven. F. R., 705, 927
 Michigan, 172; Bp. of, 82
 — City, 757
 Micklejohn, Rev. G., 850
 Mickmack Indians, 94-6, 107, 112-13, 125-6, 192; Language, 192, 800
 Mico Charity, 208
 — College, 763a
 Mid-China Diocese, 703, 705, 707, 758, 768
 Middleburg (Transv.), 357, 358, h
 Middleton (N.E.), 853-4
 — (N.J.), 52, 854
 — Bp. F. E., 472, 474-5, 503, 511, 523, 528, 533, 536, 600, 767, 799; Scholarships, 474
 — Rev. I., 877
 — S. D., 930f
 — W. F., 930k
 Midzuno, Rev. J. I., 725, 808, 928
 Milagraya, 669-70
 Miles, Rev. C. O., 900, 930o
 — S., 41
 Milford (U.S.), 852-3
 Mill, Rev. W. H., 474, 491, 576, 591, 789-90, 799, 806, 813, 914
 Millicamp, Rev. T., 850
 Milledge, Rev. A. W., 863
 — J., 863
 Miller, Rev. A. E., 877
 — E., 863
 — Ven. E. F., 795c, 925
 — Rev. E. K., 909
 — J., 877
 Millidge, Rev. J. W., 867, 930b
 Millington, Rev. Dr., 798
 Millionaires' (Mining) Neglect of Missions, 358a, g
 Mills, Bp., 763
 — Mr., 45
 — Rev. S., 891
 Millwood, 783a

- Milman, Bp. R., 481, 495, 496, 500g, 601, 804-5, 617, 624, 682, 639, 642, 648-9, 755-8, 767
- Mlin, Rev. John, 71-2, 864-6
- Mline, Rev. G., 871, 930c
- James, 709, 803, 807
- Milner, Lord, Testimony to the Society, 296d
- Rev. C., 181, 867
- J., 866
- R., 867
- T., 247
- W. J., 859
- Milton (P.Q.), 869, 871
- (P. Ont.), 877
- (P.E.I.), 862-3
- Rev. J. L., 871
- W. T., 881
- Mimiai, 600f
- Ministry, Indigenous (see "Native Minns, Rev. S., 887 [Ministry"])
- Miquelon, 89
- Miraj, 578, 580
- Miramichi, 131-2
- Miri, 586
- Mispillion, 852
- Mission Farms (and Villages), 288, 291, 307-10, 330, 366, 419-20 ; Mission Stations—"Settlements System," and System of "Scattered Christians" contrasted, 316a-b, i, 334j
- Mission Houses at Oxford and Cambridge, 841
- Missionaries of the Society, The, 836-931d ; Care in selection of, 836-7, 842-3 ; Bp. Butler's testimony to, 836-7. Salaries and allowances, 837, 843-4. Instructions for, xiv, 837-40, 844-5. Supply of Candidates—Jenkyns Fellowships at Jesus College, Oxford, 840 ; Candidates from Scotland, Ireland, and Wales, 840 ; Bp. Wilson's scheme for a Training College in Isle of Man, 840 ; Codrington College, 840 ; Candidates from America— dangers and expense of voyage, 840-1 ; Collegiate training required, 841 ; Indigenous Ministry secured through the Episcopal and Colonial Colleges, and Colonial Churches become Missionary, but supply still inadequate, 841 ; Exhibitions at St. Augustine's College and at Oxford and Cambridge, 841-2 ; Day of Intercession, 842. Board of Examiners, 842-3, 940 ; Selection of Candidates in the Colonies left to Colonial Bishops, 842-3 ; Present Regulations as to selection, appointment, and removal, 842-3 ; Medical examiner, 843, 935. Education of Missionaries' Children, 844 ; Pensions, 745, 844 ; Insurance scheme, 844 ; Brotherhoods, 844 [and 351, 490, 499, 500, 877, 926-7, 720-1]. Lay Agents, 844-6 (see also "Lay Mission Agents") ; Instructions for Schoolmasters and Catechists, 844-5. The Ladies' or Women's Mission Association, 846. No. of Missionaries employed by the Society, and loyalty of, xiii, 847 ; Missionary Roll, 848-931c ; Martyrs' Roll, 931d
- Missionary Effort in 16th and 17th Centuries, 1-3 ; do. at close of 17th and 19th compared, 86-7, 192-3, 252-3, 382-5, 466-7, 731-3 (see also N.F. Land, p. 101b, and S. India, 380, 510) ; Missionary Spirit, Growth of the, in 17th Century, 2 ; Missionary Spirit in Europe stimulated by the Society, 168-9, 471-2, 734-5
- Missionary Register, The, xi, 815
- Science, 846
- Missions helped by British Administrators, 640a
- "the miracle of the century,"
- Mississippi, Bp. of, 85, 762a [191c
- Missouri, Bp. of, 85
- Missusanguas, 192
- Mita, 724g
- Mitchell, Rev. F. G., 930
- G., 318a-b, 319, 350-2, 358e, 802, 807, 900, 930m
- H. J., 894, 898, 898, 930f, n, p
- M., 228, 888
- Rich., 877
- R.ibt., 871
- Mitchinson, Bp. J., 205a, 215, b, 764
- Mitter, Mr., 346g
- Mitter, Rev. G. C., 914
- P. L. N., 806, 914
- Mixed or Coloured Races, 192, 235, 252, 318-20, 323, 382, 384, 466, 730, 732, 737, 783, 786, 791
- Mizeki, Bernard (martyr), 366a
- Mkizi, Rev. P., 358f [931d
- Mkungu, Chief, 341f
- Mnyakama, Rev. S., 894
- Moberly, Rev. E. G., 808
- Mochee, Rev. —, 924
- Mochudi, 361c-d
- Mockridge, Rev. C. H., 877
- J., 877
- Modder River, 318a
- Moddcrpoort, 353a
- Modyford, Sir T., 228
- Moffatt, Dr., 366a
- Moffett, Rev. W. B., 877
- Mogg, Rev. H. H., 882
- Mograbat, 487-90
- Mohalis Hoek, 325, 327a-b, 817
- Mohawk Castle Fort, 70, 73-4
- Indians, 66-71, 86, 136-7, 153-4, 165-8, 192, 845 ; Language, 69, 80
- Moir, Rev. J., 850 [71, 86, 800
- Moka College, 787
- Mokpo, 716e
- Molapo, J., 327d
- Molesworth, Rev. J. H., 931b
- Molimo, 362
- Molony, Rev. G. W., 892
- Molote, 358b, f
- Mombasa, 768, 765
- Momotu, Rev. P. W., 894, 930a
- Monachism, 734
- Monaco, 742a
- Monckton, Hon. E. (Bequest), 504, — (Fund), 505 [793
- Moncrieff, Rev. —, 596
- Money, Rev. R., 863
- Monmouth County (U.S.), 854-5
- Monomotopo Dynasty, 366c
- Monro, Rev. D., 930f
- Montbelliard Emigrants, 111
- Montegazza, Mr., 181
- Montgomery, Rev. Henry, 867, 930b
- Hugh, 871
- Rt. Rev. H. H., xxii, 403, 433, 459-a, 766, 828 ; election to S.P.G. Secretaryship, 826
- Rev. R. A., 877
- S. F., 683
- Montreal, 66, 196-40, 142-4, 154 ; Diocese, 160, 162, 758, 763
- Montserrat, 210-12, 215c, 798
- Moodie Trek, 388g
- Moody, Rev. J. T., 863
- J. T. T., 863
- Moor River, 334f
- Moore, Rev. R. H., 494, 890, 914
- T., 67-8, 864, 856
- Moore, Lally, 15
- Rev. —, 256-7
- A. H., 488-8, 914, 930c
- A. L., 886
- B., 783a
- D. C., 863
- F. B., 892, 930k
- H., 796, 931a
- J., 859
- J. R., 890
- R. H., 930f
- Mr. T. & Moore College, 397, 787a
- Rev. W., 986
- W. H., 222, 887
- Moorhouse, Bp. J., 766
- Moose Jaw, 150a
- Mountain Reserve, 130m
- Moosonee Diocese, 753
- Mooyart, Ven. E., 681, 687-8, 671
- Moradabad, 603a [679-80, 925
- Moral Teaching, Lack of, in Government Schools in India, 599b, 628, 628b, 772
- Moravians, 27, 97, 242, 279, 281, 288, 409, 608, 655
- Morawhanna, 251a, c
- Morbhun, 500h
- Moreau, Rev. J. B., 110-12, 863
- Moreton, Rev. John, 99-100, 859
- J., 694d, 699, 700, 859, 930
- Morgan, Rev. C., 890
- E., 876
- R. A., 930s
- R. B., 891
- W. C., 891
- family, The, 265
- Moriani, 611
- Morice, Rev. C., 871
- W., 836
- Morley, Bp., 552-3, 553b-c, e, 787
- Rev. T., 877
- Mormons, 83, 485, 489
- Morne, 373a
- Morux, 742a
- "Morning Post," The (testimony of, to Missions in China), 711b
- Moroka, G., 353a
- Samuel, 362r
- Morozi, 363
- Morris, Col., 7, 9, 52, 61, 823
- Mr. (Pretoria), 358e
- Rev. A., 892
- C. J., 871
- E., 877
- G. E., 918
- G. E. W., 863
- H. E., 930a
- H. S., 928
- Mr. J., 15
- Rev. J., 232, 888
- J. A., 877
- J. S., 358d, 786b, 900, 930m, p
- T., 852-3
- W., 871
- W. J. R., 892, 930k
- W. W. T., 863
- County, 855
- Morrison, Dr., 711d
- Rev. G. (India), 575
- (W.I.), 206, 884
- Morritt, Rev. T., 18, 850
- Morsar, Rev. M., 914, 930m
- Morse, Rev. J., 410, 908
- W., 877
- Mortimer, Rev. A., 877

- Mortimer, Rev. R. C., 892, 930*a*
 — — G., 877
 — — T., 925
 Mortlock, Rev. C., 238, 888
 Morton, Rev. A., 850, 854
 — — J. J., 881
 — — M., 892
 — — W., 369, 478, 482, 491-2,
 675-6, 805-6, 902, 914
 Moscow, 734, 798
 Moshesh, Chief, 324
 — — S., 316*g*
 Mosi Chief, 327*a*
 Moskito (or Mesquito) Shore and
 Indians, 194, 234-7, 252-3, 888
 Mosler, Rev. A. C., 908
 — — R., 853, 856
 Moss, Rev. R., 218-19, 887
 Mossom, Rev. D., 863
 Moston, Rev. J., 822
 Mota, 446-7, 449, 451
 Motherwell, Rev. T., 871
 Moulie, Bp. G. F., 707, 713, 768
 Moulmein, 630*a*-4, 637
 Moulvies, Converts from, 603
 Moun-sau-Tong, 715*d*
 Mounrain, Bp. G. J., 145-9, 158,
 168, 178, 754, 763, 779, 867
 — — Jacob, 143-4, 146, 155-6,
 — — Rev. J., 143, 871, 875 [167, 763
 — — J. G., 782, 869
 — — J. J. S., 871
 — — S. J., 877
 Mount Athliff, 316*r*
 — — Carmel, 729
 — — Frere, 316*r*
 Mount, Rev. C. A., 930*g*
 Mountfort, Mr. B. W., 693
 Mourambine, 427*b*
 Mpazi, Rev. J. K., 930
 M.S.S., Society's, 816
 Mtasa's Mission, 366*r*-*t*
 Mrema's Country, 366*o*
 Mtembu, Rev. T., 341*b*, *d*, 930*o*
 Mtobi, Rev. H., 366*r*, *k*, 803, 894,
 Mtshazi, E., 316*p* [930*k*, *g*
 Mtsova, 346*b*-*c*
 Mudalur, 535-6, 550
 Mugorli's Cruelty, 362*f*
 Mugs, 732
 Munison, Rev. G., 43-4, 59, 66, 853,
 856
 Mukerji, Rev. P. M., 914, 930*u*
 Mulattos } 218, 223, 235-6, 255-8,
 Mulattos } 262-7, 382 (see also
 "Half-castes")
 Mulatrou, 852
 Mules, Bp. C. O., 766
 Mulgrave Islanders, 413
 Mulholland, Rev. A. H. R., 877
 Mulkins, Rev. H., 877
 Mulliek Baboo M., 474-5
 Mullius, Rev. R. J., 304*d*, 307, 358*r*,
 785, 894, 930*a*
 Mulock, Rev. J. A., 877
 Mulvan, Rev. C. F., 867
 Muncceys, 192
 Mundas, 495*b*, 500*r*, *m*, 730
 Mungledye, 609-10 [and 606]
 Munro, Rev. H., 73, 856
 Murdang, 689-90
 Murbu, 500*g*
 Murphy, Rev. —, 868
 — — W., 877
 Murray, General, 135-7
 — — Rev. Dr. A., 743
 — — A., 852
 — — A. B., 867, 930*b*
 — — F. R., 859, 930*f*
 — — G. H. A., 871, 930*c*
 — — J. A., 500*f*, *n*, 795*b*, 915, 930*u*
 — — J. D. M., 626, 923, 930*y*
 Murray, Rev. J. G., 106, 860
 — — W. (Can.), 169
 — — (Aus.), 909
 Muruts, 694, 694*b*-*d*, 732
 Muskenetounek, 854
 Mussen, Rev. T. W., 872
 Mussou, Rev. S. P., 859, 860, 880
 Mutkwa, Bernard's Wife, 366*h*
 Mutu, Rev. G. P., 440, 911
 Mutwal, 668-9
 Mutyalapad, 563, 566*c*-*d*, 816*b*, *d*
 Myanola, a Witch Doctor, 366*g*
 Myers, Rev. F., 877
 — — S., 648
 Mylne, Bp. L. G., 573, 578, 582, 584,
 687-9, 767
 Mysore, 505, 560*d*
 Mzamo, Rev. D., 888, 894, 930*n*
 — — W., 334*h*
 Mzizi, G., 316*t*
 NAGALAPURAM, 538, 550,
 Nagano, 724*j* [553*a*-*c*, 816*d*
 Nagoya, 722
 Nagpur Bishopric, 758, 767
 Nailer, Rev. A. R. C., 795*r*, 918
 Nairue, Rev. A. K., 931*b*
 Najo, 727*a*
 Nakagose, 727*a*
 Nakamachi, 727*a*
 Namahacha, 346*a*
 Namaqualand, 289, 293
 Nanaimo, 181, 185-6
 Nana Sahib, 855
 Nandyal, 663-7, 794*b*, 816*b*, *d*
 Nangoos, 252
 Nangur, 505, 524
 Nanson, Rev. W. L., 476, 790, 930*u*
 Nnpier, Lord, 615
 Naragansett, 41, 45, 47, 745, 852-3
 — — Indians, 47-8, 86, 800
 Narval, 599*d*
 Nash, Rev. J., 888
 — — J. J., 905
 Nassau, 216-18, 221 ; Diocese, 105,
 768, 764
 Natal, 328-35 [and 268, 273, 281,
 298, 382-3, 507, 817, 898-9] ; Bp.
 Colenso, 754 ; Church Council
 and Schism, 334-*d* ; Diocese,
 284, 329, 331-4, 334*c*, 758, 765,
 768
 Nath, Rev. K. M., 915 [930*n*
 Nathan, a Convert, 603
 National system of Education, 119,
 130, 146, 229, 769-70. (See also
 "Education.")
 Native Christian employes, 593*c*
 — — Church Councils, &c., 373,
 489, 525, 546, 548, 567, 621, 625,
 644, 646*c*
 — — Conferences, 316*c*-*d*
 — — Ministry (Dark Races), 252,
 263, 313-15, 316*a*, *e*, *h*, 331, 333-4,
 353, 368, 371-3, 378-80, 384, 446,
 450-1, 466, 485, 490, 493, 495-9,
 505, 604*a*, 609, 614, 618, 536,
 544-6, 550, 560, 599, 600, 413,
 618, 623, 633, 643-5, 663, 665,
 687-8, 690, 708, 710, 721, 732, 771,
 774, 776, 784-7, 847 (Colonial-
 born White Races), 86, 119, 122,
 130-1, 144-5, 192, 205, 252, 384,
 730, 732, 776-86, 841
 Native Races under British rule,
 61-2, 64, 66, 72, 74, 233, 304*a*, *c*,
 316*a*-*b*, *d*, *i*, 327*a*, *d*, *j*, 341*d*-*e*,
 345*b*, 361, 366*a*, 380*k*, 427*a*, 463*b*,
 — — under Boer rule, 316*d*, 358*r*, *k*
 — — foreign rule, 233
 — — French rule, 380*i*, *h*, *j*-*k*
 — — Spanish rule, 228, 233
 Navatkula, 678
 Naylor, Rev. T. B., 394, 905, 911
 Nazareth, 504*b*, 533, 635-6, 538, 542,
 544-7, 550, 553*d*, 816*r*, *d* ; and
 see xxxi
 Ndarama's Station, 316*g*
 Ndeleni, Rev. H., 930*f*
 Neale, Rev. C., 224, 887
 Neales, Rev. H. H., 867, 930*b*
 — — J., 867, 930*b*
 — — S., 867, 930*b*
 — — T., 867, 930*b*
 — — W. S., 867, 930*b*
 Neau, Mr. E., 63-6
 Neduutheru, 617
 Neelor, Mr. F., 266
 Neesh, Rev. W., 887
 Negapatam, 503, 606, 611, 618, 624
 Negombo, 671-2
 Negroes, 8, 11-13, 15-16, 18, 22, 28,
 38-9, 46-7, 55, 63-5, 86, 103-3,
 116, 127, 132-4, 192, 194-5, 197,
 199-201, 203-6, 211-15, 215*b*, 218-
 26, 229-32, 236, 242-3, 249, 252,
 254-68, 270, 277-81, 287, 320-1,
 382, 769-70, 783, 815-16*a*, 824, 844 ;
 (Negro Instruction Fund, 105,
 194-5, 203-6, 208, 212, 224, 229,
 232, 238, 242, 255, 371, 771)
 Negus, Mrs. S., and "Negus Fund,"
 Neild, Rev. A., 797*b* [799
 Neill, Rev. H., 35, 39, 852
 Nelles, Rev. A., 877
 Nelson, 436, 438, 906-7
 — — (B.C.), 191*e*
 — — Diocese, 758, 766
 Nelson (Lord), Marriage Certifi-
 cate of, 215*c*
 — — Mr. R., 939
 — — Rev. R. C., 867
 Nepowewin, 180*c*
 Nesbitt, Rev. A. C., 872, 877
 — — C. H., 887
 — — T. M. M., 930*r*
 Nestorians and Nestorianism, 471,
 703, 728-9
 Nethercott, Rev. H., 909
 Netten, Rev. T. G., 869, 930
 — — W., 859
 Neve, Rev. F. S., 872
 Nevill, Bp. S. T., 469, 766, 787*b*
 Neville, Rev. E. B., 908
 — — W. L., 264, 286, 891
 Neville-Rolfe, Rev. J. J. F., 899
 Nevis, 210-11, 216*c*
 — — Mrs. Philip, 361*a*
 Newark (U.S.), 55, 864
 New Bristol (U.S.), 855
 — — Brunswick (Can.), 126-35 [and
 88, 107, 118, 120, 125-34, 192-3,
 769-70, 866-8, 930*b*]
 — — (U.S.), 55, 854-5
 Newburgh, 65, 856-8
 Newbury (U.S.), 44, 853-4
 New Caledonia, 398, 444, 448, 451,
 — — Cambridge, 853 [912
 Newcastle (England), Japanese
 Mission at, 724*f*
 — — (Natal), 334*d*-*f*
 — — (N.S.W.), 412 ; Diocese, 397-8,
 400-2, 411, 414, 445, 758, 766
 — — (Pen.), 851-2
 New Concord, 855
 — — England, 41-51, 76, 80-7, 745-6,
 823, 852-4
 — — Co., The, 2-3, 9, 167
 Newenham, Rev. G. O., 410, 909
 Newera Ellia, 661, 667, 678
 Newfoundland, 88-102 [and 1, 119,
 192, 744, 769-70, 826, 840, 856-80
 — — Diocese, 105, 122, 395, 753, 758,
 764, 856, 930

- New Guinea, 463b, 464-5 [and 386, Newham, Rev. D., 907 [423, 918]
 New Hampshire, 41, 46, 50, 862
 — Hanover County (U.S.), 860
 Newhaven (U.S.), 863-4
 New Hebrides, 398, 444-6
 — Jersey, 52-6 [and 7, 62, 86-7, 130, 266, 748, 760, 823, 841, 864-6] : Convention, 85
 Newlands, 304c
 New London (U.S.), 50, 863-4
 Newman, Rev. C. D., 906
 — — E. E., 877
 — — J., 718
 Newnam, Rev. T., 22, 850
 Newnham, Bp. J. A., 763, 872
 — Rev. O. S., 867
 — — W. O., 330, 804, 899
 News, Rev. A., 930f
 New Plymouth (N.Z.), 438
 — (U.S.), 41
 Newport (R.I.), 42, 47, 49, 853-4
 — Rev. M., 236, 238
 New Preston, 853
 — Providence, 216-22, 224-5
 — Rochelle, 59, 136, 855-6
 — South Wales, 386-403, 410, 429, 466-7, 771, 904-8, 930r
 Newth, Rev. J. A., 911
 Newton, Rev. Dr., 180f
 — — A. J., 803, 894, 930k
 — — C., 853
 — — H. S., 882
 — — W., 881, 930f
 Newtown (N.E.), 45-6, 852
 — (N.J.), 856
 New Westminster, 185, 188 ; Diocese, 176, 191c, 758, 763
 — Windsor, 65, 89, 865-6
 — York, 42, 50, 57-79, 81, 83, 86-7, 578, 746, 748, 751, 769, 769, 823, 841, 855-6, 939 ; Diocese of, 80, 750, 757, 865 ; Hospital, 819
 — Zealand, 433-43 [and 298, 386, 466-7, 753, 760-2, 766, 771, 910-1] ; Church Society, 435 ; Land Co., 434-6, 438 ; N.Z. Troops at Umtali, 366j
 Ngeobo, Rev. G. M., 341e
 Ngwenswa, Rev. W., 331, 333, 804, 896, 899, 930f
 Ngudu, 341e
 Ngwanaza, King, 345a
 Ngwani, Rev. E., 894
 Ngwiliso, Chief, 316g
 Niagara, 73, 141, 153, 158, 166
 — Diocese, 165, 758, 763-4
 Nicaragua, 234, 237
 Nice, 742
 Nichol, Rev. R. G., 892
 Nicholas, Rev. G. D., 782
 — — S., 672-3, 877, 925
 Nicholl, Rev. E. P., 881
 Nicholls, Rev. C. H. S., 911
 — — E. D. B., 863
 — — F. W., 690, 813c, 927, 931
 Nichols, Rev. E. J. H., 930
 — — H. E., 632, 867, 924
 — — J., 863
 Nicholson, General, 61, 107, 823
 — Rev. M., 783, 884
 Nickesson, Rev. D., 867
 Nicobarese, 732
 Nicobar Islands, 654 [& 533-5, 630]
 Nicolay, Rev. C. G., 909
 Nicolls, Rev. H., 34, 840, 862
 — — G. G., 930e
 — — J., 779
 — — W., 180n, 881, 930f
 Nicols, Rev. H., 34, 840, 852
 Nie, Rev. R. F., 930f
 Nicmeyer, Rev. Dr., 804-5
 Niepoth, Rev. —, 230-1, 286-7
 Nlger Diocese, 758, 765
 Nihill, Rev. W., 434, 448, 911
 Nimmo, Rev. J. H., 877
 Nind, Rev. T. A., 727a, 931a
 Niinwa, A., 316f
 Nippon Sei Kokwai, 722, 724b-c
 Niabett, Rev. W., 859
 Niu 'Ohwang, 716a
 Niven, Rev. —, 297, 894
 Nixon, Bp. F. R., 273, 383, 128 9, 431-2, 648, 754, 760, 766
 Njoli, Rev. W., 930f
 Nkosi, F., 344
 Nobbs, Mr. E., 447, 465, 931d
 — Rev. G. H., 462-5, 911
 Noble, Rev. W. T., 877
 Noblestown, 865
 Nodder, Rev. J. H. M., 637, 648, 664, 813b, 924, 930y
 Noel, Rev. J. M., 859, 930
 Nombewu, Chief, 316g
 Nondweni, 341f, 358a
 Nongoma, 341f
 Nooitgedacht, 358i
 Norfolk, Rev. A. S., 863
 — Island, 386-94, 414a, 447-9, 452, 494-8, 466-7, 771, 788a, 818, 911-
 Norman, Rev. A., 872 [2, 930f
 — — H. B., 918
 — — H. V., 711h-j, 927, 931, 931d
 Norris, Mr. (of S.C.), 16
 — Rev. F. L., 708, 711d-h, j, 927.
 — — R., 363, 867, 930b [931
 — — W., 851
 — — W. H., 877
 North, Rev. E. S., 930r
 North America, 9-193, 763-4, 849-83
 — American Indians, 86, 192
 Northampton County (U.S.), 850
 North and N.E. Africa, 330d, 384-5, 904, 930r
 North Borneo, 692-4b, d
 Northbrook, Lord, 495a, 500, d, 649
 North Carolina, 20-5 [and 1, 71, 86-7, 841, 850]
 — China Diocese, 703, 706-7, 716a, 768, 768
 Northern Africa, 254, 330-1, 384-5, — Territory (Aus.), 422-4 [904
 North Groton, 854
 Northlaven, 852
 North Queensland Diocese, 411, 414, c-d, 464, 758, 766
 North Stratford, 853
 N.W. Provinces, India, 469, 472a, 590-603b, 730-1, 921-2, 930r
 North-West Territories, Canada, 176-81, 192, 879-82, 930e
 Norton, Col., 800
 — Rev. M., 895, 896
 Norwalk, 45, 50, 853
 Norway, 742a
 Norwegian Missionaries, Madagascar, 380f, i
 Norwegians, 346b
 Norwich (U.S.), 854
 — Dean of, 269, 573
 Norwood, Rev. J. W., 863, 872
 Notabile, xvi-xxii
 Notb, Rev. W. G., 404, 907
 Noumea, 451
 Nova Scotia, 107-25, 192, 228, 751, 769-70, 800-4 [and 62, 78, 80]
 — Diocese, 95, 105, 117, 119, 122-3, 143, 395, 751-3, 758, 761, 763, 799, 930a
 Nowers, Rev. J. H., 245
 Nowong, 601, 611b
 Nqupi, 316g
 Ntsiko, Rev. J. T., 313, 803, 896
 Nubling, Rev. W., 543
 Nuccella, Rev. —, 813
 Nugent, Rev. G., 877
 Nukapu, 449-50, 931d
 Nulitlamby, Rev. J., 930n
 Nunakuzi, 721h
 Nurse, Rev. J. H., 212, 886
 — — T. R., 859, 930
 Nut Lake, 180n
 Nuttall, Archbp. E., 215b, 233, 239a, 240, 764
 Nyambans, 318b, 382
 Nyanda, 362f
 Nyankune, 368p
 Nyasaland Diocese, 758, 765
 Nye, Rev. H. W., 872
 Nyovane, Rev. E., 930f
OAKLANDS, 361c
 Oakley, Rev. A. M., 859
 Oath for S.P.G. Officers, 7, 931, 936, 940
 Obeah, 228, 241
 Object of S.P.G., 7, 8, 69
 O'Connor, Rev. W., 795b, 915, 930a : Mrs., 500-g, 816f
 Odaki, 724h-i
 Odell, Rev. J., 854
 Odessa, 742
 Oel, Rev. J. J., 73, 856
 Office of the S.P.G. in London, 835-6 ; View of House, 943
 Officers of the Society, xv, 932, 934, 936-7, 940 (and 836)
 Ogden, Rev. U., 855
 Ogilvie, Rev. G., 783b
 — — J., 73, 136-7, 139, 153, 800, 856, 872
 Ogle, Dr. J. W., 942
 Oglethorpe, General J., 26
 O'Grady, Rev. G. de C., 872
 Ojibways, 168-74, 192, 800
 Okayama, 727a
 Oldfield, Rev. E. C., 350
 — — W. J., 381, 930r
 O'Loughlin, Rev. A. J., 877
 Olton, Rev. H. E., 886
 Oluwole, Bp. I., 765
 O'Meara, Rev. C., 863
 — — F. A., 168-71, 877
 — — J. D., 381, 930f
 Omiya, 724a
 Ondaatje, Rev. S. D. J., 661, 673-4, 926
 Oneida Indians, 71, 73-4, 86, 171
 Onodages, 86, 192
 On-Syuu-Tong, 715d
 Ontario Diocese, 164, 758, 763
 Archbishopric, 761 ; Province, 135-41, 153-76a [and 147, 150, 192-3, 769-70, 873-9, 930d]
 Oosoor, 560d
 Opium, 494, 610, 704
 Orai, 599d
 Oram, Rev. F. W., 887, 930i
 Orange River Colony, 317-53b, [and 268, 273, 281, 317, 358k, 361a, 384-5, 900, 930e]
 Orange Walk, 239
 Ornoes, 495b, 730
 Orchard, Rev. J., 909, 930f
 Order in Council (1703) as to Conversion of Indians, 66-7
 Orella, 251b
 O'Reilly, Rev. T. O., 905
 Orem, Rev. J., 853
 Organ, Rev. H. J., 895, 901, 930p
 Organisation (Church) Abroad, 759-62 ; Conventions, District, Diocesan, and General, 759-60 [and 81, 462, 746, 749-50, 837] ;

- Missions, Parishes, Vestries, &c., 759; Bishops, 759 (*see also* "Episcopate"); Committees (District and Diocesan), 759-60 [and 114, 243, 393, 404-5, 415-16, 473, 478, 483, 485, 495, 545, 546, 548, 554-5, 557-9, 561, 567, 568-70, 576-7, 591, 604, 658, 661]; Council at Chicago, 828; Council of reference, 334*a*; Societies (District, Diocesan, &c.), 759 60 [and 40, 96-7, 122, 127, 132, 134, 150-1, 157-8, 160, 163, 231-2, 245, 260-1, 275-6, 320, 372, 462, 514, 517, 520, 522-5, 537-8, 540, 542, 545-6, 609, 668, 722, 760, 774]; Native Councils, &c., 373, 489, 525, 546, 548, 567, 621, 625, 644; Widows and Orphans Funds, 40, 789, 844 [and 160, 397]; Synods, 760—Diocesan, 760 [and 163-4, 173, 232, 239, 275, 290, 295, 321, 331, 334, 341, 371-2, 408, 414, 461, 666, 686, 721-2]; Provincial, 760 [and 175, 294-5, 398]; General, 761, 764 [176, 180*c*, 440]; Ecclesiastical Provinces, 764-7 [and 291, 294]; Archbishops created, 761; Foreign Mission Agencies—Societies, 260-1, 761; Boards of Missions, 761 [and 151, 175, 398, 409, 445, 451, 464, 826]; Unions, 761; Congresses, 761; Church Ships, 96, 100, 174, 225, 445-6, 449, 465; Lambeth Conferences, 761-2 [and 83-4, 462, 720, 820-1]; Dioceses and Bishops, Lists of, 757-8, 763-8; Effect of Synods on Australian Federation, 386
- Organisation (Home) of S.P.G. (*see* "Funds")
- Orger, Rev. J. G., 930, 931*b*
- Orgill, Rev. T. T., 888
- Oriental Congress, 813*d*
- Origin and Object of the Society, Orlebar, Rev. J. E., 930 [1-9]
- Ormond, Rev. D., 863
- Ormsby, Bp. G. A., 237, 239*a*, 764, 930*i*
- Rev. W. W. E., 931*b*
- Orpen, Rev. C. E. H., 274, 276, 297, 895, 930*f*
- Orphanages, 100, 500*g*, *m*, 550, 553*c*, 558, 562*a*, 569, 577, 587, 592, 594-5, 598-9*c*, *d*, 601-3, 615, 631, 633, 635, 654, 675, 697, 715*c*, *e*, 768, 772, 774; Orphans' Funds, 759, 844 [and 40, 150, 397]
- Orr, Rev. W., 850
- Orson, Rev. F., 494-5
- M., 890
- Osaka, 722, 724*b-c*, 727
- Osborne, Rev. A., 180*i*, 881, 887, — A. W., 877 [930*a*]
- D., 888
- E. C., 908
- G., 229, 888
- N., 850
- Osgood, Mr. E. L., 775
- Ostler, Rev. F. L., 161, 877, 930*d*
- E. B., 877
- Ost, Rev. A. A., 930*j*
- Ottawa Diocese, 764
- Ottahwals, 192
- Otway, Rev. E. R., 911, 930*f*
- Oude, 469, 590, 598
- Outerbridge, Rev. T. W., 881, 930*g*
- "Outlook" (testimony to Missions in China), 711*b*
- Overton, Rev. C. F., 895
- Owen, Dr., 366*f*
- A. D., 366*n*, 816*e*, 817
- Owen, Rev. A. de B., 930*f*
- F., 335
- H. B., 882
- H. L., 863
- J. E., 888
- Owens, Rev. O., 180*m*, 881, 930*f*
- Oxenlen, Bp. A., 152, 761, 763-7
- Oxeuham, Rev. F. N., 930, 931*b*
- Oxford Mission House, 841
- (Pen.), 34-5, 861-2
- University, 150, 510, 735, 771, 793, 796, 822, 826, 840, 932-3, 939-40; Oxford Mission (Cuttata), 490, 495
- Oxland, Rev. J. O., 896, 930*m*
- Oyster Bay, 57-8
- PAARL**, 817
- Pacific, the South (included in "Australasia")
- Packe, Rev. H., 459*a-b*, 930*f*
- Packer, Rev. J., 884
- Padfield, Rev. J., 863
- J. W., 877
- Paezold, Rev. —, 505-6
- Page, Rev. J., 881
- W. S., 887
- Paget, Very Rev. E. C., 930*g*
- Paharres, 730
- Pai Marire, The, 441-2
- Pain, Rev. E., 297, 555
- Pakkiam, Rev. D., 918, 930*h*
- Pakkianathan, Rev. D. S., 560*h*
- S., 918, 930*h*
- Pakkianathan, Mr., 520
- Pakyanathan, Rev. —, 535
- Palairot, Rev. C., 869
- Palamotta, 532, 535-6, 544, 548, 550, 552
- Palamow, 495*a*
- Palapwe, 361*c*; do. Road, 361*d*; do. Stadt, 361*d*
- Palatine Refugees, 19, 61, 735, 813
- Palgrave, Rev. F. M. T., 191*c*
- Palmer, Rev. —, 823
- A., 877
- J., 447-8, 912
- R. D., 867
- S., 44, 853
- W. V., 893
- Palordi, 495*a*
- Paloungs, 732
- Pamplico, 23
- Pandure, 671
- Panama, 239*a*, 240-1, 252-3, 889, 930*i*
- Panchamas, 566*a-b* [930*i*]
- Panchayats, 500*a*, 566*d*
- Panda, King, 328-30, 335-9
- Pandurang, Rev. D., 578, 921
- Panter, Rev. F. D., 863
- Panthay, 732
- Panton, Rev. G., 116, 855, 859, 863, 930*a*
- Papendorp, 279, 295-6, 869-90
- Papillon, Rev. R., 628*a*, 923, 930*h*
- Papkuil, 318*a*
- Papua, 463*b*, 466
- Papworth, Rev. J. W., 918
- Paquiman, 21, 860
- Paranjpye, Mr., Senior Wrangler
- Parentjody, Rev. G., 918 [587]
- M., 918
- N., 560*b-c*, 562, 918
- Pargiter, Rev. R., 926
- Parials, 512-13, 521, 537, 541, 560*b-c*, 663, 817
- Paris, 670, 740, 742; Missionary Society, 347
- Parish, Rev. C. S. P., 631-2
- Parker, Rev. A. D., 563, 867
- A. L., 881
- E. F., 910
- Parker, Rev. E. G., 931
- E. N., 930*c*
- G. H., 872
- J. F. D., 930*f*
- Bp. H. P., 498, 765
- Parkin, Rev. E., 872, 877
- E. C., 872
- Parkinson, Rev. G., 312, 896, 899
- H., 783, 864
- J. R. S., 867, 930*b*
- Parlee, Rev. H. T., 867, 930*b*
- Parliamentary Grants for Religion, 194-5, 231, 825-6, 831. (*See also* "State Aid")
- Parliament of Religions, xxix, 724, 724*b*
- Parminster, Rev. F., 893 [762*b*]
- W. G., 931
- Paruell, Rev. C. M., 895, 930*a*
- Paruther, Rev. D. B. (N.Soc.), 863
- (P.Q.), 872
- Parochial Associations (S.P.G.), 863
- Parry, Sir E., 424 [821, 826-8]
- Rev. E. H., 884
- Bp. E. A., 251*a*, 764
- H. H., 427*a*, 764-6, 884
- Rev. J., 884
- J. G., 867
- Bp. T. 194, 200*b*, 204-9, 260, 764
- Parsees, 471, 568-9, 571-4, 643, 730
- Parsons, Rev. L. J., 931 [795*c*, 799
- T. O., 116, 863]
- Partridge, Rev. F., 867, 930*b*
- J. S., 863
- Bp. S. C., xxix, 724*b*
- Pascotank, 21, 850
- Patanunas, 252
- "Patience of God," Church of the, Patna, 494 [561*c*]
- Patten, Rev. C. F., 895
- Patterson, Rev. E., 877
- R. S., 877, 931*b*
- Patteson, Bp. J. O., 446-51, 465, 766, 788*a*, 805
- Pattison, Rev. C. B., 893, 930*a*
- J., 895, 930*f*
- Patton, Rev. H., 877
- Paul of Bechnanaland, 361*a*
- Rev. B. N., 493, 915
- T. T., 727*a*
- Paumben, 560*d*
- Pawket, Rev. —, 930*g*
- Payne, Rev. C. L., 859
- R., 611*b*, 930*z*
- Peake, Rev. S. J., 714, 817*e*, 931*a*
- Peaks Kill, 856
- Peance, Rev. A. H., 872
- Pearson, Bp. J. B., 766
- Rev. J., 863
- J. G., 890
- W. J., 887
- Peaseley Rev. W., 91, 850, 859, 930
- Peat, Rev. —, 234
- Peddie, St. James's, 304*d*
- Peddie, Rev. J., 108, 863
- Peel, Bp., 755
- Island, 727*b*
- Peigans, 180*j*, 192
- Pei-Tai-Ho, 703, 711*j*
- Peking, 703, 706-11*a*, *d-f*, 810*f*
- Pellako, Rev. T., 924, 930*g*
- Pelly, Rev. D. H., 362*c*, *e*, 366*b-d*, *h-k*, *o*, 813*a*, 930*q*
- F. W., 881
- Pember, Rev. F., 867
- Pembroke (U.S.), 854
- Penang, 696-700
- Penhalanga, 366*f*, 1, 817
- Pennington, Rev. G. E., 899, 930*n*
- Penn, Mr., 37
- William, 33
- Pennefather, Rev. T., 872
- Pennsylvania, 33-40, 86-7, 759, 798, 841, 851-2

Penny, Rev. E. G., 911
 Pensions, 745, 844
 Pentland, Rev. J., 877
 Pentreath, Ven. F. S. W., 191e,
 Pequea, 39, 851 [867, 881, 930f]
 Perak, 695, 701
 Perceval, Rev. G., 377, 903
 — P., 794a, 918
 — S., 905, 918
 Percy, Rev. G., 872
 Perham, Ven. J., 690b, 711, 807,
 813c, 927
 Perianyangam, Rev. D. M., 930w
 — I. 918, 930w
 — R., 918
 Perling, Rev. P., 859
 Perkins, Rev. C., 863
 — W. H., 592-4, 922-3
 Perquithoma, 36, 851
 Perrin, Bp. W. W., 191f, 763, 930f
 Perry, Rev. A., 893, 930a
 — Bp. C., 406-9, 432, 760, 766
 — Rev. F., 694b-c, 813d, 931
 Persecution, 26, 29, 39, 40, 48-50,
 55-6, 74-8, 115, 302, 309, 327c,
 334j, 338-41, 358d, f, 374, 380e-f,
 j, 477, 487, 496-8, 501, 508, 510,
 520-3, 526, 530, c-d, 536-7, 539,
 542-3, 553a-c, 557, 560b, d, 562,
 564, 566b-c, 571-2, 579-80, 601,
 603-a, 619-20, 656-b, 669, 672,
 709-13, 716a, 717, 724d-e, 735,
 737, 837. (See also "Martyrs")
 Persia, 440, 728-9; Shah of, 729;
 Language, 470, 810; People,
 571, 614, 730, 742, 742b
 Perth (W.A.), 424-5, Diocese, 427-
 8, 758, 766
 — Amboy (see "Amboy")
 Petarbar, 500f, n, 816d, f
 Peter, Rev. G., 918
 Peter, Rev. J., 926
 Peters, Rev. G. J. D., 867
 — S., 48, 841, 863
 — T. H., 785, 893, 930c
 Petley, Rev. H., 858
 — H., 858, 930
 Petrie, Bp., 760
 — Rev. G., 877
 Petry, Rev. H. J., 872
 Pettigrew, Rev. O., 26, 850
 Pettinato, Rev. F. P., 494, 915
 Pettinger, Rev. T. D., 569, 573,
 Pettitt, Rev. C. B., 877 [918, 921
 Petty Harbour, 91
 Phelps, Rev. J. F., 782, 859
 Philadelphia, 7, 9, 33-4, 38-9, 235-
 6, 750, 852
 Philip, Rev. W., 268, 803, 813b, 891,
 Philippine Islands, xi [895, 930f]
 Philippias, 353, b
 Philipps, Rev. F., 854
 — Sir J. E., Bart., 797
 Phillips, Sir J., 6, 822
 Phillips, Rev. A., 877
 Phillips, Rev. A. J., 264-6, 884,
 — Bp. C., 765 [891
 — Rev. H. N., 212, 886
 — R., 675, 879, 926
 — S. H., 877
 — T. (Aus.), 910, 930f
 — T. (Can.) 877
 Philpot, Rev. R., 887
 Phokoane, 353a, 358j, 359-61b
 Physician, The Society's Honorary,
 Pickering, 875-6 [940
 Pickett, Rev. D. W., 807, 930b
 Pickwood, Rev. R. H., 373a-b, 902,
 930g
 Picture Book, The S.P.G., 815
 Pictures as Aids to Preaching,
 600f

Pldcock, Rev. W. H., 910
 Pldgeon, Rev. —, 863
 — G., 867, 930b
 Plegans, 180j
 Pierce, Rev. W. E., 249-9, 890
 Piercy, Rev. C., 877, 930d
 Pieritz, Rev. G. W., 575, 921
 — J. A., 890
 Pierson, Rev. J., 855
 Pietersburg, 368d-j
 Pieter's Hill, 334h
 Pigott, Rev. J. T., 886
 Pigot, Rev. G., 44, 854
 Pigott, Rev. G., 573
 Pigrum, Rev. T. P., 930p
 — W. T. V., 930f, 931
 Pike, Rev. C., 930j
 — J., 930k
 Pilgrimages (Christian), 829a-b
 — (Hindu), 603b
 Pilgrim's Rest, 356, 358
 Pilot, Rev. W., 782, 859, 930
 Pinches Creek, 180g
 Pinchin, Rev. G. H., 926, 931
 Pinder and Chadde Scholarships,
 206
 Pinder, Rev. J. H., 200-1, 261, 783,
 Pinetown, 335 [894
 Ping Yin, 709-10, 711e, g-h, 931d
 Pinkham, Rev. A. G., 681
 — Bp. W. C., 180f-h, 763, 881
 Piscataqua, 854
 Pitcairn Island, 386, 447, 452-4,
 456-7, 911
 Pitchamuttu, Rev. A., 918, 930e
 — G., 919, 930w
 Pittfield, Rev. J., 907
 Pitman, Rev. A. A., 930, 931b
 Pitts, Rev. H., 930f
 Placentia, 88, 92-3
 Plague and Plague Regulations in
 India, 485, 572, 588b, 599b-c, 628
 Plant, Rev. M., 864
 — T., 930i
 Plante, Rev. R. W., 877
 Platt, Rev. F., 909
 Pless, Rev. H. E., 877
 — R. G., 872
 Plum-r, Col., 361d, 362g
 Plummer, Rev. F. B., 724g, 725,
 727a, 928
 Plumtre, Rev. W. A., 509, 919
 Plutschro, Rev. H., 471, 501
 Poocha, 180e, i
 Pockock, Rev. Q. P., 910
 Podmore, Rev. R. H., 867
 Poghskeapsie, 855
 Poble, Rev. —, 627-8, 555
 Poles, 192
 Polars, 730
 Poll of the Society, 937, 942
 Pollard, Rev. G., 907
 — H., 867
 — R., 186, 877
 Polleu, Rev. —, 854
 Pollitt, Rev. J., 416, 909
 Polygamy, 306, 316a, d, 321, 326,
 334d, h, 341, 363, 495b, 711f
 PolyneSIans, 412-14, 444, 458, 463b,
 Pomeroy River, 243-7 [466
 Ponce, 216d
 Pondicherry, 501, 505, 525
 Pondoland, 305-6, 313, 316l-o, 817
 Pondomisi, 316p, 382, 786a
 Pongos, 306, 313, 316r, 382, 384, 786a
 Pongas Mission, 204, 214, 260, 267b,
 891, 930j
 Ponnappen, Rev. S., 919, 930r
 Poole, Rev. A., 458, 911
 — Hp. A. W., 719-20, 768, 928
 — Rev. H. J., 908
 — S., 912

Poona, 576-8, 580, 582, 816f
 Poondindie, 419-21, 423, 771
 Poondoung, 637, 639a, 816f
 Pope, Rev. G. U., 514, 516, 537-8
 544, 794-a, 811-12, 919
 — H., 557, 560, 919
 — R. V., 919
 — T. G. P., 931, 931b
 Port Alfred, 304d
 — Darwin, 422-3
 — Elizabeth, 271, 273, 280, 289,
 297, 304d, 358j
 — Eslington (B.C.), 191, 817
 — Jackson, 387, 433, 454
 — Limon, 239a
 — Lincoln, 418-20
 — Louis, 369-71, 373a, 378
 — of Spain, 209
 — Philip, 404
 — Royal (U.S.), 17
 Portor, Rev. A., 930m
 — C., 777, 863
 — Capt. T., 234
 — Rev. W. Y., 863
 Porteus, Bp., 227, 751
 Portland (U.S.), 83
 Porto Rico, 79, 87, 215d
 Portsmouth (U.S.), 853
 Portugal, 742a
 Portuguese, 466, 730
 Portuguese S.E. Africa, 346-346h
 Post, Mr. C. F., 235-6, 888 [930o
 — Rev. R. B., 912
 Postlethwaite, Rev. R., 907
 Post Retief, 931d
 Poswayo, T., Chief and Evangelist,
 Potaro River Mission, 251b [316f
 Potchefstroom, 354-5, 357, 358a-b,
 Pottawottamies, 192 [d, f
 Potter, Bp. A., 241
 — Rev. J., 907
 Powell, Mrs. R., 568
 Pownall, Mrs., 813c
 — Rev. B., 850
 — Very Rev. G. P., 910
 — Rev. J. H., 714, 716a, 928
 Poyer, Rev. T., 60-1, 856
 Poynder, Rev. R., 907
 Prabhu, Rev. D., 915
 Prabusahay, Rev. S., 915
 Prasin, 373a
 Pratt, Rev. F. E., 930f
 — Josiah, xi, 815
 Prayer Book, American, 724b, 727a
 Prayer Book, Natives', preference
 for, 357
 Prayer for Missions, 921 [and 82,
 705, 717, 842]
 Prentis, Rev. L., 570, 921
 Presbyterians, 41, 45, 55, 129, 139,
 161-2, 401, 414, 444, 416, 471,
 500, 562a, b, 582-4, 587, 856a, b,
 657, 659, 705, 713, 716a, 717, 724g,
 727b, 750, 777
 Presidents of the Society (por-
 traits, vi-viii), 934-7, 940-1 (and see
 "Canterbury, Archbishops of")
 Uresslie, Rev. T. G. S., 930m
 Preston, Rev. J., 855
 — J. D. A. W., 931
 Pretoria, 354-6, 358-h, 758, 765,
 Price, Rev. A. D., 882, 930g [780c
 — J. S., 427, 910
 — R., 854
 — W. H., 899
 — W., 859, 867, 930
 — W. H., 899
 Pritchard, Rev. H., 888
 Prideaux, Deau, 471, 751
 — Rev. W. H., 884
 Priestly, Rev. J. J., 579, 809-10,
 Prince, Rev. A., 867 [921, 930r
 — N., 236, 888

- Prince Albert (N.W.T.), 180*d-f*, 1
 Prince Edward Island, 107-24, 192,
 826, 860-4, 930*a*
 Prince Frederic's Parish, 850
 Prince of Wales, 547
 Prince of Wales Island, 413
 Prince William Henry (William
 IV.), 92, 142
 Princess Ann County, 30
 Principles of the Society in (1)
 Selecting and appointing Mis-
 sionaries, 836-9, 842-3; (2)
 Recognising the rights of the
 Bishops, 842-3; (3) Conducting
 Missions in disputed fields, 374-
 7, 526-7, 555, 557-9, 584
 Pringle, Rev. A. St. D., 882
 — — F. S. S., 261*c*, 930*y*
 Prior, Rev. J. C., 930*a*
 Pritchard, Rev. J. F., 881
 — — S., 881
 Pritt, Rev. L., 447-8, 805, 911-2
 Privy Council, The, 60, 754
 Procter, Rev. E. B., 906
 Proctor, Rev. G., 736, 929
 Promise, 639*a*, 640
 Propaganda (by Rev. J. Pratt),
 xi, 815
 Property, Church, Alienation of,
 119, 121-2, 134, 147, 150, 161-3,
 221-2, 331, 334, 340; Security
 of, 833
 Proselytism deprecated, 741, 742*b*
 Protea, 783*b*
 Prout, Rev. J., 930*c*
 Providence (U.S.), 48, 84, 853-4
 Providence, Ecclesiastical, 764-8
 [and 291, 294]
 Province Wellesley, 695, 700-1
 Provost, Bp., 79, 750-1, 753
 Prussian Philosophical and Evan-
 gelical Society, 468
 Pryce, Rev. E. G., 396, 905, 907
 Publications, S.P.G., 813-6*a*
 Pudukottai, 537-8, 545
 Puerto Plata, 227*a*
 Pugh, Rev. J., 852
 Pughe, Rev. H. W., 881
 Pn Huo, 711*c*
 Pulicat, 505, 510
 Pulney Hills, 551, 555-6
 Punderson, Rev. E., 46, 854, 856
 Punjab, 469, 472*a*, 612-28*a*, 732,
 753, 791, 923, 930*y*
 Purchas, Rev. A. G., 911
 Pusey, Rev. Dr., xvi
 Purton, Rev. G. A., 628*b*, 930*y*
 Puthiamputhur, 537-8
 Putnam, 672
 Puttock, Rev. W., 908
 Pydoke, Rev. E., 736-7, 931
 Pye, Rev. G. F., 930*c*
 Pyemont-Pyemout, Rev. F. S.,
 701, 927, 931; Rev. T. O., 191*b*,
 Pyinmana, 653 [862, 930*y*
 Pyke, Rev. J. W., 872, 930*c*
 Pyre, Bp., 573*b*
 Pyre, Rev. —, 259
 — — A., 877
- QANQU**, 316*y*
 Quakers, 7, 21, 23, 31, 33, 35-7, 41,
 45, 52-3, 58, 63, 374, 380, 816*a*
 Qu'Appelle Diocese, 180-*c, j-n*, 758,
 763
 Quaque, Rev. P., 256-8, 771, 981
 Quati Tribe, 316*f*
 Quedeni, 342
 Quebec, 135-41, 143-5, 149;
 Diocese, 117, 143, 146, 150-2,
 751-3, 758, 763, 799; Pro-
 vince, 135-52 [and 88, 154, 165,
 192-3, 769-70, 825-6, 869-73, 930*c*
- Queen Victoria (see Victoria)
 Queen Anne's Creek, 23
 Queen's Coll., N. F. L., 101*a*, 781
 Queensland, 366, 410 1*b*, 448, 466,
 907-8, 930*a*
 Quenti, 154-5, 165-8
 Quick, Rev. F. L., 890, 930*y*
 — — T. E., 251*a*, 890, 930*y*
 Quincy, Rev. S., 26-7, 850-1
 Quinn, Rev. J., 893
 Quimney, Rev. C., 881, 930*y*
 Quintin, Rev. T. P., 101*b*, 859, 930
 Quon, 686, 688*a*-90
 Quorum of the Society, 935, 940
 — of the Stan. Com., 942
- RAAFF**, Capt., 362*y*
 Raabe, Rev. M., 903
 Rabenatory, Rev. B., 903, 930*r*
 Rabotkotany, Rev. J., 903
 Raboanary, Rev. R., 903, 930*m, r*
 Races ministered to by S.P.G.,
 Missionaries—in N. America, 86,
 192; W. Indies, Central and S.
 America, 252; Africa, 382, 384;
 Australasia, 466; Asia, 730, 732;
 Europe, 741 (see also pp. xi-xii)
 Radaniela, Governor, 380*f*
 Radcliff, Rev. J., 877
 Radebe, Rev. R., 899
 Radhapuram, 542
 Radley, Rev. J. F., 380*e*, 787, 930*r*
 — — T., 890
 Radnor (Pen.), 34-5, 851-2
 Rae, Rev. C., 930*p*
 — — J. C., 930*s*
 Raflibera, Rev. I. P., 903
 Rafter, Rev. W. S., 859
 Razbir, Rev. C., 209*a*
 Raturi, 586*b*, 588*b*
 Railway Missions—Bulawayo and
 Bechuanaland, 362*d-e*, 366*p*;
 do. Grahamstown, 304*d*
 Rainier, Capt., 290
 Raiuivelosou, Rev. A., 903, 930*r*
 Rainivoaja, Rev. A., 378, 903
 Rainford, Rev. G., 22, 850
 — — M., 610-1, 922, 930*r*
 Rajamani, Rev. D., 930*e*
 Rajaonary, Rev. —, 903
 Rajaonimary, Rev. —, 930*r*
 Rajaram, 590
 Rajasiazamangalam, 559, 560*c*,
 Raj Mahal, 478, 490 [816*b*, *d*
 Rajoely, Rev. —, 930*r*
 Rajpoots, 496, 573, 657, 732
 Rajputana, 472*a*, 657-8, 732-3, 924
 Rakotavo, Rev. A. C., 903, 930*r*
 Rakotobe, Rev. J., 930*r*
 Rakotovao, Rev. A., 930*r*
 — — F., 903, 930*r*
 — — R., 903, 930*r*
 — — F. A., 903, 930*r*
 Raieigih, Sir W., 1, 88, 242
 Rally, Rev. W. B., 877
 Rana, 237
 Ranaulandro, 380*c*, *e-f*, 817, 903
 Rameswaram, 580*c*
 Ramn, Rev. T. W., 908
 Ramokemane, M., 327*c*
 Ramnad, 505, 553*a*, 564, 556-60*a*,
 560*d*, 816*a*
 Ramonta, Rev. S., 904, 930*r*
 Ramsay, Rev. J., 872
 Ramsey, Rev. G., 211, 798
 — — S. F., 877
 Ramsawmy, Rev. O., 921
 Rauavalona, Queen, 374
 Ranchi, 495*a*-7, 499, 500, 500*d-m*,
 628*a*, 790, 794*a*, 795*a*, 816*d, f*, 848
 Randall, Rev. E., 931
 — — J., 863
- Randfontein, 356*d*
 Rangoon, 631-2, 634-0*a*, 642; Dio-
 cese, 630, 755-6, 758, 767
 Rankin, Rev. H., 200
 Ransom, Rev. R. A., 900
 Ransome, Misses J. M. and E., 711*d*
 Raseta, Rev. —, 930*r*
 Rasitera, Rev. S., 904
 Rasomania, Rev. J., 930*r*
 Rately, Rev. H. B., 904, 930*r*
 Rathna, Rev. G. A., 680, 926
 Rathnagiri, 587
 Rottler, Rev. —, 503, 505-6, 811
 Ravelonanosy, Rev. P., 905
 Rawle, Bp. II., 209, 260-1, 704,
 783, 802-3, 884
 Rawson, Rev. W. I., 919
 Raymond, Rev. W. O., 867
 Raynor, Rev. G., 905
 Razafindratsa, Rev. J., 930*r*
 Razanaminjo, Rev. —, 905, 930*r*
 Read, Rev. H., 890
 — — H. J., 930
 — — Ven. J. H., 863
 — — Rev. P., 795*e*, 926
 — — T. B., 878
 Reade, Rev. J., 872
 Readers, 844-6 [and 91-9, 116,
 772]
 Reading (N.E.), 86, 952
 — — (Penun.), 852
 — — Rev. M. A., 327*a*, 897, 930*n*
 — — P., 39, 851-2
 Reagh, Rev. T. B., 863, 930*n*
 Reay, Rev. C. L., 435
 Records of the S.P.G., 815
 Red River, 177-9
 Redwar, Rev. H. R., 242, 890
 Reece, Rev. A. (Ant.), 886
 — — A. (Bar.), 884
 — — W. S., 186, 882
 Reed, Rev. H., 921
 — — J., 26, 850
 Reeve, Bp. W. D., 763
 References to authorities for the
 statements in this book, 1301-89
 Reformed Churches in Europe, 734,
 939
 Reghel, Rev. J. A., 518, 919
 Regina, 180*y*, *t*
 Regius Professors, Cambridge,
 823, 932, 939-40
 — — Oxford, 822, 932, 939-40
 Reichardt, Rev. F. II., 793, 915,
 919
 — — T., 478
 Reid, Rev. A. J., 882, 930*b*, 930*y*
 — — C. P., 872
 — — J., 872
 — — J. G., 899
 — — R., 909
 Reidspruit, 358*f*
 Religious neutrality in India,
 473*c*, 628
 "Religious Society" Movement of
 17th Century, 2-3
 Relton, Rev. W., 559, 811, 919
 Rennels, Rev. G., 872
 Representatives, Diocesan, 941-2
 Rest Houses, 599*d*
 Results of Society's Work sum-
 marized: in N. America, 80-7,
 192-3; in W. Indies and C. and
 S. America, 262-3; in Africa,
 382-5; in Australasia, 406-7;
 in Asia, 730-2; in Europe, 734-
 41. (See also xli-xliii, "Testi-
 mony," "Episcopate," "Organi-
 sation," "Education")
 Retreats, 599*a*
 Reuther, Rev. J., 915, 922
 Revel, Rev. Dr., 735
 Revell, Rev. II., 878

- Reynard, Rev. J., 882
 Reynolds, Rev. C. W. H., 893
 — Dr. R., 828
 Rhenius, Rev. C. T. E., 533-5
 Rhode Island, 2, 41, 47-60, 84, 746, 852
 Rhodes, Mr. Cecil, 362f
 — Rev. S., 930g
 Rhodesta, 862-3
 Rice, Rev. J., 89
 Richards, Mr., of Cambini, 346e
 — Rev. D., 867, 930b
 — I., 787b
 — J., 888
 — J., 221, 224, 88
 — L. G., 886
 — R., 694-a, 927, 931
 — T. P., 928
 Richardson, Miss S., 500n
 — Rev. B. G., 930f
 — J. P., 365-6, 901
 — J., 686, 927
 — K., 863
 — T., 872
 — Mr. W., 388
 — Rev. W. (Tas.), 910
 — W., 364-5, 358a-b, 901
 — Bishop W. M., 765
 Richey, Rev. J. A., 863
 — T. S., 863
 Richmond (Natal), 334j; (N.E.), 852; (N.Y.) 68-9, 769
 — Rev. J. P., 872, 930c
 — W., 872
 Rickard, Rev. T., 637, 792, 806, 924, 930g
 Rickards, Rev. J. W., 318, 897
 Riddelsdell, Rev. W. S., 930c
 Ridgefield, 45, 853
 Ridley, Bp. W., 189-91, 191a, c, 764
 — Mrs., 191e
 Riel Rebellion, The, 180e-f
 Riga, 742
 Rigaud, Bp. S. J., 214, 764
 Rigoulette, 101b
 Riley, Bp. C. O. L., 429a-b, 766
 Rinderpest, 304a, c, 316g-g, 353a
 Ring, Rev. B., 931 [366d
 Ringeltaube, Rev. W. T., 533
 Rintoul, Rev. C. R., 930f
 Riopel, Rev. S., 872, 930c
 Rio Pongo, 254, 260-7
 Ripon, Marquis of, 742b
 Ripton, 45, 853
 Ritchie, Rev. F. W., 346f, 366d, 890, 930g
 — J. A., 863
 — J. J., 863
 — W., 876
 Riverina Diocese, 400, 403, 758
 Rivers, Rev. A., 887 [766
 Rivet, Rev. A. W. L., 330, 899
 Rivington, Rev. O. S., 688a, 813b,d
 Riwa, 601 [930r
 Riwarri, 624, 628g
 Roach, Rev. R. T., 863
 Roanoke, 1; Indians, 22, 86
 Roba, Rev. K., 916, 930u
 Roberts, Lord, 353b, 358f; Lieut., Burial of, 334e
 — Ardn. A., 368b, c, 901, 930p
 — Rev. F., 863
 — G. G., 867
 — J. (Bah.), 887
 — J. (N.F.L.), 869
 — J. M., 900
 — J. W., 867
 — R., 887
 — R. J., 878
 Robertson, Hon. Mr., 606
 — Rev. D., 872, 878
 — J., 869, 863
 — — 867
 Robertson, Rev. R., 330, 336-7, 341e, 346, 804, 899-900, 930o
 — T., 220, 867
 — W., 930f
 Robins, Rev. W. H., 346g, 366p, 896, 930m-p
 Robinson, Archdn., 511, 513, 526, 530b, 533, 561-2, 676, 810
 — Rev. C., 711a, j, 931, 931d
 — C. E., 931
 — D. E., 893, 899, 930d
 — F., 871
 — Ven. F. S., 899
 — Rev. G. C., 872
 — H., 931
 — J., 890
 — J. G., 722
 — P. G., 878
 — R., 888
 — T. H., 341f, 358d, 930o, p
 Roche, Rev. W., 863
 Rock, Rev. R. J., 208, 884-5
 — T. A., 886
 Rockhampton, 412, 414b-c, 758, 766
 Rodda, Rev. E., 907
 Rodgers, Mr. J., 783a
 Roe, Miss Alice, 500n
 — A. F., 600n
 — Rev. —, 225
 — Ven. H., 872, 930c
 — Rev. F., 872, 930c
 — S., 850, 854
 Roebourne, 427a
 Rogers, Rev. E. (Aus.), 392, 905
 — E. (Oan), 872
 — E. J., 224, 887, 930i
 — G., 867
 — J., 930f
 — R., 930f
 — R. W., 878
 — W. M., 893
 Rohilkand, 690
 Rohtak, 816c-d
 Rollit, Rev. C., 872
 Rolph, Rev. R., 878
 Roman Catholic Missions and Roman Catholicism, 9, 47, 66, 95, 112, 126, 129, 138-8, 140-1, 144, 153, 161, 211, 239, 264, 272, 348, 362a, 364, 366e, 368-7, 373a, 374, 380-b, 389, 395, 414, 425-6, 435, 444, 446, 460-2, 464, 471-2, 472b, 485, 489, 492, 495b, 500-a, 504b, 505, 518, 528-30, 530c, 532, 541, 556, 560c, e, 563, 581-2, 588, 631, 633, 642-3, 648, 656, 659, 676, 701, 703, 710, 711a-b, i, 712-13, 716, 717, 735, 742b, 755, 761, 932; Opposition of R.C.'s to Anglican Missions, 71-2, 144, 169, 207, 209a, 282, 327, 369, 372, 390h, j, 394, 489, 529, 530c, 581, 586; Accessions from R.C. Church, xiii, 36, 55, 61, 105, 110, 138-7, 396, 493-4, 512, 526, 528, 530-1, 554-5, 577, 847; Successions to R.O. Church, xiii, 137, 396, 516, 681, 673, 679, 847
 Roman-Hindi, 813c
 Rome, 742, 742b
 Romilly, Rev. W. S. L., 859
 Rondobosch, 296a, 783b
 Rooodepoort, 358f
 Roorkee, 602-3 [and 598, 599c, 603a, 614, 656a, 667, 848]
 Ropay, Rev. —, 930y
 Roper, Rev. J. W., 886
 Rorke's Drift, 334h, 340, 341b-e
 Rose, Rev. D. W., 222-4, 887 [345b
 — E., 930e
 Rosen, Rev. D., 503, 524, 5533-5, 519
 Ross, Mrs. Carnegie, 346g
 Ross, Rev. E., 856
 — E. G. W., 872
 — G., 35, 38, 862
 — G. McL., 872
 — J. A., 908
 — M., 538, 794, 919
 — W., 863
 — W. M., 872, 881
 Rossiter, Rev. W., 895, 930f
 Rossland, 191e
 Rothera, Rev. J., 872, 930c
 Rotherham, Rev. J., 783, 884
 — T., 783, 884
 Rothwell, Rev. J., 878
 Roumania, 742a
 Rounthwaite, Rev. J. F., 881
 Rouse, Rev. O., 859
 Rowan County, 20, 22, 850
 Rowbotham, Rev. J. F., 931b
 Rowe, Rev. P. T., 878, 930d
 — T., 884
 Rowland, Rev. D., 859
 — J. H., 863
 — T. B., 863
 Roxburgh, Rev. W. J., 346g, 366j
 Roy, Rev. F. E., 861 [930y
 Royal Instructions to Colonial Governors, 60
 — Letters (Collections under), 194, 474, 815, 823-5, 827, 830-1
 — Mandate for Consecration of Bishops, 753-6
 Royston, Bp. P. C., 372-3, 765
 Rozier, Rev. W., 869
 Rudd, Rev. J. S., 143, 155, 872, 878
 — T., 872, 930d
 Ruddle, Rev. T. D., 863
 Rudman, Rev. A., 852
 Rudra, Mr., 628c
 — Rev. P. M., 500f
 Rudravaram, 566d
 Ruggles, Rev. J. O., 864, 930a
 Rule, Rev. U. Z., 99, 869
 Rundle, Dr. 366b, i, k-l
 Rupertsland, 176-81, 758, 760-1, 763a, 366h, o [763
 Rush, Dr., 750
 Russell, Rev. F. J. C., 905
 — G. J., 907
 — H. du P. G., 930y
 — H. F., 867
 — Bp. W. A., 707, 768
 Russia and Russiaus, 716a, 734, 736-7, 741, 742a
 Rustenburg, 358i
 Rutherford, Rev. H., 911
 Rutten, Rev. C., 878
 Ryan, Bp., 370-2, 374-6, 765
 Ryder, Admiral, 707
 Rye (N.Y.), 43, 59, 62, 66, 355-6
 SABA, 215
 Sabi River, 346a, 363
 Sabine, Rev. J. C., 907
 — T., 909
 Sabu, 690a
 Sadanantam, Rev. J., 560, 919, 930e
 Saddington, Rev. C., 369 [930c
 Saddle Lake, 180i
 Sadhu Convert, A., 801
 Sadler, Rev. H., 317-18, 355, 358i, 897, 901, 930p
 Sagaium, Rev. T. V., 919, 930e
 Sahanya, Raymond, 366i, k
 Sailors, 152, 479, 672, 711f, 736, 738, 738
 Sailors' Missions, 741-2 [837
 St. Alban's, Kaffraria, 311, 316f
 — College, Maritzburg, 334f
 St. Andrew's Brotherhood, Jamaica, 233
 — College, Bloemfontein 353a

- St. Andrew's College, N.Z., 788a
 — N. B., 126-30, 183
 — Mission, Tokyo, 848
 — Pondoland, 313, 316*m*
 — South Carolina, 18, 849-50
 — Tokyo, 720-1, 724*c, g*
 — Waterside Mission, 819
 St. Armand, 143-5
 St. Augustine's Brotherhood,
 Modderspruit, 358*e*
 — Canoury, 836
 — College, Canterbury, 796 (and
 97, 180*g*, 290, 787, 774, 784, 816*α*)
 — Guild, 828*b*
 — Gwanda, 362*f*
 — Kaffraria, 310-11, 315
 — Mafeking, 361*a*
 — Penhalanga, 366*f, l*
 — Rorke's Drift, 340-1, 341*b-e*
 St. Barnabas' College, N. Is., 788a
 — Home, E. G., 844
 — W. Pondoland, 316*m-o*
 St. Bartholomew's, Bech., 361*a*
 — L. I., 216, 215*d*
 — S. C., 17-8, 849-50
 St. Bede's College, Umtata, 316*h*
 St. Bernard's, Mziki's, 361*b* [786*b*]
 St. Boniface's College, War., 500*k*
 St. Christopher's, 210-2, 261
 St. Columba's, Bulawayo, 362*d*
 — Oape, 346*f*
 St. Cuthbert's Brotherhood, 848
 — College, Pretoria, 358*f, g* 786*c*
 — Ncolosi, 311
 — Tsolo, 316*p-r*
 St. Cyprian's College, Bloemfontein,
 St. Dennis, S. C., 18 [786*c*]
 St. Denis's Mission, 353*a*
 St. Diego, Rev. J., 572, 576-7, 921,
 930*r*
 St. Eustatius, 215*d*
 St. George's Bay, 95, 98
 — Hospital, Bloemfontein, 353*a*
 — N. C., 850
 — S. C., 849-50
 St. Giles', Bech., 361*a*
 St. Helena (Island), 318-21*b* [and
 254, 273, 266, 382-3, 798, 897,
 930*m*]; Diocese, 290, 758, 765
 — S. C., 849
 St. Helen's, S. C., 18, 849-50
 St. Hilda's Mission, 724*c, g*
 St. Hill, Rev. H. W., 911
 St. Ignatius, Life of, 588*b*
 — Mission, Kaffraria, 316*f*
 St. James', Assiniboia, 178
 St. Jean de Luz, 742*b*
 St. John, Rev. E., 218, 850, 887
 — N. B., 125-8, 130, 133
 — Island, 107, 114
 St. John's, Bute County, 850
 — College, Armidae, 403, 787*a*;
 Auckland, 816*a*; Rangoon, 634-7,
 648, 791; Winnipeg, 180*b*
 — Diocese, Kaff., 312-13, 333, 758,
 765; Colleges, 316*a, g-h*, 786*a-b*
 — Georgia, 851
 — N. F. L., 88, 90-1, 93, 100-1
 — on Vaal, 356*k*
 — P. Q., 141, 143
 — S. C., 849-50
 St. Leger, Rev. F. Y., 895
 St. Lucia, 205-*a*
 St. Luke's Hospital, Naz., 553-
 — Shanghai, 711*b*
 — Hostel, London, 844
 — Newlands, 296-9, 304*c*
 — Rowan County, 850
 St. Margaret's Bay, 121, 123
 St. Mark's College, George, 296*a*,
 — Fingoland, 316*h-k* [783*a*]
 — Kaffraria, 307-10, 312, 313, 316

- St. Mary's College, Thlotse, 327*c*,
 — Home, Delhi, 628*e* [786*c*]
 — Fort St. George, 530*a*
 — Newington, Consecration in,
 — Nottingham, 334*c* [239*a*]
 — Port Louis, 373*a*
 St. Michael's Cath., Barbados, 205*a*
 — Home, 363*b*
 St. Moritz, 742*b*
 St. Paul's Cathedral (London),
 474, 82-3, 762*a*, 833 (Chapter
 House, 7); Deans of, *ex-officio*
 members of S. P. G., 932, 939-40
 — College, Burgh, 358*f*
 — — Madagascar, 380*c-e, i*
 — — Durban, 334*a-e*
 — S. Carolina, 849-50
 — Zululand, 338, 340, 341*f, g* 896
 St. Peter's, Cortland, N. Y., 555
 — Maritzburg, 334*b*
 St. Philip and St. Stephen, Antigua,
 215, 216*c*
 St. Philip's, Capetown, 366*h*
 St. Pierre, N. F. L., 102
 St. Salvador, 216, 226
 St. Servan, 724*b*
 St. Thomas', S. C., 349
 — Leeward Islands, 215
 — Maribogo, 361*b*
 St. Vincent, Cape de V., 205, 205*α*.
 St. Werburgh's, Derby, 366*f* [267*b*]
 Sakalavas, 374, 378, 384
 Sakarran, 690*b*
 Salem, N. E., 852
 — N. J., 53-4, 855
 — N. Y., 856
 — India, 505, 568
 Salfey, Rev. J. C., 813*a*, 930*b*
 Salisbury, Marquis of, ix, xiv,
 711*b, d*; on Missionaries, 711*b*
 — Mashonaland, 364-6, 366*d, f-h*
 Sall, Rev. E. A., 859
 Salleh, Mat, 694*a*
 Salmou, Rev. A., 644-6*a*, 791,
 808-9, 813*c*, 924, 930*y*; Mrs., 647
 — — G. (Gul), 890
 — — (P. Q.), 872
 Salte, Mr. H., 381
 Salter, Rev. G. J. R., 878
 Salvation Army, 191*b*, 653
 Sambana's Territory and Chief,
 Samoa, 463*b* [335, 345*b*]
 Samooland, 267*a*
 Sampson, Rev. H. E., 930*p*
 — — W., 878
 — — W. H., 864
 Samuel, Rev. A., 930*u*
 — — D., 919, 930*w*
 — — G. V., 930*y*
 — — R., 930*w*
 — — S. P., 919
 — — V., 919, 930*w*
 Samuels, Rev. J. C., 893, 930*t*
 Samuelson, Rev. S. M., 338, 340,
 341*f*, 804, 900, 930*e*
 Samural, 724*t*
 Sandakan, 692-3
 Sandberg, Rev. E., 893, 919
 Sand-eating, 414*d*
 Sandel, Rev. H. H., 481-2, 915
 Sanders, Rev. C. A., 867
 — — J. W., 272-3, 278-9, 893
 — — T. E., 878
 Sanderson, Rev. J. S., 859, 930
 Sandford, Bp. C. W., 739-40, 742,
 — — D. F., 766 [768]
 — Rev. F., 628*a, c*, 923
 Sandhurst, 902
 Sandiford, Rev. S., 903-7
 Sao Domingo, 227*a*
 Sandy Lane Estate, 267*b*
 Sandys, Catechist, 697, 614-15, 931*d*

- Sandys, Ven. F. W., 878
 San Jose, 239*b*
 Sanscrit, 813*d*
 Sanson, Rev. A., 878
 Santa Cruz Is., 444, 446, 449-50, 931*f*
 Santala, 405*a-b*, 606*e, i, m*, 732
 Sante (S. C.), 18, 849
 San Thomé, 510, 931*d*
 Sauthosham, Rev. D., 919, 930*r*
 Saparon, 499
 Sapperton, 191*c*
 Sarah Tucker Institution, 553*d*
 Saraswati, D., 600, 628*h*
 Saratz, M., 742*b*
 Sarawak Territory, 682-92, 758,
 768, 796*b*, 926
 Sarawia, Rev. G., 448, 912
 Sarcees, 180*y*, 192
 Sargeant, Bp., 642-52, 767, 811
 — Rev. J. P., 180, 864, 881, 930*f*
 Sarjant, Rev. M. G., 915
 Sartorius, Rev. J. A., 506, 624
 Sarvan, Rev. P., 611, 930*u, x*
 Saskatchewan, 180*c-j*, 758, 763
 Satake, Rev. M. H., 931*a*
 Satgurus, 496
 Sato, Mr., 724*b*
 Sathianatham, Rev. A., 919, 930*w*
 — — A. M., 919
 Saurley, Rev. J. H., 867
 Sautyanathan, Rev. —, 533, 535
 Saulteaux, 179, 180*m*, 192
 Saulte Ste. Marie, 168, 174, 176*a*
 Saunders, Commissioner (Zulu-
 land), 341*a, c*
 — Miss (Sister Agnes), 346*e*, 813*a*
 — Rev. E., 930*t*
 — — R., 897
 Savana Grande, 209
 Savannah, 26-9, 851
 Savaramootoo, Rev. D., 561, 919
 Savarimuttu, Rev. S., 919, 930*v*
 Sawyer, Mr., 537
 — Bp. W. C., 766
 Sawyerpuram, 536-9, 542-5, 549,
 553*d*, 792, 816*a, d*
 Saxby, Rev. G. F., 797
 Sayers, Rev. Dr., 526
 Sayre, Rev. J., 49, 50, 65, 126, 854,
 856, 867
 Scadding, Rev. H., 87*h*
 Scammell, Rev. Edward, 878
 — — Edwin, 864
 Scarth, Rev. A. C., 872
 — — J., 931
 Schaffranck, Rev. A., 878
 Schatz, Rev. E., 495*b*
 Schenectady, 60, 62, 65, 74, 139,
 856-6
 Schereschewsky, Bp., 703, 724*b*
 Schierhout, Rev. W. P. G., 296, 893,
 Schlieher, Rev. B. A., 788 [930*k*]
 — — J. T., 594, 922
 Schlienz, Rev. F., 805
 Schmid, Rev. H., 533
 Schmidt, Mr. J. A., 142-3
 Schmitz, Rev. P. H. W., 919, 931
 Schoales, Rev. J. W., 909
 Schofield, Rev. G., 867
 Schoolmasters, 844-6 [and 93, 120,
 130, 146, 166, 199-200, 204, 213,
 217-19, 221, 287-9, 580, 586, 769,
 771-2]; Schoolmistresses, 814
 (and 200, 213, 387, 569, 771-2)
 Schools (Mission), Principles for
 conduct of, 773-4 (see also
 "Education")
 — Public and Mission, 828*b*
 School system in England, Defects
 of, 366*d-e*
 Schreyvogel, Rev. H. D., 503, 628,
 530*b*, 554-6, 919

Schroder, Rev. G. J., 926
 Schulte, Rev. J., 878
 Schultz, Rev. B., 606
 Schuyler, Major M., 65
 Schwartz, Rev. A., 516
 — C. F., 502, 511, 516, 516*a-b*,
 519-23, 527, 530*a*, c, 532-3, 556-7,
 Soltuna, 48, 852-4 [700, 793
 Soance, Rev. R. K., 396, 905
 Scotch, 192
 Scotland, Rev. H., 868
 — J., 931
 Scott, Bp. C. P., 706-11, 711*d-f*,
 713-14, 715*d*, 716, 768, 807, 927;
 Mrs. 711*a*,
 — Miss (Lebombo Diocese), 346*f*
 — A., 600
 — Mrs., 629*d*
 — Mr. 566*d*
 — J. (Corea), 813*b*
 — Rev. E. T., 272-3
 — G. 451, 912
 — Sir G., and Mr. J. O., 304*d*
 — Ven. J., 872
 — Rev. R. J. E., 866
 — T., 263
 — W. R., 912
 Scottish Episcopal Church, 79,
 312-13, 377, 738, 760-1, 826, 940
 Scovil, Rev. E., 867
 — J., 126, 129, 746, 854, 867
 — W., 867
 — W. E., 867
 Scudder, Rev. Dr., 626
 Scully, Rev. J. G., 872
 Soutari, 738, 742*a*
 Scylli Cove, 90-1, 95
 Seaborn, Rev. W. M., 872
 Seaborn, Rev. W. M. R., 930*d*
 Seabury, Bp. S. (portrait, 80), 63,
 75, 79, 80, 749-60, 855-6
 — Rev. S., 44, 854, 856
 Seagrin, Rev. C. P. C., 931*b*
 Seal of S.P.G., iv, 6, 70, 934, 936,
 941, 973, 1389
 Seale, Rev. H. H. L., 930*f*
 Seaman, Rev. J., 872
 Seamen, 10, 12, 162, 479, 572, 736,
 — Missions to, 741-2 [738, 837
 Searle, Rev. C., 907
 Seabaganam, Rev. P., 919, 930*w*
 Sebastian, Rev. A., 562*b*, 919, 930*w*
 Sechuans, 813*a*
 Secooconieland, 368*A-i*
 Secretaries of the Society, 836, 934,
 Scoundarabad, 505, 562*a-b* [940-1
 Seldon, Rev. D., 907
 Sedgwick, Rev. J. E., 783*b*
 — Rev. W. W., 901, 930*p*
 Seiffert, Rev. C. B., 800
 Sekubi, 326, 327, 327*c-d*
 Sekuniland, 368*A-i*
 Selangor, 701-2, 695
 Self-help and self-support in
 Foreign Missions (see also
 "State Aid" and the list of
 Dioceses, pp. 757-8), 30, 34, 39,
 42, 47, 53, 59-62, 90-2, 95-6, 99-
 102, 105-6, 116-17, 119, 121-3,
 126-9, 131-4, 142-4, 146, 149-52,
 155, 158-9, 163-5, 174, 176*a*,
 180*a*, *g-h*, *k-l*, 184-5, 189, 191,
 195, 207-9, 213-15, 217-18, 223-4,
 230, 232-3, 240, 242, 249-50, 251*a*,
 262-5, 273, 276-7, 280, 282, 286-
 91, 295-7, 302-4*a*, 309-10, 315,
 316*f*, 318, 321*a*, 327*a*, 328-9, 331*i*,
 333, 340, 341*c*, 347, 349, 353-4,
 356, 358*a*, 380-1, 365, 366*c*, 370-2,
 373*a*, 377, 379, 380, 380*c*, *e*, *f*, 386,
 392-4, 398-402, 408-9, 411, 414,
 416, 418, 421, 422-3, 425, 427*b*,

432, (Tasmania's example, 433),
 435-6, 439, 442, 482, 463, 465,
 478, 480-1, 483-4, 487-9, 495,
 497-8, 500*b*, 503, 504*a*, 507, 509,
 510, 513-14, 522, 524, 530, 530*c-d*,
 535, 537-8, 540, 542, 545-6, 550-1,
 553, 553*a*, 558, 564-7, 570, 573,
 591, 594, 598, 604, 606-7, 612-14,
 625, 631-5, 638-40, 645, 646*c*-
 6, 649, 657-8, 666-7, 669-71, 675,
 676, 680-1, 687-8, 690-1, 694,
 694*a*, 696-9, 701, 710, 711*f*, 721-
 2, 726-7, 734, 737, 742*a*, 760,
 770, 786, 705, 826, 837
 Selkirk Diocese, 180*a*, 121, 191*b*,
 Sella, Rev. J., 520, 919 [758, 763
 Sells, Rev. H., 504-5, 602, 604, 922
 Selmes, Rev. H., 366*m-n*, 930*g*
 Selukwe, 362*d*
 Selwyn, Bp. G. A., ix, 84, 331-2, 334,
 366*b*, 435-9, 440-2, 444-6, 448,
 460, 454-5, 465, 760, 765, 788*a*,
 816*a*
 — J. R., 412, 450-1, 458-9, 766
 — College, Cambridge, 451
 — Dunedin, 787*a*
 Semper, Rev. H. R., 886, 930*f*
 — J., 884
 Sen, Keshub Chunder, 494
 Senanayaka, Rev. C., 670, 910, 926
 Senapatti, Rev. S., 919, 930*w*
 Sengaraiyur, 530*c*
 Senior Wrangler educated in
 S.P.G. School, 587
 Senkler, Rev. H. J., 872
 Sennakas, 86
 Seoul, 713-14, 715, 715*a-b*, *d*, 716*a*,
 Sepion, Rev. —, 926 [816*c*, 817
 Serfojee, Rajah, 516*a*
 Serjeant, Ven. T. W., 967
 — Rev. W., 48, 854
 Sermons, Anniversary (1702-1892),
 833-5 [and 7, 8, 472, 814, 823]
 "Sermon in acorns," 327*d*
 Serres, Rev. W. S., 886
 Sesuto, 813*a*
 Setabele, 813*a*
 Sewell, Rev. E. W., 872
 — H. D., 872
 — J. R., 902
 Seychelles, 195, 254, 368-70, 373*a*
 Seymour, Rev. A. H., 886
 — J., 29, 220, 851
 Shadwell, Rev. A. T. W., 931
 Shab, Rev. S. C., 930*w*
 Shapore, 603*a*
 Shaker Movement, Rauchi, 500*c*
 Shanars, 521, 531-9, 541, 553*a*, 619
 Shand, Rev. A., 872
 Shangani, 362*c*
 Shangaans, 363
 Shanghai, 703, 705, 710; Confer-
 ence, 711, 711*a*
 — Diocese, 757, 767
 Shanklin, Rev. R., 878
 Shanks, Rev. E., 229
 Shaanon, Rev. W. (N.B.), 867
 — (N. F. L.), 859
 — (N. Sco.), 864
 Shans, 630*a*, 646*b*, 651, 732
 Shausi, 711*a*
 Shantung, 758, 768; Bprie., 703
 Shapcote, Rev. E. G., 350 [711*a*, *c*
 Sharley, Rev. G., 355, 901
 Sharp, Ven. A. F., 688*b*, 931; Mrs.,
 — Mr. G., 749-50 [68*e-b*
 — Rev. W., 930*f*
 Sharpe, Rev. J., 855
 — T., 905
 — T. J. G., 887
 Sharrock, Rev. J. A., 525, 530, 530*d*,
 794*b*, 813*d*, 919, 930*w*

Shaw, Ven. A. C., 713, 717-10,
 721-3, 724*a*, *e-i*, 706, 808, 813*c*,
 — Rev. B., 868 [928, 931*a*
 — B. E., 905
 — C. B., 358*b*
 — J. A., 864
 — J., 295
 — R., 235, 238, 888
 — W., 864
 — W. C., 895
 — W. H., 878
 — W. M., 878
 Shaw-Stewart, Rev. C. R., 931*b*
 Sheard, Rev. R., 893
 — T., 893
 Shears, Rev. A., 631-2, 634, 906,
 — E., 899 [924; Mrs., 632
 — E. H., 899
 — W. C., 853, 930
 Shee Shats, 192
 Sheemoga, 505, 560*d*
 Sheepshanks, Rev. J., 882
 Sheldon, Rev. H., 189-90, 191*b*, 882
 — J., 907, 909
 Shelly, Rev. J., 930*f*
 Shensi, 711*a*
 Shepherd, Rev. L., 881
 Shepherd, Rev. C. A., 886, 930*i*
 — E. E., 926
 — H. Y., 886
 — R. D., 568, 812, 813*d*, 919, 930*w*
 Sherlock, Bp., 742*b*, 743, 746
 — Dean, 932, 939
 Sherman, Rev. F. F., 868
 Sherrington, Rev. J., 214, 886
 Sherwala Kothi, 603*a*
 Shidzuoka, 724*a*
 Shifuang, 346*c-d*
 Shih-kai, Governor, Testimony
 to Missionaries, 711*f*
 Shildrick, Rev. A., 882, 930*g*
 — H. J., 899
 Shimada, Rev. A. O., 718, 908, 929,
 Shinagawa, 724*g* [931*a*
 Shinamicho, 724*g*
 Shinde, Rev. K. P., 586*a*, 930*f*
 Shintoism, 724, 724*c-d*
 Ships (see "Church Ships")
 Shirley, Rev. J., 380, 904, 930*r*
 — P., 878
 — R., 878
 Shital, Rev. K., 930*w*
 Shoguns, 724*b-i*
 Shooter, Rev. J., 893
 Short, Rev. —, 893
 — Bp. A., 417-20, 423, 425-6, 760,
 — Rev. R., 872, 878 [766, 804
 — R. Q., 143, 372
 Shorter, Rev. A., 930
 Shortt, Rev. J., 872, 878
 Shreve, Rev. C. J., 859, 864
 — J., 864
 — R., 864
 — T., 117, 864
 Shrewsbury (Md.), 31, 851
 — (N. J.), 55
 Shuping, Wm., 361*b*
 Shute, Mr., 6
 Shuttlewood, Rev. H. M., 930*s*
 Shway, Rev. B., 924
 — N., 924, 930*g*
 Shwayiah, Rev. —, 930*g*
 Shwebo, 652-3
 Shalkot, 656*a*
 Sibagar, 611
 Sibchorp, 742*b*
 Si Chopi, 346*c*
 Sidebotham, Rev. H., 931, 931*b*
 Sidwell, Rev. H. B., 358*a*, 901, 930*p*
 Sierra Leone, 228, 254-5, 259, 261-
 2, 758, 764-6
 Sigcau, Chief, 316*d*

- Siggers, Rev. W. S., 901
 Silas, a Bushman convert, 358*d*
 Silchar, 611
 Sill, Rev. J. M. B., 715*b*
 Sillitoe, Bp. A. W., 189, 191*e*, 763,
 Simla, 624, 626, 628*h* [882]
 Simm, Rev. S., 906
 Simmons, Sir Licutorn, 742*a*
 — Rev. P. K., 907
 Simon, a boy convert, 358*f*
 Simonds, Rev. J., 868
 — R. (N.B.), 868
 — — (N.Sco.), 864
 Simonson, Rev. E. W., 930*b*
 Simonstown, 270-2, 274
 Simpson, Rev. J., 864, 930*a*
 — J. H., 878
 — S. H., 878
 — T. C., 476, 518, 528, 916, 919
 — W. W., 906
 Sims, Rev. J. W., 678
 Simsbury, 50-1, 853
 Sinappun, Rev. J., 919
 Sinclair, Rev. R., 852
 Sinden, Rev. J. F., 895
 Sing, Rev. Y. K., 628*a*
 Singapore, 683, 685-9, 921; Dio-
 cese, 687-8, 696, 756, 758, 768, 795*b*
 Singbhum, 495*a*, 500*a*-A, 755
 Singh, Rev. D., 496, 500*g*, 807, 915,
 — Golab, 656 [930*u*]
 — Mr. P. L., 795*b*
 — Rev. Y. K., 602, 922, 923, 930*y*
 Singhalese, 732, 795*c*
 Singleton, Rev. W., 907
 Sioux, 180*h*-i, 192
 Sirsa, 628*h*
 Sissing, Mr. A. E., 316*f*
 Sisterhoods, 577
 Sita, Rev. R. S., 599, 922
 Sitagarha, 500*k*, *m*
 Sitting Bull, 180*h*-i
 Six Nation Indians, 66-74, 86, 192,
 845. (See also "Mohawks")
 Skagen, Rev. E. M., 930*f*
 Skarang, 686*a*, 691
 Skeen, Mr. and Mrs., 15
 Skeggs, Rev. T. C., 931, 931*b*
 Skelton, Rev. T., 615-16, 619, 790,
 915, 923
 Skene, Rev. R., 239*a*, 930*f*
 Sketchley, Rev. E. P., 836
 Skinner, Rev. F., 859, 864
 — H. M., 859
 — R., 931, 931*c*
 — W., 855
 Slack, Rev. G., 872
 Slade, Rev. E., 878
 Sladen, Capt., 648
 Slare, Dr., 6
 Slater, Rev. S., 479, 612, 915
 Slaves and Slavery, 8, 11-13, 15-16,
 28, 38, 46-7, 55, 63-5, 86, 103-5,
 116, 192, 194-5, 197, 199-201,
 206, 213, 218-24, 228-30, 277-80,
 319-21, 369-70, 376, 412, 439,
 448-50, 471, 682-3, 686, 735, 770;
 (Emancipation and Abolition,
 105, 138, 194, 199, 202, 212, 228-
 30, 770, 783, 825)
 Sleicher, Rev. B. A., 787*a*
 Sliema, 742*b*
 Slingsby, Rev. W. E., 893, 930*k*
 Slipper, Rev. A. A., 868, 930*b*
 Sloan, Rev. J. W., 895
 Sloane, Dr. Haas, 616
 Small, Rev. Rob., 850, 930*g*
 — Ven. R., 189, 191*c*, 714, 882, 928
 Smallfield, Rev. P. S., 788*a*
 Smart, Mr., 715*e*
 — Rev. F., 859, 930*a*
 — Mr. W. H., 724*e*
 Smit, Dr., 553*e*
 Smith, Rev. Dr., 702
 — Dr. A., 711*e*
 — Rev. A., 379-80, 801, 904, 930*r*
 — — A. A., 930*e*
 — — A. H., 907
 — — B. (N.F.L.), 859
 — — (N.S.), 864
 — — B. B., 872
 — — C. B., 902
 — — C. W., 887, 930*t*
 — Ven. D., 864
 — Rev. D., 890
 — Mr. Dudley, 705
 — Rev. E., 905
 — E. Parris, 884
 — E. Paske, 180*h*, 831
 — F. (Aus.), 907
 — — (Cau.), 872
 — F. A., 872
 — F. H. J., 930*u*
 — F. J. J., 706, 859, 927, 931*c*
 — F. R., 872
 — Bp. G., 541, 704-5, 768, 796
 — Rev. G. (Nat.), 340, 899
 — — (Port Eliz.) 895
 — G. H., 379, 380*t*-*j*, 530*b*, 793,
 802, 905, 930*r*, *v*
 — H. (Eng.) 823
 — — (S. Af.), 299, 895
 — Sir H., 275-6, 280
 — Rev. H. B., 299
 — H. H., 881, 930*f*
 — John, 872
 — Jos., 868
 — J. Barnard, 929, 931*c*
 — Rev. J. Bernard, 689, 931
 — J. J., 901
 — J. L. R., 864
 — J. S., 864
 — Bp. J. T., 765
 — Rev. L., 897
 — M., 850
 — Mr. and Mrs. O'Brien, 599*d*
 — Miss, of Japan, 724*j*
 — Mrs., of Bulawayo, 382*b*
 — Miss Payne, 334*f*
 — Rev. P. J., 907
 — P. W., 872, 878
 — R. E., 868, 930*b*
 — S. C. C., 930*f*, 931*c*
 — Bp. Taylor, 267
 — Mr. T. B., 463*b*
 — Rev. W. (Bah.), 217-18, 887
 — — (India), 812
 — — (Jam.), 888
 — — (Pen.), 38, 852
 — W. O'B., 479-80, 806, 915
 — W. R., 859, 930*u*
 — Archbp. W. S., 766
 Smitheman, Rev. J. P., 922
 Smithers, Rev. A. W., 888, 930*b*
 Smithett, Rev. W. T., 890
 Smithurst, Rev. J., 878
 Smithwhite, Rev. J., 919
 Smyth, Rev. T. C., 696
 — Bp. W. E., 304*e*, 318*b*, 334*h*, 345,
 346-*f*, 358*a*, *g*-*h*, *i*, 765, 788*b*
 Smythe, Rev. W. H., 878 [813*a*-*b*]
 Smythies, Bp. C. A., 765
 Snell, Rev. S., 890
 Snooke, Rev. H. B., 931
 Snow, Rev. J., 218, 887
 — P. G., 859, 930*a*
 Snowden, Miss M., 724*f*
 Snowden, Rev. J. H., 941
 Snyder, Rev. W. H., 864
 Societies, Diocesan Church (see
 Organisation)
 Societies, General Missionary, see
 under respective designations;
 and for those on Continent of
 Europe originating from exam-
 ple of the S.P.G., p. 468-9, 471-
 2, 501, 734-5
 Society Islands, 443, 444
 — for the Conversion of Negro
 Slaves, 166, 227
 — for the Propagation of the
 Gospel, Origin and Object of,
 2-9; Constitution and Func-
 tions of, 940-2 (and see "Princi-
 ples"); Work of, ix-xli, 9-92*d*
 (see also the various fields and
 subjects in Index)
 — for Promoting Christian
 Knowledge, 4-8, 26, 150, 194, 209,
 322, 327, 386-7, 392, 404, 416, 432,
 472, 474-5, 477, 482, 499, 501-5,
 511, 516*a*, 523-4, 526-7, 532-3,
 535-6, 549, 554-7, 567, 569-70, 630,
 701, 724*h*, 728, 753, 756, 760, 770,
 786, 789, 792, 796, 816*e*, 817-18,
 820, 939; Transfer of its Indian
 Missions to S.P.G., 602-4, 506,
 510-11, 521, 624, 526, 628, 533,
 543, 554, 567
 — for the Promotion of Islam, 618
 Soires, Rev. G., 905
 Sotkley, Rev. E., 878
 Sokombela, Mr. D., 931*d*
 Solabari, 601, 601*b*
 Solomon, Rev. P., 919, 930*w*
 — T., 526*b*, 918
 — Catechist V., 656
 — Islands and Islanders, 398, 444-
 6, 459*a*
 Somanader, Rev. D., 678, 926
 Somerford, 504
 Somerset (Aus.), 413
 Somerville, Rev. A. C., 868
 — J., 868
 Soong, 192
 Soolooa, 732
 Sorel, 142-3, 151
 Soudan, 381
 Soutar, Rev. A. C., 911
 South Africa, 254, 268-366*p*
 South African Church Relief
 Fund, 296*d*
 — Grant from Bicentenary
 Fund, 296*a*
 — Provincial Missionary Con-
 ference, 334*d*
 — — Trustees, 346*d*
 South America, 194-5, 242-53,
 463, 753, 764, 770
 — Australia, 416-24 (and 386,
 466-7, 908-9)
 — Branch, 180*d*
 — Carolina, 12-20, 86-7, 104, 216,
 849-50; Diocese, 757, 849
 — Sea Islanders, 414*a*, 466 (and
 see Polynesians and Melanesians)
 — Tokyo Diocese, 724*b*-*c*, 727
 Southwell, Bishop of, 334*c*
 Sowerby, Rev. W., 392, 905
 Spain, 742*a*
 Spanish cruelty in W. Indies, 233
 Sparling, Rev. H. D. D., 905, 911
 Special Funds, 209*b*, 346*d*, 500*i*,
 626-9; new rule, 504*b* (and see
 "Funds")
 Speechly, Bp. J. M., 767
 Spelouken, The, 358*d*
 Spence, Rev. G. G., 868
 Spencer, Rev. A., 878
 — Bp. A. G., 95-8, 103-5, 213, 224,
 237-9, 764, 859-60
 — Rev. C., 905
 — G. (N.J.), 866
 — G. (N.S.W.), 905
 — Bp. G. T., 82, 487-8, 503-4, 513-
 14, 517-19, 521, 523, 524-5, 528-9,

536-7, 541, 562, 564, 566, 577, 767, 771
 Spencer, Rev. J., 720, 920, 930b
 — J. F., 564-6, 913
 — P. L., 881
 Sjikke, Rev. H. M., 864, 869, 930b
 Splon Kop, 334a
 Sponge-gatherers, Bahamas, 226-8
 Spooner, Rev. B., 800
 — J., 908
 Spotswood, 864-5
 Spratt, Rev. O. C., 357, 901
 — G., 878
 Sprent, Rev. F. H., 709, 711c, *g*, 716a, 931
 Springvale, 311, 330, 333, 334f
 Spurr, Rev. T., 910
 Spuzzum Indians, 192
 Squibb, Rev. G. M., 893
 Sringam, 530a-b
 Stack, Rev. J. H., 440, 911
 — Rev. W., 392, 402, 905
 Stafford (U.S.), 854
 — Rev. B. (or de B. H.), 888
 Stair, Rev. J. B., 409, 907
 Staley, Bp. T. N., 461-3, 766, 804, 912, 930f; Miss, 816c-d
 Stallard, Rev. O. W., 599a, d, 930c
 Stamler, Rev. H., 864
 Stamford, Earl of, 215b
 — (U.S.), 853
 Standard, Rev. T., 856
 "Standard" (The), its testimony to Missionaries in China, 711b
 Standerton, 358b
 Standing Committee of S.P.G. (see "Committee")
 Standish, Rev. D., 850
 Stanford, Rev. A. B., 361b-c, 930p
 — Mr., 296d
 — Rev. —, 235, 888
 — (U.S.), 45, 853
 Stanger, 335
 Stanhope, Rev. Dr., 6
 Stanley, 180c
 — Ardn., 6
 — Rev. T. C., 931, 931c
 — T. L., 911
 — Ven. W., 925, 932
 Stanmore, Lord, 468
 Stann Creek, 239a
 Stannage, Rev. J., 121, 864
 Stauser, Bp. K., 119, 132, 763, 864
 Stanton, Bp. G. H., 414, 464-5, 766, — Rev. V., 796
 State Aid to Religion: in Africa, 268-9, 271-2, 277, 282-3, 298-9, 304, 319-20, 330, 333, 349, 368-72, 381, 783-5; in Asia, 471, 488, 498, 506, 511, 518, 521, 523-4, 571, 579, 619, 627, 633, 635, 660-2, 674, 676, 698, 702; in Australia, 391, 393-4, 400-2, 407-8, 416, 418, 428, 427, 429, 431-2; in Europe, 738; in New Zealand, 447, 462; in North America, 2, 13, 18-19, 26, 28, 30-4, 41, 46, 52-53, 57, 60, 62, 70, 91-2, 103-6, 108, 113, 116, 119, 121-3, 126-9, 131, 134, 140, 142, 144, 147, 150, 156, 160, 161, 166, 168, 776-8 (Clergy Reserves, 144, 147, 150, 161-3), (Parliamentary Grants, 825-6); in W. Indies and S. America, 194-6, 204-8, 209a, 211-12, 214-5, 217-19, 221-2, 224, 228-32, 235, 242, 246, 219-51, 826, 831
 Withdrawal of State Aid: Africa, 321, 786; Asia, 666, 696; Australia, 391, 408, 118, 427, 427b; Europe, 741; New Zealand, 462;

North America, 117, 150, 161-3, 777-8, 826; W. Indies and S. America, 196, 206, 207, 214, 224-5, 232, 239, 826
 Staten Island, 58, 65, 76, 865-6
 Statistics (Church): N. America (United States), 86-7, (Newfoundland and Canada), 192-3; Central and S. America, and W. Ind., 252-3; Africa, 382-5; Australasia, 466-7; Asia, 730-3; Europe, 742b
 Steabler, Rev. Canon W. A., 271, 328-9, 348-9, 895, 899, 900
 Stead, Rev. S., 576-7
 — W. Y., 896, 930f-m
 Stealey, Rev. H. T., 930f
 Stearns, Rev. W., 888
 Steele, Rev. T., 392, 905, 930f
 Steenbuch, Rev. H. T. C., 715c, 931a
 Steere, Bp. E., 368, 765
 Stellenbosch, 272, 274, 286
 Stenson, Rev. E. W., 318, 325, 497, — J. W., 897, 930m (930n)
 Stephen, Rev. A. H., 905
 — M. M., 902, 930g
 — (of Bechuanaland), 361a
 — and Natalie, Mashona couverts, Stephens, Rev. B. B., 872 [366a
 — R., 907
 Stephenson, Rev. F., 191b-c
 — F. L., 878, 930g
 — J., 919
 — R. L., 873, 878
 Stepney (U.S.), 851
 Sterling, Rev. G. H., 868
 Sterns, Rev. H., 864
 Stettin, 742
 Stevens, Rev. A., 873, 930d
 — A. J., 931c
 — B. B., 873
 — T., 888
 Stevenson, Rev. J., 120-1, 864
 — P. A., 930f
 — R. G., 881, 930f
 — W., 505, 524
 Stewart, Rev. A. (N.B.), 868, 930b
 — (U.S.), 22, 850
 — Bp. O., 144-6, 157-8, 167, 763, 816, 873, 878, 930d
 — Rev. O. H., 873
 — Dr. J. A., 705
 — Rev. J. D., 864
 — M. (or E. M.), 878
 — R., 101b, 311, 896, 901, 930p
 — R. A., 899, 900
 — R. M., 790, 915
 — R. S., 878
 — W., 864
 — W. H. N., 888
 Stickeens, 192
 Stiles, Rev. H. T., 905
 Still, Rev. J., 450
 Stimpson, Rev. E. R., 878
 Stirling Governor, 424, 427
 — Rev. J. M., 868
 — Bp. W. H., 764
 Stock, Mr. Eugene, xii, 532a
 Stocken, Rev. H. W. G., 189f, 801, Stocker, Rev. W., 930f [861, 930f]
 Stockings, Rev. H. M., 652, 924, 930z
 Stofolton and Chief Stofol, 334f
 Stoker, Rev. C. H., 930a
 Stone, Rev. J., 907
 — J. C., 888
 — R., 850
 — W., 905
 Stone-Wigg, Bp., 403, 465, 766
 Storrs, Rev. J., 864
 Stoughton, 48, 863
 — Rev. J., 878

Stoupe, Rev. P., 50, 856
 Stout, Rev. W., 878
 Strachan, Bp. J., 156-61, 163-4, 169-72, 231, 763, 878
 — Rev. J., 878
 — Bp. J. M., 372a, 517, 557, 559, 567, 630-a, 637, 639a, 640-a, 644-5, 646a, 648, 652-4, 767, 778, 792, 793, 816b-c, 919; Mrs., 630a
 Stadrad, 44, 47
 Straits Settlements, 695-702, 732, 796, 927 [and 687, 721, 744, 931]
 Straker, Rev. O. J., 890
 Stratfield, 853
 Stratford (U.S.), 43-4, 775, 853-4
 Strathcona, 180g
 Street, Rev. A. W., 488, 915
 — C. F., 868
 — G. C., 878
 — S. D. L., 868
 — T. W., 930b
 — W. H., 868
 Strebrow, Rev. R., 887
 Stretch, Bp., 414b, 766
 — Rev. J. C. T., 907
 Strickland, Rev. F. P., 421, 909
 — J. M., 899
 — W. J., 899, 930a
 Stromborn, Rev. W. H., 887, 930i
 Strong, Rev. A., 907
 — L., 242, 890
 — S. S., 873, 878
 Stuart, Rev. A. V., 868
 — Bp. E. C., 440, 766
 — Ven. G. O., 155, 878
 — Rev. H. C., 873
 — J., 850
 — John, 73-4, 140, 154-5, 165-6, 800, 856, 873, 878
 — W., 864
 Stubbs, Rev. E. S., 878
 Student Volunteer Missionary Union, 846
 Stumbles, Rev. R. W., 895, 930f
 Stunden, Rev. A., 881
 Sturgeon, Rev. W., 39, 852
 Sturt, Rev. G. W. M., 269-71
 Stuttgard, 742b
 Styles, Rev. R., 907
 Suddard, Rev. J., 873
 Sudras, 666b
 Sullivan, Mr., of Tanjore, 794
 — Rev. A., 864
 — Bp. E., 174, 176a, 763;
 — Rev. J., 907
 — L. L., 651, 921, 930c
 Sullivan's Gardens, 792
 Sulus, 682, 694, 732
 Sunday Labour, 742
 — Schools, Mrs. C. Bovey one of the pioneers of, 56
 Sunderbuns, 485-90
 Sunshosun, Rev. D., 919
 Supplemental Charter (see "Charter")
 Surji Kund, 500a
 Surridge, Rev. F. H., 365
 — J. E., 931c
 Sussex (Pen.), 34, 40, 851
 — County, 56, 855
 — Vale (N.B.), 129
 Susus, 262-7, 352
 Suter, Bp. A. B., 459, 766
 — T. H., 557, 919
 Sutherland, Rev. G. J., 873, 930d
 Sutton, Rev. E. G., 873, 930d
 — Very Rev. F. W., 316g, n-o, 652, 817, 896, 924, 930m
 Suva, 459z
 Suvishamuthu, Rev. S. 919
 Swaby, Rev. H. B., 864
 — M., 864

- Swabev, Ven. M. R., 345b, 930o
 Swaby, Bp. W. P., 206, 251, 251a-d, 764
 Swahili, 384
 Swainson, Rev. A., 931c
 Swamidian, Rev. G., 919, 930tc
 Swamidasan, Rev. A., 919
 — S., 920
 Swamidian, Rev. P., 920, 930tc
 Swaminadhan, Rev. S. P., 930tc
 Swampy Cree, 180m-n, 192
 Swan, Rev. H., 905
 — River, 427a
 Swanzey (U.S.), 853
 Swaper, 646b
 Swartz (see Schwartz)
 Swazie Christians, 358f
 Swaziland, 342-4 [and 339, 343, 384-5, 900, 930o]
 Swazis, 382, 384
 Sweatman, Bp. A., 163, 763
 Sweden, 734, 738-9, 742a
 Swedes, 192, 732
 Swedi, Rev. J., 368, 902
 Sweet, Rev. J. H. S., 868, 873, 930b
 Sweeting, Rev. W. H., 225, 887
 Swellendam, 274, 289
 Swift, Dean, 744
 Swinburn, Rev. W., 907
 Swindells, Rev. J., 905
 Swinnerton, Rev. W., 344, 930o
 Swinny, Rev. G. H., 900
 Swiss, The, 111, 112, 228; Protestant Clergy, 138-40
 Switzerland, 734, 742a
 Sydney (N.S.W.), 386-93, 395-6, 398, 465; Diocese, 397-8, 400, 445, 758, 760, 765-6, 767a
 — Governor of, 456
 — (C.B.), 117
 Sykes, Rev. —, Missionary to Matabele, 362a
 — Rev. J. S., sen., 873
 — — jun., 873, 930d
 — W., 931
 Sylvester, Rev. A. D., 902, 930g
 Symonds, Rev. A. R., 506-8, 513, 544, 793, 920
 Symons, General, 334i
 Synge, Rev. E., 399, 905, 930r
 Synods, 760-1 (and see "Organization")
 — Indians in, 180
 Syree, Rev. P. J., 895, 931c
 SYRIAN Christians, 471-2, 737
- TABERER**, Rev. C., 302-3, 765a, 803, 895, 930f
 Taberber, Rev. —, 930z
 Tahlay, Rev. —, 930z
 Tahltan Mission, 191a, c
 Tahlwati, 341e
 Tai-an-Fu, 709-10, 816f
 Taipeli, 727b
 Tait-Sin-Doke, Prince, 530
 Tai-Wan, 727b
 Tai-wang-chuang, 711i
 Talaings, 631, 732
 Talbot, Bp. E. S., 835
 — Rev. J., 10, 11, 20, 30-4, 41-2, 52-3, 57, 67, 746, 750, 849, 855
 — J. H., 868
 — Mr. St. G., 61-2
 Talon, Rev. A., 899
 Tamaki, 786
 Tama-tave, 374-80, 380c, g-h, 817
 Tambaokies, 382
 Tambus, Rev. I. C., 873, 930d
 Tamil Language, 372, 384, 470, 501, 629, 730, 732, 799, 810-12
 Tamil, 334, 371-3, 380, 382, 384, 480, 560d, 570, 572-3, 577, 605, 629, 632, 638-9, 680, 663, 665, 668, 672-3, 696-701, 730, 732, 787, 792, 794b, 796c
 Tamly, Rev. J. M., 899
 Taniore, 505, 511-16a, 518-20, 521-2, 530d, 532-3, 554, 557, 567, 772, 794
 Tanner, Rev. A. S., 890
 — E. (Qu.), 414-16, 908
 — — (Vict.), 907
 Tansy, Rev. A., 881, 930f
 Tarkki, 443
 Taroniara, Mr. S., 449
 Tarrie, Rev. —, 646a, 924
 Tarrual, Rev. —, 924, 930z
 Tasmania, 428-33 [and 386, 391-2, 404, 406, 428-30, 464, 466-7, 910]; Diocese, xxiii, 395, 398, 403, 758, 761, 766, 787a
 Tate, Rev. F. B., 873
 Tatham, Rev. F. H., 930
 Tati, Old, 362e
 Tawo, 694
 Taylor, Captain, 366a
 — Rev. A. (Can.), 873, 930w
 — — (Maur. and India), 371, — A. O., 873 [562a, 902, 920
 — C. E., 850
 — E., 16, 16, 850
 — E. W., 930f
 — F. J., 930w
 — H. A., 931
 — H. E., 905
 — James, 578-9, 582, 584-6, 586b, 588, 806, 809, 813b, d, 921, 930x
 — Mrs. James, 810, 813d
 — Rev. Jon., 873
 — — Jos., 899
 — J. H., 899
 — R. H., 782, 930a
 — R. J. C., 878
 — T. (Nat.), 330, 899, 930n
 — T. (Qu.), 908
 — W. (Mad.), 812, 920
 — W. (N.S.), 864
 — W. H., 178, 859, 881
 — W. F., 322-3, 893, 897, 930k
- Tebbs, Miss E., 742b
 Teed, Rev. A. W., 868, 930b
 Teitlebaum, Rev. T. A., 881, 930f
 Telugu Language, 372-3, 384, 470, 501, 629, 730, 812
 — Mission and People, 563-7 (and 334e, 382, 384, 505, 507, 528, 530-1, 566a, c, 568, 639a, 730, 732, 786a, 787, 793-4, 813d)
 Tembulang and Tembus, 305, 311, 315, 316e-i, 382, 786
 Temue Tribe, 382
 Temple, Archbp. (Portrait, viii), xiii, xiv, 334b-c, g
 — Rev. A., 358b, d, 895, 901, 930p
 — Hou. F. I., 672
 — Rev. R., 99, 859, 930a
 — Sir B., 562a
 — Rev. T. W., 859
 Tenison, Archbp., frontispiece, vi (Portrait), 4-7, 66-7, 70, 411-2, 734, 743, 5, 798, 813d, 822, 835, 932, 936, 939; Bequest and Pension Fund, 745, 844; Library, 835
 Tenjin, 727a
 Terata, Rev. P. T., 727b
 Terder, Rev. J., 930z
 Terry, Rev. F. W., 930f
 — G. P., 881, 930f
- Testimony to Missions, 191c, 296d, 316b-c, f, j-k, 327-a, 341a, c, 366b, g, a, 414a, 427a-b, 472a-b, 500d, g, 504a, 525, 553d-f, 628b, 711a-d, j-k, 715b, 724c, f (see also next two heads)
 Testimony to the Society, lx, x, xiii, 14, 23, 34, 38, 45-6, 53-5, 58-9, 61-2, 64, 72, 80-5, 93, 94-7, 101, 105-6, 114, 116, 122-4, 132-3, 146-62, 160, 163, 173, 180, e, f, 185, 188-9, 194, 203-6, 208, 213-14, 220, 230-1, 238, 242-3, 246, 249-51, 261, 274, 283-4, 290, 294, 296, 304, 310, 321, 334, 351-3, 356, 368, 369, 368, 394-7, 399, 401-2, 407-8, 412, 421, 427, 436-7, 439-40, 442, 445, 450, 468-9, 471-2, 480-1, 498, 508-4, 540-1, 543, 559, 560d, 566d, 567, 666-7, 686, 695, 715, 725-6, 734-6, 743, 746, 760, 762, 769
- Testimony to the Society's Missions, iv, xiii, 15, 23, 32, 34, 36-7, 39, 53, 58-9, 61-2, 64, 72, 66-6, 114, 120, 122, 127-30, 132, 145-8, 150, 152, 157-9, 308, 396-7, 399; 401, 441, 491, 568-9, 663, 679, 725-6, 836-7
 Tet, Rev. K. Y., 463a, 930f
 Tezpur (or Tezpur), 601, 609-11
 Thaba Nohu, 348, 350-2, 353a, 358y, 361b
 Thackeray, Rev. J. R., 905
 Thakurs, 601
 Thali, use in Christian marriages, 504b
 Thanksgiving for the restoration of Peace, 736
 Thatcher, Rev. F., 911
 Thayer, Myo, 631, 639a, 640-a
 Thee Spruit, 358f
 Thelepah, 646b
 Theophilus, Rev. S., 509, 920, 930w
 Thlot Caste, 630c
 Thlotse Heights, 326-7, 327c-d, Thomas, Rev. —, 884 [786c
 — A. H., 560, 560b, 920
 — C. P., 907
 — F., 886, 930i
 — Bp. J., 761
 — Rev. J. (Eng.), 822
 — — (N.Y.), 58, 856
 — — (S.O.), 860
 — Bp. M., 403, 766
 — Rev. M., 902, 930g
 — P. W., 479, 915
 — R., 893
 — S., 12-16, 18, 850
 Thompson Indians, 192
 Thompson, Rev. —, 612
 — A., 518, 915
 — A. O., 404-5, 512, 518, 811, 907, 920
 — E., 48, 854
 — G. (Eur.), 931
 — — (S.A.f.), 895
 — Bp. H. M., 855
 — Rev. H. T. A., 334g, 346e, 804, — I. M., 873 [898, 930n
 — J. (Jam.), 229
 — Johu, 518, 554, 920
 — Jos., 878
 — J. O., 470
 — T., 850
 — — 55, 255-6, 855, 891
 — W. H., 927, 931
- Thomson, Rev. — (of Salem), 855
 — A., 920
 — C. J., 887, 930i
 — H. L., 905
 — H. W., 931c
 — J., 888
 — J. A., 888
 — J. S., 868
 — Samuel, 868, 930b
 — Sk., 133, 868
 — W., 862, 855
 Thorburn, Rev. F. C. F., 628a-b, g, Thorburn, Rev. W. J., 910 [930y
 Thorby, Rev. J., 890

- Thorman, Rev. T. P. W., 287b,
465-6, 912, 930j, l
Thorn, Rev. S., 852
Thorndale, 368f
Thorne, Rev. J., 355-6, 893
Thornhill, 873, 878-7 [900-1, 930u
— Rev. H. B., 427, 910
Thornloe, Rt. Rev. G., 176a, 763
Thornloe, Rev. J., 873 [873, 930d
Thornton, Bp. S., 408, 410, 766
Thorpe, Rev. C., 873
Thorpe, Rev. R. J., 611
Throe Rivers, 138, 143
Thursday Island, 414d, 424, 787b
Thurstan, Rev. J., 669-70, 678,
680, 926
Thurston, Mr. J. N. O., 840a
Tibbs, Rev. W., 851
Tien, Rev. A., 737, 931
T'ien, W. S., 711e
Tientsin, 710, 711a-b, d, f
Tighe, Rev. S., 878
Tilbury Japanese Mission, 724f
"Tile" following, the, 316a
Tilly, Rev. C. P., 737, 931
Tillard, Mr. H., 361d
Tillyard, Rev. A., 851
Tindal-Atkinson, Rev. W. R., 929b
Tingcomb, J., 400 [931c
Tingley, Rev. S., 40, 851-2
Tindling, E. D., 889, 930c
Tinne Tribe, 192
Tinnevely, 531-53 [and 472a, 503,
504-a, 505, 511-12, 552-3, 573,
625-6, 772] : Address of Chris-
tians to Queen Victoria, 540-1 :
Assistant Bishops, 756 ; Bishop-
ric, 552, 758, 767, 915
Tippett, Rev. H. W., 868
Tirkee, Rev. N., 915, 930u
Tirkey (or Tirk), Rev. S., 611,
Tisgao, 866 [930u, x
Titcomb, Bp. J. H., 630, 633,
635-40, 654, 767, 815
Titcombe, Rev. F. J., 930h
— J. C., 808, 930b
Titherington, Rev. J. B., 909
Tizard, Rev. G., 218, 897
Tobago, 206-7 [and 195-6, 252-3,
Tobias, Rev. C. F., 897 [884, 930h]
Toco, 209a
Toque, Rev. P., 864, 873, 878
Todd, Rev. Canon, 334f, 786
— G. H., 806
— H. A., 930h
Todrig, Rev. F. T., 224, 860, 887
Tokyo, 717-24f, 727, 757, 767, 817
— Diocese, 724b
Tollygunge, 482-5 [and 476, 478]
Tomlinson, Bp. G., 728, 768
Tompson, Rev. J. R. D., 931c
Toms, Rev. W., 905
Tongaland, 341d, 344-56, 384-5
Tonkin, Rev. C. D., 316f, 896, 899
Tonnesen, Rev. A., 330, 332, 899
Tooke, Rev. J. H., 878
— W. M., 878
Tookerman, Rev. —, 211
Toomath, Rev. A., 907
Toosey, Rev. O. D., 888
— P., 143
Torkington, Mr. C. R., 640
Toronto, 147, 165-7, 163-5 ; Dio-
cese, 750, 753, 758, 760, 763
Torrance, Rev. J., 873
Tortola, 210
Toti, Rev. A., 916, 930u
Totls, 740
Toughwood Hills, 180j, m
Toungoo, 641, 7, 792, 816f
Toungthoo, 732
Towers, Rev. P., 868
Towgood, Rev. A., 911
Townley, Rev. A., 878
Townsend, Rev. E., 856
— M., 873
Towshend, Rev. G., 864, 868, 930a
Tozer, Rev. S. T., 899
— Bp. W. G., 239, 764-5
Tracey, Mr., 358g
Tranquebar, 523-4 [and 501, 505,
511, 514, 520, 530c]
Translations, 800-13d [and 16, 69,
71, 113, 140, 171-2, 186, 245-6,
256, 264, 266, 270, 306, 326, 332-3,
341, 352-3, 360, 374, 434, 448,
461, 471, 474-6, 486, 491, 497,
506, 511, 566, 573-4, 576, 579,
582, 590-2, 604, 610, 632, 634,
648, 646, 668-9, 685, 690, 694c,
693-8, 703-5, 714, 715, 715b-c, e,
719, 727a, 734, 778, 813a, 930p]
Transliteration, 813d
Transportation, 393 (and see "Con-
victs")
Transvaal, The, 354-8f [and 268,
346, 384-5, 901]
Travancore, 471, 504, 756, 768, 767
Trancher, Governor, 692
Treadwell, Rev. A., 55, 855
Treasurers of S.P.G., 934, 940-1
Treble, Rev. E. J., 831, 931c
Treunayne, Rev. F. (sen.), 878
— — (jun.), 878
Tremenheere, General, 773
Tremlett, Rev. F. W., 859
Trend, Rev. J. B., 526
Trenton, 854-5
Trevitt, Rev. J., 931
Trevor, Rev. G., 561
Trew, Archdn., 225, 260
— Rev. J., 642, 924
Trichinopoly, 527-30 [and 503, 505,
511, 514, 530, 532, 772, 794]
Trieste, 740
Trimingham, Rev. J. L., 864
Trimulgherry, 562a-b
Trinidad, 208-9b [and 195-6, 205,
252-3, 500k, 758, 764, 771, 885, 930h]
Trinity Bay (N.E.L.), 82-93
— Coll., Dub., 500A-i
Tripp, Rev. F., 908
Tristau d'Acunha, 254, 321a, 332,
382, 897
Trois Rivieres, 138, 140-1, 143-4
— Roches, 209a
Trotlope, Rev. M. N., 714, 715b-d,
813b, 928, 931a
Trotter, Ardn., 209
Troughton, Rev. A. P., 334A-i, 899,
— J., 905 [930m
Troutbeck, Rev. J., 854
Trower, Rev. G., 765
— Bp. W. J., 742b, 768
Truscott, Rev. H. J. H., 895
Trusted, Rev. W., 362g, 364, 366f,
Trymmer, Mr., G., 822 [902
Tryon, General, 49, 50, 78
Tsau-Baw, Rev. J., 651, 653, 924,
930z (Portrait, 630b)
Taske Mission, 366f
Tshangana, 384
Tsin, Rev. J., 712
Tsiokane, 327c
Tsiarabé, 380
Tsolo, 316g
Tsuji, Rev. P. T., 813c, 931a
Tucker, Bp. A. H., 765
— Rev. G., 859
— H. F., 907
— H. W., 815, 836
— R. T., 860
— S. H., 931c
— W. F., 908
Tucker, Rev. W. G., 878
Tuckwell, Rev. H., 859
Tudor, Rev. H. A., 316a, 881, 930m
— T. L., 911
Tudshery, Rev. F. W. T., 931c
Tufnell, Bp. E. W., 411, 766
Tugwell, Bp. H., 765
— Rev. L. G., 931c
Tuli, 362f-h
Tunapuna, 209
Tunney, Rev. R. W., 879
Tunstall, Rev. J. M., 143, 873
— "John," 143, 873
— R., 823
Turkey & Turks, 736-8, 741-2b, 797
Turks' Island, 220-3, 226, 227a, 238
Turnbull, Rev. A., 907
Turner, "Bishop" (Methodist
Episcopal), 304f
— Rev. A. E., 716a, 931-a
— C. R., 912
— G. E., 905
— H. B., 930j
— Bp. J. F., 766
— J. M., 270-2, 767
— Rev. W. A., 908
Turpin, Rev. P. A., 334j, 899
— E. A., 884, 930a, n
— J. W. T., 266, 891
— W. H., 303, 304a, d, 803, 895-
6, 930v
Turton, Rev. H. M., 911
— Z. H., 912
Tuscaroras, 86, 192
Tustian, Rev. P., 850
Tuticorin, 530b, 532-3, 535, 544, 549,
553f, 554-5, 794b, 911-12
Tutbiett, Rev. L. R., 931
Tutty, Rev. W., 109-11, 964
Tweddle, Rev. W., 477, 482-3, 486,
915
Twells, Bp. E., 324-5, 332, 348-9,
351, 354, 785, 900
Twillingate, 93, 96
Twining, Rev. T., 964
— W., 220, 864, 887
Tyler, Rev. J., 854
Tyndal, Rev. A., 851
Tyrrill, Rev. L., 905
— Bp. W., 400-3, 411-12, 445, 780,
786
UGANDA, 758
Uitenhage, 271-5, 297, 299
Ulbricht, Rev. F. C. H., 930d
Umbegiza's Territory, 335
Umditshwa, Chief, 318c
Ungwanza, King, 345
Umhlangazo, Chief, 316f
Umhlonhlo, 316e
Umlatuzana, 335
Umugulu, 362f
Umtali, 346g, 366, 366b, d-e, h-i :
Service to B. troops, 366f-h :
Hospital at, 366f
Umtata's Mission, 366k
Umtata, 310, 313, 316, 316g-h, n,
786a-b
Unzila, 346h
Umzinzatyane, 334h
Underwood, Rev. T. R., 599a, 930r
Undop, 688a, 816f
Ungava, 101b, 177
Uniacke, Rev. H. J., 863
— R. F., 864
— R. J., 864, 868
Unitarians, 724b-c
United States, 9-87, 462, 743-51,
757, 759, 761, 769, 775-6, 849-56,
940 ; Annexation of Hawaii, 460,
463a ; President of, 739, 712

Unity (Church), 152, 534, 719-21, 724, 737-9, 805, 821 (*see also* "Comity")

Universities' Mission to Central Africa, 367

Upeher, Ven. J. H., 361c, 362c, *g*, 366-*d*, *f*-*g*, *i*, 902, 930*g*

Upicari, 251c

Upjohn, Rev. J. W., 905, 930r

Uplands, 34, 852

Upper Canada (*see* "Ontario")

Uraons, 495a

Urdu Language, 470, 501, 568, 730, 732, 739, 812-13, 813*d*

Uriyans, 730

Urmston, Rev. —, 734, 837
— J., 22-3, 850

Urquhart, Rev. A. J., 895
— W., 60, 856

Usher, Rev. J., 46, 854
— J. C., 879

Usherwood, Ven. T., 809

Ushigome, 724*g*

Usibepu, 358*d*

Ussher, Rev. A., 852

Usutu, 344

Utrecht, 358*k*-*l*

VADAKAN, Rev. A., 920

Vadanasigum, Rev. K., 920

Vaishnavite Temple, 530a

Valetta, 742*b*

Val Kranz, 334*h*

Vallings, Rev. F. R., 498, 795*a*-*b*,
Valyars, 560*a*-*b* [915]

Vance, Rev. G. O., 907

Vancouver, 181, 460

Vandeerlin, Rev. E. J. H., 930r

Van Driessen, Rev. P., 65

Vandrotten, Rev. P., 65

Van Linge, Rev. J., 873, 879

Van Niekerk, Mr. A., 783*a*

Varnier, Rev. M. J. J., 494, 915

Varnod, Rev. F., 850

Vassall, Rev. W., 929*b*, 931c

Vatomanndry, 380c, 380*f*

Vaudin, Rev. A., 371, 902, 930*g*

Vaudois, The, Clergy and Trust Fund, xxx, 27, 735-6

Vaughan, Rev. E., 54, 855

Velakan, Rev. S., 334, 899, 930*n*, *u*
— A., 920, 930*u*

Vedamunikam, Rev. D., 930*u*

Vedamuthu, Rev. D., 553*a*, 920,
— J. D., 930*u* [930*u*]
— S., 920, 930*n*, *u*

Vedamuttu, Rev. S. P., 334, 334*e*,
899

Vedanayagam, Rev. D., 920, 930*u*

Veddahs, 732

Vediarapuram, 505, 515, 517, 795*a*

Vegetarianism, 389*g*

Velliore, 525-7 [and 503, 505, 555]

Venables, Bp. A. R. P., 225, 227*a*,
Veness, Rev. T. R., 890 [794]
— W. T., 247, 890

Venezuela, 251c

Venukulam, 560*b*

Venn, Rev. E. S., 695-6, 927

Vepery, 505, 509-10, 524, 561, 792,
Vermont, 41, 852 [795*a*]

Vernou, Mr. J., 5

Verulam, 335

Very, Mr., 362*b*

Vesey, Rev. E. A., 879
— W., 57, 62, 64

Vestries, 759, 196

Vethavanam, Rev. O., 702
— R. O., 931

Vethican, Rev. A., 678, 812, 926

Veyssiere, Rev. L. J. B. N., 138-40,
143

Vial, Rev. W. S., 873, 930*d*

Vicars, Rev. J., 859

Vice-Presidents of S.P.G., 931-7,
940-1

Vickers, Rev. A. B., 559, 566*a*, 920,
— W. V., 931 [930*u*]

Victoria (China), 703-4, 758, 768
— (Rhodesia), 362*e*-*f*, 366*m*
— (V.I.), 181-5
— Colony, 404-10 [and 386,
432, 466-7, 906-7]

Victoria, H. M. Queen : Present of Bible to Queen of Madagascar, 375, and Pont to Mandalay Church, 649; Reception of a Shan Prince, 630*a*; Contribution to Crimean Memorial Church, 736, 738, 762*a*; to Gambia College, 783; to Bicentenary Fund, 762*a*; Gifts to Coblenz Chapel, 740; interest in Pitcairn Islanders, 453; becomes Patron of the Society in 1833, 824; Grants six Royal Letters, under which £201,542 is collected for the Society, 824-5; receives Memorial of Society on Claims of Church of Rome, 395; Society's Address on Diamond Jubilee, 762*a*; Address of Tinnevely Christians to, 540-1, and Appeal of Hawaiian King for an Anglican Mission, 461; Grants Supplementary Charter, 936, 938; (see other references, 377, 457, 738. (*See also* the Prince Consort's advocacy of the Society, 824.)
— Home, Kesikamma Hoek, 304*c*,

Vidal, Bp. E. O., 765 [785*a*]
— Rev. F., 404, 907
— G., 905
— J., 905

Vienna, 740

Vieques, 215*d*

Viets, Rev. R., sen., 50-1, 116, 118,
854, 864, 930*a*
— jun., 864, 868

Vigouroux, M., 316c

Vincent, Rev. J. R., 887
— Mr. L., 165, 800
— Rev. R., 864

Virginia, 30 [and 1, 2, 9, 30, 76,
86-7, 216, 744, 746, 813, 823,
851]
— Company, 102

Virgin Islands, 210, 212

Visuvasam, Rev. J., 920, 930*u*

Vohimare, 376-6, 378

Vohimaro, 378*f*, 380*h*

Volkner, Rev. C. S., 442

Volkstust, 368*d*

Voluntary System, The, Dis-advantages of, 176*a*

Von Dadelzen, Rev. H. H., 272,
661, 678-9, 893, 920, 926

Von Iftland, Rev. A. A., 873

Von Mueller, Baron, 414*d*

Vorino Country and People, 380*f*-*k*

Voting Papers, 937, 940, 941-2

Vrede, 353

Vroom, Rev. F. W., 868

Vryburg, 361*d*

Vryheid, 358*d*

Vryhouven Fund, 736

WADE, Rev. —, 879
— C. T., 879

Wadie, Rev. J. W., 246, 868

Waghorne, Rev. A. C., 860, 930*a*

Wahl, Rev. R., 729

Walpisiannas, 252

Waiapu Diocese, 768, 766

Wainwright, Rev. H. S., 804, 868
— R., 873

Wait, Rev. D. R., 887
— H. L., 678, 930*z*

Wakefield, Bishop of, 316*e*
— Rev. H. G., 930*z*

Wakeford, Rev. L. H., 929

Wakkerstroem, 368*d*

Walbank, Rev. T., 91

Wales, H.R.H. Prince of (in 1757),
799; Prince Albert Edward,
547; Prince George Frederick,
x, 832*d*

Wales, the Church in, Missionary zeal of, 822-3, 826, 828, 840 (and 738); Welsh Representatives on Standing Committee, 941; Welsh Language, 86, 798, 813;
Race, 34, 117

Walfish Bay, 296*a*

Walker, Rev. A., 346*g*
— B. J., 907
— J. (Eng.), 823
— James, 905, 910
— J. A., 362*e*, 366*b*, 930*g*
— R., 865
— S., 907
— T. H., 930*h*
— W., 864
— W. W., 868

Wall, Rev. E., 879
— J. P., 84*a*
— T. W. B., 866, 930*i*

Wallace, Rev. G. L., 930*s*
— Jas., 931
— Jno., 905

Waller, Rev. A. C., 930*d*
— J. G., 175, 722, 724*f*, 929, 931*a*

Wallis, Rev. A. W., 915
— Bp. F., 766-7
— Rev. H., 930*t*
— S. J., 930*m*
— W. C., 895, 930*l*

Walpole, Rev. G. H. T., 788*a*
— Sir Horatio, 742*b*, 743, 748.
— Rev. J. K., 392, 906, 92
— Island, 164, 172-3

Walsli, Bp., 373*b*
— Rev. C., 860
— — 906
— H. P., 500*u*, 795*b*, 930*u*
— P., 911
— Bp. W., 373, 765
— Rev. W. H., 399, 906

Walter, Rev. W., 115, 864, 930*u*

Walters, Rev. F. W., 786*b*
— G. R., 873, 930*d*
— H. J. B., 931c
— J., 873

Walton, Rev. J., 330, 899
— T. H. J., 891
— W., 881

Wang, A., 715*b*

Wang-Chih-k'ai, 711*i*

Waramuri, 245-6, 24*h*

Warangesda (N.S.W.), 427

Waraputa, 251*b*

Waraus, 252

Ward, Rev. G. H., 887
— J., 879
— J. N., 930*r*
— J. H., 899, 930*u*
— Col. M. F., 742*e*
— Rev. R. G., 873
— T., 423, 909
— T. C., 930*r*

Ware, Rev. J. M., 900

Warkwick, Rev. N., 823

Warneford, Rev. Dr., 397

- Warneford, Rev. C. A. S., 808, 930b
 — B. A., 808, 930b
 — H., 886
 — T., 664
 Warner, Mr., 316f
 — Rev. L. O., 316r 714, 715c-d, 928, 930m, 931a
 — T. D., 908
 Warr, Rev. G. W., 870
 — J. W., 908
 Warren, Archdn., 813c
 — Rev. A. C., 860
 — C., 634, 640, 642-3, 658, 791-2, 808, 924
 — Sir C., 361d
 — Rev. E., 462, 912
 — T., 235, 888
 Washer, Rev. C. B., 873, 930d
 Washing of Feet, Kol custom,
 Washington, General, 77 [500m
 — Rev. G., 380d, 904
 — — 931
 Wasse, Rev. H. W., 931
 Wata, Raymond, 366p
 Waterbury, 852, 854
 Waterford (U.S.), 864
 Waters, Rev. G. A., 229, 888
 — H., 896, 930m
 — Ven. H. T., 280, 297, 307-9, 313, 316, 316e f, k, 895-6
 Watkins, Rev. H., 856
 — N., 879
 Watson, Rev. B. L., 906
 — G. A., 907
 — H. C. M., 907
 — J., 909
 — J. M., 907
 — T., 879
 — W., 930f
 Watt, Rev. A. W., 930f
 Watts, Rev. H. L., 881, 930f
 — R., 107, 864
 — T., 884
 Waugh, Rev. J. C., 893
 Wayman, Rev. J. W., 930d
 Weagant, Rev. J. G., 879
 Weary, Rev. E. C., 860, 873, 930d
 Weatherhead, Rev. T. K., 921
 Weatherley, Rev. C. T., 881
 Weatherston, Rev. J., 887
 Weaver, Rev. J., 897
 — W., 101b, 860, 930a
 Webb, Bp. A. B., 304, 304e, 317-18, 325, 361, 353-4, 356, 359-60, 764-5, 786c, 900
 — Rev. A. E., 796, 931a
 — C., 884
 — W. F., 930f
 — Ven. W. T., 205a, 783, 884, 930h
 — Mrs., 727a
 Webber, Rev. E. H., 930r
 — H. B., 896
 — Ven. R. L., 890
 — Rev. W. J. B., 890
 — Bp. W. T. T., 411-2, 766
 Weber, Miss, 742a
 Webster, Rev. A. N., 380d, 930r
 — F. M., 873
 — G. D., 901
 — Mr. W., 388
 Weeks, Rev. A. W., 868, 930b
 — C. W., 864
 — G. B., 334c
 — Bp. J. W., 261, 264, 765
 — Rev. J. W. (sen.), 48-9, 854, (jun.), 864 [864
 — O. S., 860
 — W. H., 318b, 361c-d
 Weenen, 334f, h
 Weideman, Rev. G. E., 807, 915
 Weigull, Rev. S., 327b, 930m
 Wei-lui-Wei, 703, 711j, 715a
 Weimar, 712b
 Weinbeer, Rev. W. A. B., 864
 Welby, Bp. T. E., 284, 286-7, 321-a, 323-4, 332, 765, 879, 893, 930k
 Welch, Rev. E. A., 778
 — F., 930j
 Welldon, Bp., xxviii, 472a, 490, 611b, 767
 Welleley Province, 695, 700-1
 — Sir A., 680
 Wellington (N.Z.), 434, 436, 436, — Duke of, 580 [758, 766
 Wells, Miss D., 346f
 — Rev. W. M. K., 783a
 Welsh, Rev. J. W., 819-20, 931
 — J. F., 797
 — Church (see "Wales")
 Welton, Rev. R., 745, 750
 Wenham, Rev. J., xii, 879
 Went, Rev. J. K., 884
 Wesley, Rev. John 26-9, 851, 857 (Portrait, 29)
 Wesleyans, 279, 281, 288, 306, 326, 341b, 347-8, 409, 414, 425, 444, 456-9, 464, 471, 530c, 562b, 659, 677, 694
 Wessels Nek, 334h
 West, Rev. —, 259
 — C. R., 860
 — J., 177
 — Africa, 254-67b [and 204, 214, 382-3, 891, 930j]; American Mission to, 79, 81; West Indian Mission to, 260-7, 761
 Westbury (U.S.), 853-4
 Westchester, 58, 62, 75, 855-6
 Westcott, Bp., 599, 628a
 — Rev. A., 510, 793, 812, 920, 930r
 — F., 599, 599a, c, 656b, 922, 930r
 — G. H., 599, 599a, c, 795, 922, 930r
 — R. B., 628a, c, 930y
 Westerly, 47
 Western Asia, 469, 627, 728-9, 732, 929
 — Australia, 424-8 [and 386, 392, 418, 466-7, 909-10, 930j]
 — Eq. Af. Dio., 758, 765
 — China Bprie., 711
 West Indian Committee and Codrington College, 205a
 — Indies, 194-233, 252-3, 753, 760, 764, 770, 883-90
 Westminster, Deans of, Ex-officio Members of S.P.G., 932, 399-40
 Wetherall, Rev. A. F., 873
 Wetmore, Rev. D. I., 868
 — J., 65, 856, 868
 Weyman, Rev. R., 852, 855
 Weymouth (N. Sco.), 861, 863-4
 — Lord, 20, 824
 Whalley, Rev. F., 864
 — H. F. E., 912
 Wharton, Rev. T. (Bar.), 884
 — T. (Jam.), 229, 888
 Whatham, Rev. A. E., 930d
 Whentley, Rev. G., 930c
 Wheeler, Mr., 786b
 — Rev. C. E., 922
 — Sir H., 597
 — Rev. W., 854
 Wheeler, Sir G., 6
 Whigham, Mr. H. J., 711b
 Whinfield, Rev. F. J. R., 905
 Whipple, Rev. G. B., 462, 912
 Whitaker, Rev. G., 778
 White, Bp., of Penn., 99, 750-1, 753
 — Rev. A. S., 930f-g
 — C. F., 500a, 930a
 — E., 590
 — Miss F. F., 500a
 — Bp. G., 415, 424, 766
 White, Rev. G. (Aus.), 908
 — (A.F.), 783b
 — Sir G., 334g
 — Rev. G. H., 931
 — H. M., 783b
 — H. V., 848
 — I. P., 873
 — J., 911
 — J. J., 860, 930a
 — T. A. S., 931, c
 — T. H., 864, 930a
 — W. C., 860, 930a
 — W. H., 901
 — W. H. T., 495, 930f
 — W. K., 866
 Whiteford, Rev. P., 931c
 Whitehead, Bp., 472a, 476, 495, 767
 — Rev. —, 289
 — E., 920
 — G., 640, 651, 792, 924, 930z
 — Bp. H. (Cal.), 476, 490, 515-b, 622a, 790, 915, 930a
 — Rev. H. (St. H.), 897
 — J., 850
 "White Heathenism" (see "Colo-nists in heathen condition")
 Whitehouse, Bp., 739
 White Kennet, Bp., and his Library, 814-16
 Whitfield, Rev. —, 45
 Whitford, Rev. —, 562
 — W. W., 563, 566c, 568
 Whitley, Miss, 500y
 — Rev. E. H., 500, 500d, 795b, 813c, 915, 930m
 — Bp. J. C., 472a, 496-9, 500c, c, h-n, 624, 628a, 767, 790, 795a-c, 807-8, 910, 915, 923j; Portrait, 500j
 — Mrs., 498
 Whitnev, Rev. J. P., 779
 Whitten, Rev. A. T., 873
 Whittington, Rev. H. F., 899
 — R. T., 931
 Whitwell, Rev. R., 873
 Whyat, Rev. W., 736, 929
 Whyte, Rev. C. G., 930g
 Whythead, Rev. T., 435-6, 788, 911
 Wickham, Miss, 500a, 813d
 — Rev. H. E., 800
 Widdicombe, Cauon J., 326-7, 327c, 802, 813a, 893, 897, 900, 930m
 Widows' and Orphans' Funds, 40, 759, 844 [and 150, 397]
 Wiggins, Rev. A. V. G., 864, 868
 — A. V., 868
 — — 868
 — C. F., 868, 930c
 — C. O., 868, 879
 — G., 864, 868, 930c
 — G. C., 868
 — H., 869
 — R. B., 864, 868
 Wigmore, Rev. T., 910
 Wikramanayake, Rev. H., 926, 930z
 Wilberforce, Mr. W., 386, 472
 — Bp. S., xvi, 718, 827
 Wilbur, Rev. S., 912
 Wildbad, 742b
 Wiles, Dr., 714, 715a
 Wilkins, Rev. A. J., 930t
 — L. M., 864
 Wilkinson, Bp. T. E., 339, 342, 344, 346, 354-5, 765, 768
 — Chief, 267
 — Rev. G., 910
 — H. J., 922
 — J. H. (Eur.), 931
 — — (Jam.), 888
 — W. J., 868, 930c
 Willard, Mr. S., 42
 Willenar, Rev. J. X., 883
 Willetts, Rev. C., 777

- William III., 5-6, 33, 468 (Grants the Charter, 5-6, 932, 936-7, 939)
 — IV., 92, 142, 825
 — and Mary College, 227
 — Henry (Sorel), 142, 151
 — Prince, 92, 142
 Williams, Bp. C. M. (Japan), 707,
 718-21, 725, 727a
 — Rev. —, 873
 — — A., 879
 — — A. B., 884, 930b
 — — A. L., 787a, 788
 — — C., 351, 930f
 — — Dr. Clark, 816e
 — — Rev. E., 737, 931
 — — — 906
 — — H., 434, 437
 — — H. A., 794, 920
 — — Miss J., 699
 — — Rev. J., 930f
 — — J. H., 906
 — — J. P. B., 868a
 — — J. S., 868
 — — Rp. J. W., 152, 763
 — — Rev. J. W., 765, 930m
 — — L. T. W., 930a
 — — P. S., 873
 — — P. W. E., 930m
 — — S. L., 879
 — — T., 571, 578, 590-4, 624-5,
 624g-h, 808-10, 813c-d, 921, 923,
 930f; Mrs. T., 813c
 — — Rev. T. A., 873, 896
 — — Bp. W., 440, 766
 — — Rev. W., 881
 — — W. D., 427, 910
 — — W. J., 881, 895, 927
 — — Bp. W. L., 766
 Williamsburg (Ving.), 744
 Williamson, Rev. C. G., 462, 912
 Willis, Bp. A., 459, 463, 463a-b, 766,
 804, 911, 930f
 — Rev. C., 868, 930a
 — — H., 864, 868, 930a
 — — W., 598-6, 598, 922
 Willoughby, Lord, 210, 242, 748
 — Rev. E. C., 864
 Willis, Rev. J., 850
 — J. H., 354
 Willson, Rev. J., 274, 297, 301, 895
 Wilshire, Rev. A. H. M., 893
 — — E. S., 279, 893, 895, 920
 — — H. M. M., 893
 Wilson, Major, of Rhodesia, and
 party, 366m
 — Mr., 274
 — Rev. — (L.M.S.), 433
 — Capt. Alan, and party, 362c
 — Bp. C., 403, 451-2, 456, 766
 — Rev. C. P., 858
 — Bp. (Sodor and Man), 8, 234,
 815, 840
 — — D., 272, 475-6, 478, 480, 483-4,
 492, 496, 514, 530-31, 535-6, 591-2,
 597, 606-7, 614, 617, 668, 693,
 767, 814
 — — Rev. D., 229, 888
 — — E., 864
 — — E. F., 180m, 879
 — — E. K., 930d
 — — G., 930f
 — — H., 35, 852
 — — J., 879
 — — Ven. J., 879
 — — Rev. J. H., 895
 — — J. T., 908
 — — J. Y., 101, 907
 — — P., 531
 — — R. J., 879
 — — Mr. T., 417
 — — Rev. T. E., 782, 930a
 — — T. N., 881
 Wilson, Rev. T. P., 900
 — — W. E. (N.F.L.), 860
 — — — (N.Sco.), 864
 Wimberley, Rev. F. W., 930f
 Wimbush, Rev. J. S., 930g
 Winburg, 348, 350, 353, 935b
 Windley, Rev. T. W., 643-4, 806,
 808, 924
 Windsor (N. Sco.), 113, 119
 Windward Islands, 198-207 [and
 194, 262-3, 758, 764, 863-4, 930g]
 Wingandacoa, 1
 Wingfield, Rev. A., 930r
 Winham, Rev. D., 931
 Winnipeg, 180-b
 Winslow, Rev. E., 46, 50-1, 864
 Winsor, Rev. A. S. H., 860
 Wintley, Rev. J., 850
 Winter, Rev. M. H., 930f
 — — R. R., 615-17, 620, 622,
 624-7, 923; Mrs., 618-9, 625-7,
 Winyan, 860 [628e, 816b, n
 Wise, Ven. J., 322, 678, 926
 Wiswall, Rev. J., 865, 930a
 — — John, 48, 854
 Witchcraft, 306, 316b, l-m, p, r,
 338, 341, 345a, 358, 363, 366g-h, o,
 374, 465, 495b, 496, 498, 500c,
 688, 690a, 715a
 Withers, Rev. G. U., 790, 915
 — — J., 910
 Withey, Rev. C. F., 911
 Witten, Rev. W., 887
 Wittenoom, Rev. J. R., 424-5
 Wittwatersraudt, 358
 Wix, Ven. E., 94-5, 860, 865
 Wolfall, "Maister," 1
 Wolfe, Ardn., 713
 — — General, 135-6
 Wollaston, Rev. H. N., 937
 Wolseley, Lord, 340, 857
 Women, Work among, 316f, 373a
 Women's Mission Association,
 599d, 628d, 694, 711d, g, 4, 724f, i
 (see also above), 815, 816c, e, 828b,
 Wunderfontein, 358d [846
 Wool, Mr. & Mrs. (of Basutoland),
 — — A., 566c [327d
 — — B., 566e
 — — Rev. A. (S. Af.), 893
 — — Abraham, 868
 — — Alex., 850
 — — A. C. F., 930a
 — — Charles, 881, 930f
 — — Christr., 860
 — — C. P., 358b, 899, 901, 930p
 — — E. A., 930s
 — — E. E., 881
 — — H., 860
 — — J. H. R., 881, 930f
 — — J. S., 860, 888
 — — S. S., 873
 — — T., 112-13, 125-6, 855, 855
 — — T. M., 880
 — — W., 909
 Woodbridge, 854
 Woodburn, Sir J., 500d
 Woodbury, 852
 Woodcock, Rev. W. J., 416, 421, 900
 Woodd, Rev. G. N., 399, 402, 906
 Wooden, Rev. L. J. H., 930f
 Woodhouse, Rev. G. M., 890
 Woodlands (Man.), 878, 880
 — (S. Africa), 783b, 889
 Woodman, Rev. E. S., 868, 930m-n
 — — T., 318b, 327, 327b, d, 361d,
 813a, 897, 930e
 Woodroffe, Canon H. R., 785, 803,
 813b, 895
 Woods, Ven. C. T., 883, 930g
 Woodstock (N.B.), 129-30, 133
 Woodward, Rev. C., 906
 Woodward, Rev. F. B., 931
 — — G. J., 904
 — — H. K., 930a
 — — J., 3, 6, 933
 — — J. D. S., 899
 — — R. B., 899
 Woollard, Rev. E. T., 930a, 931c
 Woolleston, Ven. J. H., 427, 910
 Woolryche, Rev. A. J., 873
 Worcester, 286, 288, 296
 Wordsworth, Bp. J., 459, 835
 Worrell, Rev. J. B., 879
 Wrangel, 191b
 Wray, Rev. H. B., 873
 Wren, Rev. S. M., 860
 Wreningham, 366f, n, 816e, 817
 Wright, Ardn., 183
 — — Rev. A. H., 884
 — — B. S., 380f, 904
 — — E. L., 883
 — — F. G., 883
 — — G. (Jam.), 229
 — — — (N. Sco.), 865
 — — H. E., 873, 930d
 — — Ven. H. P., 185, 883
 — — Rev. J., 865
 — — J. T., 879
 — — J. W. T., 628c, 791, 923, 930y
 — — R. G. E., 318, 897
 — — W., 269-71, 711, 813, 893, 895
 — — W. B., 683
 — — W. E., 930d
 — — — (Japan), 717-19, 721, 724g,
 808, 929
 Wurtele, Rev. L. C., 873, 930d
 — — — (Upton), 873
 Wyatt, Ven. F. J., 247, 890
 — — Rev. J. L., 529, 921, 930w
 Wyche, Rev. C. H. H., 895
 — — C. J., 813b, 930f
 Wye, Rev. G. W., 879
 — — W., 850
 Wylde, Rev. S., 895
 Wylie, Rev. —, 716a
 Wynberg, 269, 271-2, 274-5, 286
 Wynch, Rev. J. W., 931
 Wynne, Rev. L. A., 931
 Wynne-Edwards, Miss E. A., 816e
- XABA**, Rev. J., 316f, g, 803, 893
 930m
 Xavier, Francis, 471, 532, 71
 Xisibes, 382
 Xiswa, 813a
 Xosa-Kaffir Language, 306, 382,
 803, 813b
- YAKUB**, Rev. M., 930z
 Yale, 185-9, 191c-d
 — — College (Conn.), 44, 799
 Yamada, Rev. P. S., 931a
 Yamagata, Rev. Y., 721, 929, 931a
 Yamoussa Indians (or Yamou-
 sees), 12, 13, 16, 17, 86
 Yarrabah, 414d
 Yates, Rev. C. F., 930p
 — — H. L., 229, 888
 — — S. J., 930m
 Yeapoh, Rev. —, 930z
 Yeatman, Rev. E. K., 907
 Yedians, 560c-d
 Yelo Diocese, 737, 761
 Yellala, 566d
 Yelland, Rev. C. M., 907
 Yellandu, 562b
 — — "Yellow Peril," The, 711b
 Yen-mow, Mr. C., 711j
 Yesadian, Rev. G., 920, 930ve
 — — Man., 920, 930m
 — — Math., 920, 930w

- Yesudian, Rev. S., 920
 — — S. G., 508, 540, 920, 930^w
 Yesudian, Rev. (L., 920, 930^w
 — — M., 562^b
 — — V., 920, 930^w
 Yokohama, 718; 724^g, *t*
 Yolland, Rev. P., 930^g
 Yonge, Miss, 789^a
 Youkers, 59
 York (Toronto), 155-7
 — Archbishops of, 647, 743, 823-4,
 842, 936, 939-40; MacLagan, 834;
 Markham, 761, 834; Sharp, 744;
 Thomson, 728, 821
 — Convocation, 821, 828
 — County (Pen.), 36, 851-2
 — Factory, 179; do. Fort, 178
 — H.R.H. Duke of, x, 832^d
 Yorke's Peninsula, 418
 Yoshizawa, Rev. O. N., 929, 931^a
 Youl, Mr., 251^{b-c}
- Youghall, 876
 Young, Rev. A. J., 879, 930^d
 — Mr. F., 447, 455
 — Rev. F. M. M., 865
 — — J., 642
 — Mr. J., 460, 462
 — Bp. R., 763
 — Rev. T. A., 873
 Yukon, 177
 Yung Ching, 707-10, 711^c, *h*, *i*, 816^f
- ZAHN**, M. S., 632
 Zambail M., 742^b
 Zambesi River, 346^h, 354, 363-4, 367
 — Diocese (*see* "Zanzibar")
 Zanzibar and East Africa Diocese,
 367, 758, 765
 Zeerust, 355, 358^t
 Zehnder, Rev. J. L., 686, 689-90, 809,
 813^d, 821, 831
 Zenanas, 600^g, 617-18, 628^d, *h*, 816^c
- Zenkoji Shrine, 724^j
 Ziegenbalgh, Rev. B., 471-2, 501,
 511, 518, 523-4
 Zigubu, Frank, 366^{n-o}
 Zimslean Indians, 186, 192; Lan-
 guage, 189, 192
 Zimunya's Mission, 366^t
 Zonnebloem Coll., 358^e
 Zouberbubler, Rev. B., 851
 Zulu-Kaffir Language, 306, 392,
 384, 803-4, 813^b
 Zululand, 328, 335-42, 354, 358^c,
 384-5, 758, 765, 899, 930^o
 Zulus, The, 284, 318, 321, 328-34,
 335-40, 342, 345, 362, 367, 382,
 384, 784-6; Cruelty of, 328-9,
 335, 338, 341; Christians in
 Mashonaland, 366^g
 Zumbo, 364
 Zurich, 740, 742
 Zuurbraak, 296, 296⁶