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and on these days of our Church Calendar these subordinate examples are our subjects of thought. We follow the Apostles as they followed Christ, and it is cheering thus to see the footsteps of the Saints on the road which we are travelling. We are made in this manner to feel that we are not going to Heaven alone. If Heaven were a solitary place, we could not be happy there. Yet these, after all, are only footsteps. Christ is "the way," and He is more than the way. As the Collect says, echoing the full tones of the Gospel for the day, He is "the way, the truth, and the life." He came that He might bring us into the truth. He came "that we might have life."

J. S. Howson.

Art IV.—THE AUSTRALASIAN CENTENARY.

A RETROSPECT NOT TO BE FORGOTTEN.

"WELL, it is many a fine fellow besides you who was sent that way," remarked the driver of a Dublin car, in the year 1848, to his passenger, Mr. Therry, an Australian Judge, who was chatting about his recent return from Botany Bay, after an absence of twenty years. During the drive the Judge had occasion to remonstrate with the man for reckless driving, whereupon the latter burst out with—"Ah, hould your tongue, man! why, you ought to be as bould as a bulldog, coming from Botany Bay." Some twenty years later, Miss Jane Whately, in the memoir of her father, the late Archbishop of Dublin, when referring to the state of Alban Hall, Oxford, before he was its principal, gave a point to her remarks by stating that it was "a kind of 'Botany Bay' to the University—a place where students were sent who were considered too idle and dissipated to be received elsewhere." "Botany Bay," indeed, was a proverbial expression. Happily, however, for the present generation, "Botany Bay," with its sad associations of convict hardship and brutality, is a tale of the past, and the Australian world now ranks as the most highly favoured of the British dependencies.

At first thought we might be inclined to regard the early history of the Australasian Colonies as having no particular interest for us at the present time; and this seems to have been the opinion of our leading educationists, for the late Professor Green, in his "Short History of the English People," a volume of 800 pages, referred to the Australasian world merely as a

place where English "settlers were to wrest New Zealand from the Maori, and to sow on the shores of Australia the seeds of great nations." But this is a grand mistake, for we cannot fully sympathize with or understand the present status of the colonies, unless we can enter somewhat into their experiences of the past. We propose, therefore, to give a brief survey of the origin and early history and trials of the great Austral Empire, ever bearing in mind the hand of God in its growth.

Early in the sixteenth century Portuguese ships navigated the Southern Seas, and possibly they may have discovered Australia; but in 1601 the Spaniards, and a few years later the Dutch, certainly did visit the northern and western and southern portions of that vast island from Carpentaria in the north to that great bight in the south, of which part is even now called Nuyts' Archipelago, after the Dutch navigator Peter de Nuyts.

Early in the year 1642, a few months before the day when Charles I. raised his royal standard in opposition to the Parliamentarians, Tasman, a Dutch navigator, discovered (as he imagined) the southernmost part of Australia, and called it Van Diemen's Land,[1] in honour of the Dutch Governor-General of Batavia. Subsequently, he discovered New Zealand, where some of his men were murdered by the aborigines, an event which impressed him with the ferocity of the latter.

Tasman made a careful chart of his discoveries, and in the year 1744 it was published by Harris in his work on "Voyages." In a remarkable note by Harris, inserted in the centre of the chart, attention was drawn to the position of the great *Terra Australis* as compared with that of other gold-yielding countries, and the author added: "This continent enjoys the benefit of the same position, and therefore, whoever perfectly discovers and settles it will become infallibly possessed of territories as rich, as fruitful, and as capable of improvement as any that have been hitherto found out either in the East Indies or the West." More than a century elapsed before these anticipations were realized, as it was not till the year 1851 that gold in Australia was discovered; and we have no reason to suppose that Edward Hammond Hargreaves, the discoverer, had ever seen or heard of Harris's note.

As a nation we were very slow to engage in Southern Ocean voyages; but in 1768 Captain Cook (who was a Yorkshire peasant by birth) was despatched on an expedition to observe the transit of Venus, and to make explorations in the South Seas. Accompanied by two distinguished naturalists, Mr. (afterwards Sir) Joseph Banks and Dr. Solander, he set

[1] This designation, so long associated with convictism, has been discarded for "Tasmania," in memory of the discoverer.

out well equipped and full of hope as to the results of the expedition. Early in the year 1770 he discovered the south-easterly extremity of *Terra Australis*, or *Hollandia Nova*, as it was called in Tasman's chart, and this he named Cape Howe, in honour of Lord Howe. Steering northwards, he explored the coast, giving names to bays and headlands, and keeping a carefully written diary of his discoveries. Early in May he entered a bay, which, in consequence of the rich vegetation in the neighbourhood, he named Botany Bay. On 6th May he left Botany Bay for the north. "We steered (he wrote) N.N.E., and at noon our latitude by observation was 33° 50′ S. At this time we were between two and three miles distant from the land, and abreast of a bay or harbour in which there appeared to be good anchorage, and which I called Port Jackson. This harbour lies three leagues to the northward of Botany Bay." The wonderful capabilities and beauty of Port Jackson could not be realized, of course, by any passing its entrance in this manner.

It must be interesting for those who delight in tracing God's hand in history to notice how opportune for the interests of our country were the explorations by Cook, for the Declaration of Independence by our North American Colonies in 1776 deprived us suddenly of our only outlet for convicted criminals, and, as the sequel shows, our statesmen in their perplexity were led to conceive the bold idea of substituting Australia for America.

At first, the scheme had been to form a convict settlement on the shores of Western Africa; and a Parliamentary Committee, after taking the evidence of several persons acquainted with the coast, reported in its favour; but thoughtful persons, like Burke, dreaded the idea of consigning the convicts to one of the most unhealthy climates in the world, and through their opposition the scheme was abandoned.

Sir Joseph Banks strongly urged the formation of a settlement at Botany Bay, in New South Wales; but it was opposed with great vigour by the *Gentleman's Magazine*, the great organ of literature and science in those days. Referring to the proposal of Sir Joseph Banks, which it was believed the Government were ready to adopt, the editor wrote: "If this report is true, the expense will be equal to that of an expedition to the South Sea against an enemy; and if it is to be continued with every freight of felons, it will annihilate the surplus that is intended for augmenting the payment of the National Debt. It is certainly a most extravagant scheme, and will probably be reconsidered." The strength of the opposition may be measured by the pertinacity with which it was renewed, even so late as the year 1803, when the penal

settlement had actually been in existence sixteen years. At that date a writer in the newly formed *Edinburgh Review* wrote as follows: "It may be a curious consideration to reflect what we are to do with this colony when it comes to years of discretion. Are we to spend another hundred millions of money in discovering its strength, and to humble ourselves again before a fresh set of Washingtons and Franklins? The moment after we have suffered such serious mischiefs from the escape of the old tiger, we are breeding up a young cub whom we cannot render less ferocious or more secure."

All opposition, however, was useless; and in the year 1784 the colony of New South Wales was formed, and the Crown was empowered by Parliament to constitute a competent Court of Criminal Judicature in the new settlement. In December, 1786, the requisite Orders in Council were made by the King; and in May, 1787,[1] Captain Philip, R.N., sailed as Governor of the intended settlement, with a frigate, an armed tender, six transports containing 548 male and 230 female convicts, and three storeships with provisions for two years.

After touching at the Canaries and Rio Janeiro, and also at the Cape of Good Hope, which then belonged to the Dutch, the expedition reached Botany Bay in the month of January, 1788; but they did not disembark, as the bay was exposed to tempestuous seas from the eastward. Captain Philip lost no time in exploring Port Jackson, which Cook had only seen from a distance, and he was delighted to find it a magnificent harbour. Selecting one of its coves, in which was an ample supply of fresh water, he called it Sydney Cove, in honour of Lord Sydney; and there, on the 26th day of February, 1788, he planted the first British colony in Australasia.[2] His entire live stock consisted of six head of horned cattle and seven horses.

For many years, the anniversary of the discovery of Sydney Cove was observed in Sydney as a general festival; and in 1845 the *Sydney Herald* wrote of the event as follows:

> As we look upon the noble ships riding in our harbour, and the steamers, yachts, wherries, and boats innumerable gliding to and fro amid the joyous excitements of the regatta, let us picture the three humble boats which this day fifty-seven years ago were slowly creeping up the unknown waters of Port Jackson in quest of a sure resting-place for our first predecessors. As we cast our eye over the elegant buildings which now skirt our shores on either side, and over the crowds of well-

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[1] In August, 1787, Captain Bligh left England in the *Bounty* on his disastrous expedition to the South Seas. He had been the companion of Captain Cook in one of his voyages, and subsequently Governor of New South Wales.

[2] Australasia is a term including Australia, Tasmania, and New Zealand.

dressed men, women, and children who are keeping holiday on this our national festival, let us think of the dense woods which then frowned on Governor Philip, of the profound silence that reigned around him, of the awful sense of solitude with which he and his little band must have been impressed, and of the exultation they would have felt if they could have foreseen that within so brief a term the wilderness they were approaching would have become "replenished" with a teeming population, and have been "subdued" to the beauty and affluence of civilized life.

Captain Philip commenced his rule of the new settlement by a stirring address, in which he set before his men the vast importance of the work in which they were engaged, and referring to the American Declaration of Independence, he said: "Britain, resigning the North American continent to the dominion of her full-grown offspring, magnanimously seeks in other parts of the earth a region where she may lay the foundation of another empire which will one day rival in strength, but we hope not in disobedience, that which she has so recently lost."

In a wild and uncultivated country whose capabilities had never been tested, surrounded with aborigines who might resent any attempt to appropriate and break up the soil, and with only the convict castaways of our land as the nucleus of that future empire which he hoped he was founding, Captain Philip had indeed a position to occupy which must have severely tested his judgment and skill, as well as his courage and energy.

Even after the lapse of twenty-four years, Sir S. Romilly stated in the House of Commons that the founding of this settlement "was an experiment more unpromising and bolder than any ever tried in any former age, or by any other nation; for it was an attempt to found a colony which was to consist altogether of thieves and convicts—of the very refuse of society, and of men and women having no motive for wishing success to it. Convicts transplanted to North America found themselves, immediately on their arrival, in a society where habits of industry and regularity prevailed; but in the infancy of the colony of New South Wales guilt and vice were the characteristics of the whole nation. It was in fact to be a people of thieves and outlaws, under the control of their military guards."

This "experiment," as Sir S. Romilly called the Austral Settlement, must have failed, had not God in His good providence stirred up Mr. Wm. Wilberforce and his Evangelical friends to supply the one thing needful for its success, which our Church and country had so carelessly overlooked. We refer to the need for spiritual instruction, of which the expedition, though otherwise so well equipped, was, as originally planned, entirely destitute. Wilberforce used his influence with Mr. Pitt, and a chaplaincy for New South Wales was

founded, with a salary of £180 per annum. The Rev. R. Johnson was appointed to this important post, and he went forth cheered with the prayers and sympathy of such men as Mr. Thornton, and the Rev. H. Venn, and John Newton Mr. Venn, in a letter to his daughter, Miss J. C. Venn, dated Oct. 28, 1786,[1] after stating that on the Sunday previous, Mr. Johnson had been introduced by Mr. Thornton to two hundred and fifty of his future congregation aboard the hulk at Woolwich, and after referring to the origin of the chaplaincy, wrote as follows:

I trust he will prove a blessing to these lost creatures. Those that stole will there steal no more; for having no receivers of stolen goods, no alehouses, etc., they will be under no temptation to steal. With what pleasure may we consider this plan of peopling that far-distant region, and other opening connections with the heathen, as a foundation for the Gospel of our God and Saviour to be preached unto them: when "a vast multitude whom no man can number" shall "call upon His Name;" when "the wilderness shall become a fruitful field," and all the savageness of the heathen shall be put off, and all the graces of the Spirit shall be put on. . . To be the means of sending the Gospel to the other side of the globe—what a favour! Mr. Thornton says the Archbishop of Canterbury and Sir Charles Middleton seem much to approve the sending of Mr. Johnson.

The Rev. John Newton had known Mr. Johnson for several years, and wrote the following lines on the occasion of his appointment to the chaplaincy:

The Lord, Who sends thee hence, will be thine aid;
In vain at thee the lion, Danger, roars;
His arm and love shall keep thee undismayed
On tempest-tossèd seas and savage shores.

Go, bear the Saviour's name to lands unknown,
Tell to the southern world His wondrous grace;
An energy divine thy words shall own,
And draw their untaught hearts to seek His face.

Many in quest of gold or empty fame
Would compass earth or venture near the poles;
But how much nobler thy reward and aim—
To spread His praise, and win immortal souls!

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[1] The biographers of the late William Wilberforce have not understood the history of this chaplaincy for they have confused its institution with the formation of the second and auxiliary chaplaincy which was afterwards filled by the Rev. S. Marsden. The reader of the "Life of Wilberforce" would imagine that Mr. Johnson was not appointed till 1790, after the post had been offered to the Rev. S. Crowther, who was shipwrecked on his way out, and returning home, resigned the post. There is some difficulty in making this event take its proper place, but in all probability Marsden took Crowther's post as second chaplain. Mr. Johnson is called in the *Gentleman's Magazine* of January, 1787, "chaplain to the intended new settlement," and as such his marriage on Dec. 4, 1786, is referred to.

At the present day, when steamers reach Australia in six weeks, we find it difficult to realize the position of the infant colony in the far-distant unknown world, which it took them eight months to reach. Ere long starvation, amongst other perils, threatened their very existence; and death by famine was on one occasion only dispelled by the timely return of one of Captain Philip's ships from Batavia, with an ample supply of provisions. As soon as possible, Captain Philip planted a small offshoot colony at Norfolk Island, which lies one thousand miles to the north-east of Port Jackson, in the hope that by reason of its fertility it might prove a granary for Sydney in times of dearth, and might also be used as a receptacle for the more hardened convicts whom he wished to keep separate from the rest. Subsequently his explorations in the districts of Broken Bay, and of the river Hawkesbury which flowed into it, opened up a rich fertile country from which in course of time supplies of grain were obtained.

In the third year of the colony's existence, Captain Philip commenced a plan of emancipating the better disposed of the convicts who seemed to him to be desirous of leading a life of honesty and industry, and he granted two acres of land and a house to each emancipist, with the conditional promise of a further grant, as an encouragement to persevere in raising themselves to the level of respectability and independence.

In 1794 the Rev. Samuel Marsden reached the colony, as second chaplain. He was appointed in January, 1793, whilst still an undergraduate at Cambridge; and as the fleet was to sail in the summer, his ordination had to be arranged without delay, and it was followed by his marriage.

Marsden may be truly called one of the Fathers of Australia, and we shall endeavour to notice presently some of the more important points in which his influence helped to build up that distant colonial world. The son of a Yorkshire farmer in a small way, he was educated in a village school, and afterwards in the Free Grammar School of Hull, from which he was removed to a place of business at Horsforth, near Leeds. Anxious to become a minister of the Gospel of Christ, he was sent to St. John's College, Cambridge, by the Elland Society, to study with the view of becoming a clergyman. Through the influence of Mr. Wilberforce, who was guided by the Rev. Joseph Milner, head-master of the Grammar School at Hull, he was chosen to fill the chaplaincy to which we have referred. As a link with the past, we may mention that Marsden's Bible passed into the possession of Dr. Broughton, first Bishop of Australia, who gave it to the late Bishop Selwyn, and by the latter it was presented, in 1869, to Marsden's grandson, the

Right Rev. S. E. Marsden, on his consecration as Bishop of Bathurst in New South Wales.

At the close of a rule of five years Captain Philip returned to England, and for a period of three years the colony was administered by a deputy-governor. In 1795 Captain John Hunter arrived as governor. About the same time the Cape of Good Hope became a British possession, and our naval and military commanders there sent to Governor Hunter an official notification of the fact, with an expression of their earnest desire to offer every assistance in their power to this young and struggling colony.

Free settlers soon began to arrive in New South Wales, and explorations were made in various quarters. Through the energy of Mr. Bass and Lieut. Flinders the important discovery was made that Van Diemen's Land (now Tasmania) was an island. Subsequently, Flinders[1] explored and surveyed a considerable portion of the southern part of Australia which lies to the west of Victoria, and he also visited the great bay called Port Philip, part of which was subsequently named Hobson's Bay, on whose shores are the port and suburbs of Melbourne.

In 1800, Governor Hunter was succeeded by Captain King, who had been commandant of Norfolk Island under Captain Philip.[2] At this time the entire lands granted to settlers, whether emancipist or free, amounted to 47,678 acres, and in 1801 the colonial population numbered 5,547 on the mainland, and 961 in Norfolk Island.

The unfortunate Captain Bligh, of the *Bounty*, succeeded Governor King in 1806, and his rule of Australia was as disastrous as his command of the *Bounty*; for in 1808 the military and civilians combined and effected a revolution, in which he was placed under arrest, and the government exercised by the commander of the forces.

In those days a British Government did not allow its embarrassments at home to impede the development of imperial interests at a distance; and notwithstanding that our country was at this time politically isolated on the Continent of Europe, the Australian crisis was promptly dealt with, and Lachlan

[1] In Flinders's later explorations Mr. (afterwards Sir John) Franklin took part as a midshipman.

[2] In 1803 a settlement of ten male and six female convicts, with a sufficient guard, was planted in Van Diemen's Land, near the site of the present city of Hobart Town; and soon afterwards their numbers were increased by a fresh consignment of convicts from England. The latter had been sent out to Port Philip to make a settlement there, but through lack of water they were unable to remain, and were transferred to Van Diemen's Land. It has always been a subject of congratulation in the Port Philip district—now better known as Victoria—that this first and only attempt to form there a convict settlement signally failed.

Macquarie, a man of extraordinary vigour—though somewhat arbitrary in the exercise of his power—was sent out as Governor of New South Wales. He reinstated Bligh for twenty-four hours, and then himself resumed his post as Governor, and with much energy applied himself to the reorganization of the various departments of the public service, and to establishing rules and regulations for the better observance of order and decency.

In the time of Governor Hunter a rule had been made under which every civil and military officer could claim a grant from the Government of one hundred acres of uncleared land, and also an assignment of thirteen convicts as servants to bring the land into order. Governor King added a further rule, under which the employer of convict labour was bound by a deed of covenant to clothe and maintain his assigned servants for twelve months according to the same rate of allowance as that allowed to convicts in the employ of the Government; and the hours of labour were limited to six on Saturdays and ten on other week-days, whilst Sunday was a day of rest. Oftentimes the convict was able to perform his allotted task so quickly as to have extra time for himself; and if he could not turn this to profit by extra work, for which his master paid him, he necessarily had plenty of idle time for mischief. This was felt to be a great evil; and the attempts to correct the convicts by corporal punishment, which was too often very arbitrarily and even cruelly exercised, were by no means generally successful.

During Macquarie's time, the best mechanics, or those who were supposed to possess qualifications especially useful to Government, were taken direct from the convict vessels on their arrival, and sent to the Government-gangs, whilst (as the *Edinburgh Review* pithily wrote) "the poets, attorneys, and politicians were put up to auction." The settlers naturally complained bitterly that they could not get any efficient workmen to execute their designs, whilst the Governor himself was being transformed into a useless and expensive builder.

Any of the convicts who were thus favoured by the Government, and had money, found opportunities of ingratiating themselves with the overseers and clerks of the different offices, and, in consideration of a regular weekly payment of ten shillings each, they were allowed to be at large at Sydney and elsewhere. Any convict who had the advantage of this indulgence, and conducted himself so as to avoid the censure of the police, had a good opportunity of maintaining himself with comfort; but the system was most prejudicial to the real welfare of the colony, and was also most unfair to the less favoured convicts. By degrees the management of the con-

victs passed chiefly into the hands of men of their own class. The chief-superintendent was an emancipated convict, having under him 142 remunerated overseers, of whom only 42 were free settlers.

Mr. Bigge, who was sent out from England by the Government to inquire into colonial matters, and whose reports were published in 1822-23, remarked that the superintendents of the higher class were too much occupied by interests of their own to attend to the labour of those under them; and those of an inferior class possessed neither sufficient courage nor integrity to compel the convicts to work, nor sufficient skill to direct them. When, in addition to this, we take into account the almost complete freedom which the female convicts had to give way to unbridled vice, we can well imagine how, even under the rule of such an energetic man as Macquarie, the colony must have been in a state of fearful degradation. In 1822 the number of emancipists was 4,376, of whom only 369 bore a good character. Still they were the wealthiest class in the community. One emancipist owned 19,000 acres; another 2,620 acres. In 1820 the emancipists had 92,618 acres, 40,643 head of horned cattle, and 221,079 sheep. They were also the chief traders. One of them gained his wealth as follows. Arriving in the colony as a young and active man, he was employed in the penal gang of stone-masons, and then set up a small retail shop, in which he continued till the expiration of his term of service. He then repaired to Sydney, where he extended his business, and by marriage increased his capital. For many years he kept a public-house and retail-shop, which was the resort of many of the smaller settlers, whom he led into habits of intoxication, and induced to sign documents which placed their property under his control. By these means and by an active use of the commoner arts of overreaching ignorant and worthless persons, he accumulated considerable wealth.

Some of the educated convicts opened schools and became private tutors: and Mr. Bigge mentions the case of one who, in his capacity as writing-master, used to instruct the son of a free settler in the art of skilfully copying the signatures of persons then living.

Alongside, however, of all this vice and degradation progress was being made in material prosperity, though far too slowly in the paths of respectability.

Even before the close of last century, the young colony had begun to create an export trade in cloth manufactured from the wool of colonial sheep, and which, together with linen made in the colony and some excellent iron ore, were forwarded to the mother country.

We have already referred to the grant of land which each civil and military officer was entitled to receive, and in many cases this must have been very beneficial to the colony. The Rev. S. Marsden, with the natural shrewdness of the Yorkshireman, soon turned his one hundred acres to good account, and, largely increasing his estate by purchase, he made a model farm, which drew from M. Perron, a French explorer in 1802, the following remarks:—"No longer than eight years ago the whole of this spot was covered with immense and useless forests; what pains, what exertions must have been employed! These roads, these pastures, these fields, these harvests, these orchards, these flocks, the work merely of eight years." M. Perron also referred to Marsden as a man "who generously interfered in behalf of the poorer settlers in their distresses, established schools for their children, and often relieved their necessities; whilst to the unhappy convicts whom the justice of their offended country had banished from their native soil, he administered alternately exhortation and comfort."[1]

One of the greatest impediments to colonial progress in the paths of purity was the rule that with the exception of the Governor and chaplain, no military officer should be allowed to have his wife with him. This, and other circumstances which tended to impede Christian progress, induced Mr. Marsden to return to England in 1807, and on starting he received a gratifying memorial from three hundred and two of the principal inhabitants, expressing their thanks to him for his exemplary conduct in the many important offices held by him, and for all the benefits he had even then conferred on the colony. He took with him some wool from his own farm, and had it manufactured at Leeds into a material equal, if not superior, to the manufactures of Saxony or France, and he frequently expressed his firm conviction that Australia would become the great wool-producing emporium for English trade. He had frequent interviews with members of the English Government, and endeavoured to impress upon them the importance of reform in the treatment of the convicts.

Marsden had observed that by far the greater number of reformed criminals consisted of those who had been either married before they were transported, and whose wives had

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[1] Marsden's experience, too, was useful in showing that convicts were reclaimable and might be treated with confidence, for at a later date he could write thus: "The greater part of my property is in the charge of common felons, more than a hundred miles from my house, in the woods; and much of it I have never seen. I can truly say I feel no more concern about my sheep and cattle than if they were under my own eye. I have never once visited the place where many of them are, having no time to do so."

obtained help to get out to the colony, or of those who had married in the colony; and he endeavoured to induce the Government to allow convicts' wives (who chose to do so) to accompany their husbands, even at the public expense. This was refused, but the wives of officers and soldiers were permitted to accompany their husbands, and not less than three hundred forthwith went out with a single regiment.

Noticing that oftentimes convicts, through ignorance of profitable kinds of skilled labour, were either unemployed or were occupied in work which was extremely irksome to themselves and of no advantage to the colony, he urged the Home Government to appoint practical mechanics and general manufacturers as instructors for them; but his scheme met with no official sympathy, until by dint of perseverance and by setting clearly before the Secretary of State the fact that remunerative work would materially lessen the expense of the convict establishment, and so benefit the home country, he succeeded in obtaining a formal consent to its adoption.

On receiving this consent Marsden forthwith hastened, at his own cost, into Warwickshire and Yorkshire, sought out four artisans and manufacturers, and sent them off without delay to the colony. With the same energy he urged the Home Government to institute a female penitentiary, as there were 1,400 women in the colony, and of these more than 1,000 were unmarried, nearly all convicts, and many of them living in a state of great moral degradation. The Secretary of State promised his aid, but several years passed before the Governor of the Colony would give his consent to such an institution being formed.

At the present day we can scarcely imagine what New South Wales was at that time, and even so late as the year 1822 it was designated "the fifth or pickpocket quarter of the globe;" but this did not adequately express its degraded condition. In 1818, when Marsden replied to a memorial of sympathy from the colonel and officers of the 46th Foot, on the successful result to an action which he was compelled to bring against the Government *Gazette*, for a libel written by the Governor's Secretary, he was constrained to write as follows:

When you first arrived in New South Wales every barrier against licentiousness[1] was broken down, every fence swept away. There were

[1] In 1805 Wilberforce wrote: "I have been of late making strong representations to Lord Castlereagh on the dreadful state of morals in New South Wales. I have been assured on good authority that of near 2,000 children now in the colony, there are not 100 who receive any education at all." In 1809 Wilberforce wrote: "Mr. Marsden's coming over to this country was so opportune, and the services he has been able to render while here are such, that I cannot consider him any otherwise than as a special instrument of Providence, sent over on a particular

a few, and but a few, who resolved to stand their ground, and preserve that line of conduct which the wisest and best men consider essential as marking the distinction between the good and the evil. . . Had you not arrived in New South Wales and acted the honourable part you did, the few who were marked for future conquest would not have been able to have stood out longer, but must have either yielded to superior force or have withdrawn from the colony. You just arrived in time to turn the wavering balance, and to inspire the desponding with hope.

How one wishes that every regiment could emblazon on its ensign the glorious record that, like the 46th Foot, it had promoted the cause of morality and piety in the district in which it served.

Having succeeded in inducing the Government to allow three more chaplains and three schoolmasters to go to the colony, Marsden at once set to work to find men like Venn and Milner, who, being renewed in the spirit of their minds, were desirous to devote themselves to the spread of the Gospel of the Saviour. He went from parish to parish to seek for them, and after a long search he selected, as well fitted for two of the chaplaincies, the Rev. R. Cartwright and the Rev. Mr. Cowper, who, with their families, returned to the colony with him. Mr. Cowper afterwards became Archdeacon of Sydney, and one of his sons became Prime Minister, whilst another was Dean of Sydney, under the late Bishop Barker.

New South Wales was at this time in the Diocese of India, but until it was nearly fifty years old it remained without the personal supervision of any Bishop.[1]

Marsden was near his end before Australia had a Bishop of

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errand, just when he could do most good here, and be delivered from most evil in New South Wales. I hope we shall get the moral state of the colony greatly reformed. Alas! in how many instances does our national conduct in foreign countries call aloud for the vengeance of heaven! I hope I have been able to prevent some shocking violations of our national religion in one of our distant settlements, some short time ago."

[1] In the "Memoirs" of the late Dr. Daniel Wilson, Bishop of Calcutta, we find a letter from him, in September, 1832, to the Archdeacon of Sydney, who was evidently perplexed with reference to the admission of the unconfirmed to the Lord's Table. The Bishop wrote: "The permission for the young to approach the Lord's Table when desirous of confirmation is allowed by the rubric. The examination of them privately, and the decision upon their qualifications, all fall within the office and duty of a presbyter. Of course you do not read the Confirmation Service, nor proceed to imposition of hands, nor pronounce that Apostolical benediction which has ever been accounted (with ordination, jurisdiction, correction of doctrine, and discipline and superintendence), the peculiar spiritual province vested in the office termed Episcopal. Any solemnity which can be given to your examination and admission to the Holy Communion, short of these things, would of course be most desirable, at your distance from your diocesan."

its own. The first Bishop (styled the Bishop of Australia) was Dr. Broughton, who had previously been Archdeacon of Sydney. At the present time there are eighteen Australasian bishoprics, and the Nonconformists are organized as in England. One of the first acts of Dr. Barry, the present Bishop of Sydney, has been to unite the Nonconformists to join with Episcopalians in united opposition to infidelity. Of the good work done in Sydney by the late Bishop Barker and in Melbourne by our esteemed friend Bishop Perry, or of the labours of Bishop Kennion in Adelaide, Bishop Thornton in Ballarat, and other pious and devoted Bishops, it does not fall within the scope of this paper to make more than a passing mention.

During Marsden's visit to England he was much in the company of the managers of the Church Missionary Society, which had then been established only about seven years, and he considered very fully with them the subject of Missions to New Zealand. Little did any of them then perceive how the door for such mission work was to be opened; but, in God's good providence, there was on board the convict ship in which Marsden returned to New South Wales in 1809, a dark-skinned sailor whose distressing cough and weak state of health attracted his attention, and who appeared to be a New Zealand chieftain named Ruaterra, working his way back (as he hoped) to his native land. In 1805 he had been induced to become a sailor in a British whaling vessel which had touched at the place where he resided. And passing from one vessel to another, he had experienced such foul play and perfidiousness, as well as personal ill-treatment, that he was almost reduced to a dying state when Marsden became acquainted with him. On this convict ship, however, Ruaterra received great kindness, and, having recovered his health, he formed a deep friendship for Marsden, and subsequently assisted the early mission work in New Zealand.

On Marsden's return to New South Wales his attention was so much occupied in colonial matters that he was obliged to defer, for a time, the missionary enterprise; but as soon as the opportunity afforded he purchased the *Active*, a brig of 100 tons burden, and in this he prepared to start for New Zealand with two laymen, Messrs. Hall and King, who, however, were obliged to sail by themselves, as Governor Macquarie forbade his leaving the colony.

These first heralds of the Gospel to New Zealand sailed for the Bay of Islands, and, through the influence of Ruaterra, were received with kindness. In 1814 they returned to Sydney in the *Active*, with Ruaterra and six other chiefs, who were most kindly received by Marsden. In the same year—a year famous amongst us for the triumphant entry of the Peninsula

hero and his forces into Paris—Marsden himself sailed to New Zealand, accompanied by Messrs. Kendall, Hall, and King, with their wives and children, and eight Maoris,[1] and some mechanics. The mission work now began in earnest, and was carried on amidst much peril and many difficulties. Marsden made in all seven voyages to New Zealand, and his last was in the year 1837, when he was able to write to the Church Missionary Society an account which glows with pious exultation, describing the success which God had granted to the work of the missionaries. The want of unity, however, amongst the native tribes and the disgraceful[2] conduct of the English and European traders and settlers much troubled him, and he longed for the country to come under the strong hand of British rule; but he was not permitted to see the fulfilment of his desires on this point. He died in 1838, and it was not till the 1st of May, 1840, that the Queen's sovereignty—the result in the North Island of a treaty obtained with the Maoris through the influence of the missionaries—was proclaimed, and New Zealand became a British dependency.

One of Marsden's missionary fellow-workers, the Rev. Mr. Williams (who went to New Zealand in 1825, and afterwards became Bishop of Waiapu) wrote thus, in 1867, of the state of Christianity amongst the Maoris: "Great numbers have fallen away; but it is a cheering fact that there are twelve native clergymen, supported by the contributions of their flocks, amounting to upwards of £3,000, who are labouring with diligence and zeal to lead their countrymen in the right path. The present period is the sifting-time of the Church, a sifting which will be for its benefit."[3]

From the "Church Missionary Report for 1883-84," we gather that, at the present time, the native Christians belonging to the Church of England are 31,865, and that the native clergymen are 27 in number. The total native population is about 45,000. When Marsden was in England, he wrote from Cambridge to a friend, in 1809, respecting what he called his mission to this country: "The object of my mission has been answered far beyond my expectations. I believe that God has gracious designs towards New South Wales, and that His

[1] Maoris are the New Zealand aborigines.

[2] The late Professor Darwin visited the north of New Zealand in 1835, and referred in glowing terms (in his "Naturalist's Voyage round the World," pp. 417-430) to the signs of civilization about the Mission Station at Waimate, Bay of Islands, as well as to the energy and cordiality of the missionaries themselves. He did not think that the Maoris compared favourably with the natives of Tahiti, and he added: "The greater part of the English are the very refuse of society. I look back to one bright spot, and that is Waimate, with its Christian inhabitants."

[3] "Christianity among the New Zealanders," p. 377.

Gospel will take root there, and spread amongst the heathen nations to the glory of His grace."

Governor Macquarie, after consulting Marsden with reference to the Australian aborigines, formed a farm and a kind of reformatory school at Paramatta (which was fifteen miles from Sydney), for the purpose of civilizing and Christianizing them. The attempt, however, failed, partly because the civilized mode of life was so unnatural to the free-roving savage, but more especially because Christianizing was made only subsidiary to the civilizing process. The Governor having conceived a violent prejudice to Marsden, gave him no share in the management of this institution, and several years elapsed before the latter took an active part in its affairs.

The state of the aborigines as years went on became more and more a matter of deep anxiety to Christian men. Attempts to Christianize them were made by the Society for the Propagation of the Gospel in Foreign Parts, aided by the Colonial Government, by the Wesleyan and Church Missionary Societies, and by the London Missionary Society, but without success; and yet in Tasmania, in 1830, some 300 aborigines, of the same type as the Australians, and the remnant of a body which numbered 1,600 in 1803, were placed by the Government in Flinders Island, which is two hundred miles in circumference, under the care of a kind protector, Mr. Robinson, and he has earnestly denied that they were incapable of gratitude, courtesy, or kindness, or were not alive to the simple truths of Christianity. At the religious services "their conduct" (he said) "would be a pattern to many congregations of civilized Europeans. In sacred melody they displayed great proficiency. They learned to write, and answered well questions in Scripture history, doctrine, and duty, as well as in arithmetic and useful information. The females showed much aptitude in sewing, etc.; in fact, both sexes gave ample proofs of some degree of mental application and physical industry."

The whole, however, of this little band have melted away, and not one of the aborigines of Tasmania now exists. We might fill pages with tales of the atrocities perpetrated by ill-disposed colonists on the aborigines of Australia and Tasmania, which were quite sufficient to make the latter look upon Christianity as only a designation for more subtle and successful modes of retaliation than the savage black man of the woods possessed; but we must not forget that the Home Government frequently urged on the colonial authorities the necessity for upholding the just and humane treatment of the aborigines, and that, in the fourth year of the present reign, when the Colonial Council passed an Act to check such atrocities, the Governor of New South Wales issued a proclama-

tion, stating plainly that the aborigines were subjects of the Queen, and had an equal right with the people of European origin to the protection and assistance of the law of England.

We turn to a brighter page. When the news of the victory at Waterloo reached the colony, the settlers exerted themselves to send home a subscription to the fund for the relief of the widows and orphans of those who had fallen in the battle[1]. Young Australia soon began to compete for English prizes; and early in the reign of George IV., William Charles Wentworth, an Australian born, was second amongst twenty-five competitors, at the University of Cambridge, for the Chancellor's Medal for the best English Poem on a stated subject. Mr. Praed gained the first place.

In 1822 Sir Thomas Brisbane became Governor of New South Wales, and under him the colonies gained the privilege of a free press and trial by jury; explorations were pushed forward, and reached even to Moreton Bay, which lay 450 miles north of Sydney, and gave the name to a large district now forming part of the great colony of Queensland.

Science received a great impetus under Sir T. Brisbane, for at his own expense he founded an observatory at Paramatta, with skilled assistants to help him in his observations, and he published a catalogue of 7,385 stars.

Year by year, fresh settlements were formed; and in 1826 one was formed at King George's Sound, at the south-west of Australia, to prevent an anticipated attempt on the part of the French to found a colony there. In the early part of the present reign, a fresh impetus was given to immigration; but the discovery of gold in 1851 attracted vast numbers of settlers from all parts of the world, and proved to be a great incentive to the opening up of previously unexplored districts. Cities and towns sprang into existence with marvellous rapidity, and with increased population there came the extension of political privileges, so that in a very few years to the greater part of Australia free parliamentary and legislative powers were fully conceded.

When the centenary anniversary of the Colonial Settlement is celebrated in 1888, the progress of the colonies in material prosperity, unless adversity intervenes, will be the theme of much exultation; and no doubt attention will especially be drawn to the rapidity with which the colony of New South Wales has contributed a force of 800 men to form part of the British army now in Egypt and to the vast loans which

[1] The like practical sympathy of the colonists with the old country has been frequently shown even to the most recent times. More than one-tenth of the Crimean Patriotic Fund was contributed in Australia.

the Colonial Governments have been able to raise in England, and which amount in the aggregate to nearly £100,000,000. These loans are not the same burden to the colonies as the National Debt is to us at home, for they have been expended on remunerative public works, and in the case of New South Wales the interest of its loans is nearly defrayed out of the profits from its public works. Looking at the map of Australasia, which is generally on a scale far smaller than that of the British Isles, we almost fail to grasp the vastness of its area, which is equal to that of Germany, Austria, Italy, and European Russia, and Turkey combined; but if we bear in mind that the smallest colony (Tasmania) is of the area of Ireland, whilst New Zealand is as large as the British Isles, and New South Wales, even in its present reduced condition, is more than three times the size of New Zealand, we may form some idea of the extent of the great Southern Dependency, and realize the responsible trust which God has committed to the British nation.

The rapidity, however, of its growth, and the special drawbacks of its early degraded condition, have been serious obstacles to its religious and moral progress; and we must draw attention to this, as there is no doubt a special risk in its being in some degree lost sight of amidst the glare of the material and financial prosperity to which we have already referred. In 1817 an auxiliary of the British and Foreign Bible Society was formed in New South Wales, and in seven years its remittances to London amounted to £1,400. We turn to the Society's Report of 1884, and we find that the entire Australasian contributions (exclusive of moneys from sale of Scriptures) amounted to only £3,749 1s. 2d., of which the Sydney Committee contributed £1,200; whilst against the name "Melbourne" is a sad blank under the heading "free contributions." We turn to the Church Missionary Society Report for last year, and the *only* entry of contributions from Australia is the sum of £213 17s. 8d., raised in New South Wales. Cannot the Australasian Churches rise to the dignity of being Missionary Churches? We would fain hope that they lack only the opportunity and not the will, for when the late Bishop Patteson visited the Dioceses of Adelaide, Melbourne, Sydney, and Brisbane in 1864, he received encouragement such as he had never anticipated, and he thanked God for the opportunities afforded to him "in the crowded meetings to tell people face to face their duties, and to stand up as an apologist of the despised Australian black, and the Chinese gold-digger, and the Melanesian islander."

We hope that confederation, which the colonists are earnestly desiring as a means of mutual support in matters

political, may set an example to the Churches for more united action in matters spiritual, and that New South Wales, becoming more and more interpenetrated by a true missionary spirit, may stir up the other colonies to help in the realization of those hopes which Henry Venn expressed in 1786, and to which we have already referred, that the Australian Settlement might prove to be the means of "opening connexions with the heathen, as a foundation for the gospel of our God and Saviour to be preached unto them."

B. A. Heywood.

Art. V.—ARISTOPHANES.

IF a student seeks to epitomize in a single author the greatest difference between the ancient and the modern world, let him turn and re-turn the pages of Aristophanes, more especially the grander, more vigorous and earlier of the eleven extant plays. Probably nothing more trenchant and unscrupulous in manner and in method, and yet few things with a sounder moral purpose, according to the standard of those days, ever issued from human pen. The standard, indeed, was lamentably low—had been higher, and was falling fast. There is some reason to think that Aristophanes was painfully conscious of this—that he felt his own moral convictions pulling him one way, and the popular taste another, and at last found himself unsupported by any adequate reserve of decency and sobriety in the public, and so gave way, at least at intervals, overcome by the strain. He struck hard at the rascal institutions, as he deemed them, into which public sympathy was drifting: the demagogues plunging their country ever deeper in ruin; the sophists, with their new-fangled pretensions of culture, effacing the distinctions of right and wrong; the war-party, with their vain bluster and selfish ends of personal aggrandisement; the Dikasteries, where justice was mobbed out of court by their train of peculating perjurers. The Sovereign people loved a laugh at their own follies, but loved those follies better still. Festive license and factious uproar went hand in hand. The whole male adult population, save those from home on distant expeditions, and absent on indispensable public duty or private business, were at such oft-recurring seasons packed bodily in the theatre. It was no picked audience of casual playgoers, each anxious to see and hear to the full limit of his money at the doors. It was the vast promiscuous public, who at other times filled the Agora, lounged in the baths, lined the wharves of Piræus with traffic,