

RELIGION.

THE progress of all matters relating to denominational Religion since the early years of Australasian settlement has been steady and remarkable. For the first fifteen years after the foundation of the colony of New South Wales, only a single denomination was recognised by Government or possessed either minister or organisation—the Established Church of England. In those days the whole of Australasia was ecclesiastically within the diocese of the Bishop of Calcutta, of which it formed an Archdeaconry; this continued until 1836, when the bishopric of Australia was constituted, and the Rev. William Grant Broughton, D.D. (formerly Archdeacon), was consecrated the first Bishop. In 1841 the bishopric of New Zealand was established, and in 1842 that of Tasmania. Considerable changes took place in 1847, when the dioceses of Melbourne, Adelaide (including South Australia and Western Australia), and Newcastle (including the northern portion of what is now New South Wales, and the whole of Queensland) were established, and the Bishop of Australia was styled Bishop of Sydney and Metropolitan of Australia and Tasmania. In 1857 the diocese of Perth was formed out of that of Adelaide, and in 1859 the diocese of Brisbane out of that of Newcastle; in 1863 the bishopric of Goulburn was separated from Sydney; in 1867 the bishopric of Grafton and Armidale was formed out of part of the diocese of Newcastle; in 1869 Bathurst was separated from Sydney; in 1875 Victoria was divided into the two dioceses of Melbourne and Ballarat; in 1878 the bishopric of Northern Queensland was established, with Townsville as seat of its Bishop; in 1884 the diocese of Riverina was formed out of parts of the dioceses of Bathurst and Goulburn; and in 1892 parts of the bishoprics of Brisbane and Northern Queensland were formed into the new diocese of Rockhampton. While the six dioceses of New South Wales were united under a provincial constitution, with the Bishop of Sydney as Metropolitan, no such union existed in Victoria or Queensland, and the decision of the Lambeth Conference of 1897, granting the title of Archbishop to Colonial Metropolitans applied, therefore, only to Sydney, whose Bishop thereby became Archbishop of Sydney.

Each colony preserves its autonomy in church matters, but the Archbishop of Sydney is nominal head or Primate within the boundaries of Australia and Tasmania. In 1872 the ties between the churches in the various colonies under the jurisdiction of the Primacy were strengthened by the adoption of one common constitution. A general synod of representatives of each of these colonies meets in Sydney every five years to discuss Church affairs in general. New Zealand is

excluded from this amalgamation, and possesses a Primacy of its own. As already stated, a Bishop of New Zealand was appointed in 1841. After various changes the constitution of the Church in New Zealand was finally settled in 1874, when the whole colony was divided into the six dioceses of Auckland, Waiapu (Napier), Wellington, Nelson, Christchurch, and Dunedin. After the departure of Bishop Selwyn, who has been the only Bishop of New Zealand, the Primacy was transferred to the see of Christchurch, where it remained until 1895. In that year the Bishop of Auckland was elected Primate of New Zealand. The missionary Bishop of Melanesia, whose head-quarters are at Norfolk Island, is under the jurisdiction of the New Zealand primacy. At present, therefore, there are twenty-one bishops in the colonies, including the Bishop of Melanesia, but excluding assistant bishops. The Synodical system of Church Government, by means of a legislative body, consisting of the clergy and representatives of the laity, prevails throughout Australasia, both in the individual colonies and as a group.

In 1803 a grudging recognition was extended to Roman Catholics, one of whose chaplains was for some time placed on the Government establishment; but it was not until 1820 that any regular provision was made for the due representation of the clergy of this body. Until 1834 the Roman Catholics of Australia and Tasmania were under the jurisdiction of the Bishop of Mauritius (the Rev. Dr. Ullathorne being Vicar-General from 1830 to 1834), but in that year Sydney was constituted a see, and the Rev. John Bede Polding, D.D., was consecrated Bishop, with jurisdiction over the whole of the Continent and Tasmania. In 1842 Hobart was established as a separate diocese, and Sydney became an archiepiscopal see. The diocese of Adelaide dates from 1843, that of Perth from 1845, and those of Melbourne, Maitland, Bathurst, and Wellington from 1848. During this year a diocese was established in the Northern Territory of South Australia, which since 1888 has been designated the diocese of Port Victoria and Palmerston. The bishopric of Brisbane was founded in 1859, and that of Goulburn in 1864. In 1867 the Abbey-nullius of New Norcia (Western Australia) was established. The dioceses of Armidale and Auckland date from 1869, and those of Ballarat and Sandhurst from 1874. In 1876 Melbourne became an archdiocese, and Cooktown was formed into a Vicariate-Apostolic. Other changes took place in Queensland in 1882, when the diocese of Rockhampton was founded, and in 1884, when the Vicariate-Apostolic of British New Guinea (with residence at Thursday Island) was established. In 1885 the Archbishop of Sydney was created a cardinal, and placed at the head of the Roman Catholic Church throughout Australasia. Following upon this appointment great alterations took place in the arrangement of dioceses in 1887, when the new dioceses of Grafton, Wilcannia, Sale, Port Augusta, and Christchurch, and the Vicariates-Apostolic of Kimberley and Queensland (the latter with jurisdiction over all the aborigines of the colony) were established, and Adelaide, Brisbane, and Wellington became arch-

dioceses. In 1888 Hobart was also made an archiepiscopal see ; and a new see was established in 1898 at Geraldton, in Western Australia. At the present time there are six archbishops, sixteen bishops, three vicars-apostolic, and one abbot-nullius, or in all twenty-six heads of the Church with episcopal jurisdiction, irrespective of the Vicariate-Apostolic of British New Guinea and of several auxiliary and coadjutor-bishops.

Amongst the earliest free colonists who settled in the Hawkesbury district of New South Wales was a small party of Presbyterians, and one of the first places of worship erected in the colony was put up in 1810 at Portland Head by their voluntary exertions. Services were conducted there for years before any ordained minister of the denomination reached New South Wales ; indeed, it was not until 1823 that the Rev. Dr. Lang and the Rev. Archibald Macarthur, the first Presbyterian ministers in Australasia, arrived in Sydney and Hobart respectively. The Presbyterian Churches of New South Wales, Victoria (with which the Presbyterian Church of Western Australia is connected), Queensland, South Australia, and Tasmania, are united in a Federal Assembly which meets every year in rotation in the capital cities of the colonies mentioned. New Zealand is not included in this federation, and the Presbyterian Church in that colony is divided into the Presbyterian Church of New Zealand and the Presbyterian Church of Otago and Southland. Besides the churches mentioned, there are several small bodies of Presbyterians unconnected with the larger churches, such as the Presbyterian Church of Eastern Australia in New South Wales, and the Free Church in Victoria. The church in each colony, however, acts independently as regards local ecclesiastical administration, and preserves its autonomy in respect of funds and property.

The first Wesleyan minister came to New South Wales in 1815, but it was not until 1821 that a Wesleyan place of worship was erected in Sydney, and it was even later before the denomination was allowed to share in the Government provision for religion. The first Wesleyan Church in Hobart was established in 1820. From 1815 to 1855 the Wesleyan Church in the colonies was regarded as a mission of the British Wesleyan Church, and from 1855 to 1873 it was affiliated to the British Wesleyan Conference ; but in the latter year it was constituted into a separate and independent Conference as the Australasian Wesleyan Methodist Church. At present the Church is divided into five Conferences, viz., New South Wales, Victoria and Tasmania, Queensland, South Australia and Western Australia, and New Zealand. These Conferences meet annually, while a General Conference is held at triennial periods within the boundaries of each annual Conference in the order decided upon. At the General Conference held in Auckland on the 10th November, 1897, it was enacted that Western Australia should be constituted a separate Conference, the division to take place and the first Conference to be held in the year 1900.

A Congregational minister arrived in Sydney as early as 1798 ; and in Hobart the Congregational Church was established in 1830. At present

there exists a separate Congregational Union in each of the seven colonies. Federal meetings have been held, and a Congregational Union of Australasia has been established. The first meeting of this body was held at Wellington, New Zealand, in 1892. It is intended to hold similar gatherings from time to time in the capital cities of the various colonies.

The Baptist Church in the colonies dates from a much later period, the establishment of the first four Baptist Churches being as follows :— Sydney, 1834; Launceston, 1839; Adelaide, 1840; and Melbourne, 1841. Churches were established in Auckland in 1852, in Brisbane in 1855, and in Perth in 1895. It is stated that in 1898 there were 215 Baptist churches in the colonies, more than half of which were in Victoria and South Australia.

Leaving out of consideration some churches with but a small number of adherents, the Salvation Army may be said to be the youngest of the denominations in Australasia. It commenced operations in South Australia towards the close of the year 1880, and in 1882 officers were despatched from Adelaide to Victoria, New South Wales, and Tasmania, for the purpose of organising corps in those colonies. New Zealand was invaded in 1883, Queensland in 1886, and Western Australia in 1891. The head-quarters of the Army are in Melbourne, and its head in Australasia ranks as a Commissioner. He is directly responsible to General Booth, and controls the officers commanding in each of the seven colonies, who bear the rank of colonel or brigadier. Each colony is divided into districts, which are placed in the charge of superior officers; and each of these districts is subdivided into local corps under subaltern officers, assisted by secretaries, etc. These subaltern officers are responsible to the officers commanding their division, and the latter to the colonel or brigadier in charge of the Army of the whole colony.

In the eyes of the State all religions are equal in Australasia, and State aid to the denominations has now been abolished in all the colonies of the group. South Australia, in 1851, was the first colony to withdraw such aid, after it had been in force only three years; and Queensland, in 1860, shortly after the assembling of the first Parliament, abolished the system inherited from the mother colony, and limited future payments to the clergy then actually in receipt of State aid. New South Wales passed a similar Act in 1862, and the expenditure on this account, which in that year was over £32,000, had fallen in 1898-9 to £5,152. The other colonies of the group, with the exception of Western Australia, subsequently abolished State aid, Victoria being the last of them to withdraw denominational grants, namely, in 1875. In Western Australia the system lasted until 1895, when it was abolished from that year; and, in lieu of the annual grants, two sums of £17,715 each were distributed amongst the religious bodies affected, namely, the Anglicans, Roman Catholics, Wesleyans, and Presbyterians, on the 1st October, 1895, and 1st July, 1896.

The only denominations which ever received State aid were the Church of England, Roman Catholics, Presbyterians, and Wesleyans; other denominations to which it was tendered refusing to accept it. The greater portion of the inhabitants belonged to these four persuasions, and the enormous increase of population during the last forty-five years has not in any considerable degree altered this condition of things, though in some colonies different bodies of Christians have represented a larger proportion of the people than in others. Thus, in New South Wales, Queensland, and Victoria the proportion of Roman Catholics has been, and still is, larger than in the other colonies, while in New Zealand it is much smaller. Presbyterians bear a greater proportion to the population in New Zealand than in any other colony, while Wesleyans and Lutherans are more numerous in South Australia than elsewhere. The adherents of the Church of England predominate numerically in all the colonies, while Congregationalists and Baptists are relatively most powerful in the southern colonies.

The following table shows the proportions held by the principal denominations to the total population of each colony at the enumerations of 1871, 1881, and 1891:—

State.	Church of England.	Roman Catholics.	Presbyterians.	Wesleyan and other Methodists.	Congregationalists.	Baptists.	All Others.
	per cent.	per cent.	per cent.	per cent.	per cent.	per cent.	per cent.
1871	New South Wales.....	45·5	29·3	9·7	7·9	1·8	5·0
	Victoria ..	34·4	23·3	15·5	12·3	2·5	9·8
	Queensland	36·5	26·5	12·8	6·0	2·2	13·6
	South Australia	27·1	15·2	6·4	18·9	3·5	23·9
	Western Australia	59·0	28·7	2·1	5·6	3·6	0·8
	Tasmania	53·5	22·3	9·1	7·2	4·0	3·0
	New Zealand	41·8	13·9	24·8	8·6	1·5	7·5
Australasia	39·1	23·1	13·6	10·5	2·4	9·3	
1881	New South Wales.....	45·6	27·6	9·6	8·6	1·9	5·7
	Victoria ..	34·7	23·6	15·4	12·6	2·3	9·0
	Queensland	34·6	25·5	10·6	6·7	2·2	17·8
	South Australia	27·1	15·2	6·4	18·9	3·5	23·9
	Western Australia	54·7	28·3	3·4	7·0	4·3	2·3
	Tasmania	51·7	19·9	7·9	9·5	3·5	5·9
	New Zealand	41·5	14·1	23·1	9·4	1·4	8·2
Australasia	39·1	22·2	13·4	10·9	2·2	10·0	
1891	New South Wales.....	44·8	25·5	9·7	9·8	2·1	6·9
	Victoria ..	35·2	21·8	14·7	13·0	1·9	10·9
	Queensland	36·2	23·6	11·6	7·8	2·2	16·0
	South Australia	27·9	14·7	5·7	19·0	3·7	23·5
	Western Australia	49·7	25·3	4·0	9·2	3·2	8·0
	Tasmania	49·9	17·6	6·6	11·7	3·1	8·9
	New Zealand	40·0	13·9	22·6	9·9	1·1	10·1
Australasia	39·1	21·1	13·0	11·4	2·1	11·0	

From the foregoing table it will be seen that while there were fluctuations in individual colonies, the relative strength of the principal denominations in the whole of Australasia showed but little alteration during the twenty years from 1871 to 1891. The Church of England at each census embraced 39·1 per cent. of the population, while the Roman Catholic Church receded from 23·1 per cent. in 1871 to 22·2 per cent. in 1881, and still farther to 21·1 per cent. in 1891. The Presbyterian Church also receded from 13·6 per cent. in 1871 to 13·4 per cent. in 1881 and 13·0 in 1891; while the various Methodist bodies, which have been classed together, increased from 10·5 per cent. in 1871 to 10·9 per cent. in 1881 and 11·4 per cent. in 1891. Congregationalists and Baptists taken together were equal at the three enumerations, but the former show a slight decrease during the twenty years, while the latter show a corresponding increase. The column headed "All others" also shows an increase from 9·3 per cent. to 11·0 per cent. during the period. This column contains all the minor denominations, of which none are at all numerous except Lutherans in Queensland and South Australia; those whose denomination could hardly be classed as a religion; and all those who, from conscientious scruples, took advantage of the clauses of the Census Acts by which the filling in of the column "Religious Denomination" was left optional.

THE DENOMINATIONS IN 1899.

The estimated numbers of adherents of the various denominations in each state of the Australian Commonwealth at the end of 1899 were as follows :—

Denominations.	New South Wales.	Victoria.	Queensland.	South Australia.	West'n Australia.	Tasmania.	Australian Commonwealth.
Church of England.....	663,710	413,000	173,060	105,280	78,670	88,420	1,462,740
Roman Catholic.....	325,600	253,620	103,540	53,750	41,050	29,170	811,730
Presbyterian.....	131,590	167,530	57,890	20,390	7,700	10,390	395,490
Wesleyan and other Methodists	146,520	154,730	41,490	70,430	17,270	24,430	454,870
Congregational.....	29,850	19,780	10,610	13,720	5,130	5,290	94,330
Baptist.....	16,280	30,250	12,540	21,130	1,200	4,740	86,140
Lutheran.....	9,500	12,800	27,500	25,950	1,370	910	78,030
Salvation Army.....	16,280	16,290	6,750	5,500	2,560	2,730	50,170
Hebrew.....	3,140	5,820	960	1,110	850	550	17,430
Mahometans, etc.....	13,560	5,820	21,230	4,080	7,700	1,820	54,210
Others.....	55,620	83,760	21,230	40,300	7,630	13,830	231,290
Total.....	1,356,650	1,163,400	482,400	370,700	171,030	182,300	3,726,480

while the numbers in New Zealand and in the whole of Australasia were as shown below :—

Denomination.	New Zealand.	Australasia.
Church of England.	295,040	1,757,780
Roman Catholic	105,150	916,880
Presbyterian	167,940	563,430
Wesleyan and other Methodists.	77,920	532,790
Congregational	7,560	91,940
Baptist	18,910	105,050
Lutheran	9,080	87,110
Salvation Army	15,130	65,300
Hebrew	2,270	19,700
Mahometans, etc.	5,300	59,510
Others	52,200	283,490
Total	756,500	4,482,980