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'To promote the cause of Religion and Justice by the ways of Truth and Peace.'

LEO XIII to the N.Z. TABLET.

THURSDAY, NOVEMBER 15, 1900.

CANTERBURY'S GOLDEN JUBILEE.

OLONISATION by expansion of the human family was manifestly the Divine plan for the spread of our race to the uttermost bounds of the earth. This seems, at least, to be the effect of the words of blessing: 'Increase and multiply and fill the earth, and subdue it.' But other causes besides that of mere fecundity have, at least accidentally, contributed to the same end. There is a solid groundwork of fact in Lord PALMERSTON's caustic saying that 'man is naturally a quarrelling and fighting animal.' And family and tribal and religious quarrels and the pressure of invaders have full many a time and oft led him to flit far afield in search of peace and safety. The pinch of famine has also on occasion given wings to his feet, as to another MERCURY. In the later history of our race—and especially in the seventeenth century—many an exodus of population has owed its impulse to religious differences. The persecutions of the English Puritans led to the historic voyage of the *Mayflower*, and peopled six of the north-eastern States of America with the keen-headed and enterprising, but now fast diminishing, population that still retains the distinctive designation of 'Yankees.' Maryland owed its settlement to a similar train of circumstances. It was peopled by persecuted English Catholic gentry, under Lord BALTIMORE, in 1632. It was a colony *sui generis*, and has the proud distinction of being the first portion of the American continent which adopted a policy of absolute religious toleration towards all comers.

The present century witnessed a revival of the 'sectarian colonisation' which formed so distinctive a feature in seventeenth century emigration. EDWARD GIBBON WAKEFIELD credits the revival to Dr. HINDS, one of the organisers of the migration of English settlers to Canterbury, New Zealand. But, strangely enough, the germ of the idea is contained in a footnote to WAKEFIELD's own work, *England and America* (vol. ii., p. 255), which saw the light of publication as far back as 1833. As a matter of fact, neither HINDS nor WAKEFIELD were entitled to take out a patent even as revivers of the idea of Church colonisation: it has