

gone on here and there in sporadic and fitful fashion almost from the first decade of the nineteenth century—as, for instance, in the bands of Irish Catholic settlers that were rooted in the ‘green wood farms’ of Prince Edward Island, and in New Brunswick, Upper Canada, Minnesota, Illinois, California, Queensland (where so many were introduced by Bishop QUINN that the colony might at one time, as somebody remarked, almost have been called ‘Quinnland’ instead of Queensland), and in the various places on American soil enumerated in SPALDING’S *Religious Mission of the Irish People*. WAKEFIELD’S *Letters from Sydney* (1829) led to the peopling of South Australia with Church of England colonists in 1836. The first systematic settlement of Otago and Canterbury (New Zealand) was even more expressly and distinctly sectarian. That of Otago arose remotely out of what was known in later Scottish history as ‘the Disruption’ or ‘the Ten Years’ Conflict.’ In 1842 the General Assembly issued its brave remonstrance, ‘the Claim of Right,’ against the persistent interference of the Civil Courts in the appointment of their ministers. In the following year, the foundations of the Free Church of Scotland were laid amidst a hurricane of controversy. The grinding pressure of hard times had in the meantime reduced the Scottish working classes to a deplorable state. Emigration—with the prospect of ‘three acres and a cow’—was the recognised blue pill of the day for poverty. A Free Church colony was resolved upon, and the *John Wickliffe* and the *Philip Laing*—the twin *May-flowers* of New Zealand—landed 278 souls on the snow-covered ground at Port Chalmers on March 23, 1848. Otago celebrated its Golden Jubilee in 1898. Christchurch is now marking with festal splendor the fiftieth anniversary of the time when the new ‘Canterbury Pilgrims’ landed at Port Lyttelton and set about utilising the resources of that rich and beautiful Province which FELIX WAKEFIELD, its first surveyor, described as being ‘like the South Downs on a gigantic scale,’ and ‘entirely free from timber.’

EDWARD GIBBON WAKEFIELD was the projector of the colonisation of Canterbury as he had been of that of South Australia. It was the darling project of his life, and he set about it with an enthusiasm that ground the most rugged difficulties smooth. His head, as somebody said, was ‘an arsenal of expedients.’ His chief associates were Lord LYTTLETON and JOHN ROBERT GODLEY—the latter was in a mild way to the infant settlement of Canterbury for three years what the famous JOHN SMITH was to Virginia in the days of its early struggles: manager, guide, ruler, autocrat. WAKEFIELD preferred religious men and women as colonists. But he was himself merely a sturdy Theist, with no particular leanings to any creed: his biographer (GARNETT) tells us that ‘to get his plans [of colonisation] adopted in influential quarters and to secure desirable emigrants for his beloved colony, he would have transplanted the Grand Lama of Tibet with all his praying wheels, and did actually nibble at the Chief Rabbi.’ He was prepared to accept the Anglican Church for the sake of colonisation. LYTTLETON and GODLEY would have colonisation only for the sake of the Anglican Church. And thus the Canterbury settlement became English and Episcopalian, as its southern neighbor, Otago, was Scottish and Presbyterian. The ‘Pilgrims’ landed from four vessels in December, 1850. Catholics were, as far as possible, excluded from the new settlement. The lands were administered on the WAKEFIELD system, which had already proved so disastrous in South Australia. ‘Three pounds an acre,’ says REEVES, ‘was the price of land in the Canterbury Block, of which one pound was to go to the [Anglican] Church and [Anglican] education, two pounds to be spent on the work of development.’ The high price fatally checked the sales of land; the Canterbury Association forfeited its charter in 1850; and the colonists reduced the price of land to two pounds per acre. The infant settlement passed through its fit of *marasmus* in the shape of poverty, difficulties, discontent, and the results of the thinly disguised hostility of the Governor, Sir GEORGE GREY and his Government, who bore no love to what they called ‘class colonies.’ But it won wealth at last—at first chiefly from the golden fleece and later on from the plough and spade as well, and, like Otago, it was never scourged by the Maori troubles that raised such greivous running sores on colonisation in the North Island of New Zealand. Can-

terbury’s population was 135,858 at the census of 1896; that of Christchurch, its capital—including the adjacent borough and other suburbs—was estimated at 51,330 in March, 1898; Lyttelton, its principal port, easily holds the New Zealand ‘record’ for the value of its exports, which amounted to £2,311,293 in 1899; and the rich plains of that fair province are one of the features of this young Colony that led WAKEFIELD to describe it as ‘one of the finest countries in the world, if not the finest, for British settlement.’

Canterbury has long since ceased to be exclusively Anglican, just as Otago has ceased to be exclusively Presbyterian. The purely sectarian settlement was swamped by the inrush of gold-seekers that poured into Otago and Westland in 1861 and the following years and left some of its overflow on the green plains of Canterbury. Long before this—and ten years before even WAKEFIELD’S Anglican colonists had set their eyes on Port Lyttelton—a little group of French settlers had been landed on the rugged promontory of Akaroa from the French frigate *l’Aube*. This was in 1840; and the sudden chill of a prospective French annexation and colonisation led to the hasty unfurling of the Union Jack on Akaroa and the proclamation of New Zealand as a British possession. The little knot of French Catholics in Akaroa were the first permanent white settlers in Canterbury. They were visited from time to time by Bishop POMPALLIER and some Marist Fathers before the days of the ‘Canterbury Pilgrims.’ In 1848 a regular mission station was established in Akaroa. It was removed to Christchurch in the early days of the episcopate of Dr. VIARD, the saintly first Bishop of Wellington. In December, 1851, the total European population of New Zealand amounted to 26,707. Of these only 3482 were Catholics. These were divided among the old six provinces as follows: Auckland, 2404; New Plymouth, 31; Wellington, 608; Nelson, 233; Canterbury, 136; Otago, 60. At the census of 1896 the ‘little flock’ of New Zealand Catholics had risen to 98,804. The small knot of 136 faithful that were scattered over the old Province of Canterbury are represented now by 20,198 in the present Province. Three dioceses—Wellington, Christchurch, and Dunedin—now occupy the vast territory that was once comprised within the diocese of Wellington. In the early fifties only Fathers CHATAIGNIER and SEON ministered to the few scores of Catholics that were scattered far and wide over the rich level plains of Canterbury like straws tossed and left by a hurricane. In the same territory—the present diocese of Christchurch—there were at the close of last year 36 priests; 19 missions; over 50 churches; 14 religious Brothers; over 150 nuns; six boarding schools for girls; one superior day school; 30 primary schools, attended by over 3000 pupils; one monumental institute of charity—the Mount Magdala Asylum; handsome ecclesiastical buildings in satisfactory profusion; and all the varied activities of a faith that is filled with energising life. And this where all was a blank—so far as the Catholic Church was concerned—when many men still hale and active amongst us were yet at school. It is a fair prospect for Canterbury Catholics—for its first Catholic Bishop and its priests and laity—to look back upon: a vista that leads, as it were, into some pleasant Eastern fairyland—so swiftly have fair flowers and tall buildings sprung up on every side. Canterbury Catholics, as becomes them, are taking a right hearty share in the celebration of the Golden Jubilee of their fair Province. And their thank-offering for Heaven’s sweet favors during fifty years will be the erection, in the near future, of the noble Cathedral to the glory of Him Who watched and tended the tiny millet seed of the Church in their midst and gave the increase, and without Whose fostering blessing and loving care even a PAUL and an APOLLO would have toiled in vain.

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