

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 ; in 1892 parts of the bishoprics of Brisbane and Northern Queensland were formed into the new diocese of Rockhampton ; in 1898 the bishopric of British New Guinea was established, and in 1900 the new diocese of Carpentaria was formed in Northern Queensland. 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 state 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 states under the jurisdiction of the Primacy were strengthened by the adoption of one common constitution. A general synod of representatives of each of these states 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 headquarters are at Norfolk Island, is under the jurisdiction of the New Zealand primacy. At present, therefore, there are twenty-three bishops in the States, 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 states and as a group.

The Church of England has a larger number of adherents than any other church as well in each state as in the Commonwealth; its position is strongest in Tasmania and New South Wales, where its doctrines are professed by nearly half of the population; in Western Australia also it is a very powerful body, numbering 42 per cent. of the people of the state. The Church is proportionately weakest in South Australia with adherents numbering 30 per cent. of the total population. The adherents of the Church of England in Australia numbered 644,490 in 1871, 867,791 in 1881, 1,234,121 in 1891, and 1,497,579 in 1901, an increase of 853,089 in thirty years; in New Zealand the increase has been from 107,241 in 1871 to 314,024 in 1901, or 206,783 in thirty years.

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 Lismore, Wilcannia, Sale, Port Augusta, and Christchurch, and the Vicariates-Apostolic of Kimberley and Queensland (the latter with jurisdiction over all the aborigines of the State) were established, and Adelaide, Brisbane, and Wellington became archdioceses. 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.

The Roman Catholic Church occupies the second place in importance among the Churches of Australasia, and in each State, except South Australia, where the Methodist church is numerically stronger, and in New Zealand where its adherents are less numerous than the Presbyterians. In 1871, the Roman Catholics returned at the census of the Commonwealth States numbered 408,279, in 1881, 539,558, in 1891, 713,846, and in 1901, 855,799; this shows an increase of 447,520, in thirty years. In New Zealand the increase was from 35,608 to 109,822 in the same period, that is to say, of 74,214. Compared with the total population the Roman Catholic adherents were 23.1 per cent. in 1871 compared with 21.6 per cent. in 1901, thus showing a slight decrease.

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 state 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. Lan-

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, Queensland, South Australia, Western Australia, and Tasmania, are united in a Federal Assembly which meets every year in rotation in the capital cities of the states mentioned. On the 24th July, 1901, representatives of the churches within the various states met at Sydney, when the union of the Presbyterian churches of the States of Australia was accomplished, and the first General Assembly met in pursuance of the scheme of union agreed upon by the Federal Assembly. The United Church is known as "The Presbyterian Church of Australia." 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 state, however, acts independently as regards local ecclesiastical administration, and preserves its autonomy in respect of funds and property.

The Presbyterian Church is strongest in New Zealand where its adherents number 176,503, equal to 23·4 per cent. of the population ; in Victoria the Presbyterians form 16·2 per cent., and in Queensland 11·7 per cent. of the total population ; in none of the other states does the proportion reach 10 per cent. Since 1871 the Presbyterian population of the Commonwealth has increased from 199,195 to 426,105, or by 226,910. In New Zealand the increase has amounted to 112,879.

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 the conference of 1890, held in Sydney, the church districts in Queensland were formed into a separate body, and in 1898, the union of the Methodist churches took place in accordance with resolutions approved by the Wesleyan Conference and Primitive Methodist District Assembly. The union of the Methodist churches of South Australia took place in January, 1900. Western Australia formed a district of the South Australian Conference until March, 1899, when it was constituted a separate conference, its first meeting being held at Perth in March, 1900. At present the Church is divided into

six Conferences, viz., New South Wales, Victoria and Tasmania, Queensland, South Australia, 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. On the 1st January, 1902, the Wesleyan Methodist, Primitive Methodist, and United Methodist Free Churches, entered into organic union, under the name of "The Methodist Church of Australasia." The members of the various Methodist churches in Australia now number 504,139, an increase of 323,556 on the total for 1871, which was returned at 180,583. During the twenty years from 1871 to 1901, the number of adherents in New Zealand increased from 22,004 to 83,789. The denomination at present is proportionately strongest in South Australia, where it forms 25·5 per cent. of the total population, and in Victoria where the proportion amounts to 15·2 per cent. In 1871 the Methodists formed 10·5 per cent of the total population, and the percentage has steadily grown from census to census. In 1881 the proportion was 10·9 per cent., in 1891 11·4, and in 1901 it reached 13·2 per cent.

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 Australasian provinces. 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 states. In 1901 the Congregationalists in Australia numbered 73,561 as against 41,595 in 1871. The membership of this body has, however, remained almost stationary since 1891, when the adherents in Australia numbered 72,738. In New Zealand there were 3,941 Congregationalists in 1871, 6,685 in 1891, and 6,844 at the census of 1901.

The Baptist Church in Australasia 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. The adherents of this church in 1871 numbered 33,632, and in 1901 92,670, the increase in Australia for the thirty years being 59,038. In New Zealand the numbers for 1871 and 1901 were 4,732 and 16,035 respectively. The denomination is proportionately strongest in South Australia where it forms 6·2 per cent. of the total population.

The Jewish community in the Commonwealth had a membership in 1901 of 15,239 as compared with 13,805 in 1891, 8,815 in 1881, and 7,059 in 1871. In New Zealand this body numbered 1,262 in 1871, 1,536 in 1881, 1,463 in 1891, and 1,612 in 1901.

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 states. New Zealand was invaded in 1883, Queensland in 1886, and Western Australia in 1891. The headquarters 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 states, who bear the rank of colonel or brigadier. Each state 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 state. In 1891 there were 33,428 members of the Salvation Army in Australia, and at the census of 1901 the total was returned at 31,100, so that there has been a falling off in membership to the extent of 2,328. For New Zealand the numbers in 1891 and 1901 were respectively 9,383 and 7,999, showing a decrease of 1,384 adherents.

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 provinces of the group. South Australia, in 1851, was the first state 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 1903 to £3,036. The total amount paid by the state up to the 30th June, 1903, amounted to £572,236. The other states of the group subsequently abolished state aid, Victoria withdrawing its denominational grants as late as 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 states different bodies of Christians have represented a larger proportion of the people than in others.

The following table shows the proportions held by the principal denominations to the total population of each state at the enumerations of 1871, 1881, 1891, and 1901:—

State.	Church of England.	Roman Catholics.	Presbyterians.	Wesleyan and other Methodists.	Congregationalists.	Baptists.	Jew. Hebrew.	All Others.
	per cent.	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	0·8	4·5
	Victoria	34·4	23·3	15·5	12·3	2·5	2·2	9·3
	Queensland	36·5	26·5	12·8	6·0	2·2	2·4	13·4
	South Australia ...	27·1	15·2	6·4	18·9	3·5	5·0	23·6
	Western Australia	59·0	28·7	2·1	5·6	3·6	0·2	0·6
	Tasmania	53·5	22·3	9·1	7·2	4·0	0·9	2·8
	New Zealand	41·8	13·9	24·8	8·6	1·5	1·9	7·0
	Australasia	39·1	23·1	13·6	10·5	2·4	2·0	8·9
1881	New South Wales	45·6	27·6	9·6	8·6	1·9	1·0	5·3
	Victoria	34·7	23·6	15·4	12·6	2·3	2·4	8·5
	Queensland	34·6	25·5	10·6	6·7	2·2	2·6	17·6
	South Australia ...	27·1	15·2	6·4	18·9	3·5	5·0	23·6
	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	1·6	5·9
	New Zealand	41·5	14·1	23·1	9·4	1·4	2·3	7·9
	Australasia	39·1	22·2	13·4	10·9	2·2	2·2	9·6
1891	New South Wales	44·8	25·5	9·7	9·8	2·1	1·2	6·4
	Victoria	35·2	21·8	14·7	13·0	1·9	2·5	10·3
	Queensland	36·2	23·6	11·6	7·8	2·2	2·6	15·8
	South Australia ...	27·9	14·7	5·7	19·0	3·7	5·5	23·2
	Western Australia	49·7	25·3	4·0	9·2	3·2	0·6	7·7
	Tasmania	49·9	17·6	6·6	11·7	3·1	2·2	8·9
	New Zealand	40·0	13·9	22·6	9·9	1·1	2·4	9·9
	Australasia	39·1	21·1	13·0	11·4	2·1	2·3	10·6
1901	New South Wales	46·6	26·0	9·9	10·3	1·9	1·2	3·6
	Victoria	35·8	22·3	16·2	15·2	1·5	2·8	5·7
	Queensland	37·5	24·5	11·7	9·5	1·7	2·6	12·3
	South Australia ...	30·3	14·8	5·2	25·5	3·8	6·2	14·0
	Western Australia	42·0	23·3	8·2	13·6	2·5	1·7	8·0
	Tasmania	49·6	17·9	6·8	14·8	3·3	2·8	4·8
	New Zealand	41·7	14·6	23·4	11·1	0·9	2·1	6·0
	Australasia	40·5	21·6	13·5	13·2	1·8	2·4	6·6

From the foregoing table it will be seen that while there were fluctuations in individual states, the relative strength of the principal denominations in the whole of Australasia showed but little alteration during the thirty years from 1871 to 1901. The Church of England at the census of 1871 embraced 39·1 per cent. of the population, and at that of 1901 40·5 per cent. The Roman Catholic Church receded from 23·1 per cent. in 1871 to 22·2 per cent. in 1881, and to 21·1 per cent. in 1891 while there was a slight increase to 21·6 per cent. in

1901. The Presbyterian Church receded from 13·6 per cent. in 1871 to 13·4 per cent. in 1881 and 13·0 in 1891, rising again in 1901 to 13·5 per cent. The various Methodist bodies, which have been classed together, increased from 10·5 per cent. in 1871 to 10·9 per cent. in 1881, 11·4 per cent. in 1891, and 13·2 per cent. in 1901. Congregationalists remained almost stationary during the first three enumerations, but in 1901 the proportion receded to 1·8 per cent of the total. The percentage of Baptists at the enumeration of 1871 was 2 per cent., rising gradually to 2·4 per cent. at the census of 1901. At each of the four census periods the proportion of Jews remained the same, namely, 0·4 per cent. The column headed "All others" shows a decrease from 8·9 per cent. to 6·6 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 1901.

The numbers of adherents of the various denominations in each state of the Australian Commonwealth at the census of 1901 were as follows:—

Denominations.	New South Wales.	Victoria.	Queensland.	South Australia.	West'n Australia.	Tasmania.	Australian Commonwealth.
Church of England.....	623,131	423,914	184,078	106,987	75,654	83,815	1,497,579
Roman Catholic.....	347,286	263,708	120,405	52,193	41,893	30,314	855,799
Presbyterian.....	132,617	191,459	57,442	18,357	14,707	11,523	426,105
Methodist.....	137,638	180,263	46,574	90,125	24,540	24,999	504,139
Baptist.....	16,618	33,730	12,717	21,764	3,125	4,716	92,670
Congregational.....	24,834	17,141	3,300	13,338	4,404	5,544	73,561
Lutheran.....	7,387	13,934	25,470	26,140	1,703	387	75,021
Salvation Army.....	9,585	8,829	5,512	4,030	1,690	1,454	31,100
Unitarian.....	770	788	212	621	150	88	2,629
Other Christian.....	13,635	27,429	6,896	10,612	3,626	4,770	66,968
Jew, Hebrew.....	6,447	5,907	733	786	1,259	107	15,239
Mahometan.....	1,072	467	*	449	1,191	27	3,206
Buddhist, Confucian.....	5,471	4,806	1,750	3,190	835	353	16,405
Hindoo, Brahmin.....	468	195	122	24	37	816
Other Non-Christian.....	1,024	1,029	16,489	160	120	72	18,894
Freethinker, Agnostic, &c.....	3,434	2,368	2,223	590	1,431	351	10,402
Indefinite.....	130	204	145	479
Others.....	23,299	24,890	7,668	13,238	7,614	3,955	80,673
Total.....	1,354,846	1,201,070	496,596	362,604	184,124	172,475	3,771,715

* Included with other Non-Christian.

The last heading, "Others," includes persons of no professed religious persuasion, those who objected to state their religious belief, and those whose religion was not ascertained. The large number of non-Christians in Queensland is accounted for by the presence in that state of numbers of Asiatics and other coloured aliens.

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

Denominations.	New Zealand.	Australasia.
Church of England.....	314,024	1,811,603
Roman Catholic	109,822	965,621
Presbyterian	176,503	602,608
Methodist	83,789	587,928
Baptist	16,035	108,705
Congregationalist	6,844	80,405
Lutheran	4,833	79,854
Salvation Army	7,999	39,099
Unitarian	468	3,097
Other Christian	18,827	85,795
Jew, Hebrew	1,612	16,851
Mahometan	41	3,247
Buddhist, Confucian	2,432	18,837
Hindoo, Brahmin	2	848
Other Non-Christian.....	1,041	19,935
Freethinker, Agnostic, &c.	3,495	13,897
Indefinite	377	856
Others	24,575	105,248
Total.....	772,719	4,544,434

The approximate strength of the various denominations in the Commonwealth and in Australasia at the end of 1902 was as follows :—

Denominations.	Commonwealth State.	Australia.
Church of England.....	1,543,035	1,871,085
Roman Catholic	881,749	997,324
Presbyterian	439,030	622,388
Methodist	519,429	607,228
Baptist	95,477	112,270
Congregationalist	75,789	83,043
Lutheran	77,294	82,475
Salvation Army	32,042	40,382
Unitarian	2,708	3,198
Other Christian	68,997	88,709
Jew, Hebrew	15,700	17,403
Mahometan	3,303	3,353
Buddhist, Confucian	16,902	19,454
Hindoo, Brahmin	871	875
Other Non-Christian.....	19,466	20,688
Freethinker, Agnostic	10,355	13,991
Indefinite.....	493	884
Others	83,440	109,260
Total.....	3,886,080	4,694,010