

A large importation has more recently arrived, consisting of about 4000 lbs weight, with a specimen of which we have been favoured. It fully confirms the promise of improvement perceptible in the former consignment ; and we doubt not, as the East India Company are themselves precluded from trading, that the liberal policy which has at all times marked their government, will show itself on this important and interesting occasion, by the admission, on suitable conditions, of private individuals or associations, to parcels of the tea tracts in Assam, and that a very few years will elapse before we shall hail British ships laden with tea, grown and manufactured in British possessions.

To a public so enlightened as the British, and so competent to judge the question, it cannot be necessary to expatiate on the advantages, both to this country and to British India, which must result from the establishment of our independence with respect to the supply of tea to the United Kingdom from that source..

If it be true that the genuine tea plant is indigenous in Assam to an inexhaustible extent—that, in the opinion of those best qualified to form one, it may be cultivated' and manufactured successfully as an article of commerce—and that it only requires the application of capital and enterprise to render it a source of national interest and importance—it must, through whatever medium it may be viewed, be considered a subject of hearty congratulation to all, and one the magnitude and importance of which it would be difficult to estimate..

STATE OF RELIGION IN THE BRITISH COLONIES,

(CHURCH ESTABLISHMENTS,)

IF ever there were a period, in the progress of England, from the first implanting of Christianity on its shores, to the present day, when religion—true, vital, soul-saving religion—were more essential to the maintenance of established government, and to the temporal and as well as the eternal happiness of individuals, it is the commercial, gain-seeking, self-absorbing period now before us.

We pause not to indicate the causes which lead to that intense thirst for 'wealth—to that unceasing activity of the mind for worldly advantages—to that unmitigated pressure of bodily toil—which leaves man no time for reflection, no leisure for abstraction from the harassing anxieties of daily life, no momentary reprieve from the miseries attendant on a protracted feverish struggle for the maintenance of a position in

society, or for the diurnal bread necessary to family or individual existence.

It is sufficient for our object to mark these results, and to entreat of all who desire the permanence of the British empire? to reflect that such a course of civilization must have a rapid and fatal termination. Unless religion be an abiding motive for every thought and action, the rise of prosperity in an individual or in a nation will but serve to measure the height of its fall ; and riches and honours will be but the gilding which adorns the sepulchre, to conceal the rottenness within the tomb.

It is one of the many blessings of Christianity, that while softening and alleviating the cares incident to life, it gives a quickening impulse to man's energies, and adds a tenfold vigour to every enterprise which has for its main object the welfare of our fellow-creatures. And now, when burdened with distress at home, and seeking relief by planting distant colonies abroad, can we expect a favourable issue to our efforts, however hereulean, unless a religious principle pervade our minds and guide our counsels ?

But if it be so desirable to relieve the anxious, care-worn, worldly-minded citizen, by instilling into him the idea that there is another and far different existence from that through which he is now passing ; and that it is only by an heartfelt adoption of Christianity that he can become prepared for the enjoyment of a life of infinite happiness ; we should guard against the effects of fanaticism, which marks a rapid conversion from worldly to religious views and thoughts, and direct the efforts of professed Christians towards an exemplification of their faith by good works to man, and an upholding of true religion.

We rejoice, therefore, to perceive, however faintly, a quickening spirit around. We think we see it in the examination of creeds, systems, and doctrines ; that we behold it in the numerous charities, established for the mitigation of physical suffering, for the cultivation of the mind, and for the extension of the gospel ; and we would desire to recognize its manifestation in the justice tempered with mercy which is shown to the criminal offender against the laws of his country ; in the abhorrence evinced for the shedding of human blood ; in the aversion to cruelty ; in the desire to preserve and civilize the dark-coloured races of men ; in the efforts for the extinction of slavery, and in the anxiety to avoid war whenever possible.

Man can only be redeemed from the savage state by religion : no mere human laws can hold together society ; and nations, whether Pagan or Christian, find it necessary to uphold a form of religion for the maintenance of the social fabric,

There must also be some unity of thought, some concord of sentiment, some fixed principles, for the maintenance of religion : laws are as necessary to the preservation of the moral as of the material world ; to the regulating of the mind, as well as to revolutions of the planets ; to calmness and profundity of reflection, as well as to the peaceful progress of the vast physical organization of the universe.

To leave all persons to adopt whatever form, system, or principle of religion their fleeting passions and imperfect understanding might suggest ; or to reject or adopt religion as caprice prompted, would be as absurd as to attempt to form men into a society, and leave each person to frame and obey such laws as he chose to invent ; or to despise law and order when it suited his convenience, and enforce them when necessary to his objects.

Religion, therefore, is far more necessary for the maintenance of mankind in society than any form of government : the latter, devoid of religion, would be mainly effective by brute force, and by the terror which its punishments inspired ; the former moulds the human being into a social creature, identifies his interests with those of others around him, and, by consentaneousness of thought, gives a firmness and force to all acts emanating from authority for the commonweal.

Hence the veriest despots have always found religious establishments a more efficient as well as more economical mode of governing nations than bands of armed soldiery or legions of domestic police. The history of every nation, Pagan and Christian, demonstrates the truth of this axiom, * that the state benefits by its union with the church, by the authority which is conferred on its decrees, and by the allegiance bestowed on its rule.

The monarchical government which attempted to maintain rule without the aid of a church establishment, would share the same fate as the Robespierian council—the delusive dream of worshipping a self-created goddess of Reason—would soon vanish, and the people, in returning into the fold of Christianity, would crush to atoms the false shepherds who betrayed them to the wolves of anarchy and ruin.

We do not propose now entering into the opposite side of the question, as to the advantages which the church derives from its connexion with the state ; or how the disadvantages supposed to be attendant on

* The United States government can even scarcely be considered an exception to this rule ; it is not yet long enough in existence to warrant its being called a nation. Half a century of separation from England has elapsed, and yet the elements of its constitution are crumbling into detached fragments.

such connexion may be **obviated**—that **will** be reserved for another inquiry : our present object has reference to the necessity which the government itself labours under of maintaining, ay, of even drawing closer its connexion with an established form of religion—now that political freedom is advancing, and numerous young and dependent governments are being founded by the parent state in every part of the globe. A **despotism**—whether it be that of a single ruler, or of many rulers—is less dependent on a connexion with a church establishment than a monarchical or constitutional government. The despot, or despots, rule by brute force ; the will of one or two predominates, and that will enforces its decrees by military power. Despotism is, therefore, not **only** to a great extent independent of a connexion with a religious establishment ; but as it alike disregards all religions, it is **also** tolerant of all creeds, and protective of all systems, so long as they do not interfere with the political power of the state. But the case is widely different with a free, constitutional government ; it must adopt one or other of the prevailing forms of religion, and having **incorporated** itself with that creed which it believes to be true, it is bound to uphold it paramount in civil as well as ecclesiastical power, to **maintain** the supremacy of the church by law established ; and, while **allowing freedom** of conscience to all, granting only to the disciples of **that church** the delegated authority which the sovereign government **can alone confer**.

These **conditions** are indispensable to the security of an established **church**, **if** the government desire to maintain a union with any form of religion ; the principle is equally applicable to a Protestant, Roman **Catholic**, Greek, Mahomedan, Hindoo, or Pagan government, if that government be a **free** government ; free to choose or to reject that **which** it deems true or false in doctrine and precept ; a government founded on constitutional **principles**, and consequently representing the majority of power in the state. A despot—Napoleon, the Emperor of Russia, or any other arbitrary ruler—may advance to **office** and rank, Christian and **Pagan**—he may at his own option alike encourage every possible system of religion ; or, like the King of Prussia, he may imprison the ministers of a church who refuse to concur in the **political expediency** which he deems necessary for the **government** of the people. But the very term **free** government, while it implies toleration to all in their respective modes of worship, implies also a **freedom** to choose as a government its own form of religion ; and the **power** which gives to the government freedom of choice imparts also the power necessary **for** its preservation ; premising, of course, that the government of a

Christian country deems it requisite to profess and act on some settled form of religion.

If the government of England be a *free* government, representing the opinions of a majority of the intelligence, virtue, and wealth of the kingdom—and that majority be of the Protestant faith—then, as a Christian government, it is bound to uphold and expand the form of faith, and system of religion, which it represents. But the free nature of the government, although it enjoins *toleration* to all other creeds, does not necessarily enjoin *propagation* of all other creeds ; such a course of action must end in the extinction of the government and nation that adopts it. One heathen nation, and that the greatest this earth ever beheld, has left us a memorable record of the effects of such a policy. Rome, in the progress of her political supremacy and physical power, cast aside that pagan system of religion, which for ages had been interwoven with every act of her government ; and the period soon arrived when every religion was believed by the philosophers to be equally false, by the people as equally true, and by the rulers as equally useful. Society soon broke into fragments, without the power of reunion, or the formation of any nucleus round which it could again aggregate ; patriotism decayed ; the moral force of government was destroyed ; and even physical courage perished : luxury, corruption, and selfishness marked the career of the higher, dissoluteness, venality, and cruelty the lower, orders: wealth, as a source of power and enjoyment, was avariciously sought ; the commonwealth became a monarchy—the monarchy a military despotism—the nation was “bought and sold, and became an appanage of those who despised it”—“*With slaves for senates—beggars for nobles—pan-ders for a people.*”

Such must be the fate of every kingdom, but more especially of a Christian kingdom that rejects the union of religion with its government—the hand-writing is on the wall—and ruin not far distant.

We repeat, therefore, that the freedom, or toleration, of various forms of religion is totally different from the encouragement or propagation of every creed. Under a free state, such as England, the republican theorist, or the miscalled socialist, are left at liberty to entertain their opinions, and to avow them, so long as they do not attempt to overturn the government of their sovereign, or to destroy the moral principles of society. But here the toleration ends ; and while, on the one hand, persecution of the republican, or socialist, would be tyrannical ; so, on the other, the propagation of their doctrines would be unjust towards those who desired to uphold monarchical institutions and moral doctrines. Common sense indicates that the sove-

reign, who surrounded his throne with avowed republicans, must soon abdicate his crown, or, at the least, it must cease to exist on his demise.

If then it be necessary to surround a throne with an executive, who are attached to, and determined to uphold, its decrees ; and if the sovereign of that throne have the power of sitting there solely on account of upholding a certain faith, creed, or form of religion, (it matters not, as regards the principle, whether it be Protestantism, Romanism, Judaism, Mahomedanism, Hindooism, or any Pagan system) surely it is indispensable that those who are placed around, and in office under, that sovereign, be strenuous defenders of the religious faith by virtue of which the sovereign retains the crown, and which is forfeited to the -possessor by neglecting to sustain and propagate that faith, on the tenure of which the power and prerogatives of the sovereign depend. Either, therefore, there must be an established form of religion in the state, or there must be no form of religion recognized as predominant—a perfect “ free trade,” in all manner of creeds and systems—a stereotyping of any species of sectarianism, or infidelity,—an indifference to every religious principle in the actions of the king and government! No prayer or thanksgiving can be offered to an Almighty and over-ruling Providence, on the part of the state ; for as it professes no form of religion, it cannot adopt any one of the creeds of its subjects. Is the form of religion of the state to be a question of political partisanship ? Is the Protestant faith to rule to-day, the Romanist to-morrow, and Mahomedan and Pagan in succession, as each might become rulers in the government ? What is the state—particularly in England ? Is it not a concentrated individuality of power, for the governance of a vast and mighty empire ? Must it not have fixedness of principles and unity of action for the efficient performance of its functions ; functions which terminate not with the life of any one person, but are continued throughout successive generations ?

Then is that permanent individuality, termed the *state*, to be devoid of any religious principle ? Is its form of civil polity to be based on a Socratinian or Platonic code of morals—or is it to be founded on revelation ? If the former, then any junction with religion might perhaps be dispensed with for some time, if all men in the state were like Socrates or Plato ; if the latter, then some system of religion, based on divine revelation, must become the avowed principle of the *state*, as well as of any single Christian individual in that state. Well, then, if religion be an inherent part of the government or state, is the state religion to be the prevailing form of religion in the majority or minority of individuals composing the single body called the state ? It seems

to be forgotten that one of the main differences between a republic and a monarchy is, that *in the* one the voice of the majority of mouths, whether they be right or wrong, govern ; the minority, however large, however intelligent, honest, and wealthy, have no alternative but to bow to decrees, which they may know to be unjust, and destructive of the common weal : *in the other*, (monarchy,) intelligence, virtue, and property, regulate the *state*. Questions are not decided by the number of voices, but by the reason of several heads ; and therefore, in choosing a religion for the state, or in adopting a principle of government, it is not the mere majority of individuals in a nation that regulate its affairs, but the majority of intellect and wealth, honestly and patriotically exercised.

England, for instance, is a Christian monarchy ; but if the voice of the majority of inhabitants living in subjection to that monarchy were to be asked whether they would consent to have the state Christian, there would be an overpowering negative. The subjects of the British throne are in number about (130,000,000) *one hundred and thirty million!* of these little more than 30,000,000 are nominally Christians ; 25,000,000 are Mahomedans ; of Buddhists or Jews there are 10,000,000 ; of Hindos, 40,000,000 ; and of Pagans, of various denominations, there are about 25,000,000.

Now, if the religion of the majority of inhabitants in a nation should be the religion of the state, (or head of that nation,) then ought the religion of the British government to be Hindooism. By the act of parliament of 1833, conferring the government of British India on the East India Company for a series of years, the natives of British India, of every cast, creed, and colour, are declared to be “ *British subjects.*”

Thus it will be seen to what absurd lengths an erroneous proposition may be pushed, and it is thus only that we can recognize truth from error. A true principle can never be converted into an absurdity ; a false principle, or a mixture of truth and falsehood, must, when extended to ultimates, be found absurd and impracticable.

We have been led into these general remarks when considering a subject of momentous interest to the rising generation, and to the future position of England, in relation to her transmarine possessions ; and as we intend to examine the religious and scholastic establishments in each of our colonies, we shall reserve ourselves for future numbers, to discuss in detail the elementary principles we have endeavoured to lay down in the preceding pages. If England, as a Christian country, is to go on extending colonies over the face of the globe, she is also bound to extend her religion—the religion of the state. Heretofore we have acted as if our only duty was to get rid of and expatriate our

surplus population, without any care what became of them, so as the narrow boundaries of this island were freed from their injurious pressure on subsistence. Latterly we have begun to think that it would be better to have the surplus of increasing numbers at home, settled in some of the colonies of our own empire, rather than in the territories of foreign governments ; for thus they were strengthened, and we were weakened. This was a step in improved social polity, although arising from selfish considerations.

-But surely there ought to be felt some degree of national responsibility. Has a state no conscience,? It would seem not, When the first settlements of convicts was being formed on the shores of Botany Bay in 1787, then an eight months' voyage, and the "uttermost extremity of the earth,"—the whole expedition, consisting of eleven sail of ships, with two years' provisions on board, and containing 565 male and 192 female convicts, a governor, with upwards of 200 troops, (as a guard,) and their wives and children, were on the point of being despatched from England to found a settlement at the antipodes for the refuse of our gaols and prison-houses, without a single minister of religion being deemed necessary ; and it was only by the urgent and pressing entreaties of a good, man, the Rev. Richard Johnson, through the influence of Sir Joseph Banks and Bishop Porteus, that the government tardily and reluctantly assented to Mr. Johnson accompanying the expedition ; while on landing no measures were adopted that could, in the slightest degree, indicate whether a Pagan or Christian government had taken possession of the country, and founded a new **empire**, Few indeed could be the expected blessings from such a commencement, and hopeless would it be to expect that transportation would reform the guilty offender, when he was denied all means of returning within the pale of that merciful faith which, by his crimes, he had once rejected.*

Upwards of half a century has rolled away, and we are still manifesting the same culpable apathy,† the same criminal indifference to

* For a powerful **exemplification** of the evils resulting from our total neglect of religious instruction to the unfortunate convicts in Australia, see the recent excellent work of Judge Burton, on "Religion and Education in New South Wales," which we have elsewhere reviewed.

† Shortly after the foundation of the new colony at Sydney, (A. D. 1790,) the English ministry seemed to have been ashamed of their neglect of the religious duties which the prisoners so imperiously required, and a provision was made "of 400 acres of land in each township for the maintenance of a minister, and of half that quantity for the maintenance of a schoolmaster."

the spiritual welfare of our fellow-citizens, and, had we not the following fact recorded by Judge Burton, in his recent work on "Religion and Education in New South Wales," we would have hesitated to believe in its truth. "A settlement has been recently established at Port Essington, on the north-west coast of New Holland ; the expedition left England about a year ago, under command of Sir John Gordon Bremmer, in his majesty's ship Alligator, accompanied by the Britomart, Lieut. Stanley commander, and consisting of 500 **souls, unprovided with any minister of religion!** There was no clergyman at the disposal of the Bishop of Australia when the expedition reached Sydney on its way to the intended settlement, but his lordship furnished it **with** such means as were in his power ; he caused a temporary church to be erected for them, and Bibles, Prayer-Books, and other religious publications, to be supplied to Sir J. Bremmer." [Judge Burton's work, page 2.]

We call on this nominally and professing Christian country to awake **from** its shameful indifference to religion ; we tell them that there are subjects of vital importance for man's temporal and eternal welfare which have been utterly neglected, and that an awful responsibility awaits our present and future course of action. Land and emigration boards are being formed, the soil of the dark-coloured heathen is being seized, and the white heathen is driving him from the land of his forefathers, without building up the slightest real Christian fabric. Every acre of land in every new colony should have a tenth of its produce set apart for the maintenance of an established church, and every township should have a portion of its area reserved for education in unison with the principles of that established church. Those lands are **crown** lands ; the crown professes to uphold an established form of religion ; but its professions are worse than useless unless efficient measures be taken to carry those professions into action. The Protestants of England, Ireland, and Scotland ought to unite as one person, to enforce, if it be necessary, the formation and maintenance of an established church in each of our colonies. If the limbs become diseased when the frame of the body is enfeebled, the malady must soon reach the **heart**. All classes of dissenters are interested in the maintenance of an established church ; beneath its shelter only can they have repose and freedom ; and were the Protestant church abolished to-morrow, they would find the Romanist church, which would inevitably succeed it, very different in its exercise of civil as well as ecclesiastical polity.

We are not blind to the misconduct of many members of the estab-

lished church ; we think its present position a warning as well as a punishment for past errors, and that a precipice is now yawning before it, which will require wisdom from on high to save the Protestant realm of England from being engulfed within the vortex of irremediable destruction. The splitting of the Protestants into numerous sects, -their worldly pride in revolting against the authority of the church in its connexion with the state,- their following after the visionary interpretations of men in regard to doctrinal points, instead of adhering to the spirit as well as the letter of the law,-the large accumulation of wealth in the hands of a few followers of the church, -the vast extent of patronage in the hands of the Minister of the day,—and the reliance of the church itself on the state for support, instead of enabling the state to feel that it received instead of granted aid to the establishment ; these, and many other causes, have led to the present dangerous crisis of the endowed church of England.

If the energy of the nation be awakened on this vital question, we entreat that the colonies receive that attention which they so urgently require, and which it is for the direct and permanent interest of the mother-country that they should receive. *

COMMERCIAL TREATY WITH THE TWO SICILTES.

IT is not our intention, after the lapse of so many years, to inquire into the motives, or question the policy that dictated the treaty between Great Britain and Naples of 1816, but the important concessions made by England to Naples under that treaty, ought at least to have created a grateful feeling in the Neapolitan government, to which an additional claim was established by the sacrifice of blood and treasure, expended before Algiers, by means of which the flags of Naples, and the other Italian states, were effectually liberated from the degrading bondage, till then imposed on them by the Barbary powers.

Our ancestors had acquired privileges under which the British flag was, in all the ports or waters of the Two Sicilies, exempt from search, or the intrusion of any sort of visit whatever from the officers, either fiscal, civil, or military, of that state. Those who made the treaty of

* We have not yet seen Mr. Gladstone's important work on the Church, nor the elaborate review thereon in the *Quarterly* ; the opinions herein expressed are entirely those of the Editor—without communication with either churchman or layman on the subject. We reserve for another occasion an examination of Mr. Gladstone's views in connexion with the colonies —F.N