

Missionary Intelligence.

BISHOP SELWYN IN ENGLAND.

It being understood that at the meeting of the Society for the Propagation of the Gospel, on Friday May 19, Dr. Selwyn, the truly apostolical Bishop of New Zealand, would be present and give some account of his work in that interesting diocese, a large number of the Bishops, clergy, and other incorporated members of the Society, assembled, at the time appointed, at the office, 79, Pall Mall.

After some other business had been proceeded with, the Bishop of New Zealand entered. He was received with long, though subdued applause, the whole meeting rising at his entrance, and continuing standing till he had taken his seat.

The Archbishop of Canterbury said he had often had the gratification of introducing missionaries to that society, but in this case no introduction was needed, the Bishop of New Zealand was known, not only to those present, but throughout the world. (Applause.) He had often, too, as the mouthpiece of that society, had to congratulate them on the success of their missionary labour, but in this instance any such thing was altogether unnecessary; they had already congratulated him in the hearty reception with which they had greeted him. (Applause.)

The Right Rev. Bishop SELWYN then rose amid a renewal of applause. He said he must apologise for coming so late to the meeting; he had been engaged however, in a matter having some connection with the objects of the society; he meant the bill which was coming before parliament that evening, with reference to the Colonial Church. He thanked the Archbishop and all of them for the kind reception they had just given him. When he was called to his high office in 1841, he was fully sensible of the immense difficulties which attended his high commission; and whatever he might have accomplished, he could say that there was no portion of the work committed to his charge which he had left entirely unattempted. His chief object in coming to England now was to lay before the Church the prospects and wants of his mission. He should divide what he had to say about his diocese into four heads. With regard first, to the English colonists: when he went to New Zealand twelve years ago there were 10,000 of these in the country, but not concentrated, as in an English parish of two miles, as it might be Windsor or Eton; but scattered over a district of 3,000 miles. From the north cape of New Zealand to Stewart's Island, he had as far as possible visited every place where a settler was to be found—(Cheers)—but to go often was impossible; he could only assign districts to his clergy to visit, which were often as large as an English Archdeacon's circuit. This would explain the complaints (though "complaint" was perhaps not the word to use) which had been made from almost every portion of the colony, of this or that district having been neglected; he believed every clergyman in his diocese had done his best, but it was not possible for any human power efficiently to minister to the wants of a people so scattered. Since his going out to the colony this English population had at least doubled, and had so increased in prosperity that he had a plan to propose whereby this society might gradually release itself from the burden of supporting the diocese. This plan was that the society should offer to advance so much per cent. on every sum raised by local contribution towards the endowment of the clergy, withdrawing at the same time a proportionate part of the yearly grants made to such places. Some had already been collected in the country which would yield by investment 1,000*l.* for the support of the Church; 500*l.* had been collected at Auckland, to which he himself had added 500*l.*; and the society by increasing these sums in the manner he proposed, would be gradually procuring the permanent endowment of the clergy. He felt convinced that as long as the society was willing to pay the clergy men's salaries in full, a colony would never support its own ministers. The plan he proposed had been tried in the Diocese of Newcastle, and it was one which might truly be called "edifying" the Church, truly building it up. (Cheers.) With regard to the general state of religion among the colonists, he felt some diffidence in giving a judgment, which, after all, could only be the result of a general mental impression; but, on the whole, he had great reason to thank God for the grace vouchsafed to his people, and evidenced in their lives and conduct. Secondly, with regard to native missions. In the middle island of New Zealand the native inhabitants were very thin—13,000 perhaps from Canterbury to Stewart's Island; and there were no settlements of more than 500 inhabitants; these, too, often separated by rivers which he knew from experience must alone prevent frequent visits to them. He had tried, indeed, to induce the inhabitants to concentrate themselves in one spot, offering, if they would do so, to provide them with religious instruction; but, as this was vain, he was unwilling to make a schism, and left the country in the hands of the Wesleyans. Nevertheless, he could say that there was no single village in New Zealand in which the Bible was not daily read and prayer offered up amongst the population. (Loud cheers.) In making a visitation tour, a Bishop of New Zealand would travel on foot one thousand miles, at the rate of twenty miles a day, which would probably be the average distance which he would have to go between each village large enough to make a halting-place. He would then find himself compelled by the natives, who would come round him after his day's journey, however tired he might be, to conduct a re-

ligious service, and a catechising, and after that, probably to converse with them till midnight. These natives had also made no slight contribution to the wants of the Church in their islands. Not only their hospitality—their *at. drink*, and *at. cher*, which they gave freely to him and his clergy every day without thinking of payment—but their land they were willing to give up for their support. He had been called out of his tent at night to a meeting where the natives had gathered round their fire, clothed in their blankets, to deliberate, and on his arrival the chief of the party would read out to him a list of men who had each agreed to give his tenth to the support of the clergy. (Loud cheers.) They would also offer their land to him "in trust"—that was their own expression—for the religious benefit of both races, themselves and the colonists. (Cheers.)

The right rev. prelate described a tour round the island, enumerating the various stations at which tracts of land from 200 to 500 acres had been presented to the Church by the natives. He was once present, he said, with the Governor, Sir George Grey, at an assembly of the natives. The native chief sat on one side, the Governor on the other, and the Bishop in the centre. The Governor explained to the chief that having bought of the natives a large tract of land, he was willing to give 4,000 acres to the support of the clergy, if they would also give a quantity. As soon as the Governor had finished, the native chief got up and said, in the quietest manner, and without any concern, "That's soon settled; I will give 4,000," and thus in about as much time as he had taken to narrate it, 8,000 were obtained. (In answer to a question from the Bishop of St. Asaph as to the value of an acre of land, the Bishop stated that the Government price was 10*s.*) All these grants were made by the natives expressly for the benefit of both races without distinction, and he did not believe, whatever those present might have heard, that the New Zealanders were in their hearts hostile to the English settlers. He was sorry here to have to refer to a somewhat painful point, the decrease of the native population. He had made a census by taking down the names of about 27,000, and he believed that the whole number of natives might be 80,000, the falling off from their numbers was very great, and indeed painful, in Middle Island. He gave an instance, in one place, where at his first visit he found 120 inhabitants, returning after seven years he found they had decreased to 33 in number, and in other places he had found a decrease of 5 per cent. This he did not attribute to any imagined inscrutable law of Providence, by which the coloured races were doomed to melt away before civilisation. One of the chief causes was the introduction of Maize, which, it will be remembered, was used so much in Ireland during the famine, and which the natives would keep steeped in water, allowing their children to eat it long after it had become putrid. However bad the smell, it was very sweet to the taste, and he had seen the children sipping it out of cockle-shells with much delight. There arose a great mortality amongst the children, they drink it and die. He had known women at one of his visits had nine children, and at his next had lost them all. Another cause operated prejudicially on the health of the children was that their mothers at one moment would keep them half-smothered in a hot European blanket, (instead of the open mat, allowing of ventilation, which they so much used), and immediately after would leave them exposed to the cold and rain. He was in hopes, however, that the mortality would be arrested, indeed it had already been stayed in a few districts by the introduction of wheat as food, and the use of proper European clothing. He had therefore great hopes that, in the words of Scripture, "a remnant" might yet be saved, who "would take root downwards and bear fruit upwards." (Cheers.)

In the third place, with respect to the progress of the collegiate institution in his diocese, he had great pleasure in reporting that he had admitted candidates to holy orders to the number of twenty-five, and that, whereas there were only nine clergy when the first arrived in the island, there were now fifty, half of whom he had ordained himself. There were, however, painful topics connected with this part of his work. The right rev. speaker alluded in feeling terms to the death of his dear friend and holy servant of God, the Rev. Thomas Whithead, but was unable, from emotion, to proceed. "I will only say more, that his name is written on my heart." He had also to mourn the loss of another friend, who had given his services as long as he could; but with the sorrow came comfort. When he was at Eton in 1841, there was one friend who came to him and promised that, if God should spare him till 1850, he would join him in New Zealand. For nine years he remembered his promise, and before 1850 was half over he had the joy of receiving the Rev. Charles Abraham in New Zealand. (Cheers.) The college was now entirely in the hands of Archdeacon Abraham, but, owing to insuperable difficulties, they had been obliged to give up the sanguine hopes he had at one time entertained of educating the two races together within its walls, and confine it to English. The habits and inclinations of the two races were so different that it was found impossible to amalgamate them under one discipline. Before this, however, he had had the pleasure of ordaining the first New Zealand to the ministry. This was a young man who had first joined him to carry a burden, and after continuing with him faithfully for twelve years, he thought he might admit him for holy orders. He was afraid of his own partiality of judgment in the matter, and he therefore caused him to be examined by several of the senior clergy of the island,

and he was by them unanimously recommended for holy orders. Their church, which was generally felt whenever there was an ordination, was on this occasion crammed in every corner with Dissenters, Churchmen, and Roman Catholics, to see the young man ordained Deacon; and an editor of a newspaper at Sydney told the Bishop that he would make the journey specially to see him admitted Priest. Fourthly, as all the good which had accrued to New Zealand had sprung, his lordship said, from Sydney, he thought, after the establishment of peace in New Zealand, he was bound to do for the isles of the Pacific what Sydney had done for his own diocese. The Bishop then gave a brief account of his voyage to his Missionary mission, and said that in a short time notwithstanding the savage nature of the natives, he believed these isles would be as open as New Zealand to the introduction of the gospel. Being ignorant of the languages of the people, he could only ascertain the names of those natives who visited him, and then when he came again, he claimed them as old friends, and was received as such merely on calling them by their names. Visiting a second time one island where at first the natives had shown such symptoms of hostility that life was endangered, he could only say he had the honour of being carried ashore on the shoulders of the dreaded chief. (Applause.) He had placed a young man on the southernmost of the Loyalty Islands, where not long before an English ship's crew had been murdered, and this young man could now, having learnt their language, spend a night alone in the midst of them in the most perfect security. They were ready and willing to forgive, now that Christianity had been introduced among them. Formerly if a ship's crew landed and committed depredations among them, the next crew that visited the isles must pay the penalty and would be murdered. Now, a friendly mediator, offering to forget the past and friendship for the future, would meet with a welcome reception and be secure among them. He had visited the islands in company with the Bishop of Newcastle, to bring young men away with them to educate as native teachers. Several voyages had been made with the greatest success, and without the slightest drawback; but on the last he lost three young men, and it became for the first time, his painful duty to use a burial service at sea, and commit their bodies to the deep. The languages of these islands were a great barrier to the progress of his mission; whereas in New Zealand for ten thousand miles the language was naturally the same—so that one translation of the Bible would do for all the people—in these isles there would be as many different languages in two hundred miles. His view, therefore, was to teach the English language to natives, and send them to explain the Bible to their countrymen, rather than to attempt the translation of the Bible into their various tongues. In conclusion, the right rev. prelate observed that he had understood it was the intention of Government to alanden Norfolk Island; it would be a noble and interesting work to convert this place, too well described as a hell upon earth, into a centre for the diffusion of the Gospel, and so make it a heaven upon earth. There were buildings there used as barracks, and for other purposes, sufficient to accommodate a university, and provide a house for professors of every language, and he was not without hopes that he should eventually see there natives of every colour in these islands assembled together for education. (The Bishop returned to seat amid prolonged applause.)

The Archbishop of Canterbury then rose to thank the Bishop in the name of the Society for his interesting account of this the most wonderful mission which the world had heard of since the acts of the apostles. And they could not conclude without an ascription of praise to God for the work which had thus been accomplished.

The Archbishop then gave his blessing, and the meeting separated.

Selections.

POLITICS IN POPIH DRESSES.

The speech of Prince Albert at the Festival of the Sons of the Clergy, has caused an ebullition of rage and unclean fury on the part of the *Tablet* which is disguised under sippant sarcasm and pretended comment. The *Tablet* exhibits its animus by remarking that the prince "is not king, but he may be regarded as the king-om." This assertion belongs to the class of which may be put the furious declamations of Lord Marshall, who talks of "exile" and the villainously sanguinary intimations of a lay Ultramontanist that the prince dare speak again publicly in favour of the Reformation, Louis Napoleon must be invited to invade the kingdom, and defend the Popish interests now tyrannically enthralled in England. What extraordinary persons these Papists are! How humane, charitable and consistent! A prince cannot speak in support of the faith which he conscientiously holds forth with upspringing Popery with traitorous views and bloody omen. We had hoped that Dr. Cabbell's famous "glorious idea" of a massacre of Protestants by orthodox French-bayonets had been the possession of the solitary, detestable individual in whose brain it was supposed it to have originated. It would appear, however, as though a glorious massacre—a clearing of the