

### Extract From The Dublin Review. PROTESTANT MISSION--SAND- WICH ISLANDS.

The brethren are ashore, setting, "in good earnest, about their master's business;" and, among other consequential arrangements, engaged in, "not the least" of them, "the erection of a cuckoo-clock!"\*

"This article was viewed with great surprise, before it was put in motion. Presently, when set a-going, out came the cuckoo, and sounded, as the pendulum moved, 'cuckoo, cuckoo!' The natives were filled with amazement; and, for a time, could not take their eyes off the marvellous object; till at last, they gazed at each other with dumb surprise, and withdrew without noticing or speaking to the missionaries, in utter astonishment. The news of this wonderful phenomenon soon over-spread the island! It was reported that the English had got *accoullair*—wood that speaks! Every one who saw it, went and told his neighbor, *nago manattai accoullair*—I saw the wood speak! It was considered to be a spirit; on which account the natives would not touch it, and supposed, if they stole anything, the 'bird-spirit' would detect them: a notion not without a use (!!!). The clock was the means of collecting multitudes from all quarters, from morning to evening!† Among the numerous visitors was Futtasaihe, who was not alarmed but delighted with the clock, and strongly desired to have one for himself. Having several, and being eager to gratify the second chief of the island, they rather incautiously met his wishes. The chief carried it home with great joy; and, impelled by an insatiable curiosity to discover the secrets of the mysterious structure, he successfully attempted to take it to pieces but was unable to put it together again. The missionaries were summoned to perform this great feat. They came—they tried—but, ignorant of clockwork, they were baffled. Their failure excited loud laughter among the savage bystanders, and exposed them to much ridicule."

A clear proof, one would think, that their success in recommending themselves upon other occasions, was chiefly due to their success in handling the tools they were most accustomed to handle! On this occasion they should have replaced the disjointed limbs of the cuckoo-clock with another from their store; the savage bystanders might not have detected the pious fraud.

But though miracles should fail, and mechanics, there was no great fear for the personal safety of the apostles, while shot and powder were to be had. It is true that the only conversion these men were likely to operate among the copper-coloured heathen, was the conversion of living men into carcases. But the missionaries knew, and laid well to heart, that to their own safety "every other consideration was subordinate." Accordingly we find that at Tongataboo, the angels of the future Church there took ashore with them "muskets for the defence of their persons and property." (p. 301). Tahiti, again, had

been previously supplied with what Mr. Flood would have called "armed negotiators" of the Gospel! Yet they were to be still better armed after the Duff returned to their island from the trip to Tongataboo.\*

"On the 3rd, they sent ashore an addition of small arms, ammunition and other means of defence; which made their arms, two swivels, eight muskets, one blunderbus, nine pistoles, and nine swords; fifty-six gunflints besides those in use, powder, ball, drums, and fife." (!!!)

And yet we find the very same Mr. Campbell, in another part of his work, after reprehending the heroic kings of the middle age with all the vulgar insolence of his sect, rhapsodising after the following antithetic and olliterative fashion,†

"In Polynesia, however, conquest and thralldom were not the first steps to illumination and conversion! The soldier and the missionary were not messmates! Gunpowder and the Gospel were not carried in the same packet."!!!

That these arms were used, who can doubt? Battles between the "Society's Christians" and their Pagan brethren were soon to be fought. Mr Ellis recorded one,—the fight of Nari.‡ But in Mr Campbell's book, we look in vain for such unchristian records. We can only find the story of the wicked thief who convected a book (perhaps a Bible!) in the stern cabin, and had the profanity to put his hand through the sacred window of the missionary ship, to secure the precious treasure;—and of the retributive small-shot which drove the abandoned intruder into the water,—whether wounded or unwounded, Mr. Campbell saith not. (p. 301)

As to our fourth division—the preaching and its success—we have but little account to give, and that little of the unfavorable sort. That the missionaries themselves may have been refreshed with one another's preaching, or their own, is as probable in our estimation of the men, as in Mr. Campbell's. We need not call his attention to the judgment which a far higher authority than ours has expressed of the "itching ears" of sectaries in even primitive ages. Equally true of the sermon-loving sectaries of our own times.—*Semper inquirentes, et nunquam pervenientes ad veritatem!* But as to the South Sea Islanders, the case was widely different. Small refreshment, one might think, but rather much need of it would they discover in the embarrassed theology and contradictory discourses of their raving and unauthorized teachers. And this is virtually—aye, expressly admitted by Mr. Campbell himself. We find him indeed perpetually involved in a maze of rhapsodical delight about outpourings of prayer downpourings of grace, and those horrid communions, so fearfully profanatory of a great mystery, at which "the breadfruit was used as the symbol of the broken body of Christ, and received in commemoration of his dying love." (p. 298.)—

\* Maritime Discovery.

† Ibid. Dedication ii. The Protestant Missionaries of New Zealand drove a brisk trade with the natives through New South Wales, in rum, tobacco, muskets, powder, and shot. In the return ships they took back to hideous prepared human heads!

‡ Polynesian Researches, vol. 2.

But despite it all, the spiritual pride of his sect is too strongly felt by him, to allow him to conceal from the world how differently these rites and practices, misnamed of grace, were regarded by the untutored savage, and the ill-tutored emissaries of the London Missionary Society.

Thus, when Pomare's mity, 'very good!' had followed brother Cover's sermon, more adapted to his white than to his darker hearers, it turned out, on examination, that, good or bad, it had all been one to the royal critic; and that, in fact, he knew little or nothing about the meaning of the preacher! 'There have been no such things before in Tahiti,' was all the satisfaction which the self-installed chaplain of royalty received for his painful sermon! and they are not to be learned at once; but I will wait the coming of *Eutua*,—that is, God.' [p. 198.] But when brother Hodges, with brother Hassell, were at work with the forge at the smithy, a very different impression was wrought upon Pomare than by Cover's working in the pulpit. 'He was enraptured with the bellows and forge; and clasping the blacksmith in his arms, he joined noses with him and expressed his high satisfaction.' Nor was this to be wondered at, according to Mr. Campbell. 'Both king and priest preferred mechanism to the mysteries of the new religion. Indeed Manne thought that less preaching and more presents would be an improvement. When Mr. Henry had finished a discourse to the natives, the high priest of idolatry said, 'You give us plenty of the preaching, but not of many other things!' [p. 308.] This 'insatiable savage,' as our author calls him, more specifically repeated his complaint, on another occasion, thus: 'You give me much *parow* (talk.) and much prayers to the *Eutua*, but very few axes, knives, scissors or cloth.' [p. 342.] Insatiable man! The missionaries wanted these things for themselves! But *parow* and prayers they had in abundance,—for themselves alike and for others! Not theirs the impolicy to part with the tools of empire!

Such were the men who were to demonstrate to the whole earth—and who have done so, according to Mr. Campbell—that the spirit of Christian missions first arose in 1742, and that its progress was thenceforward to be signalized by the proselytism of whole nations unto Christ. We have already said enough to satisfy the unprejudiced that there is a very different side to this question,—a very different tale to be recounted of the assumed success of those precious evangelists.—We shall, however, before we conclude our article, record their own interpretation of that word success, much as they have abused it.

### BIBLE SOCIETY.

In the *Missionary Register* of last December, quoted by the *Ami*, it is stated that during the preceding year the receipts of the Bible Society in England amounted to 1,058,515 pounds sterling, or \$5,000,000. The number of Bibles and other religious books printed by the society is 3,937,944! The receipts in the United States for the same purpose are stated to be

\$844,548, without including the collections made in the southern states. The number of Bibles and other religious books printed during the year, in the United States alone, is 254,710, containing 95,956,500 pages.

If we take into consideration the receipts obtained in other countries where Protestantism exists, the sum total of collections throughout the world for the support of Protestant missions, cannot be estimated at less than \$10,000,000! The collections of the Associations for the propagation of the faith, which are applied to the support of Catholic missions, do not amount to more than \$500,000 about one-twentieth of what is appropriated to the cause of Protestantism, though the Catholic missions throughout the world are far more extensive and more flourishing than those of the various Protestant sects. In all this there is something consoling and encouraging to the Catholic, while at the same time there is a cause for regret,

Christianity was not established or propagated by means of large sums of money; its great source of success was the power of God that gave virtue and efficacy to the preaching of those whom he had sent; and thus also at the present day does the true religion, with little temporal means, achieve the most brilliant triumphs by the zeal and courage of her apostolic men. But there is certainly reason to lament that, in this country where our holy faith is daily assailed by new works from the press, so little energy is manifested for the support of Catholic publications, as if the torrent of misrepresentation should not be stemmed, or the efforts of our adversaries could be effectually opposed without the aid of publications whose object is to explain and vindicate the doctrines of Catholicism.—*Religious Cabinet.*

A sect has lately appeared in New York called 'the Gospel believer's Association,' whose members have begun the good work of converting the world, by passing a resolution which declares all other churches to be *Apostates*, and they fulminate against them their impotent excommunications, with as much assurance as if they had some more certain rule for their guidance, than their anathematised brethren. Thus the work of folly accumulates with time.

When Protestantism will reach its lowest depth is uncertain, but unless it renounces all title to Christianity, it can scarcely descend lower. The ingenuity of the mind in the discovery of new theories is extraordinary, though it would be difficult to determine whether it has been more exercised in the compilation of novels and romances, or in the structure of creeds. In both pursuits it has been active and equally ridiculous. The one gives a false idea of life, the other of God, the one perverts the heart, the other destroys the soul.—*Catholic Telegraph.*

His Grace the Archbishop of Dublin, assisted by his clergy, administered the sacrament of confirmation on Tuesday at the Metropolitan Church, Marlborough street, to upwards of 1,000 children of both sexes. The ceremony was very impressive, and the church was crowded to excess.

The Mayors of London and Edinburgh have been knighted, as is usual on the birth of a Prince of Wales. The honor, if such it may be called, was not conferred on the Lord Mayor of Dublin.

\* Maritime Discovery, &c.

† This was a far better church bell than the one Dr Hays suggested—the sound of the saw and ax.