

bishop at Perth, West Australia. A Romish bishop, convent and nuns have been long settled there. We are to have a second bishop in New Zealand. The Roman Catholics, with their mere handful of converts there, have long had it. And how are those two bishops paid? By one single town in France: that town charges itself with maintaining those two bishops. Nay, even the Wesleyans are in a position to stir up our emulation. They, too, have often the start of us. The Bishop of New Zealand here can tell you, that the only collegiate establishment at Wellington that offers superior education is in the hands of the Wesleyans.

The Bishop of New Zealand was the next to rise, and was received with the warmest acclamations by the meeting. He spoke and looked like a good soldier of Jesus Christ, who could endure hardship. His active and manly frame, his keen and eager eye, and straightforward earnest talk, riveted the attention of his hearers. He did not, however, enter into any details of his mission beyond what have been long before the public, or will be found in our previous pages. He addressed himself mainly to exhibit the power of religion, as mediating between the settler and the Native, and moderating the severity of the Native wars. At the burning of Koraroreka everything was destroyed except the different chapels, and these were most scrupulously spared by them. When the town was in ashes, he borrowed a boat from an American vessel, and went on shore to get off the women and children. It was with difficulty the Captain would risk his boat and crew. But I undertook not one should be hurt. And they were not. On another occasion, an armed party threatened some English settlers, who were in a very unprotected and defenceless position. I was then on the other side of the bay, with a party of warriors, 400 in number, who had assembled to be baptized. I called them together, and told them what was apprehended. They offered to cross at once. We did not cross, however; but we passed the whole night under arms—and a most anxious night you may think it was—awaiting the signal for the enemy's threatened attack. There was no attack that night. They had heard of our being in readiness; and forbore their contemplated massacre: and next morning consented to march off in quiet, upon condition of being allowed to march up in front of the village, and dance their war-dance in triumph. Here were Christian natives interfering to moderate the passions of their heathen countrymen. And yet you must not think that the passions of the islanders are so much more savage than those of Europeans. Almost every act of cruelty that they have been guilty of was in vengeance of some previous act of even worse barbarity inflicted on them by Europeans. The death of John Williams, the martyr, at Eromanga, was the price we paid for the wanton cruelty and injustice of a sandalwood trader, some years previously; who, instead of paying a chieftain for the wood his people had collected, insolently refused the stipulated compensation, and shot them down like cattle. It was some consolation to me, when I took back two boys from that very island, to my school in New Zealand, and showed them to John Williams's son, as the first-fruits of his father's blood.—We must ask pardon of our readers for these disconnected jottings down. It is impossible to put feeling and life on paper.

Bishop Colenso, of Natal, followed, and spoke of his work with an affection and a decision which promises the Church another Selwyn and Gray among the aborigines of Africa. He had been over to his diocese since his consecration on last St. Andrew's day, and in a visitation of ten weeks over the country had seen for himself

what its worldly prospects were. Its wants, he said, were great. There are 8,000 settlers there, and not a church built. At Pietermaritzburg I officiated in a temporary room, and received every expression of welcome and kindness. The Dutch even invited my ministrations. Two boers came to me, who had quitted the Dutch republic to the north, dissatisfied with the religion that prevailed there. They were confirmed, and received the Holy Sacrament, on Sunday morning, and in the afternoon brought their four children to be baptized. The Zulu natives will be additional objects of my care. I visited a settlement of theirs at the Wesleyan Mission, and was asked to address them, which I did through an interpreter; and they told me in return that my words were too few, that I had come too long a way to speak so short a sermon. My office was explained to them, and they expressed it very well, by calling me "Father of the people." The Governor was "Father of men," but the Bishop was "Father of the people"—men, women, and children too!

The bishop is about to publish further particulars of his mission.

The Bishop of Oxford followed, and "gave" upon the meeting the necessity of doing something for the work, and not merely going away with a gratified curiosity.

Dr. Armstrong, the new Bishop of Grahamstown, who is only waiting a vessel to proceed to his diocese, added a few words, lamenting that want of funds had obliged him to refuse several offers of clerical aid in his mission.

The Archbishop blessed the people, and the meeting separated, leaving a collection of £114 at the door.—*Colonial Church Chronicle.*

PROMOTING CHRISTIAN KNOWLEDGE.—At the monthly (July) meeting of the members of this society, the Bishop of St. Asaph in the chair, a report was read, which stated that the society had recently in its hands a sum of £2358 2s. 6d. for native education in India. Of that sum £1000 was appropriated by a vote of the society towards the foundation of educational establishments, under the mission just constituted by the Society for the Propagation of the Gospel at Delhi. It was now proposed that out of the same fund, amounting to £1358 2s. 6d., a sum of £1000 be granted in aid of education for Madras, to be applied, under the direction of the Society for the Propagation of the Gospel, to the building and sustentation of the seminary and schools under the charge of the Rev. H. Bower, about to be removed from Vedyarpooram to Vallum, in Tinnevely. The report was agreed to.

THE COLONIAL CHURCH.—On the 19th, a public meeting was held in the Egyptian-hall of the Mansion-house, for the purpose of rendering assistance to an effort which is now in progress to effect a large and permanent increase of the income of the Society for the Propagation of the Gospel in Foreign Parts. The Lord Mayor presided. The Rev. E. Hawkins, B.D., read a statement of the society's operations. It appeared that the society's general fund amounted last year to £59,441; and £20,000 a year more is considered to be the lowest necessary increase. The Archbishop of Canterbury, the Bishop of London, the Bishop of Oxford, the Bishop of New Zealand, the Bishop of Natal, Mr. Hubbard, governor of the Bank of England, and other gentlemen, spoke in support of resolutions, which affirmed that the rapid growth of our colonial empire, and the vast amount of emigration to British settlements abroad, have created a demand on the society which cannot adequately be met without a large augmentation of its funds, and that the connection into which this country has been

brought through its commercial and political relations with vast numbers of the heathen, affords to the society the opportunity, and imposes upon it the duty, of labouring to impart to them the light of the gospel. A liberal subscription in aid of the society's funds was entered into, and a large number of gentlemen gave in their names as annual contributors. The Lord Mayor announced a donation by Mr. Hubbard of £100, and an annual subscription of £10. The Societies for the Propagation of the Gospel in Foreign Parts, and for Promoting Christian Knowledge, have respectively contributed the sums of £3000 and £2000 towards the immediate establishment of a bishopric of Perth in Western Australia, the extensive see of Adelaide being subdivided for that purpose. The sanction of her Majesty's government to the formation of the new diocese has been obtained.—*Clerical Journal.*

IRELAND.

✓We had cut out a lengthy and interesting article from the *Echo*, entitled 'Reports from Irish Missions,' but our space will not admit of its insertion. We clip, therefore, the following paragraph from the last *Clerical Journal*:—

From Ireland the news is, on the whole, cheering. Not only is the Protestant movement making progress, but another element is rapidly mingling with the calculation which will tend more than any other to make Ireland, before a quarter of a century has passed away, a decidedly Protestant land. We allude to the great and constant influx of English and Scotch settlers in Connaught and Munster. Allured by the cheapness and fertility of the land, they are purchasing estate after estate, in a manner which has already changed the character of the population. It is also worthy of note that there is a majority among these new settlers from the central and southern counties of England; and it seems probable that the rapidly-diminishing Celtic population will amalgamate more easily and pleasantly with these than with the Scottish or North English, who have hitherto been almost the sole immigrants among them. A year ago it was stated on good authority, and, indeed, from Romish statistics, that the Protestants in Ireland outnumbered the Romanists. If the process to which we have alluded to above continue—and there seems every reason to believe that it will do so—not only will the Romanists make a very small minority, but all the noble resources of Ireland will be developed to the utmost, and that island, once the great problem of statesmen, will be the most flourishing part of the British Empire.

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G. M. J., Toronto; Mrs. W., Hamilton; Rev. H. H., Tyrconnel; Rev. W. B., Cobourg.

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