

Missionary Intelligence.

ONTARIO.

THE SELWOOD MISSION.—The following very interesting narrative is contained in a letter from Mr. James Selwood, to General Howard, of South Carolina, which we have been permitted to use:

Panama, April 20th, 1856.

DEAR SIR—I write to you from this place in order that I might let you know the reason of my detention. We arrived in safety at Aspinwall, about 7 o'clock, a.m., of Tuesday, April 14th, and at 2 o'clock, p.m., we left Aspinwall in the care, to proceed to Panama; and at half-past 4 we arrived there, and were waiting in the railroad depot to get our tickets registered at the office, in order to embark in the steamer, when a difficulty took place between some of our passengers and natives of this place. Refusing for protection on the proper authorities, I, together with my family and brother, and a number of other passengers, sat down on the floor at the farther end of the building. After a number of shots had been fired into the building from the outside, it was broken into at the end opposite to us, when a horrible massacre took place of the few persons who were there. Expecting that quickly the same would be the fate of the whole party at the end of the building where I was sitting, it was proposed by some one to rush out of the building, when my brother opened the door which was near him, and he and my youngest son ran out, and I knew nothing of what befel them until the next morning. At the same instant myself, wife, and the remainder of my children, in company with a number of my fellow passengers, rushed out of the building through a doorway on the opposite side to which my brother and youngest son went out. We walked but a short distance when we were stopped by an armed mob, who made all of us instantly sit on the ground, at the same time brandishing their large knives, and other weapons over their heads, till I expected every one of us would be instantly killed; and I have no doubt they would have carried out their murderous purpose, had it not been for a man with a lace cap, who kept them in check for a few minutes, when we were permitted to pass on, conducted by this officer and several of his men to the governor's house, where we remained until the next morning. As soon as we were let out, I went (having procured a soldier as my guard) in search of my son and brother. I soon found my son. He had been taken to the house of a friend, by natives, and had only received a slight blow on the back of his head, and the loss of his hat. We then went to search for my brother. I went to the depot, where I was told the dead were. I there saw twelve of the dead, but it was impossible to recognise him by features, if he had been there—they were so cut, swollen, and bloody. I found, by examining, that their clothing was not the kind my brother had on. I then went to a house where the wounded were, and found him, but did not know him, he was so swollen, bruised, and bloody; but, thanks to a kind Providence, he was sensible, and knew my voice. His sad tale was this: when he opened the door he stepped out on the platform, and jumped from it to the ground, when he was surrounded by persons who struck him two or three blows on the forehead and face with a piece of wood. He also received a pistol-shot near the left breast. When he fell to the ground, they immediately drew their knives, and ripped up his clothes, and cut off portions of them, and robbed him of all he had about his person, and then left him. Both his hands are also severely injured,—when that took place is unknown to him,—his right hand being badly burned with powder, and the left hand supposed to be grazed by a ball. His wounds are all doing well. Myself and family are stopping at a hotel, by order of Colonel Ward, the American Consul. We are robbed of all our money, and also the mission funds, likewise hats, caps, bonnets, umbrellas—in fact, everything we had in our hands. The American Consul has taken up the affair with a determination worthy an American, so that we hope, at some future day, to get all our money again. Perhaps you ask, why did we have our money in our hands? As soon as we sailed from New York we placed it in the purser's hands. At Aspinwall we got it from the purser, and placed it in one of our travelling-bags, which we calculated to hold in our hands until we got on board the other steamer. We are hoping to leave here this week in the "Golden Age." What way we shall get to Oregon I know not. Our thoughts now are on calling on Bishop Rip, and then, through him, to apply to the steamship company; perhaps they will let us go to Portland, Oregon, gratis. I have received information that our trunks are

probably on board the "Golden Age." I shall know this evening for certain. My brother is convalescing, but he is too feeble to go with myself and family in the "Golden Age." He expects to leave here in two weeks' time. Myself and family are well.—Yours respectfully.

JAMES R. W. SELWOOD.

REV. MR. SELWOOD.—We are much gratified to learn that the Episcopal Missionary Association for the West has voted one hundred dollars to this gentleman, as a gratuity, and that seventy-five dollars have been received, for the same purpose, from a member of St. Andrew's Church.

Selections.

THE LATE ARCHDEACON HARE.

THE LATE ARCHDEACON CHARLES JULIUS HARE, one of the most learned, original and pious modern divines of England, and the principal champion of the so-called "Broad Church" school in the Anglican Church, was born September 13, 1795, at Hermonceux, in Sussex, from an ancient and venerable clerical family, the third of four brothers who were more or less remarkable, and united by the ties of an unusually tender affection. He received his early education at the Charter House in connection with Grotts and Thirlwall, the future historian of Greece, and with Waddington, now Dean of Durham, and author of a general history of the Christian church. A considerable part of his youth he spent on the continent, and thus acquired an early taste for continental learning. In 1811 he visited the castle of Wartburg, the famous retreat of Luther after the Diet of Worms.

There, as he playfully said, he saw the mark of Luther's ink on the walls; and there he first learned to throw inkstands at the devil. This incident receives a special interest from the fact that he subsequently became the vigorous apologist of the great German Reformer against his English assailants.

1812 he entered Trinity College in the University of Cambridge, and soon distinguished himself by a thorough classical and general culture. In 1818 he was elected fellow and assistant tutor of this college, to which, as he says, he owed "the building up of his mind." He gathered around him a number of admiring and devoted disciples. Amongst these were the pious and conscientious skeptic, John Sterling, whose life was subsequently written by Hare and by Carlyle, although in a very different spirit, Frederic Maurice (his brother-in-law), and Richard French, who became afterwards Professors in King's College, London, and eminent theological writers.

He made his first appearance before the literary public as translator of some of the tales of Tieck and Baron de la Motte Fouque, and of Niebuhr's History of Rome. He prepared the first volume of the immortal work with his friend and colleague, Thirlwall, now Bishop of St. David's, in 1828. He thus showed at the outset of his literary career a partiality for German learning.

Upon his philosophical opinions Coleridge exerted great influence, and he numbers himself amongst his pupils, although he was by no means a slavish one. In the dedication of his "Mission of the Comforter" to the "honored memory of Samuel Taylor Coleridge," he calls him "the Christian philosopher, who through dark and winding paths of speculation was led to the light, in order that others by his guidance might reach that light, without passing through the darkness." He also owed much to the influence of Dr. Thomas Arnold, the great schoolmaster of Rugby, with whom he stood upon terms of intimate friendship.

In 1822 Hare was called to the rectory of his native place. But he made first a trip to the continent, and spent several months at Rome. As was the case with many scholars, the sojourn in the "urbs eterna, qua nihil potest visere majus" formed a sort of epoch in his life. Archaeological, historical, artistic Rome, exerted a wonderful attraction upon his classical trained mind and his cultivated taste; but ecclesiastical Rome, with all its imposing organization and ceremonial, rather repelled him and confirmed him in his Protestant conviction, although he had been carried away before by the medieval enthusiasm of the German and Romantic school of Tieck, Schlegel and Novalis. He preached there a sermon to the English congregation outside of the city, in which he called it the fatal city. This was understood by some for faithful, and gave rise to a charge of Romanizing tendency. But the sermon was requested for the press, and the author applied to the papal censor for the imprimatur. This was not expressly refused, perhaps under the

mistaken impression, but proceedings are on foot there, that months passed by and he had to leave before it was obtained. In all probability the delay was a civil substitute for a refusal. In Rome he made the acquaintance of Chevalier Bunsen, the Prussian Ambassador at the Papal Court, and the friendship there formed became still more intimate when the distinguished Prussian scholar and statesman transferred his residence to Carlton Terrace in London. Hare dedicated to Bunsen his "Victory of Faith," and Bunsen wrote the principal part of his famous "Hippolytus" in the form of familiar letters to Hare.

After his return to England in 1834, Hare settled down for life as Rector of Hermonceux. In addition to this he held subsequently the Archdeaconry of Lewis, the preferment of Prebendary of Chichester, and was one of the chaplains in ordinary to the queen. In this position he labored, universally esteemed and beloved on account of his intellectual acquirements and his excellent character, to his death, which occurred in consequence of a long continued and painful disorder borne with much patience, on the 20th of January, 1855. On being asked whether he wished to change his position, he said to his beloved wife in an almost unconscious state, but with eyes turned to heaven, and a look of unusual brilliancy, "Upwards, upwards!" These were the last words of Archdeacon Hare.

The *Quarterly Review*, in an article on the late archdeacon, calls attention to the fact as characteristic of English society, that so eminent a scholar should have spent the greater part of his public life in a retired rural village. "If any foreigner landing in England last year (1854) had asked where he should find the man best acquainted with all modern forms of thought here or on the continent—where he should find the most complete collection of the philosophical, theological, or historical literature of Germany—where he should find profound and extensive learning—what would have been the answer? Not in Oxford—not in Cambridge—not in London.—He must have turned far away from academic towns or public libraries to a secluded parish, in Sussex, in an archdeacon of one of the least important of English dioceses, he would have found what he sought."

As a divine he was next to Coleridge and Arnold, the principal founder of what is now termed the Broad Church school, which occupies a middle ground between the extremes of the High Church and Low Church parties in the Church of England. He had sympathies with both the leading parties in important respects, and differed from both in others. "Shall we not hold fast," said he, in his charge of 1850, "to that whereon we are agreed, and join hand to hand, and heart to heart, on that sure, unshakable ground, which cannot slip from under us, and wait until God shall reveal to us what we now see dimly and darkly? Shall the oak say to the elm, Depart from me, thou hast no place in God's forest; thou shalt not breathe His air, or drink in His sunshine? O, if we would let one gleam of His divine love descend upon us, if we would open our hearts to receive it, and would let it glow and kindle there, we should cease from quarrelling with our brethren; we should cease from scowling at them; we should feel that our highest privilege, our most precious blessing, is to be one with Him and in Him." His sympathies, of course, went far beyond the confines of the Church of England, which he sincerely revered and loved as his mother. He had little patience with the pedantic and exclusive theory which would confine the kingdom of the Saviour of the world to certain Episcopal organizations, to the exclusion of some of the most active and interesting branches of Christianity. He could find less foundation for this mechanical notion in the Holy Scripture, than the Romish claims of an inalienable primacy of St. Peter. "Let us rejoice," he says, "that salvation which Christ wrought for His people, is not tied to any form of church government or other—to anything that man can set up, or that man can pull down. Let us rejoice that in Christ Jesus that neither episcopacy avail anything, nor anti-episcopacy—but a new creature."

It is probable that the numerous friends of Hare will find among his remaining many valuable letters and essays worthy of publication. We conclude with the last words of his last charge:

"It may be deemed by some that I have been attaching too much moment to the outward means of extending the kingdom of God. These, are, indeed, the means of which I am especially called upon to speak on the present occasion. But if I were to suppose that the kingdom of God would come upon us in its power, as a consequence of the revival of convocation, I should be under as great a delusion as those who are looking out for its coming to the last new interpretation of the Book of Daniel, or on the Nile, or on the Euphrates. To both these modes of idolatry, to the idolatry of outward means and the idolatry of outward signs, the complete answer is contained in those divine words—the kingdom of God is within you. Then alone will outward signs and outward means have any power. O, let us ever pray that the kingdom may come to us individually, and through the natural help and labor of each, to the whole church.—Evangelist."