

length on this interesting subject. The *Poeta d'Italia* contained a lengthened description of the ceremony most flattering to English feelings.

NEW ZEALAND.—The correspondent of the *Morning Post* tells us that belief in witchcraft is universally prevalent among the Maori race. The most intelligent chiefs believe in it, though they are ashamed to avow that belief in public. Most of the Maori prisoners who died on board the hulk believed themselves to be the victims of witchcraft. They were labouring under no disease, but they refused all sustenance, and died of terror and weakness:—

There has been much sickness among the natives lately, the result, probably, of insufficient food; one southern tribe, in particular, has suffered greatly from this cause. The mortality was ascribed to the baneful influence of a sorcerer, who wished to destroy the tribe and serve himself heir to their possessions. To avoid this, it was resolved that the sorcerer should be put to death. Two members of the tribe were chosen to conduct the experiment. While one of them engaged him in conversation, the other stole behind his back and struck him on the head with his tomahawk. The sick soon recovered on learning that the cause of their sickness was removed.

Soon after intelligence of this event reached the nearest resident magistrate, who resolved to apprehend the murderer and bring him to justice:—

Accompanied by a native policeman he went to the village where the murderer resided and demanded his surrender. About 200 armed men, with the chief at their head, assembled to meet him. He was treated with respect, but they refused to give up the murderer; they even denied that murder had been committed. The magistrate quoted Blackstone, but the tribe declared they knew no Pakeha of that name. He then quoted a book familiar to them all, "Whoso sheddeth man's blood by man shall his blood be shed." The chief opened his Bible and read another passage to the effect that no witch shall be suffered to live. The magistrate was more versed in law than theology, but he did not despair, he only shifted his ground. "That maxim," he said, "was once in force; it formed part of the Mosaic law, but it has now been set aside by the law of the Gospel." The chief, nothing daunted, quoted the passage in the New Testament where witchcraft is denounced as one of the deadly sins. Meanwhile his followers began to brandish their tomahawks; the magistrate did not deem the moment advisable for pushing his argument any further, and left the field of victory to his opponents. The murderer is still at large, and likely to remain so.

When the great "Mutiny" was at its height, it seemed as if all the efforts made for the Evangelization of India were likely to be thrown away. It is cheering, then, to learn from accurate sources of information many signs of intellectual and religious progress in that great country.

1. We note, that one great obstacle to Evangelization, the multiplicity of tongues, is diminishing. The natives have introduced English words into their own language. Hindustani or Urdu is understood and spoken everywhere, while other languages remain restricted to their respective localities.

2. The spread of education has created a public opinion among the Hindoos, in spite of their natural indifference. Among recent books in Hindustani, one, called "The Nougay of Flowers," is said to contain almost all the arguments of modern writers on Natural Theology. At Calcutta, a literary society has been set on foot by a learned Mussulman, who is the author of a Commentary on the Old Testament, written in vindication of its historical truth. It is a strange spectacle, at once sad and happy, to see a Mussulman of India defending the veracity of the books of Moses against one who still claims to be a Bishop of the English Church.

3. To one of the great native Literary Societies, the Metropolitan, Dr. Cotton, once head master of Marlborough College, delivered a lecture on the "Clouds of Aristophanes." What an immense advance in literary knowledge compared with that of our own people is implied in the very notion of such a subject interesting the public mind! Bishop Cotton pointed out with gentleness, but clearness, to the young Brahmins, the parallel between their position and the youth of Athens, described the teaching and character of Socrates, and when the plaudits of his hearers had subsided, urged them to follow in the footsteps of the old philosopher, and seek earnestly for truth.

4. But what is still more interesting, there has been seen the striking spectacle of the white-robed Bengalees gathered beneath the lofty arches of the Cathedral, listening to a series of defences of Christianity; and one of their own distinguished countrymen, well-versed in the language of their own teachers, invited them in Jesus Christ to seek the same rest from their toilsome wanderings which he himself had found. This is a crisis in the history of the Cathedral, and we hope is an earnest of that light which other circumstances lead us to believe is dawning on that heathen land. The native members of the Church in the diocese of Calcutta, under the care of the Society for the Propagation of the Gospel, are set down as four thousand seven hundred and forty-four, and under the care of the Church Missionary Society, as eight thousand two hundred and seventy-five; total thirteen thousand and nineteen. It is something, then, to say, that a century of missionary work, miserably inadequate in extent, has created a church of thirteen thousand souls; it is more to say, that the better half of that century has set in motion leavening forces, which will, we hope and pray, eventually bring all India, a land with nearly the area of Europe, and more than its varied population, to the feet of Christ.—[Abridged from the *Church Chronicle*.

We are sure that the following able sketch of Church of England Mission work, under the auspices of the Church Missionary Society, will be interesting to our readers. We only regret that want of space obliges us to omit much that we should desire to re-print. If the members of the Church in this country would do as much, in proportion to their means, for the support and extension of religion, as these Hindoo Christians, there would be no need for the Society for Propagating the Gospel to contribute towards the support of our parishes. We commend the extract to the thoughtful consideration of our fellow-Churchmen:—

"I desire to lay before you on this occasion some of the chief encouraging circumstances in our work abroad which strike me as most