

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 two 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 come round his tent after his day's journey, however tired he might be, to conduct a religious 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 meat, drink, and shelter, 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—far 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 of 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'll give 4,000," and thus in about as much time as he had taken to narrate it, 8,000 acres 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 10s.) 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 himself made a census by taking down the names of about 37,000, 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 33 in number; and in the 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 civilization. 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. Thence arose a great mortality amongst children; they drink it and die. He had known women who at one of his visits had nine children, and at his next had lost them all. Another cause which 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 formerly 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-four or twenty-five; and that, whereas there were only nine clergy when he 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 Whitehead, 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 great pleasure of ordaining the first New Zealander 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 to 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 full 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, so 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 on his Milanese mission, and said that in a short time, notwithstanding the savageness 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 these people, he

could only ascertain the names of those natives who visited him, and then, when they came again, we claimed them as old friends, and were received as such merely by 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 honor 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 islands 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 bar to the rapid progress of his mission; whereas in New Zealand for ten thousand miles the language was radically the same—so that one translation of the Bible would do for all the people—in these isles there would be one hundred 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 these various tongues. In conclusion, the right rev. prelate observed that he had understood it was the intention of Government to abandon 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 color in those islands assembled together for education. (The Bishop resumed his 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.

[For the following items we are indebted to the *London Guardian*.]

The Bishop of New Zealand is expected to be present at the monthly meeting of the Society for the Propagation of the Gospel on Friday next. He will preach at Curzon Chapel, May Fair, on Sunday morning the 21st, and the following Sunday, at Cambridge, the annual sermon, founded by Mrs. Ramsden, on the subject of Church extension over the colonies and dependencies of the British empire; and on Thursday, June 1, at Eton.