

THE CATASTROPHE AT OPITIKI.

SOME weeks past, a telegram from Sidney conveyed to this country the startling intelligence that one of the Missionaries of the Church Missionary Society, the Rev. C. S. Volkner, had been barbarously murdered by the Pai Marire, at Opitiki, on the East Coast, the place where for several years he had been stationed, endeavouring by every means in his power to promote the well-being of the native race. It was stated also that his own flock, carried away by the fanatical delusions of the new sect, had offered no resistance to this cruel act, and that, in fact, he had been butchered in their presence.

We had then received no letters from New Zealand containing the slightest reference to such an event; and we waited in the hope that the report might prove groundless, the more so, as during the long and dark period of New-Zealand cannibalism, no Christian Missionary had ever suffered serious injury at the hands of a native.

It is with deep regret, then, that we find it all too true, and more horrible than we could have expected. The details will be found in the extracts of letters, which we append.

Deeply do we lament over this catastrophe, one in every point of view so afflictive. For our faithful Missionary we mourn, whose earnest labours on behalf of the Maori race had, as far as this world is concerned, so painful a termination. We feel our own great disappointment as a Missionary Society, which for half a century has been unselfishly and zealously endeavouring to raise from the depths of barbarism the Maori race. We are regretful for that people, whose position, already sufficiently critical, has been now rendered tenfold more so by this savage act of the Hauhaus, and the heartless ingratitude of poor Volkner's people, who stood by, and suffered, without the slightest attempt at resistance, the murder to be perpetrated. We candidly acknowledge that, whatever unfavourable opinion we entertained respecting the Ngatiruanui of the West Coast, we never could have conceived it possible that the people of the East Coast would have so readily yielded themselves to the wild impulse of a repulsive fanaticism, and that to such an extent as to turn against their own Missionaries and compel them to flee. And yet, while admitting all this, we must earnestly protest against the action of some amongst ourselves, who, ignorant of the genius of Christianity, would take advantage of this event to advocate alike the abandonment of Christian Missions, and the withdrawal of all sympathy from the Maori, because, in their opinion, the former are worthless and the latter irreclaimable.

We observe in the "Times" of January 7th, an article written in this spirit. Referring to the atrocity at Opotiki, it observes, "Here is the measure of the depth to which this much talked of Christianity has penetrated."

But surely nothing can be more remote from sound argument than from an extreme case of this kind to attempt to draw general conclusions as to the effect of Christianity upon an entire race.

In the case of the Maoris it is manifestly unjust to do so; for let it be remembered, that if in one part of the island fanatical Maoris have expressed their hatred of Christianity and English rule, by the murder of a Missionary, in another part of the island an influential chief, at the head of his tribe, has fought in defence of Christianity and its Missionaries, and in maintenance of English sovereignty, proving his loyalty by laying down his life in the conflict. Surely the devotion of John Williams to the cause of Christian order and civilization should plead as powerfully on behalf of the Maori as the atrocities of the Pai Marire against him. If the "Times," pointing to the death of Volkner, exclaims—"Behold the measure of the depth to which this much talked of Christianity has penetrated," we for our part would modify that conclusion by referring to the battle on the Wanganui river, where, in defence of English interests, Christian

Maoris met and defeated a persistent body of their own relatives and friends, who were intent on the destruction of the town of Wanganui. We protest, therefore, against the injustice which, while it describes in the most vivid colouring the evil deeds of bad natives, ignores the noble acts of good and Christian natives, and then proceeds to pass a sentence of condemnation on the entire race.

But while we refuse to commit ourselves to extreme conclusions, we at the same time admit that, in the presence of so dread a catastrophe, it is our bounden duty to reconsider the conclusions to which we have come respecting the evangelization of the Maoris, lest, perhaps, we may have ascribed to Christianity a more decided ascendancy over that people than it has actually attained; and whether, with this new and sad experience before us, it may not be necessary so to modify our views, as that they may coincide with the sober reality of facts. Now, we have never regarded the New-Zealand Mission as a completed work; nay, for many years we have observed it with much anxiety as a work, the progress of which towards maturity has been retarded by many and untoward circumstances. Had the Church Missionary Society regarded this Mission as a completed work, she would, several years ago, have withdrawn her Missionaries from this field; and in fact she was so moved to do, and that by individuals whose personal character, position, and experience in the native character and circumstances of the country, necessarily invested with great weight the advice which they gave. Several years ago the Bishop of New Zealand, and the present Governor, Sir George Grey, when in England together, visited the Committee of the Church Missionary Society, and in the strongest manner urged their conviction, that the time had come when the Church Missionary Society ought to withdraw its Missionaries, for that the work had so far advanced, that it might with safety and propriety be transferred to the church establishment, precisely in the same way as on a former occasion the Society had dealt with its West-India Missions; that not only indeed might this be done with safety, but that it ought to be done in presence of the vast destitution of the heathen world, which summoned us, after apostolic example, to go forward to the places where Christ had not yet been named. It was just at the moment when Sir George Grey was retiring from his first governorship that this advice was tendered, and his successful administration, and the interest which he had shown in the welfare of the native race, gave to it the weight of almost irresistible authority. The subject was a momentous one, and it was examined and sifted by the Parent Committee in a series of very animated discussions. At length, after long and prayerful and anxious deliberation, the Committee decided that the time was not come when it could withdraw itself from that island Mission, and, transferring its Missionaries to the church establishment, retire from the field. It was felt that the Mission was yet like a Himalayan river before it has emerged from the mountainous region where it had its birth; that the plain country had not yet been reached where a smooth and even course might be expected; that critical circumstances and unexpected difficulties might supervene, in which the Society, if still in the field, and retaining the position of influence which had been acquired by many years of patient labour, might tender wise counsel and yield important aid. It was content, indeed, to modify its action by withdrawing the grants which had been hitherto made to the educational department, devolving on the native Christians the duty of maintaining their own schools, which from the large sums they were then receiving from the sale of their lands they were able to do. But even for this an equivalent was obtained in the designation of one of its own Missionaries to the episcopate, and that for the purpose of correcting a great defect under which the New-Zealand Mission laboured; an evidence of immaturity so unanswerable, that so long as it remained, it were impossible that the Church Missionary Society could think of withdrawing from the field—the almost entire absence of a native ministry. Bishop Williams was consecrated for the express purpose of training

up suitable agents for ordination, and so expediting that euthanasia of the Mission which alone would justify the withdrawal of the Church Missionary Society.

The apprehensions entertained by the Committee have been verified, and the decision to which they came is now shown to have been a wise one. Difficulties have supervened more severe than could have been anticipated. The native Christianity of New Zealand, as yet in an immature and feeble state, has been subjected to a fiery ordeal. Conflicting interests on land questions brought the colonist and the settler into collision. No one, with any regard to truth, can assert that in these complications the native received fair and equitable treatment. But it is now useless to refer to these matters. We have gone over them again and again, until the subject is wearisome both to ourselves and our readers. Suffice it to say that a portion of the race, becoming exasperated, committed themselves to acts of war, and brought upon themselves the whole force of British power. After a stout resistance they have been crushed, and now in the season of adversity, where Christianity was weak and superficial, it has entirely given way, and some of the tribes have returned to their old and sanguinary superstitions, which, disinterred from the grave where they lay mouldering, and dignified with a new name, have been raised on high as a rallying-point for the Maori, and the signal of uncompromising hostility to Christianity and England.

They have cast off their Christianity, because, thoroughly alienated, and disliking every thing English, they disliked the religion they have received from us. Such a result we ought to have been prepared for. They were well disposed at one time to English rule, and to fraternization with the English colonist. They became the victims, as is admitted now by the colonial authorities themselves, of an unjust war. They found that Christianity had not taught England to be just in her administrative action towards inferior races; that might was counted as right, and, if resisted, then the resistance was denounced as rebellion; and now from England, and the Christianity of England, this section of the native race is utterly averted. There is nothing new in this. The same series of events occurred in Ireland; and there, too, land feuds, wars between the natives and the intruding race, in which the more powerful prevailed, and then confiscations on a wide scale, laid the foundations of a deep-rooted disaffection to the English power and the English faith, which from generation to generation has been perpetuated to this day. This is the reason why scriptural Christianity makes such slow progress in the sister country: it is because it is regarded as English. A powerful nation can of course deal harshly with inferior races, but she must accept the consequences, in the turbulence of a disaffected people, and their reluctancy to the yoke. We regard the *Pai Marire* as a banner of disaffection to English rule, and to Christianity as identified with that rule.

What is to be done under these circumstances? Extermination is the cry with some. Of course this, if carried out, cuts the Gordian knot of the existing difficulty. "The savage can never be socially amalgamated with the white man, but must disappear before him." So says the "Times." We deny the impossibility, provided only that the native be dealt with according to those just principles which Christianity inculcates. This has not been done; and now there is a difficulty as to how the Maori shall be disposed of. But the difficulty is one which we have originated ourselves. To confess however, our own faults, is not pleasant: a more easy way is to disburthen ourselves of them by imputing them to the native. We load him with the conjoint weight of European and native faults, and then, pronouncing him irreclaimable, doom him to extermination. But does God approve of this procedure? Has He given authority to Englishmen to tread down native races and appropriate their land? What! He who hath "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation?" No!

there is no such authority. If we cannot colonize a land without exterminating the native race, let us abstain from it. The land will cost more than it is worth. It will cost a load of guilt, a debt which must be paid off in national judgments and disasters. The Spaniards have dyed their hands red in the blood of native races; the Portuguese too; nor have the Dutch been free from the same crime. But the Anglo-Saxon race has also participated in this dread procedure. Witness the aborigines of North America; the blacks of Australia; and now the Maoris of New Zealand, are they to be added to the doomed list?

But our Missionary efforts, it is alleged, have proved a failure. This startling atrocity has dissipated the dream of native evangelization; and now the well-intentioned but deluded philanthropists, who interposed on behalf of the Maori, and prayed that he might be permitted to live on his own land, are to be put aside, and their interference no longer suffered.

Let us consider. What does this atrocity demand from us? An abandonment of effort? Nay, a renewal of effort. Our work is not done: this is now undeniable. Then on the very foundation of this atrocity let us begin to build anew. A Missionary has been put to death amidst circumstances of the most revolting character. Is New Zealand then to be given up? That is not the genius of Christianity. There was a scene once occurred, one the traces of which are indelible. It was an act of the most malignant cruelty committed against the great Benefactor of the human race. Missionaries, after all, are but men. They have their faults and imperfections. They are sometimes injudicious in their proceedings, and are liable to be misunderstood. But in Him of whom we speak there was a total absence of all these accidents. Never was there such an expression of perfect love, and never was there one upon earth on whom was poured forth such a flood of concentrated malignity. Around him raged the surges of human hatred. "Crucify Him! crucify Him!" was the doom which they awarded him; and they crucified Him—one of themselves; of their own race—their friend, who had gone forth amongst them, doing good, and healing all that were oppressed with the devil; nay, their divine instructor, their Saviour, their Lord, who would have gathered them even as a hen gathereth her chickens under her wings, and they would not. Never was there greater exultation manifested than when they saw him uplifted on the cross. But was the divine mission therefore withdrawn, and the earth abandoned to its fate because Christ had been crucified? Nay, this very deed inaugurated new and unprecedented efforts, and the death of the Redeemer became the foundation on which was raised that superstructure of a progressive Christianity, which is yet, in our own day, advancing to its consummation. That his good should be overcome of evil is not God's way; nay, the contrary is his principle—to "overcome evil with good." His glory is concerned in this, that his good prove itself stronger than human evil. It has been so of old. It must be so now, unless, to our shame, we would proclaim to the world, that, whilst we retain the name, we have lost the animating spirit and excellence of Christianity.

Volkner has died—the first Missionary that ever suffered mortal ill at the hands of a New Zealander. Then let us build over his grave new efforts for the evangelization of the Maori race. He suffered patiently. Like his great Master, he uttered no complaint; he broke out into no revilings. Meekly, lamb-like, he laid down his life. His was a martyr's death. We doubt whether Christianity ever achieved a national victory, the foundation of which was not laid in the martyrdom of some of the first evangelists. The seed dies that it may rise again. "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but, if it die, it bringeth forth much fruit." That was true of the parent seed; and it is also true of those who, under the direction of the once crucified but now enthroned Saviour, are engaged in reproducing his Gospel through the world. Like Volkner, at some special

crisis, one or another may be called upon to lay down their lives ; but when it is so, their death will infuse into the work a new vitality, and Christianity spring up more vigorously than it did before.

And so we entertain the hope that these atrocities will eventuate a great reaction in New Zealand. The "Times" states that the new fanaticism seems to have aroused nearly the whole native population of the province of Auckland. Yet it is only a short time since that it detailed the rough handling which the Pai Marire, in effecting their journey across the island to the eastern tribes, where they have wrought so much mischief, received, at the hands of the Arawas, the leaders of the party, and, amongst others, the chief prophet having been captured and handed over to the authorities. This we are persuaded of, that, notwithstanding all the disastrous influences of a protracted war, there exists in the Auckland province a large body of Maoris who value Christianity, and are not prepared to surrender it at the dictates of the Pai Marire. But however this be, our duty is plain, and if a great wrong has been perpetrated, we must not rest until there has been educed from it as great a good.

CONSTANTINOPLE.

In the earlier part of 1864 Missionary proceedings in this city had assumed an interesting and encouraging aspect. A spirit of inquiry had been awakened amongst the Greek population, and this, in some measure, had extended itself to the Turks. Many from amongst this people were anxious to obtain information, and came to the Missionaries for this purpose. To facilitate such communications, rooms had been hired in a khan, an ancient building, with a court-yard, and containing a small number of rooms, opening upon galleries which ran round each storey. On the third gallery two rooms were hired, one for receiving visitors, and to this room persons of diverse nationalities—Turks, Greeks, Armenians—as they felt disposed, came of their own accord. There was no preaching outside the room ; neither did the khan stand in any public thoroughfare but was approachable only by a narrow dirty alley.

As Turkish inquirers, in intercourse with the Missionaries, became increasingly interested, so that they felt anxious to examine into the comparative merits of Islamism and Christianity, Dr. Pfander's book, the *Mizan-ul-haqq*, was placed in their hands, a treatise which, from its profound and calm tone, is eminently fitted to convince Mohammedans that Christianity, in its doctrines and precepts, and in its influence upon the human character, well deserves the most serious consideration. Of necessity such a work is, to a certain extent, controversial, because Mohammedanism, in its original structure, is an aggression upon Christianity, which therefore requires to be vindicated from various misrepresentations. It was with this object, many years ago, the *Mizan-ul-haqq* was written in the Persian language, having been subsequently rendered into the Hindustanee for the use of Mussulmans in India, by whom it has been extensively read, and more recently into the Turkish. To those at Constantinople who were desirous of having such a book, it was sold ; but this was done privately : there was no public sale, nor was colportage used on its behalf.

The Hatti-sheriff of 1856 fully justified such proceedings. It conceded religious liberty, the free exercise of all religions within the Sultan's dominions, and guaranteed that none should be hindered in the exercise of the religion he professed. A Turk, then, if so disposed, was free to embrace and profess Protestant Christianity, and, according to the provisions of the Hatti-sheriff, he was entitled to state protection in so doing, so that he should not be molested. And if free to decide upon a question of such import-

ance, and to register his convictions by an open profession of Christianity, then surely he was free in all the preliminary matters,—free to inquire, and, for the solution of his doubts, at liberty to approach any Protestant Missionary who might be accessible to him, that he might ask and receive instruction.

The Missionaries were in Turkey, in obedience to their Lord's command, "Go and teach all nations." They are under an obligation to enter in at every door which his providence had opened, and to remain there until forcibly excluded. As regards a residence in Turkey, they were precluded by no law, and, while there, it was their duty to do the best they could in order to make Christianity known. Of course their endeavour would be to fulfil this duty as quietly as possible, avoiding all needless irritation; and such, in fact, has been the action of our Missionaries at Constantinople. There have been no extravagant proceedings; no "going about preaching publicly against Moham-medanism" on the part either of Missionaries or their converts; no "irritable plan of conversion." Missionaries only did that which was absolutely necessary, if their presence in Turkey was to be of any utility whatever; and if this were not permissible, there was no use in their being there.

The Turkish authorities appeared for a season to have accepted these movements as the natural and necessary result of the Hatti-sheriff of 1856. "American Missionaries preached the Gospel in every province of the empire. They gathered converts from every church—Catholic, Greek, and Armenian; from the latter a large number. They published books explaining and enforcing evangelical truth in opposition to all other churches. In all this they demanded and received the protection of the Government. When their converts were persecuted by their former co-religionists, the Turkish authorities always protected them." So likewise, when Missionaries addressed themselves directly to the Turks, and sought to evangelize them and communicate to them Christian instruction, the Government at first seemed as though it did not disapprove of their proceedings; for in one instance, which occurred about six years ago, when a Turk and his wife embraced Christianity at Bebek, Aali Pasha visited the house of the American Missionary, and examined these persons, to see if any force had been used in their conversion to Christianity. On that occasion he declared himself perfectly satisfied, and assured them officially that they had as good a right to become Christians as a Christian had to become a Mussulman.

These appearances were, however, deceptive. There were those who viewed with a jealous eye the progress which Christianity was making. If they did not act before, it was simply because they lacked opportunity. The benefits conferred on Turkey by the Christian powers were fresh in people's minds, and the liberal tendencies of the late Sultan rendered hopeless all attempts at a retrograde movement. But time brought its changes. What was not deemed practicable in 1858 was resolved upon in 1864. The thunderbolt fell as in an instant. The book-store of the British and Foreign Bible Society, established for many years in Constantinople, and the private rooms of the different Protestant Missionary Societies—Propagation of the Gospel, Church Missionary Society, and American Board—were suddenly seized, the officials expelled, and the doors, after having been locked and sealed, guarded by an armed police, which refused all access to the premises for two days; while several Moslem converts, quiet, inoffensive persons, were laid hold upon by armed men, violently dragged through the streets, and cast into the common prison.

These violent measures were attempted to be justified by the plea that the proceedings of the Missionaries had so inflamed the popular mind, as to render the authorities apprehensive of an outbreak; but that any grounds existed for such an apprehension to this day remains unproved. Constantinople at the time was in perfect tranquillity, and the only disturbers of the public peace were the authorities themselves.

Supposing, however, that the apprehension was well founded, and that there did exist an underground swell amidst the population of the city, yet surely it was the duty of the Grand Vizier to submit, in the first instance, the proceedings of the Missionaries to the British authorities, in order that, by calm and impartial investigation, it might be ascertained whether they were in any measure blameable, and, if not, that, whatever might ensue, due protection might be afforded them. But to deal with parties against whom nothing had been proved as though they were criminals, and offer them up as a propitiary victim to popular indignation, seems to be a strange mode of preserving the public peace, and incompatible, not only with religious freedom, but with any freedom whatsoever.

Now in a country circumstanced as Turkey is, where so much depends on the private views and feelings of a few individuals, who may chance to be at the head of affairs, and in positions of influence, occasional attempts to escape from concessions made to freedom of conscience are to be expected. Protestants in Turkey are especially liable to be so dealt with, not only because the scriptural Christianity which they profess is the common foe of all false religions, but because they are as yet, in that empire, few and feeble. But at every previous crisis they had something to fall back upon. Her Britannic Majesty's late Ambassadors, Lord Stratford de Redcliffe and Lord Cowley, recognised Protestantism as possessing the right of free action; and, so long as its course continued to be wise and temperate, entitled not only not to be molested, but to be protected by the State; and if at any time there was a reluctance to acknowledge these rights, the British Embassy invariably befriended the Protestant interests with the same earnestness which the French and Russian Ambassadors never fail to exhibit on behalf of their co-religionists. Had the same policy been adhered to, the Turkish authorities never would have adventured upon such extreme measures. But the views which prevailed at the Embassy were not such as they had been. The Ambassador considered that the Missionaries had acted unwisely; that they had been too aggressive in their proceedings, and had themselves caused the difficulties which had supervened. The course which they ought to have pursued, according to his judgment, is thus stated in a letter addressed by him to the Secretary of the Committee of the Evangelical Society, Constantinople—

I venture, indeed, myself to say, without impugning the duty of propagating Christianity in the abstract, or conveying any censure upon you for the manner in which you regard that duty, that, under the circumstances which we have to consider, it becomes a question whether Protestants may not do more towards Christianizing the Mussulmans by practising quietly and simply the tenets of their own faith, and leaving others to do the same, gaining in this manner general good-

will, and allowing, in the mean time, the tide of civilization, which is connected with Christianity, to mount, slowly if you will, and imperceptibly, until it gradually overflows the at present semi-civilized East, than by any more violent or provocative action, any lectures or lessons against Mohammedanism, any employment of salaried converts, to spread Christianity. Remember that things "may be lawful, and yet not always expedient."

Christianity, in short, was to divest itself of all aggressive action. It was to content itself with a silent testimony, and be as a dumb man, who speaks not by words, but by signs. This is irreconcilable with the genius of Christianity. The council of the Jews commanded Peter and John not to speak at all, "nor teach in the name of Jesus;" and their answer was, "We cannot but speak the things which we have seen and heard." Christianity seeks not to coerce, but to win and persuade; but, if this is to be done, it must have liberty to speak; and if Missionaries may not speak, it is best they should withdraw.

It would be tedious to go through the long correspondence which ensued on these subjects. It will be found in a Blue Book published this year. But the result of it is

important, and our readers will be anxious to know what is the precise position, at the present time, of Protestant Missionaries in the Ottoman dominions. Have they freedom in their work, and are they secured against further molestation?

On the important subject of the distribution of the sacred Scriptures in the various languages spoken throughout the Ottoman empire, the British and Foreign Bible Society is for the present left free and unfettered in its action. The Turkish authorities wished to limit the sale of the Scriptures to shops or private houses, and disputed the right of colportage.

In favour of the maintenance of this right the Committee of the Bible Society assert that the practice has been for many years permitted without obstruction; that the Society never distributed Bibles gratuitously, but always sells them; that many millions of the subjects of the Sultan are Christians, and are entitled, according to the provisions of the Hatti-humayoun, to the free profession and exercise of their religion; that in many parts of the empire, such as Bosnia and Bulgaria, it would be impossible to set up shops for the sale of books; that, in fact, the common, the established, and most efficacious method of distributing Bibles by the Society is the method of col-

portage, or hawking; that in this way the Bible is eagerly sought after and extensively spread, and that no disorder or disturbance of the peace has accompanied the sale; that the Turks, far from feeling any aversion or repugnance to the practice, consider the Old and New Testaments as books containing the records of divine revelations prior to the age of Mohammed; that Turks who do not choose to buy the Bible kiss the book with reverence, and return it to the person offering it for sale.

Finally, they allege that this mode of distribution is a lawful, peaceable, and harmless method of spreading among Christians and Turks alike a knowledge of the Christian religion.

These arguments appeared to Earl Russell "conformable to treaty, to the profession of the Turkish Government, as proclaimed in the Hatti-humayoun, and to the privileges of British subjects in the Ottoman dominions." The British Ambassador, therefore, was instructed to urge the Turkish Government "to allow the free distribution of the Bible by means of travellers, or hawkers, employed by the Bible Society or other British subjects, as an essential and indispensable part of religious liberty guaranteed by the Hatti-humayoun, and confirmed by the practice of many years."

The Ambassador (Blue Book, No. 30, p. 34) states the result of his communication with Aali Pasha on these points. "I urged the request of the petitioners in every possible way, without obtaining a positive assent or dissent." "The impression left on my mind is, that the Porte will never grant the request in such a manner as to accord a positive and irrevocable right." A verbal assurance that "there is no intention to interfere with the colporteurs if they conduct themselves quietly," appears to be the utmost which the Turkish authorities were disposed to grant in answer to a direct application on the part of the British Government.

With respect to Missionaries and their labours, the Porte was willing to concede to Protestantism a *locus standi* within the empire, provided it was satisfied to divest itself of all aggressive action. "The Ottoman Government," observes Sir H. L. Bulwer, in his letter of August 1, "is willing to allow Protestants and all Christians to exercise their own religion in the Ottoman dominions in churches, or quietly at home, but it will not allow any attempts, public or private, to assail the Mussulman religion. It will allow Mussulmans to become Christians, but it will not allow them, any more than it will other Christians, to go about speaking publicly against Mohammedanism. It says its policy is to protect all religions, and not to allow persons of one religion to attack another."

Assuredly the Hatti-sheriff of 1856 must be regarded as a fictitious document, if this were all that it intended to grant in the direction of religious liberty. But such, we are persuaded, was not the intention at the time when it was promulgated, as assuredly such was not the sense in which it was understood by the representatives of the Western Powers. Can it be imagined for a moment, that at a time so critical, when

the safety of Turkey depended on the fidelity with which those Powers adhered to their engagements, such a deception would have been permitted? for what did it amount to? Precisely this—as if one who had long imprisoned a bird within a cage were to resolve thus—“Prisoner, you shall be free: I shall throw wide open the cage door; but first of all I must clip your wings, and deprive you of the power of flight: you shall be nominally free, but practically just as much within my power as before.”

British Christians were not silent at such a moment. The Committees of the various Religious Societies who were directly interested in the question memorialized the Foreign Office. The Church Missionary Society contended that the Hatti-sheriff of 1856 “guaranteed to the Mohammedan convert the exercise of all legitimate means of informing his conscience by resort to Christian Missionaries; and that it guarantees to those Missionaries the reasonable and peaceable exercise of their office. It would have been a mockery to guarantee to the inquirer immunity after he had actually embraced the Christian faith, whilst the “temporal arm” might interfere to prevent all reasonable means of his becoming acquainted with the claims of the Christian religion.” They prayed, therefore, that their Missionaries “should not be under any such restrictions as are inconsistent with the concessions of 1856, and claimed, on behalf of Turkish converts and inquirers, that they should have the full liberty of conscience and exemption from all molestation, to which the Porte pledged itself in the diplomatic agreement entered into with the British Government in 1856.”

The decision of the Foreign Office on these controverted points is contained in a despatch dated December 15th, 1864. It recognises the fact that the Hatti-humayoun had been violated, and wrong done; and therefore, while indisposed to seek redress for the past, Earl Russell proceeds to say—“I must ask assurances for the future; and if, in reply, I am to be told that the reference to the Hatti-humayoun, in the treaty of 1856, and the promises made to Lord Stratford de Redcliffe, have no practical value, and that neither Missionaries nor converts can derive any protection from those documents, I am convinced the feelings of the English nation towards Turkey will be very seriously affected, and their disposition to defend the integrity of the Turkish empire much abated.”

The reply of Aali Pasha to this communication is important, as in this document, if anywhere, we may expect to find an avowal of the future policy of the Ottoman Porte in relation to Protestant Missionaries in Turkey. It is contained in a despatch to M. Musurus, the Turkish Ambassador in London.

It reiterates the charges made against the Missionaries—“My former communications have made you acquainted with the conduct of certain Protestant Missionaries, and the measures which the Sublime Porte was obliged to adopt.” The Turkish minister then refers to the Hatti-humayoun of 1856, “as establishing the free exercise of all forms of religion existing in the empire,” and to the obligation imposed in consequence on the Turkish authorities of “watching indiscriminately over the safety of all religious interests, and guaranteeing each creed against the aggression of the others, by giving to all an entire liberty in their religious manifestations.”

There is therefore no ambiguity as to the position which the Turkish authorities would assign to scriptural Christianity. It may exist in the Turkish empire if it settles down into a truce with the various creeds around, and refrains from reproducing itself. The light may be in the midst of darkness, provided that it does not enlighten that darkness. But where, then, is the “entire liberty in all its religious manifestations” which the Hatti-humayoun is supposed to have established?

The incompatibility of such an enforced reserve with the enjoyment of any thing which deserves the name of religious liberty had been pointed out by the British Secretary of State in more than one of his despatches, and to such expostulations Aali Pasha

thus refers—"Lord Russell has stated repeatedly, in his speech, the difficulties which arise in the application of the principle which is in question. His lordship declares that he cannot form a conception of the liberty of religious creeds without the freedom of recording, in the ardour of conversion, the arguments through which those creeds have been adopted. The noble lord goes so far as to allow the attack, in a private manner, of a religion which is considered erroneous, but he sees offence in the act of publicly attacking and reproaching that religion."

Assuredly Christianity could not exist with a less amount of liberty than this—that, however in public reserve be enforced, the tongue be loosed in private, and men be there free to converse on subjects of all others the most important. Is this minimum of free action at once and unreservedly conceded? We shall quote the words of the Turkish minister—

Doubtless, the liberty of opinion leads to that of recording it. Nevertheless, we believe that it is forbidden to employ other methods than that of persuasion. So far this mode of making known religious convictions is, we consider, justified on the principle of liberty of opinion. But his lordship, who condemns the aggressive expression of religious convictions when they are made in broad daylight, will not dispute that there is a great step between a spontaneous and tolerant manifestation of convictions and a systematic propagandism which makes use of powerful means, and acts with the settled purpose of effecting the subversion of other religions; which draws all its energy from the intolerance and the

hatred of those religions; which speculates not only on the ignorance of the masses and the weakness of faith, but even upon political views, and, above all, upon motives of interest; which insults and, reproaches, instead of respecting the opinions of others, and fears not to have recourse to corruption when it cannot obtain its object by persuasion. It would be vain to affect in practice all the consideration which the Missionaries have too much neglected. Such a system would be none the less the contradiction of the principle of religious liberty, for by its very existence it attacks that liberty in others, and that respect for the convictions of others, without which religious tolerance would be but an empty form.

Persuasion, then, provided it avoid publicity, and confine itself to corners, is conceded. But whether in public or in private, Protestant Missionaries have never used any other method. It would not answer their purpose so to do. Converts, except on conviction, are worse than nothing. Coercion and bribery yield a fictitious material. Protestant Missionaries repudiate such a system; yet they are accused of a "systematic propagandism, which speculates upon political views, and, above all, upon motives of interest; which insults and reproaches, instead of respecting the opinions of others, and fears not to have recourse to corruption when it cannot obtain its object by persuasion." Assuredly these are procedures of which Protestant Missionaries know nothing. Such appliances scriptural Christianity eschews. They would not facilitate its progress; nay, they would prove as embarrassing as Saul's armour to David, when he said, "I cannot go with these."

This, then, if we understand these state papers correctly, is the maximum of free action, which the Turkish minister permits to Protestant Missionaries, they may use persuasion, provided that in doing so they avoid publicity. But is such an arrangement practicable? Who shall discriminate between what is public and what is private? Does the Turkish minister offer any pledge, concede any promise that the persuasive action of Christianity shall not be confounded with a dangerous propagandism? None whatever. Christianity must not be openly placed in juxtaposition with Islamism, so that the truth of the one shall exhibit the erroneousness of the other. "The established religion of the country must be respected." "Can it be supposed," observes the Turkish minister, in the "ardour of his convictions," contending against "the pretensions of the Missionaries," "that whilst condemning religious persecutions, the Sublime Porte has consented to permit offence and insult to any creed whatever? that at the same time she was

proclaiming liberty to all non-Mussulman creeds, she had given them arms against Islamism?"

Such, then, is the decision of the Turkish authorities: they are opposed to propagandism, that is, to the Missionary action of Christianity. That it should commend itself to the acceptance of many as the alone true faith, however mildly and persuasively this may be done, is, in their view, a propagandism which cannot be tolerated, and which the Hatti-humayoun never was intended to sanction.

The answer of the British Secretary of State is brief. Waiving further discussion as useless, he falls back upon the clause of the Hatti-humayoun, to which the Turkish authorities have affixed so narrow an interpretation, and so closes the controversy.

I gather from this despatch that the Sultan will observe inviolably the sixth article of the Hatti-humayoun of his late brother, which is in these terms—

"Seeing that all religions are and will be freely practised in my States, no subject in my empire will be troubled in the exercise of the religion he professes, or be in any manner disturbed on this account. No one will be

compelled to change his religion."

I understand further, from the termination of the despatch, that the free sale and circulation of the Bible continue and will continue to be authorized in the Turkish empire.

If these two declarations are maintained and acted upon, I am quite willing to close the controversy.

In a future paper we shall review the aspect of Missionary affairs in the Turkish empire since the close of this correspondence in January last.

JOHN WILLIAMS, OF PUTIKI, WANGANUI.

THE war in New Zealand was transferred, about the beginning of the present year, from the Waikato country to the Taranaki and Wanganui districts on the west coast.

The country from Cape Egmont to the Houranga stream, within a few miles of Wanganui, extending over ninety-seven miles of coast, and comprising nearly 1,300,000 acres, is claimed by the Ngatiruanui and Taranaki tribes, together somewhat more than 2000 in number. These people have been throughout the most bitterly hostile to the Europeans. They commenced hostilities by the murder, on the south of New Plymouth, of unarmed settlers and boys; and when the war with the Ngatiawa of William King was terminated by an arrangement, these two tribes, on account of their bad conduct, were excluded from its operation, and reserved to be separately dealt with so soon as the war in Waikato had ended.

Is there any possibility of accounting for the embittered spirit of this people? We place before our readers the following narrative—

In April 1834 the bark "Harriet," J. Guard, master, bound for Cloudy Bay, was wrecked at Taranaki, near to the spot where the English settlement now stands. For six days the shipwrecked mariners were treated as friends; but from some unexplained cause a quarrel arose, in which twelve sailors and twenty-five natives were slain, and Mr. Guard, two children, and ten seamen were made prisoners. Guard and several sailors were allowed to depart, on promising to return with powder as a ransom for the others.

In consequence of Guard's personal representations, the Government of New South Wales sent His Majesty's ship "Alligator," Captain Lambert, and a company of the 50th

Regiment, to rescue the prisoners. On the arrival of the force at Taranaki, the captured sailors were delivered up, and the two interpreters who were sent on shore promised that a payment should be made when the woman and children were released. The soldiers were then landed, and as they formed in battle array on the beach, two unarmed and unattended natives came down to meet them. One introduced himself as the chief who had got the woman and children, rubbed noses with Guard, in token of ancient friendship, and told him that Mrs. Guard and the children were well, and that they would be surrendered on the natives receiving the promised payment. The officer in charge of the boat, attri-

buting evil motives to this man, seized him, dragged him into the boat, and stabbed him with a bayonet.

A few days afterwards Mrs. Guard and one child were released, and the wounded chief was restored to his friends. The other child was subsequently brought down to the strand on the shoulder of the chief who had fed it, and he requested to be allowed to take the child on board ship in order to receive the promised ransom. When told none would be given, he turned away; but before getting many yards he was shot, and the infant was taken from the agonizing clutch of the dying man, to whom it clung as to a friend. *The dead man's head was then cut off, and kicked about the sand;* and Mrs. Guard afterwards identified it as *the head of their best friend.* In consequence of a shot discharged, by whom and at whom none knew, the ship's guns and the soldiers commenced firing, and after destroying two villages and several canoes, and killing many natives, the troops re-embarked, and the expedition returned to Sydney.

The Government of New South Wales then urged on His Majesty's Government the necessity of supporting the British Resident with an armed force, as that officer was placed in a position neither creditable to himself nor to the English he represented.

It would have been well for the honour of the English name had the Government of New South Wales been, like the Resident in New Zealand, powerless; for the Taranaki campaign resembled the operations of insulted buccancers more than an expedition of His Majesty's forces. A Committee of the British Parliament expressed its disapprobation of this affair; pointed out that the New Zealanders fulfilled, while the English broke, their original contract; and stated that this opinion was drawn even from the one-sided evidence of the culpable parties, the chief witness being an old convict, who said a musket-ball for every New Zealander was the best mode of civilizing the country.*

The Ngatiruanuis never forgot the way in which their people had been slaughtered by the commander of H.M.S. "Alligator" in 1834, having kept, as mementoes of their treatment, some of the shot which had been thrown at them. Eventually, when estrangements arose between the natives and settlers, they became the staunchest supporters, first of the anti-land-selling league, and then of the king movement.

In April 1863, Sir George Grey, convinced, on investigation, that the colonial authorities had no right whatever to retain possession of the Waitara block, which had been wrested from William King, resolved on surrendering it to the natives. But there was another block of land to the south of New Plymouth, that of Tataraimaka, the property of the Government by purchase, but which the natives held as a pledge until the Waitara was given up. In presence of the irritation which prevailed the utmost caution was requisite, and common sense would have suggested not to touch the Tataraimaka block until the Waitara had, by public proclamation, been surrendered. Unhappily this course was not adopted. Tataraimaka was occupied before the natives were made aware of the intention to surrender Waitara, and, resolved on retaliation, the Maoris struck the first blow by cutting off two officers, two sergeants, and four men of the 57th regiment. This was done the very day month after the occupation of the Tataraimaka block, the Ngatiruanui being the perpetrators.

A month subsequently the natives were defeated by General Cameron at the Tataraimaka block, and dispersed; and immediately afterwards, the troops, with the exception of a small force left for the defence of New Plymouth, were transferred to Auckland, and the Waikato country became the seat of war, the garrison of New Plymouth acting on the defensive, and contenting itself with repelling the natives in their attempts to approach the town.

So matters remained until April 1864, when a reconnoitring party, under the command of Captain Lloyd, of the 57th Regiment, fell into a strong native ambushade, and, being completely surprised, suffered severely, Captain Lloyd and six of his party being slain. On this occasion the Ngatiruanui, casting off all pretence to be regarded as

* Thomson's "New Zealand," pp. 272—274.

Christian and civilized men, appeared in their true colours as unreclaimed barbarians. They cut off the heads of Captain Lloyd and of five others, and carried them away.

Emboldened by their success, they ventured, at the end of April, to attack the posts, which defended New Plymouth, a movement which brought upon them a severe re- pulse, several of the Ngatiruanui and Taranaki natives having been found among the slain.

Hating the foreigner, they have now, in their aversion to him, cast off the religion which they had professedly received from him.

Strange to say, the new superstition, which is designated the "Pai Marire," has identified itself with the head of Captain Lloyd, which appears to be regarded as the symbol and centre of the system.

Under the direction of a native, called Te Ua, who arrogated to himself the office of high priest, and professed to be inspired by the angel Gabriel, this head was exhumed and cured after the old native fashion, that, being carried through the length and breadth of the land, it might henceforth be the medium of communication with Jehovah.

The following are the tenets of the new religion—

The followers shall be called "Pai Marire."
The angel Gabriel with his legions will protect them from their enemies.

The Virgin Mary will constantly be present with them.

The religion of England as taught by the Scriptures is false.

The Scriptures must all be burnt.

All days are alike sacred, and no notice must be taken of the Christian Sabbath.

Men and women must live together promiscuously, so that their children may be as the sand of the sea for multitude.

The priests have superhuman power, and can obtain for their followers complete victories, by uttering vigorously the word "Hau."

The people who adopt this religion will shortly drive the whole European population

out of New Zealand. This is only prevented now by the head not having completed its circuit of the whole land.

Legions of angels await the bidding of the priests to aid the Maoris in exterminating the Europeans.

Immediately the Europeans are destroyed and driven away men will be sent from heaven to teach the Maoris all the arts and sciences now known by Europeans.

The priests have the power to teach the Maoris the English language in one lesson, provided certain stipulations are carefully observed, namely, the people to assemble at a certain time, in a certain position, near a flag-staff of a certain height, bearing a flag of certain colours.

The following more detailed account has been furnished by a New-Zealand resident—

On the occasion of the fight at Ahuahu, Captain Lloyd's blood was drunk by the natives that killed him, and after having finished their orgies they cut off his head, and buried it. Next night the Archangel Gabriel is said to have appeared to those who had partaken of the blood, and desired them to disinter the head, and dry it in the old Maori fashion, in order that the Captain's spirit, speaking through the head, might become the medium of communication between the Almighty and mankind, and be carried through the island as a banner under which a crusade against the Pakehas was to be preached. This was accordingly done, and the head is asserted to have spoken and propounded the new creed, as well as appointed its chief priests.* The following are the principal articles of the new faith—Its professors were to be called "Pai Marire" (good and peaceable), and the word

"hau," pronounced short, like the barking of a dog, was to be their sacred watchword, the rapid utterance of which would ward off all danger, even to the extent of causing edged weapons to glance from their bodies in battle, and bullets aimed at them to change their course, and rise into the air. The proselytes were to be initiated by drinking water in which the head had been dipped, or which had been poured over the head, and took an oath to destroy every white person without any distinction of age or sex, till all are killed or driven from the land. The professors of the new faith were to be under the special protection of the Virgin Mary, who would be personally present among them; and they were to be assisted in their task of driving out the Pakeha by the Archangel Gabriel and hosts of angels, and as soon as the task was completed, these heavenly messengers were to teach them all arts and sciences known to Europeans. The professors would be enabled

* These people are adepts at ventriloquism.

to learn English or any other foreign language perfectly in one lesson by observing certain forms, namely, standing for a given time in a certain position, under a flag of a peculiar colour and pattern, hoisted on a flagstaff of certain dimensions. The priests claimed to have acquired this power, and Matene lately, when at Waitotara, got possession of a piece of newspaper in which some article purchased in town had been wrapped, and pretended to read it aloud in English, and afterwards translate it; and performed the cheat so adroitly, that one of the Waitotara assessors present, a very intelligent native, who from his boyhood has had intercourse with Europeans,

was deceived into becoming a convert, and has since been deprived of his office in consequence. All the European creeds were to be regarded as false, and done away with. All Bibles and other books relating to them were to be destroyed; the observance of the Sabbath was to cease, all days being regarded as holy; and marriage and its obligations were to be dispensed with, in order that the race of believers might increase the faster, and become as the sand of the sea in multitude. The fact that the extraordinary powers promised have not been conferred was accounted for by its being necessary that the head should first visit the whole island.

Thus these fanatics were urged to attempt the expulsion and destruction of the European race, which their prophets assured them could be easily accomplished. They accordingly divided themselves into two parties, one of which marching northward towards Taranaki, made a desperate attack on a redoubt occupied by a small party of the 57th, poor Captain Lloyd's regiment, under the command of Captain Shortt. Although this officer had only seventy-five men under his command, he repulsed the enemy, with the loss of nearly one hundred killed and wounded, while on his side only one man was wounded.

The other party moved in the direction of the Wanganui river, where, at Pipiriki, about eighty miles from the mouth of the river, they hoped to find sympathizers, and thus, having strengthened themselves, to attack and destroy the town of Wanganui.

The Wanganui river has its sources on the north-west side of the Tongariro mountains, and after a course of 200 miles, during which its volume is increased by the accession of several tributaries, flows into the sea on the western coast to the south of the Taranaki district, the town of Wanganui being situated four miles from the sea, on the western bank of the river. Opposite the town, on the east bank, is the old Church Missionary station of Putiki.

On May the 3rd of last year, as our catechist, Mr. Booth, was proceeding from Wanganui to Pipiriki, he was met by Hemi Hape, the native assessor, and learned from him that the natives up the river were in a state of great excitement in consequence of the arrival from the coast of a party who had brought with them the head of Captain Lloyd. This news was confirmed as he went further up the stream, and he was advised by the native teacher of a pa not far from Pipiriki not to go on, as Matene, one of the leaders of the new superstition, had threatened to take his life. Mr. Booth, however, for various reasons, thought it his duty to go on.

Next morning we had another warning, but I still thought it my duty to go: accordingly, after breakfast, we proceeded on our journey. When within about three miles of Pipiriki we met Hamarama, the brother of Pehi Turoa, and the old fighting chief of Wanganui. He allowed the canoes to approach each other without making a salute. When we got near enough he made signs with his hand, as if warning me off. When the canoes were opposite each other all the men in his canoe commenced barking like dogs, and continued doing so until they had got some distance away from us. When we got within sight of Pipiriki the rapid was so bad that we had to

get out and draw up our canoe. It was usual on such occasions for the natives of the place to come to our assistance. At this time they stood on the bank looking on, and although we failed in our attempt to get the canoe up the rapid, they still stood passively looking on. When at last we got to the landing, the man who had brought the head with this party, and a great number of the Pipiriki natives who had joined him, made the most violent demonstrations, barking, howling, and flourishing their tomahawks, and this they kept up for some time. I kept my seat in the canoe. Young Hori Patene, with about four or five others, came and sat down by the

water-side, and cried over us. When Hori had done crying, he told me that he was unable to protect me; that I had better return. I agreed to this, and asked him to go with me across the river, and to my brother's place (which is about a mile distant from the Pipiriki pa), to fetch the remainder of our children, with my brother and his wife and child. During our absence we heard a great noise by the river-side, and when we got down again we found that the natives had come across the river armed, threatened Mrs. Booth, and had forcibly taken the canoe, which, when they had taken to the Pipiriki side of the river, they speedily emptied of its contents, consisting of our and the children's clothing, and stores for my brother. I demanded to be sent away at once, but two men came across to say that we should not be allowed to go. Soon after this, three others came, and commenced their invocations to the Angel Gabriel, by whom they suppose themselves to be inspired (this karakia consists of a barking similar to the barking of a dog, making motion with the hands at the same time). They continued this for some time, and then took forcible possession of a half-caste child, who has been staying in our family nearly four years. I struggled to keep the child, but was not able to do so. A messenger then came across to say that we were not to be allowed to go away from Pipiriki: we must stay there. They wanted me to make a promise to this effect, which I refused to do, saying that they had first expelled me from the place, afterwards taken away my goods, clothes, &c., then taken away the child; and I was sure that the only purpose for which they were detaining us was that they might take our lives. Hori Patene and Haimona said that there was nothing to be afraid of now. The demonstration had been made before me merely to show their determined hostility to the Governor, because I was of the same skin, and not because of personal ill-feeling towards me. We then went across to the Pipiriki side, myself, wife, and children, my brother, wife and child; but we refused to get out of the canoe. We asked for some blankets out of one of our bags to cover us on our way down. They did not cease their efforts to make us promise to stay. We continued there in the rain until the afternoon, when Epiha Patapa, king native, came down from Ohinomutu (Pehi Turoa's residence), having heard the noise. When he had learnt what it was all about, he said to me, "Friend, continue to stay until to-morrow, when Pehi and I will come down." On this word I consented, and we all went up to the Mission house. The men still continued to

ask us to consent to stay, and said that they would set Pehi's word at defiance if he did not agree to what they proposed. With some difficulty we got rid of them, then locked ourselves in the house. In the mean time our blankets were brought up, but the boxes containing our stores and my brother's stores were kept in the pa. As soon as it was dark they commenced barking and making the most dreadful noises we ever heard, seemingly exciting each other on, and at the same time marching round a flagstaff, and this they kept up until midnight.

On the following morning (Sunday), after breakfast and prayers, a native came to ask for my brother, saying he wanted to buy something. We told him to remember that this was the Sabbath-day, and of course no business could be done. He said that Matene had done away with the Sabbath; there was no Sabbath now; every day was alike: that if my brother did not consent to sell his things they would take them. We told him that we were determined to honour God before man, and take the risk; that we also wished to be left quiet, that we might worship God in peace. About the middle of the day a woman came to say that Pehi had gone past; that he had left no word for me. We continued all day with the doors locked, and felt much comfort from reading the services of the church, especially the Psalms for that day (8th). At nightfall they commenced the noises which we had heard on the previous night, in which they continued until near midnight. On the following morning Hori Patene came up to say to my brother that they had broken open his packages, making a mock auction of the contents, giving three or four shillings for a blanket worth a pound (20s.), shirts 1s. each, and so on in proportion. He gave him the money which he had received (about 15*l.*); then, turning to me, said, "They have also broken open your boxes, and taken out whatever they considered valuable; and now my word to you is to get a few things ready, and go as quickly as you can. If we cannot get you away I feel sure there will be murder." With this he burst into tears. In a few minutes we had our things ready. Then a man came up to say that the angel had just said that we were not to be allowed to go; that we must stay quietly where we were. They wanted me to consent to this, and I told them, "All I can do is to stay as your prisoner." One man after another came up with the same message, and we began to feel it would be impossible to get away, Hori's efforts on our behalf being quite without avail. When all hope seemed gone, we went

into the house, and read the 68th Psalm, and prayed very earnestly that it might please God to make a way for us to escape. This was about eleven A.M. After we had prayed, I said, "There seems to be no chance of our getting away just now. We had better give the poor children some breakfast." I was going into the kitchen for that purpose when Hori ran up, and said, "It is all right: you may go." We took what we could lay our hands on just in the moment, but on leaving the house we overheard them saying to each other, "Let them get on to the canoe and get off; then we will bring the canoe on shore and tomahawk them." Hori and Haimona (old Hori's brother), with Porokoru and their

wives, helped us down to the canoe. They told us to make haste and take our seats. They were crying as though their hearts would break. I asked Hori to come on our canoe until we had passed the pa, for fear the natives, being so excited, should fire on us. Hori said, "You will be safer if we will walk on the river-side opposite to the canoe until you get well away. Make haste, and get down to Rauana, where there are Government natives, and there have some food; then go as quickly as you can to town: do not stay there, but take your passage in the first steamer, as the place will be attacked at once, and I am afraid you will lose your lives."*

These Pai Marire natives now decided to attack the town of Wanganui. Before Mr. Booth left, two war canoes were being prepared to bring down the war party, and messengers had been sent to Taranaki and Waitotara, so that the coast natives might co-operate with them in the attack.

The European force at Wanganui was at this moment very feeble, and active efforts were made to bring up reinforcements. But before this could be accomplished the affair was decided. The friendly natives of Putiki and other places on the lower part of the river resolved to prevent the Gabrielites from carrying out their intention. Having in vain endeavoured to dissuade them from their purpose, they determined to act. They took possession of the island of Moutoa, almost midway in the river, about 300 yards long and twenty wide, raised some twelve or fifteen feet above the level of the river, thinly covered with manukau scrub and fern, and presenting certain irregularities of ground which afforded considerable shelter. Here, divided into three parties, they awaited the enemy. On Saturday, May 14th, Matene, the prophet, and his followers, landed, in seven canoes, on the shingles of the island. So soon as they had formed, which they were permitted to do without interruption, they forthwith commenced their incantations, shouting "Hau, hau!" (Up, up!) and using gestures not unlike the passes made by mesmerists. This continued for two hours, the advanced parties being more than twenty yards distant from each other. At length the conflict commenced, and volleys were exchanged. The advanced party of the friendly natives suffering severely, three of the leading chiefs being shot down, gave way, carrying the reserve with them; but at the extremity of the island they were rallied by the chief, Haimoni Heroti, who, shouting, "I will go no further," with twenty men, who gathered round him, checked the pursuers, and a hand-to-hand conflict ensued. At length the rebels, having lost several of their leaders, broke and fled, being hotly pursued till they reached the river's bank. Here, with the exception of a few who escaped in a canoe, the survivors took to the river, and were most of them shot down. Matene, the prophet, although badly wounded in swimming, succeeded in gaining the bank, but was almost immediately tomahawked by a native policeman, Te Moro, who lost no time in swimming after him.

Of the friendly natives fourteen men were slain; amongst them, Hemi Hape, the assessor, and the warden, Kereti Hiwitahe. On the side of the aggressors not less than eighty fell, ten of whom were chiefs. Forty prisoners were taken, men, women, and children, and brought down to Wanganui. In this conflict the friendly natives proved that they did indeed deserve that name, for, as they said themselves, "We have fought for the Queen and for the protection of the Pakehas. We have killed in the battle of

* "Blue Book." Statement of Mr. Booth, made at Wanganui, May 12, 1864.

Moutoa many of our nearest relatives and friends;" and by this timely interposition the town of Wanganui in all probability was saved. The superintendent of Wellington notwithstanding all his efforts, did not succeed in reaching Wanganui with reinforcements until the afternoon of the day subsequent to that on which the battle was fought. He "found the whole population, European and Maori, in a state of great excitement in consequence of the news which had arrived early that morning that the rebels (composed chiefly of the adherents of the new religious sect, or fanatics, as they are appropriately termed) had been defeated by the friendly natives. As to the details of the battle the most contradictory statements were afloat. The settlers were enthusiastic in their praises of their native allies, and the Maoris, elated beyond measure with the success their friends and relatives up the river had achieved, were prepared at once to clear the Wanganui river of all kingites, and at the same time to march to Taranaki, sweeping all before them. Some hundred natives were preparing to reinforce their friends up the river. Having ascertained that our native allies were really short of ammunition and guns, and that it was more than probable that the Waikatos, Taranakis, and Ngatiruanuis, and other tribes, would at once muster in force to avenge the defeat and death of so many of their relatives and chiefs in the battle of Moutoa, he determined to furnish the friendly natives with arms, ammunition, and food, and to proceed himself up the river with the reinforcement, taking with him Dr. Fletcher to attend the wounded, and Mr. Booth as his interpreter."

Dr. Featherstone accordingly left Wanganui on Tuesday, May 17th, in a canoe, manned by a crew of some fifteen men, under the guidance of Hoani Wiremu (John Williams).

The main body, under Hori Kingi, Mawai, and other Putiki chiefs, had started some two or three hours, amidst the cheers of the Wanganui settlers, who had loaded the canoes with provisions of various kinds. Few who witnessed that scene will forget the heartiness with which the Maoris responded to the hip, hip, hurra, hurra, hurra, of the settlers. And yet, while these Maoris were going again to engage in a contest in which they had little or no concern, to risk their lives a second time almost solely in defence of the Europeans,

there were some few settlers who grudged them the arms and ammunition the Government had supplied them with, and deplored the infatuation of the Government in trusting them, or, as they expressed it, in arming savages against their own race. It was dusk before we reached Raorikea (Laodicea), where we found Hori Kingi and his people engaged in a tangi which lasted nearly the whole night. We pitched our tent on the opposite bank of the river.

Besides conveying supplies to the friendly natives, and so strengthening their position as to enable them to repel any new attempt which might be made by hostile natives to force the river, there was a further object contemplated—to ascertain the intentions of Pehi.

This chief had for some time aided the insurgents in the Taranaki district, and afterwards, from some cause or other, he withdrew from them, and retired into his own territory on the Wanganui river above Pipiriki. Here he occupied a dubious position, siding neither with one party or the other, his sympathies being no doubt with the king's party, yet unwilling to commit himself by an open avowal, until, by some decided success, they had made good their ground. His conduct was the more inexcusable, inasmuch as, in 1862, both he and his brother, Hori Patene, had pledged themselves not to allow the peace of the Wanganui river to be disturbed; and yet in the recent conflict with Matene and his fanatics he had given no help. He was reminded that hitherto he had stood on "the outside," and had rendered no active support to the Government; but that the time had now arrived when he must needs declare himself. Pehi, however, would give no pledge of better conduct for the time to come. He wished that the prisoners taken at the battle of Moutoa should be delivered up to him, and

when he found that the superintendent was determined not only not to accede to his request, but to take them down with him to Wanganui, he got up in a state of considerable excitement and said, "If you take the prisoners, I follow you down the river quickly;" and, in tracing the course of events, we shall find that he was true to his word.

The battle at Te Ranga, on the 21st June 1864, in which so many of their chiefs fell, and, amongst others, the renowned Rawiri, broke the power of the Waikatos, and this they themselves appeared to feel, when, immediately after, 133 natives, including several chiefs of high rank, came in, and laid down their arms. And now, Waikato having disappointed their expectations, the eyes of all disaffected natives were directed towards Taranaki, for there they felt the conflict must be decided: it was their last stronghold, the chosen place where the new superstition had set up its standard, and, if unsuccessful there, nothing remained but submission. The Governor was equally convinced that Taranaki must now become the battle-field. But to maintain the position which had been gained in the Auckland province so large a draught of men was required, that the force available for service in the western districts was not such as the urgency of the case required. Still there appeared to be no alternative. There the natives were in open rebellion, continually aggressing upon the outposts of the New-Plymouth garrison, and threatening the town of Wanganui. Accordingly, towards the end of 1864, General Cameron transferred his head-quarters to Wanganui, and commenced a series of operations with a view to the complete occupation of the country between Wanganui and the Patea. The hostile natives were not slow to meet him.

On January 25th his camp at Makumaru, near Wanganui, was suddenly attacked by a body of natives 600 strong. The outlying pickets on the right and front of the camp were simultaneously driven in, the enemy, under cover of the high fern and flax bushes, having approached, without being perceived, until close upon the sentries. The attack was pushed with resolution, nor were the insurgents repulsed until they had not only incurred severe loss themselves, but had inflicted much loss on the British, the return of casualties, particularly in the 50th regiment, being heavy. This engagement sufficed to convince General Cameron that the insurgent natives had succeeded in concentrating a large force in the western districts, and were likely to offer a most determined resistance to his advance through a difficult country. He felt that the force at his disposal was wholly insufficient for operations of a decisive character, no less than two-thirds of its strength being employed in the protection of the different settlements or in the occupation of land taken from the rebels. He applied, therefore, for a reinforcement of 2000 men to be sent out from England, and "for a still larger reinforcement if, in addition to the occupation of the country between Wanganui and the Patea, the road between Taranaki and Wanganui is to be opened, and more land to be confiscated and occupied north of the Waitara, which I understand to be the plan of the Colonial Government, approved by your Excellency."

In the mean time, so urgent was the necessity for an immediate augmentation of the force, that he had withdrawn the whole of the detachment from Wellington, and 250 men from Taranaki, besides calling upon the militia and volunteers in Wanganui to garrison two posts on the frontier. He had thus succeeded in advancing along the coast to the distance of thirty-six miles from Wanganui. The country in his rear, however, was only imperfectly subdued: many of the pas in which disaffected natives had entrenched themselves had been passed by, and their occupants, finding themselves unmolested, prowled about with the view of getting plunder or cutting off the settlers they might meet with.

And now Pehi threw off the mask, and, abandoning his pretended neutrality, declared his intention of attacking and destroying Wanganui. The troops left to defend the town

were comparatively few, but the friendly natives again interposed. As they had blocked the passage of the river to Matene and his fanatics, they resolved to do the same in relation to Pehi and his followers; and accordingly 400 of them, under the command of Hoani Wiremu (John Williams), the Putiki chief, and head catechist of the Church Mission, were placed in a favourable position for this purpose.

This was not the first time that John Williams had been so engaged, risking his life in defence of the Pakeha against the anger of his fellow-countrymen. Some nineteen years before, during the time of Rangihaeata's wars, Wanganui, then a very infantile settlement, with a population of not more than 200, was endangered by a disaffected chief called Mamaku, who, with his people, had come down the river, full of hostile purposes; but the Putiki natives barred the way, and Mamaku retired, threatening to return soon with a larger force. "This coat," he said, "is small; but I shall return at Christmas with a warmer one."

The first blow struck was on the lone homestead of a settler in the immediate vicinity of Wanganui. A band of Maoris attacked his house. The man, thinking it was only his life that was sought after, escaped from a window, leaving his family undefended. When the wife saw that the natives continued to assault the house, although aware that he had escaped, fearing for the lives of her children, she put them out of a back window, following herself with one of the youngest. She was seen, pursued, and struck down with a wood-axe, together with three of her children: the others escaped by running into a swamp, and concealing themselves amongst the flags. The marauders plundered the house, set it on fire, and then fled up the river.

When tidings of this cruel deed reached Wanganui, there was a great sensation, and on the next morning many of the settlers and officers visited the place where it had been committed. Strange to say, the eldest daughter, although fearfully gashed, was found living, the cold of the night having staunched her blood, and saved her life.

John Williams and the Putiki chiefs now held a meeting, and it was resolved to pursue the murderers.

Hoani Wiremu, taking several determined young men with him, set off without loss of time, selecting a light and swift canoe. They paddled up the river, justly supposing the murderers would hasten by that way into the interior: they called at every place to inquire, and were not mistaken. On reaching Ikunikau, they told a feigned tale to the natives of the place, who immediately manned a large canoe, and continued the pursuit. At last the murderers were perceived. The Putiki natives laid down in the canoe, lest, being recognised, the object of their journey should be suspected. On coming alongside, they jumped up and seized them; a struggle ensued, and the canoe was capsized: they however retained their grasp, and secured five of the murderers, one having

previously left their company. Having bound their prisoners, they hastened their return. On reaching Waipakura, Maketu wanted them to stay there for the night, but when they declined doing so, he fired at them. They proceeded on their way, and safely delivered up their charge to the military; not having been more than twenty-four hours from the time of their starting, during which they had paddled seventy miles. No time was lost in trying the prisoners by court-martial: the trial commenced on the 24th April (25th was the Sabbath), and on the 26th they were condemned and executed, the boy only being spared, as it was proved he did not assist in the barbarous deed; but he actually entreated to be hung with his companions.

These youths being connected with the Ngatiruaka, caused that tribe to rise in arms. They were joined by the Ngatihaua, under Mamaku, and by the Patutokotoko, and thus approached the town in considerable strength.

In the first skirmish they obtained possession of a part of the town, which they not only plundered, but coolly remained in to feast on the ducks and fowls they found there, cooking some dozens of them. The military and inhabitants took shelter every night in two stockades and three of the strongest

houses, two of which were surrounded with trenches. The town then presented a singular appearance, its entire population being thus shut up in these few fortified spots, all herding together, and, from their contracted quarters, much sickness and death ensued.

Throughout this critical time Hoani Wiremu and his people rendered most valuable aid, until at length, after two months, the besieging force grew wearied of the war, and, breaking up their camp, returned to their own homes.

The name of John Williams, as that not only of a loyal chief, but of a zealous catechist and a good Christian man, is interwoven with the records of the Wanganui Mission from its earliest period.

The seed of the Gospel was first borne to this part of the island by some of those young natives who, during the successful wars of the Ngapuhi chief, Hongi, had been brought as prisoners to the Bay-of-Islands district, and there received Christian instruction in the Mission schools. Subsequently, when on the death of Hongi the power of the Ngapuhi was broken, and they who had been detained so long in bondage were set free, they returned to their old homes, and communicated to their heathen relatives the first rudiments of Christian truth. When, therefore, Archdeacon Henry Williams, in December 1839, reached Putiki Waranui, the site of our present Mission station, the natives flocked about him with great eagerness, and, on his putting questions to them, he was pleased to find that they could answer very many. He was the first Missionary who had penetrated to this portion of the coast. So interesting did the aspect of things appear to be, that, on his return to the Bay of Islands, the Rev. W. Mason was appointed to occupy this new sphere of action, and reached Putiki Waranui in June 1840. Two years subsequently we find the name of John Williams introduced into his journals as one of the natives in whom he had special confidence, and who was wont to accompany him on his journeys. On Mr. Mason's untimely death he proved to be the same to his successor, Mr. Taylor, a steadfast, reliable Christian man, always ready to use his influence with his countrymen for good. Such has been the course which, through God's good help, he has been enabled to pursue for twenty-five years, until at length he ended it by laying down his life in defence of Christianity and civilization.

In the recent conflicts on the Wanganui, when the friendly natives barred the river road to the advance of Pehi and his men, John Williams was in command, occupying the most advanced post, and was exposed to much danger. Various attempts were made to cut him off. First a small party of four placed themselves in ambush for this purpose, but were themselves captured, and, after having being well treated, were liberated on the following morning. The next night another party, intent on the same object, was captured in the vicinity of the post: these also were allowed to return, John Williams declaring that the first shot must be fired by the enemy. This Christian forbearance did not avail to turn Pehi and his people from their purpose, and they moved forward to attack. It is not our province to enter into the particulars of the conflict. A pa, the main position of the enemy, was defended by seven redoubts. Several of these were carried, and at length the pa itself was assailed. The conflict was severe, and many of Pehi's people fell. At length a flag of truce was hoisted, and Pehi and about eighty of his people surrendered themselves as prisoners. But the victory cost us dearly. When advancing on a pa, John Williams was shot in the right breast.

He did not fall, but, although the bullet had entered deeply, and rested within him, he still could walk away erect as when he was first stricken. People thought the ball was a spent one, and the wound not mortal; but when his hurt was examined by the doctors, they could see that the injury was fatal, and that he was suffering the intensest agony.

Mr. Taylor, in a letter dated March 8th, pays the following tribute to the memory of his friend—

This was on the 23rd of February. He was brought down to Putiki. I was called up about three A.M., and I took him over to the colonial hospital, where he died on the

following morning, and on the 27th he was buried. Nearly all the authorities, military as well as civil, followed him to the grave, and the British ensign formed his pall. Colonel Logan, the officer in command, took a grand flag, which was to be presented to the natives by the ladies of Wanganui, and laid it on his coffin. It was then borne before it in procession to the church. At the grave a party of the militia fired three volleys.

John Williams was indeed a Christian warrior: though he fought in defence of the European community, he did not forget his dependence on God. When he went up the river, he wrote down to me, stating that he had established prayer-meetings in every place, to supplicate the divine blessing on their arms, and he wished us to do the same. He also wrote to Abraham, my head teacher, and to the women, to pray for their husbands and relatives, and all attended daily, morning and evening, with the greatest regularity.

In the removal of John Williams, the entire community has experienced a great loss. He has always been the friend of the European, and the directing mind of the Maori, and I fear there is no one capable of supplying his place. One proof of the esteem he was held in by the Europeans was given at his funeral, by some of the settlers relieving the bearers of his coffin, and carrying it up the steep ascent to the cemetery, on their shoulders. He made Hakaraia acquainted with all his plans and intentions, and by carrying them out the

enemy was repulsed, and Hepa taken. Indeed it has surprised our countrymen that in so short a time, and with so small a force, he should have accomplished what General Cameron has not yet done, though commanding as many thousands as John did hundreds. But John put his trust in the God of battles, and kept his commandments. The Governor has arrived, and he seems to be much concerned for John's death, and has promised to educate his two sons.

I trust we shall have peace up the Wanganui, and if the Governor is equally successful, we shall have great cause for thankfulness. Our great comfort is in knowing that "the Lord reigneth."

I send a copy of poor John's last letter, written two days before his fatal wound was received—

Hiruharema, Feb. 20, 1865.

"RESPECTED MR. TAYLOR,—Health to you and all your children, to Mr. Baird and Abraham. Respected Sir, your letter has reached us. Your word is good, very good, to all our hearts. Strive constantly in prayer to God for us, that He may preserve us from the deceitful and hostile men who are striving to destroy and cast down the dwelling-place of the Spirit of God. Do you strive day and night. But we too have urged the teachers of every pa to pray to God that He may go in the midst of us. This is all from your loving son.

MADAGASCAR.

WE publish another journal received from our Missionaries in Madagascar. They are beginning to understand more clearly the spiritual condition of the people amongst whom they have been placed, and they find them, as the heathen are everywhere, grievously demoralized under the influence of idolatry. It is the same as it was in olden time—"the people sat down to eat and drink, and rose up to play." Superstitious rites and festivals are used as opportunities to excite and indulge evil passions. No one can read the details which they give without feeling convinced how vitiated the people are, and what need they have of the Gospel in its renewing and sanctifying power.

And as the Gospel is needed, so already has it begun to tell. A first-fruits has been yielded in the conversion and baptism of the Governor's scribe. Let there be much prayer on behalf of this Mission; for our Missionaries, that they may stand perfect and complete in all the will of God; and for their work, that it may be largely blessed.

Dec. 17, 1864—Hiarana. Mr. Campbell departed yesterday for Amboanio. Captain Rosalie sailed this morning at six o'clock. The Governor and his whole suite left immediately afterward, and I have remained at Hiarana, which small village has again resumed its perfect quiet.

Dec. 18: *Lord's-day*—Spent the most of the morning in preparing a short address for

the mid-day service. At eleven o'clock A.M. Boto, who joined Mr. Campbell and me previous to our first departure from Mauritius, and who was with us in our subsequent tribulations at Johanna and the Seychelles, began to call the people together for the meeting. At twelve o'clock about twenty-five had assembled. We commenced by singing. I read a portion of the morning prayers and the Litany,

and then I spoke to the people on the first portion of the fourth chapter of St. John's Gospel; of the gift of eternal life and its importance compared with the trifles of this world. Though those present were chiefly Sakalavas or Betsimasarakas, they appeared, as far as I was able to judge, to understand and appreciate what was said. Osini, the chief Sakalava of the village, was present. He is rather an aged man, but reads very well, and appears to be anxiously seeking after the truth. I have heard a curious circumstance relative to this man. Many months ago, when no ship had visited Vohemare for a long time, Osini, accompanied by many of the inhabitants of the village, went to the entrance of the harbour, and there, looking towards Mauritius, offered up a prayer that some vessel might speedily arrive. At the same time he threw a dollar into the sea, as an offering to God.

Dec. 19—Came from Hiarana in the morning. Arrived at Amboanio at half-past nine A.M., and found Mr. Campbell teaching the Governor's wife. The Governor himself came soon afterward, and kept Mr. Campbell and me engaged with him the whole day. Two letters arrived to-day from Antananarivo. They are frequently from six weeks to two months in coming.

Dec. 30—Mr. Campbell and I have spent the whole day in arranging our luggage. Hitherto it has been in a most higgledy-piggledy state, but at present our one-roomed house is in first-rate order. Close to the sides of the house, all round, are placed our boxes, drawers, &c. &c. At the further end of the house from the door are placed our small portable beds, while our only respectable and English-looking furniture consists of a small table, a few chairs, and a harmonium, and our only picture a portrait of our good Bishop.

With the case of the harmonium we have made a book-shelf, which affords a resting-place for a few necessary books of study and reading. Few as they are, there was doubtless never such a library in Amboanio before.

Dec. 22—During my visits to the people this evening I called on Rainibiby and his wife, the latter of whom has been suffering extremely from sore eyes, a complaint to which many of the people here are subject. I found Rainibiby and his wife and child removed to a very small house, and the former consulting the Sikidy on behalf of the two latter. This he did by means of small seeds, which, when he moved them from one position to another, were made to divine, in a manner I have not been able to ascertain, the proper course to be taken for the recovery of his wife and child. The man was astonished at the

exhibition of his folly in believing that the seeds of trees and plants are able to hear and answer his prayers. After a long conversation with him, I read the fourth chapter of John, 1—24, and prayed.

Dec. 25: Christmas-day—This has been one of the happiest days I ever spent. Happy has been the contemplation of the first coming of our Saviour; happy has been the thought of his future coming in power and great glory, and happy has been the thought that this day helps to strengthen the bond of union that unites in one spirit the scattered members of Christ's church—that many have been the prayers and best wishes the one for the other; happy too, indeed, has been the work in which Mr. Campbell and I have been engaged here. In the morning, at eight o'clock A.M., the Governor, Mr. Campbell, and I celebrated the holy communion of the body and blood of our adorable Saviour. This Mr. Campbell and I had not been privileged to do from the time we left Mauritius, July 3rd, and the Governor not for many years. After this short service, the Governor retired, but at twelve o'clock he came again, followed by a large number of officers and friends, and all of them dressed in their best clothes, presenting the most pleasing sight that I have witnessed since I arrived. About sixty entered, and then commenced a most interesting service. Mr. Campbell and I read the whole morning service, and then the Governor spoke to the people from the ninth chapter of St. John; explained to them the nature of the day that we were commemorating; and told them, that unless they left their idols, and sought the only true God, they were still ignorant of the blessings of the coming of Christ in the flesh. His words were simple, and to the point. After the service, the remainder of the afternoon was spent in singing and conversation. At half-past five P.M. sixteen of our friends—thirteen men and three women—joined us at our Christmas dinner. We were all very happy. The poor were not forgotten. The Governor and his wife interested themselves on their behalf, and collected subscriptions for them from many.

Jan. 1, 1865: Lord's-day—The usual attendants at our Amboanio service came early this morning, and were with me nearly the whole day. They consist of the Governor, his wife, Ratsiza, the Governor's scribe, a few officers, and two women, viz. Raketaka and Rasoanoro. All, except the Governor and his wife, who breakfasted with us, retired to their homes for a short time at half-past nine A.M. They came again at twelve o'clock, when our morning service commenced. During the afternoon there was singing and reading of the Scrip-

tures. At half-past four P.M. Ratsiza desired that we should pray the Litany again, but I told him and the others present that there is a proper form of prayer for the evening, which we accordingly used. Most of the persons present can read, and are beginning to follow in the responses.

Jan. 3—Studied the language during the heat of the day, and visited the people during the cool of the evening. This Mr. Campbell and I do most days, and we find it the best way of acquiring the language, for what we learn in study and reading is made use of, and stamped upon the memory in conversation. I have been much struck to-day, as on many previous occasions, at the numerous cutaneous and other diseases which are afflicting this poor people, and especially the Hovas. Go where I will, enter whatever house I will, there some phase of poor suffering humanity presents itself to my view, and with this comes the conviction that, in most cases, what I observe is the result of the most immoral living.

Jan. 4—The Governor arrived for breakfast. The Governor came for an English lesson. Many years ago he had mastered a considerable portion of English, but has forgotten the most of it. He is exceedingly pleased when he has overcome some slight difficulty, or has mastered a new word; so much so that his look of joy and inward satisfaction more than compensates for the trials of one's Mission life. How much more the fact that the Missionary imparts the joy consequent on the reception in the heart of the knowledge of a crucified, risen, and coming Saviour!

Jan. 7—To-day Mr. Campbell and I have witnessed the sacrifice of an ox. It was brought to the middle of the Sakalava town, and there thrown down, and made fast by the legs. Rasoanoro, a Sakalava woman, who has attended many of our meetings, placed one small vase of incense on the ground, a little distance in front of the ox, and another a little distance behind it. She then poured some water over the ox from a bottle. After this, Rafojia, the chief of the Sakalavas in this part of Madagascar, kneeling down, prayed to *Yanahary* ("God"), and to the *razana* (the "ancestors"), on behalf of a sick child, for whose recovery the ox was being offered up. When Rafojia had finished, an old Sakalava woman also invoked *Yanahary* and the *razana*, and then the ox was slain by an Arab. When the ceremony was finished, Rasoanoro and many others listened to me attentively while I told them that God is the only hearer and answerer of prayer. Oh that they may soon learn to worship Him in spirit and in truth!

Jan. 8: Lord's-day—On our way to Hiarana yesterday I saw the remains of another bullock that had been offered up in sacrifice by the Sakalavas; and when I arrived here I found that Osini, the chief of the Sakalavas of Hiarana, had also offered up a bullock on behalf of a woman in childbed. This ignorance and superstition led me to choose St. Paul's speech at Athens (Acts xvii. 22—31) for my subject at this morning's service. Between fifty and sixty people were present, and chiefly Sakalavas. I was delighted to see such a large number. My heart was moved towards them, and I was greatly enabled to declare unto them their folly, the character of the "unknown God," and the blessings of the one perfect sacrifice of Christ.

Osini was not present in the morning, but he came in the evening, when I dwelt upon the errors of praying to the ancestors. He and many others confessed that it is wrong.

During a conversation with Kalo, a Betsimarakaka, she told me that she had been taught to believe that the falling stars are wicked men, who, when they die, go to the gates of heaven, but are driven from the presence of God; and that the earthquakes are the attempts of those who are bound in chains to escape. These are not the traditions of the Malagasy, but notions which Kalo has learned from either Creoles or Indians with whom she formerly lived as wife.

Jan. 9—Returned early to Amboanio. The Governor and others have been with us the whole day.

Jan. 10—While visiting to-day I found that most of the people, whether Hovas or Sakalavas, were engaged in dressing their hair, in preparation for a great festival of the Sakalavas which will take place to-morrow. Most of the women here, and many of the Sakalava men, bestow more time and labour upon their hair than any people I know, and each tribe has a different way of plaiting and wearing it. The Hova men, being soldiers, keep their hair cut short over the whole of the head, except a small portion above the forehead. They have no whiskers, but wear a moustache. Most of the Betsimarakaka and Sakalava men wear the hair plaited, but the plaits of the Sakalavas are smaller and more numerous than those of the other tribe. The customs, too, of the women of different tribes, as regards their hair, are so various, that, to say nothing of their different features and complexions, the way in which a woman's hair is plaited is almost a certain indication of the tribe to which she belongs.

To-day, in nearly every house I visited, I saw one woman plaiting either the hair of another woman or that of her husband, and not unfrequently the one whose hair was

being plaited was lying asleep on the floor of the house.

Jan. 11—During the whole of last night there was much beating of drums, dancing, singing, and drinking, in all parts of the Sakalava and Borizany towns; and as our house is situated between the two, it was with some difficulty that Mr. Campbell and I were able to sleep. To-day has taken place the Sakalava festival which is called, in their own tongue, *Manansana Savatra*, which means literally, "The lifting up of the circumcised." It has been held in honour of nine Sakalava youths who were circumcised a year ago.

The Sakalavas have no rejoicing at the time of the performance of the rite of circumcision as the Hovas have. The rite is performed privately by the father. On the following year the youth is publicly shown to the world, and a great rejoicing takes place on his behalf. After this he is no longer considered a child, but is looked upon as a man, and eligible for any of the offices of the *fanoampoana*, or "Government service." It was the rejoicing on behalf of nine youths of the most influential Sakalavas in Amboanio that Mr. Campbell and I have witnessed to-day. The Governor sent to us early to inform us that he would wish us to accompany him to the festival. Rafojia also, the chief of the Sakalavas, and father of one of the nine youths, wished us much to honour him and his countrymen by our presence. We accordingly consented to comply with their pressing invitations, especially as the reason of their joy appeared so lawful. We met the Governor at the bottom of the street that leads to the Rova, or Hova town, and, having greeted him, joined his procession to go to the booth that Rafojia had erected near his house. Under this booth we sat, amidst Hova officers, soldiers, and women, and a large number of Sakalavas. All parties were dressed in their best clothes, and most of the women had silver chains round their necks, some of which were very large and handsome. The son of Rafojia wore the largest of any. It was given to Rafojia by the Queen, Rasoherina, when he went to the capital to acknowledge her as the Queen of Madagascar.

Innocent, however, as the cause and object of the rejoicing might have been, it was soon evident that Mr. Campbell and I were in the midst of heathenism, superstition, and sin. One lot of Sakalava women was singing and dancing, and knocking long slender sticks together over their heads, close to Rafojia's house. Another lot of men and women, chiefly Sakalavas, went a little distance into the field, and lugged to the meeting-place, near the booth, two stems of trees. As they brought them along they danced, and shouted,

and ran, and gesticulated as if they had been mad. One man ran in amongst the riot and sprinkled them with water, while Rasoanoro scattered rice upon them. When they had succeeded in reaching the booth, the men planted the largest stem in the earth, having first painted it at the top, while Rasoanoro and other chief Sakalava women began to make crowns for the nine lads before mentioned. These were made of rufia-wood, in the form of a sugar loaf, and covered with a lamba, a part of which hung from the top of the crown down the lads' backs.

At this time (two o'clock P.M.), I returned home. The Governor, however, soon sent for me to see the sacrifice of three bullocks. These were made fast by the legs, and lay in a row in front of the pole that had been previously planted in the ground. Then, after Fojia had prayed to Yanahary and the razana on behalf of the Queen, nobles, officers, the nine lads, and the "Vazaha" i.e. the English and French, each of the fathers of the nine lads took his child on his back and began to dance round the bullocks, sometimes stepping over their necks. They each bore a musket charged with powder only, which they fired at the head of one of the bullocks; and one of them, taking a spear, stabbed one of the bullocks in the side—an act for which I afterwards reproved him, telling him that it is not right to cause any animal unnecessary pain. As soon as the dancing was finished the bullocks were killed, and then Mr. Campbell and I returned home. During the day we had many opportunities of speaking to Fojia and many others of the folly and sin of praying to any one except God, through our Lord Jesus Christ. All listened with marked respect and attention, which greatly astonished me. Thank God for the open door we have; but, alas! how sunk in ignorance and sin are all the people!

Jan. 12—Went to Fojia's booth early this morning. I found him and many other influential Sakalavas sitting under it, and conversing together. The pole that was brought from the field yesterday was close by, and I observed that it was smeared with blood, and that the humps upon the backs of the three bullocks which were killed yesterday were placed on the top of it. On making inquiries, I was told that all this was done in the way of offering a sacrifice to God, not, however, for past guilt, but to avert future calamities, and to obtain present and future blessings. I accordingly spoke faithfully to Fojia and others of their error, and of Him who is the full, perfect, and sufficient sacrifice both for past sins and for the obtaining of future blessings. I spoke to them, also, of the sin of praying to their ancestors. Fojia

acknowledged that it was not right, and that he wished not to have done so yesterday, but was obliged on that occasion to fall in with the wishes of the people.

Tried to visit the people in the evening, but found most of them either intoxicated or too much excited to hear with profit what I had to say.

Jan. 13—The "tsitaliaingia" arrived here to-day from the capital. The word is composed of *tsi* "not," *tia*, "to love," and *laingia*, "falsehood;" meaning, literally, "not loving falsehood," or "lying." The *tsitaliaingia* is a silver spear, with the name of the reigning sovereign and the word "tsitaliaingia" engraved upon it, and is carried by the messengers of the Government as a badge of official authority. At the death of each sovereign those belonging to the Governors of the provinces are returned to the capital, and new ones are sent in their place, invested, as it were, with new power. In cases of trial for grievous offences, the *tsitaliaingia* is carried by the judge to the house of the prisoner, who is judged before it. In the time of King Radama II. the Malagasy police supplied its place, which was certainly a better arrangement than the present.

Many important letters also arrived to-day from Antananarivo, and amongst them one forbidding the importation of slaves by the Arabs. This measure is simply carrying out the terms of the treaty concluded between the English Government and Radama I.; and though it prevents the external slave-trade, it in no way suppresses the internal, which is constantly being carried on to a large extent by both Hovas, Sakalavas, and Bestimasarakas. The greater portion of the population here, of all parties, are slaves, who have been either bought or taken captive in war.

Jan. 14—Most of the people have been drinking rum or toaka to-day. (The latter spirit is made by the Malagasy themselves from the sugar-cane.) Fighting has consequently ensued. As I was returning home this evening I witnessed, to my great sorrow, a fight between Rasoanoro, whom I have mentioned above, and Raketaka, one of the most hopeful women, as I thought, of Hiarana.

Jan. 15: *Lord's-day*—Two new comers from the capital came with the Governor to the morning service. They have given me a most encouraging account of the work at Antananarivo. The chapels there are crowded.

Jan. 19—The Governor told Mr. Campbell and me to-day that the man who was tried yesterday before the *tsitaliaingia* was fined seventy-five dollars.

Much drinking and fighting to-day. Rasoanoro called at evening prayers, and I

spoke faithfully to her of her sin on Saturday last. Oh that the Spirit of God may change her heart!

Jan. 20—Radosy called. He is very friendly, but, alas! like many others here, given up to drinking and immorality, the two sins which are the curse of this people. He is a brother, by the rite of *Fatidra*, to Ratsiza, the Governor's scribe, but in no way his brother in spirit: the one is a child of darkness, the other a child of the light. *Fatidra* is the name of a ceremony at which any two persons may enter into a mutual and solemn pledge of friendship. The ceremony is performed by each party partaking of a small piece of liver dipped in the blood of the other party. The fathers of the Governor and Rainifringia, who went to England last year, entered into this bond of friendship. And when the Governor and Rainifringia were together last year at Tamatave, they did the same.

This ceremony, however, from what I have heard, is not worthy of encouragement. Christianity is the only bond of real and pure friendship. The blood of Christ purges the consciences of his people from dead works to serve the living God, and unites them together in one holy brotherhood.

Jan. 23—The Governor, his wife, and other friends, have been here all day, singing and learning English and Malagasy. At the breakfast-table the Governor related to us a very curious custom of the Malagasy. It appears that when a bullock is killed by any person whatever, its body must be given to the sovereign and nobles; and if any person neglects to do this he is fined sixty dollars. Again, one of the legs of a fowl belongs to the elder member of the family. If others take it, they are fined a dollar.

This evening, soon after the departure of our friends, as Mr. Campbell and I were sitting quietly alone, we heard some strange Malagasy singing in the distance—strange, because so much unlike the general Malagasy singing here. It gradually approached nearer to our house, and we were astonished on hearing words of our hymns repeated by the singers. They entered the house, and turned out to be Ratsiza, Rasoanoro, and others, who attend our services. They sang several hymns, in a most enthusiastic manner, and remained to evening prayers. We enjoyed it amazingly.

Jan. 26—Several persons called early in the morning for medicines. They formerly came at various times of the day, till we made them understand that they would please us much by calling at a given time. We fixed upon eight o'clock A.M., the hour for morning prayers. Those, therefore, who come for

medicines for the body, are told of Him who is the Physician of souls.

Jan. 27—Found this evening, as I have on former occasions, how delightful it is, when speaking to Sakalavas of the sin of offering sacrifices to God, to lead them to the consideration of the death of Christ, the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." This blessed and comforting doctrine I set before several Sakalavas this evening. At the end of my discourse, one of them thought it *fady*, "unlawful," to take my hand. The others were pleased with what I said.

Jan. 29: Lord's-day—Hiarana. The rain which has fallen of late has enabled the people to plant their rice. Many of them are in the fields, working on their small lots of land. The service this morning was consequently thinly attended. In the afternoon I called on Fojia, who came here yesterday. He was reading his Prayer-book, and was anxious to know what the strange Malagasy words Keriobirug, Serafima, Maritiry, and Anjely meant. They are as puzzling to the Malagasy as the *pons asinorum* is to boys learning Euclid.

I conversed much with Fojia on the nature of Christ's sacrifice, and the sin of offering any other to God. He told me that he believed the people of Vohemarina will not do what is contrary to God's word when once they have learned that word.

In the evening I had another thinly-attended service. Fojia, as well as Osini, the chief of the Sakalavas at Hiarana, were present. I do hope that God is influencing the hearts of these two men for the furtherance of his work among the Sakalavas.

Jan. 30—When I arrived at Manambery this morning a man was driving a herd of bullocks through the river. As they entered the water, I asked if there were any crocodiles in it. I had scarcely received a reply to my question, when one laid hold of a bullock by one of its fore legs, pulled it under water, and was taking it away down the river. The bullock struggled hard to keep its head above water, while some Sakalavas, armed with spears, entered a canoe, rescued it, brought it ashore, and, finding that its leg was broken, they killed it. From this may be seen the danger of crossing the rivers of Madagascar.

Feb. 1—Studied till eight o'clock A.M., when Mr. Campbell conducted family prayers. He took a few of the first verses of the last chapter of St. John's Gospel, and gave one of the best expositions of Scripture in Malagasy that I have heard him give at all. Thus it is very satisfactory to feel that my brother Mis-

sionary is making progress in the language and able to speak intelligently to the people. At twelve o'clock we had our weekly prayer-meeting on behalf of our own work and that of our brethren at Tamatave and Mauritius. At three o'clock P.M. those who are able to read came to practise singing.

The Malagasy flag has been flying to-day in honour of the arrival of Ramanansoa. This man is bitterly opposed to Christianity. When invited to dine with the Governor, some time ago, and on the Governor's saying grace, he left the table.

Feb. 2—The Arab who arrived here the other day from Antomboka is a very interesting and hopeful character. He has been associated with the Romish priests at Nossibé, and is able to repeat the Lord's Prayer in French. Mr. Campbell has given him some Malagasy Testaments and Psalms, to be given by him to those who are able to read at Antomboka. In this way those young men whom I saw at Hiarana on my arrival here may at last receive the word of life, which they took from me at that time, but returned to me again with tears, saying that they feared their father.

Feb. 4—All parties are busy in making every possible preparation for the coming Fandroana, *i.e.* the feast of the Malagasy new year, which takes place at the beginning of the month of March. Every woman, whether Hova, Sakalava, or Betsimasaraka, is obliged to make one mat, of a certain length and breadth, for the Governor. At the same time they are all busy making mats for their own houses. These mats, when clean and properly laid down, give the Malagasy houses a very comfortable and respectable appearance.

Feb. 5: Lord's-day—Had our usual services to-day. The Governor, whom I had not seen all the week, came to breakfast. He has suffered for several days past from fever, and is looking thin and weak. Poor man, I am afraid he has a very difficult position to fulfil, and receives but very little sympathy from any of his officers. There he lives in the midst of the Rova, where Satan's seat is, surrounded by unbelief, ignorance, superstition, idolatry, and blind opposition to the truth. He disclosed to me the fact that Ramanansoa (see journal of Feb. 1), who professed such friendship for us when he called the other day, is doing all in his power to prevent our settling at Amboanio, and that he held a habary last evening with Radosy, the second commander, the three idol-keepers, and many other influential men, for the purpose of speaking to the Governor on the subject. The Governor was made acquainted with their deliberations by a friend,

and was consequently troubled in mind the whole of the night. After conversing a little on this matter, we read together the 2nd and 3rd Psalms, and were greatly comforted in the thought that the Lord of all flesh is our hope and confidence.

Feb. 6—The second commander of Angoney, who arrived yesterday on a friendly visit to the Governor, called on us to-day. He had on a beautifully clean dress and lamba. Ramanansoa accompanied him, and professed the greatest friendship.

Feb. 9—Heard from the Governor the result of the three habarys, which were held respectively on Saturday, Monday, and yesterday by the enemies of the truth, for the purpose of expelling Mr. Campbell and me from Amboanio, and of confining us to Hiarana. The Governor and a few others fought hard against them, reminded them that it was by their consent we came to Amboanio, showed them their folly and duplicity, and told them they ought to remember the good England has done to Madagascar; that Missionaries have only one object in coming to their country—the present and eternal welfare of the people; and finally he ended all dispute by saying that he would not consent to any of their measures, but quietly await the Queen's message. What a source of thankfulness to God! what a monument of the power of his grace we have in the Governor! Nothing is plainer than that the Lord has placed him here for the defence of his truth.

The second commander of Angoney called for medicines this morning. I asked him to take some copies of the New Testament and Psalms with him for those people at Angoney who are able to read, which he did, with a copy of the Prayer-book. Thus the word of God is preceding us to surrounding towns and districts not yet visited by the Missionary. From what we have heard of Angoney I am led to think that it may be a good centre for Missionary operations. It is healthy, with nearly as many* inhabitants as Amboanio, and what is of great importance, it is only about two days' march from Maranaset, a district as thickly populated as Tamatave.

The rain has come at last. Nearly every day since our arrival here there have been dark thunder-clouds, which make their appearance above the mountains to the north-west, but very seldom reach as far as Amboanio. I am of opinion that the wind, blowing from the south-east or north-east, brings with it quantities of moisture, which is taken up

from the Indian Ocean, and, on reaching the mountains in the interior of Madagascar, is formed into clouds.

Feb. 11—The Governor and his wife came and informed us fully of the battle he fought with our enemies. They have been defeated in their wicked attempt to remove us to Hiarana; and finding that Mr. Campbell and I go everywhere among the people here, and that we intend going to the regions beyond as soon as convenient, they have become on a sudden so solicitous of our welfare, and equally desirous of fulfilling to the utmost one of the laws of the Queen, which commands them to protect the Missionaries, that they intend coming in a body to beseech us not to venture out alone, or go far from Amboanio, lest we may be killed by robbers, or stabbed by an evil-disposed Sakalava.

In the midst of this opposition it is very comforting to witness the love that some of our friends have for the word of God. Fojia is daily reading the New Testament, or the Prayer-book, and this he does publicly, sitting at his door or window in the sight of all who pass by, that all the Sakalavas may know that he is not afraid. I was at his house this evening, and he told me that the idol-keeper visited him the other day, and said to him, "You pray to Andriamanitra according to the books of the white people. I shall report you to the 'Andriana' (the sovereign and nobles), and have your head cut off." Fojia knows too much of the feelings of the Madagascar Government to fear such a threat, and he quietly said to the poor idol-keeper, who had been drinking rum, "You are drunk: please to mind your own business."

Feb. 12: Lord's-day—As I have felt a little unwell during the past week Mr. Campbell has very kindly gone to Hiarana in my place. Had rather a large attendance at the morning service. The wind was very violent at the time. I was afraid the house would be blown from over our heads.

Feb. 15—This has been the hottest day, I believe, we have had. Hitherto the thermometer has been from 86° to 88° in the shade at noon: to-day it reached 92°.

Feb. 19: Lord's-day—Came to Hiarana this morning. All the people are still busy preparing for the approaching "Fandroana." Only twenty persons came to the morning service, and about twenty-five to that of the evening. They were chiefly Sakalavas.

Feb. 22—Ramanansoa and Radosy brought us a goose this morning. They entered while Mr. Campbell was giving his exposition at morning prayers. As he was engaged, it devolved upon me to keep our unexpected and noisy visitors in order, which was no easy

* Some say more. We shall be able to speak definitely after that part of the country has been visited by one or both of us.

task. Mr. Campbell continued his exposition amidst the cry of the goose and the suppressed salutations from Ramanansoa, who hoped to have been heedless to Mr. Campbell's remarks by holding a conversation with me. With some difficulty I quieted him every time he attempted to speak, so that he was obliged to hear the plain statements of the word of God.

Feb. 23—Went to Hiarana in the morning to visit the "Vistula," a small schooner from Seychelles, commanded by Captain Huteau, a creole of Mahé. He went to Angoney for a cargo of rice, but found on his arrival there that the "Clifford," from Mauritius, had forestalled him. He then attempted to enter Sambavana, but was unable, and is come here to take a cargo of bullocks. He has kindly promised to take letters from us to Seychelles and England.

After my return to Amboanio, I went out to speak to the people, and met with the idol-keeper. He listened while I said a few words about the power and works of God, but the moment I opened my Testament to point out to him the sin of idolatry he walked away.

Feb. 24—For several days past the people from the surrounding villages have come up to be present at the "Fandroana." Amboanio is full, and though much drunkenness prevails, Mr. Campbell and I have many precious opportunities of preaching the Gospel of Christ to congregations of twenty to forty persons, whom we get together in the streets, or who come to the morning and evening prayers. Most of those who hear us are Sakalavas. They are a fine, strong, and hardworking race of men, and, if converted to Christianity, they will prove an inestimable blessing to Madagascar.

Feb. 25—This is the first day of the Malagasy new year of 1865. All their houses (and our's too) have been decorated by new mats, called *Tsihy mandrosa*, i.e. "invitation mats"—mats on which they invite their friends to sit and feast with them. All cooking utensils have been thoroughly cleansed, and every person is dressed in a new or nicely washed lamba, or European suit. The flag was hoisted at the Rova early in the morning. The cannons were fired this afternoon, and men, women, and children are either singing, playing, or drinking.

The bathing of the people I was not able to see, as it took place inside the Rova. From what I have heard, it appears that they either sprinkle warm water upon their heads, or have it thrown upon them by another person, while they repeat the words, "Saruba, Saruba, Andriamanitra Andriananahary; arivo tratra ny taoma," the first part of which

is a Malagasy form of benediction, and the latter equivalent to the exaggerated wish, "May I live a thousand years."

Feb. 26: Lord's-day—This has been a strange day, as a brief account of its proceedings will show. At half-past seven A.M. took place the baptism of Ratsiza. He is a native of Amboanio, and has never left the district. The account of his conversion is so interesting that I must not omit it. A Hova man of Angoney was his first teacher, who taught him to read, and preached the truth to him. The people had not then heard of the release of the Christians by Radama II., and Ratsiza and his friend often retired to the sea-side to read, sing, and pray in secret.

His second teacher was Raindreperenina, who is now at Tamatave, a dear friend of good old Symeon of Moka, Mauritius, and who, when at Tamatave, on his way to the north of Madagascar, about two years ago, wrote to Mauritius for books for the people of Vohemare. On his arrival here he preached the Gospel of Christ to the people of Amboanio, and sanctified his teaching by a holy and consistent life. He became a great blessing to Ratsiza, who was his almost only Christian friend. On his departure he took Ratsiza out of the town to admonish him for the last time. They wept and prayed together, and Raindreperenina gave Luke xii. 4, 5, to Ratsiza as his parting words. From that time till now, Ratsiza, as the Governor says, whose scribe he is, has shone as a light in a dark place. He is about twenty-five years of age, and his past and present conduct leads us to hope that he will be a most efficient preacher of the Gospel to his fellow-countrymen, either as a layman, or, if released from the "fanompoana," as an ordained minister. The baptismal ceremony was performed by Mr. Campbell, in the presence of the Governor and about twenty-five of our friends. We all enjoyed it much. The rest of the day has abounded with folly, worldliness, and iniquity. Many Hova and other visitors called, either out of curiosity, or to ask for something. The latter they are very fond of, and unless we denied them we should preserve nothing.

At two P.M. the chief Hova and Sakalava women went in procession to the sea-side, to play, sing, and drink rum. Each has tried to outdo the other in dress. They returned about five P.M., when most of them were nearly or wholly drunk. The same horrid scene of drunkenness presents itself in every part of Amboanio. The Governor told me that he was nearly intoxicated yesterday from the smell of rum. Oh that the word of God may soon teach the people better!

March 3—Every day since last Sunday has caused me much pain, in consequence of the

abominable drunkenness that has prevailed. The houses, too, of the people are so foul with the stench of beef, which they present the one to the other at this season, that it has been impossible to visit. In the midst of this sin, as many as twenty to twenty-five persons have continued to attend our morning and evening prayers. To-day the Governor has invited those who attend our services regularly to a dinner at his own house in the Rova. As many as twenty-two were present, and it greatly rejoiced our hearts to witness the striking contrast between their return home and that of the heathen dinner parties. They who attended the latter returned invariably drunk, singing heathenish songs, while the Christian party returned this evening singing one of the songs of Zion.

March 4—The Governor, his wife, and twenty-two of his officers, dined with us this day at twelve o'clock, to celebrate the Malagasy new year.

March 5: Lord's-day—The twelve o'clock service was better attended than usual: eighteen persons were present.

Rafaralahovony and his brother, sons of the late Governor of Vohemare, who have a fair knowledge of God's word, have promised to renounce drinking rum. By God's blessing, they will be a great blessing to us.

March 8—While Mr. Campbell and I were engaged at our twelve o'clock prayer-meeting, a letter arrived for us from our brother Missionary, the Rev. J. Holding, Tamatave. It was written on March 8th last, and has come

a distance of nearly 500 miles. Mr. Holding has opened up the work as far north as Fenerrivo. May the Lord continue to bless him!

March 12: Lord's-day—Came to Hiarana yesterday evening, and found the people glad in the hope of meeting together to-day. About forty persons came to the mid-day service. It was exceedingly hot at the time, scarcely a breath of wind, and the sun shining in its full strength. The second service took place at four o'clock P.M. Subject in the morning, Rom. vi. 23: in the afternoon, Acts x. 15, for the Sakalavas.

In the evening, after I had dined, they came for a third time. After we had sung several hymns, the mosquitos came in such swarms that the whole congregation was engaged in smacking their naked legs and faces. I could hardly hear my own voice. In consequence of the number of mosquitos flying round, and the light being nearly extinguished, I was compelled to dismiss the people.

March 14—As I was going to visit a poor sick woman this evening, I witnessed a Malagasy fight between two men. They fought with their legs. About 100 persons were watching with pleasure. At first I was told that they were playing, but on perceiving that it was a very rough kind of play, I interfered, and cried to several influential men in the crowd to stop them. Immediately, all who before stimulated the combatants, separated them.

Recent Intelligence.

NEW ZEALAND.

THE despatches from New Zealand, communicating details of the late most unhappy and unexpected occurrences in New Zealand, have been published by the Parent Committee, in a pamphlet entitled "The Murder of the Rev. C. S. Volkner." It extends to thirty-two pages, and contains, besides the remarks of the Parent Committee, the diaries of Mr. S. A. Levy, and the Rev. T. S. Grace, as well as the journals and letters of the Bishop of Waiapu.

This pamphlet reached the editor of this periodical on the 17th of July. At this advanced period of the month it would be impossible to reproduce its contents in the pages of our present Number. All we can do is to present the following summary of what has occurred, referring such of our readers as may desire immediate and fuller information to the Society's pamphlet.

The Pai Marire, or, as it is popularly called, the Hauhau fanaticism, from the yelping with which its ceremonies are accompanied, has developed itself with an alarming rapidity, and has assumed the most horrible features. News was received of the murder of the Rev. Carl Sylvius Volkner, once a Lutheran

clergyman, but who, having been ordained in the Episcopal Church, has been labouring as one of her Missionaries for several years at Opotiki, on the eastern coast of the northern island. This gentleman had lately taken his wife to Auckland, and, in company with the Rev. T. S. Grace, Church Missionary at Taupo

arrived at Opotiki on the 1st of March, in a small schooner, the "Eclipse," commanded by a Jew, named Levy, who was in the habit of trading there, his brother being a resident storekeeper. The natives were found to be in a considerable state of excitement, in consequence of the appearance of a party of Taranaki Hauhaus a few days previously, having with them the preserved head of Mr. Hewitt who was murdered at Wanganui two months since), another of a soldier of the 70th Regiment, killed at Taranaki, and a captured soldier of the 57th, named John Brown, who, according to his own account, had been a prisoner for eighteen months, together with a comrade named Louis Baker.

The whole settlement had in a few days renounced Christianity, and become converts to the new religion, and, in their new-born zeal, ransacked Mr. Volkner's house, sold his goods by auction on the Sunday, and had compelled Father Grange, the resident Roman-Catholic priest, to save his life by flight. The "Eclipse" had no sooner entered the river than she was seized, the crew and passengers being ordered on shore, and confined in a native "wharre." Captain Levy, being a Jew, was unmolested, the Hauhaus laying claim to be in some way allied to the ancient people of God. The cargo of the vessel was next brought on shore, and partially distributed, that belonging to the two Levys being handed over to them. On the following morning a fall and tackle were procured from the schooner and made fast to a tree, when Mr. Volkner was led out in the presence of several hundred natives. The Taranaki fanatics then stripped him of his outer garments, his own congregation standing by and offering no resistance. At two o'clock, the hour fixed for his execution, they bound a handkerchief over his eyes, allowed him a few minutes for prayer, and then, amid taunting yells and derisive shouts of laughter, he was hoisted up by a "tiu," or fanatical priest, named Kereopa. This Kereopa was a brother of a young chief taken prisoner by the loyal natives at Maketu, near Tauranga, last year, and shot by the wife of Beckham, the only friendly chief who lost his life in that engagement. Scarcely was life extinct when Mr. Volkner's body was cut down, taken to an enclosure near the church, in which he had laboured with much earnestness, and decapitated. The details of what followed are most revolting; but, without morbidly dwelling on them, it is absolutely necessary to say that the brains were extracted, the eyes torn out and eaten, and the blood licked by an eager crowd of men, women, and children. Having been otherwise mutilated, the body was first thrown to the dogs, and then, to quiet their fighting, it was thrown into a cess-

pool. The few settler residents were now pinioned and placed in confinement with Mr. Grace and the "Eclipse's" crew. Captain Levy and his brother were also pinioned, but let loose again, and allowed to attend a night meeting in the Roman-Catholic chapel, where Mr. Volkner's head was exhibited, and placed in the pulpit to excite the natives while going through their fanatical ceremonies. The pinioning of the two Levys was a fortunate affair, since it led to the bands of others being loosened, as a sort of compensation for the evil that had been inflicted on two of what they regard as a sort of sacred race. Mr. Grace alone was not allowed to walk at liberty, but considered a prisoner at large. At a meeting which took place on Sunday the 5th (one portion of the new creed being that all days are alike) it was decided to accept Hori Tupaea as a ransom for that gentleman. This Hori Tupaea is a Hauhau priest, taken prisoner some weeks previously by the friendly natives of Tauranga, but who had been already liberated by the Governor. Captain Levy was intrusted with a letter to the Government proposing a ransom; but as the Taranaki Hauhaus were starting southward, to where Bishop Williams was residing, the "Eclipse" was to be detained a few days until they returned. While waiting their return the Levys obtained possession of Mr. Volkner's remains, and decently buried them in the ground attached to the church in which he had for years laboured and rejoiced with much Christian hopefulness.

While these latter events had been transpiring, the news of Mr. Volkner's murder and Mr. Grace's detention travelled from pa to pa, eventually reaching the camp at Tauranga. Colonel Greer, in command there, decided to take no steps in the matter on his own responsibility, but sent the news on to Auckland. The Governor and General being both at Wanganui, Commodore Wiseman did not feel altogether at liberty to act without express orders, but at last he sent Her Majesty's despatch steamer "Eclipse" to Tauranga, Bishop Selwyn being allowed a passage in her. On arriving at Tauranga they found that fears were entertained for the safety of the Bishop of Waiapu (Williams), who lives with a few settlers at his Mission station, about fifty miles south of Opotiki. The "Eclipse" accordingly proceeded to Tauranga, not far from which anchorage Bishop Williams resides. Tauranga must not be confounded with Napier. The former, where Bishop Williams lives, is in the Bay of Poverty, near Napier; while the latter, where the Gate Pah repulse was sustained, is in the Bay of Plenty, near Auckland. The fears were not groundless, the murderers having already arrived

with the preserved heads and soldier prisoners at a neighbouring settlement; but as the Turanga natives were eager to turn them back, the "Eclipse" sailed for Opotiki in search of Mr. Grace, under the impression that the Turanga party, accompanied by Bishop Williams and the Rev. E. B. Clarke, would succeed in their object. This anticipation, however, was not realized. The fanatics very speedily succeeded in so far bringing over the Bishop's allies as to induce them to fraternize, and his lordship's influence, becoming daily less and less, was at last insufficient to warrant his continuing on the station. After having been compelled to keep constantly on the watch both day and night, he and the few settlers took refuge in a couple of coasting vessels early this month, and are now in Auckland. Archdeacon W. L. Williams and the Rev. S. Williams, with three or four others, have, however, at the risk of their lives, remained behind to watch proceedings, and endeavour to prevent the wanton destruction of the Mission property, which now almost wholly represents the labour of many years.

On the 16th of March Her Majesty's ship "Eclipse" steamed in sight of Opotiki, and the two Levys paddled off to her under the pretext of delivering the letter mentioned above. Captain Freemantle was desirous of landing some of his blue-jackets, but neither the force nor the money-ransom offered by Bishop Selwyn was deemed likely to effect the rescue of Mr. Grace, and Captain Levy, after procuring a boat from his schooner at the mouth of the river, returned with a couple of his men to the shore, hoping to induce some of the principal natives to come off to the steamer. While pulling up the river Mr. Grace was seen, and, on his stating that all the natives were engaged indoors attending a meeting about the steamer's arrival, and that

there were only a couple of women left to watch him, he was taken into the boat, covered over, and pulled out to sea with the greatest promptitude. The women gave the alarm, and the meeting broke up, but the boat had too good a start, and the side of Her Majesty's ship "Eclipse" was reached in safety. The little schooner "Eclipse" was now the object of intended vengeance, but while the natives were preparing to seize her, Lieutenant Nelson and a party of the steamer's crew had towed her over the bar in safety. Next day Captain Freemantle and Bishop Selwyn met the natives on shore, with a view to arrange for the safety of the few settlers who, strange to say, still determined to remain there. This done, the two "Eclipses" made the best of their way to Auckland.

Such is a brief outline of events which fill columns of the local journals. Elsewhere the Hauhau fanaticism is on the increase, and threatens to pervade Maoridom. Much uneasiness is necessarily created wherever it makes its appearance, and the conviction that no atrocity is too great to be committed tends to create panic; so that while the English public may prepare itself for further mischief, it must give but a limited credence to the reports which the northern journals by this mail promulgate. Governor Grey left Wellington on the 8th instant for Opotiki and the north, to inquire into the circumstances, and organize some means of checking the danger. He takes with him a young half-caste gentleman, long in the public service; and it is proposed that he shall raise a Maori force 200 or 300 strong, and endeavour to put down with a high hand the pretensions of the fanatical party. What other steps are taken must depend entirely on the temper of the natives, which, it is to be feared, is none of the best.

We are constrained to say that a smoke out of the bottomless pit has overspread New Zealand, and that for the moment Satan triumphs; but this triumphing will be but short. The very rush of the Pai Marire delusion proves it to be a whirlwind, which, although fearfully desolating, will not last long. As Bishop Williams remarks—"The Pai Marire is a deep-laid snare of the devil, whom God will bruise under our feet shortly."

The new delusion is, however, spreading with fearful rapidity through the island. Kingism, and widely-extended disaffection to the English rule, have prepared the way for it. It is "the counterpart of Kingism, embracing besides every thing that is subversive of morality. Wherever Kingism has taken deep root, Pai Marire has become its parasite." To use again the words of Bishop Williams—

A few sacred words are blasphemously mixed up with a large amount of nonsense. There is no attempt at system, no doctrine, no deliverance from sin, no salvation; but these forms are put together, and are repeated for the present with an amount

of earnestness which works wonderfully upon the feelings. There is also the practice of, I fancy, a mesmeric influence, or of electro biology, which, upon weak and superstitious minds, leads to a belief of something supernatural. They have trifled with things sacred,

and God seems to have sent among them strong delusion that they should believe a lie. But it is not here only that these extravagances are rife. When you have in Protestant England, and among those who have been instructed with great care, a disposition to fall into the abominable superstition of Popery, we need not wonder at what happens in New Zealand. The great moving principle of Pai Marire is, that it is a scheme which pro-

mises a successful termination of the war with which we are afflicted; and it is mixed up with an amount of abomination, which is meant to draw out the vilest passions of our sinful nature. Happily the time is short. He who said, "Lo, I come quickly," is nigh at hand. He has given us the sign of his coming, and we may almost, now in the time of trouble, lift up our heads: our deliverance is nigh.

After the arrival of Mr. Grace at Auckland, a meeting of the Missionaries was held, to express their thanks to God for his deliverance, and their deep sympathy with the widow of Mr. Volkner, when the following minutes were adopted—

Present, — Archdeacon Kissling; Rev. T. Chapman; Rev. C. Baker; Rev. B. Y. Ashwell; Rev. T. S. Grace; Rev. R. Burrows, Secretary.

After reading the Scriptures and uniting in prayer, the following extract from a sermon preached by Bishop Patteson, at St. Mary's church, and copied with his permission, was read to the Conference.

"A dark and dreadful crime has been committed in the land. Innocent blood has been shed—the blood of one esteemed and honoured for his works' sake among all men; to many of us endeared by closer bonds of private friendship and most true affection.

"We know — and we thank God that we do know—how good he was, how simple-minded, how guileless; a man of prayer, full of faith and good works that he did, meekly following his Saviour in pureness of heart (for to him such grace was given), walking humbly with his God. We who can ill afford to spare him from among us, who dwell with loving affection upon the intercourse we so lately were permitted to have with him, thank God from our hearts that not one cloud rests upon the brightness of his example; that he has been taken from us, we most surely trust, to dwell with Christ in paradise, and has left behind him the fragrance of a holy life. It is not for him we sorrow now. What better thing can we desire for ourselves, or our friends, than that we and they shall be taken in the midst of the discharge of our duties from the many cares and sorrows of this world, if only by the grace of God we may be prepared for the life of that world which knows no cares, which feels no sorrows? Indeed these are no conventional words. We must not seek to anticipate the season of rest. It is a blessed

thing to work in the Lord's vineyard: it is cowardly and ungenerous to wish to shorten our time of service in the army of Christ. But oh, the thought that a time will come, if our faith fail not, when we shall feel the burden of anxieties, and trials, and disappointments, and bereavements taken away, and the continued warfare against sin all ended, and for ever,—the thought of this cannot surely be given us for naught. It must not make us less diligent now; it must not withdraw us from our appointed task; but it stands written as a word of consolation and encouragement for all, 'There remaineth therefore a rest to the people of God.' 'Blessed are the dead which die in the Lord: they rest from their labours.'

Resolved—That the foregoing extract fully conveys the feelings and sentiments of this Conference; and they can find no more appropriate language to describe the character and labours of their departed brother, who suffered a cruel and painful death for the Gospel's sake.

Resolved—That this Conference desire to express their deep sympathy with Mrs. Volkner, and at the same time to thank God for that grace vouchsafed unto her, by which she has been enabled to bear her trial with Christian fortitude, and humble submission to the Divine will.

Resolved—That this Conference also desire to record their humble thanks to Almighty God for the providential deliverance of their brother, the Rev. T. S. Grace, now present with them, from imminent danger; and they request Mr. Grace to forward to the Parent Committee, by this mail, a copy of his journal during his captivity.

We shall give to these despatches our most earnest consideration, and endeavour to present in our next Number the lessons which these events are fitted to convey.