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NEW ZEALAND.

Barbarus, heu! cineres insisit victor.

LAST week it was the office of our indignant pen to commemorate the destruction of one Colony of the Australian group, this week we must mourn with feelings of bitter humiliation over the ashes of another. That which the care of the Colonial Office has so efficiently done for Van Diemen's Land, its negligence has, with equal efficiency, accomplished for New Zealand. It has let loose the convict upon the one, it has armed the savage with fire and sword against the other. If the wind blow from the south, it brings us cargoes of unhappy Colonists stripped, ruined, and expatriated by the frightful inundation of convict wickedness which is poured upon them. If the blow from the east it brings us cargoes of men, who, boasting to belong to a Colony which the foot of a felon never trod, are flying from the merciless hands of its cannibal aborigines with the loss of all that they possessed. Presuming Mr. Stephen to work, as we suggested in our last number, with a view to produce the maximum of evil, we cannot but be surprised at the delicate eclectic faculty, the nice power of discrimination which enables him to select exactly, those means both in kind and degree the best calculated to secure his object. Van Diemen's Land needed nothing but to be let alone, and allowed to develop her resources in peace and tranquility. New Zealand required a different treatment. It was there that the weight of imperial power ought to have been felt and the majesty of the British Crown to have been asserted. The hint was sufficient. The one has been destroyed by over government: the other has not been governed at all.

The oldest settlement in New Zealand has been blotted out of the map of the country, and this in a manner so strange, so tragical, and so speedy, as forcibly to remind us of the fate of the unhappy settlement of Wyoming. Of the details of this catastrophe, of the alleged misconduct of the young officers in command of the military, and the philanthropic conduct of the Bishop, who in his anxiety to bury the dead was, it seems, the cause of the plunder of the living—it is not now our intention to speak, but one circumstance has transpired since last week which is worthy of an observation, that is, the conduct of the Captain of the American Corvette, *St. Louis*. It appears from a letter addressed to this officer by Lieutenant Philpots, the officer in command of the *Hazard*, that he was near enough to have afforded assistance to the unhappy town, but that he did not choose to do so, confining his good offices to bringing off the women and children after the mischief was done. In this, Mr. Philpots is of opinion that he did right, because a contrary line of conduct would have been a breach of the law of nations. With all deference to the son of one bishop, and the preserver of the life of another, we must beg leave to doubt this conclusion. It certainly must have been an edifying specimen of American coolness and calculation, to have seen the Captain of the *St. Louis* seated in his cabin amid the din of battle and the yells of barbarian warfare, turning over the leaves of the philosophic Puffendorf, poring over the unimpassioned Vattel, and abstracting his mind from the conflict of life and death that was going on around him to fix it on his own countryman, Story's conflict of Laws. Nero fiddling in the midst of burning Rome; Charles XII, dictating to his secretary with a shell fizzing at his feet, and Byron's Pasha smoking his pipe amidst the ruins of Ismail, all yield to the sublime spectacle afforded by this American commander. The last blazing roof has fallen in, the last shot has been fired, the last shriek has rent the air, and the philoso-

pher rises from his desk fully satisfied that he has solved the problem; and that any interference between the unhappy Britishers and their cannibal assailants would have been a breach of the law of Nations compared with which Pennsylvanian repudiation sinks into insignificance; and it is well he has come to this conclusion; for the town, the subject matter of the problem, has melted away during the course of his investigation, like an estate in a chancery suit; so that now judgment is ready to be pronounced, there is no plaintiff to hear it. He might have avenged, but he could not save. And yet, we would submit that the undoubted principle of international law, which precludes the forces of a friendly power from taking any part in civil commotions is scarcely applicable to an onslaught by the cannibals of New Zealand upon the Christian and inoffensive settlers of Kororarika. When the English, to their eternal disgrace, employed the merciless Indian against their American brethren—this was not the tone in which Chatham remonstrated; these were not the sentiments that America adopted. They considered, and most justly—that to employ Indians was not to make a legitimate alliance with an independent power, but to make a league with the enemies of the human race; surely it might have occurred to this gentleman, that to remain neuter in such an emergency was as little justified or called for by the law of nations as if the town had been attacked by so many wild beasts. We neither impeach the American Captain's courage or humanity; he appears to have shown both, in the assistance he rendered to the escape of the helpless inhabitants; but, from his judgment on the question of international law we entirely dissent; and, we think, that an error, supposing it to have been such—which would have made him the defender of the weak instead of a passive spectator of their misfortunes, would have been more creditable to his head and heart.

The proximate cause of this disaster we consider to have been the destruction of the prestige of European superiority. By carefully preserving this prestige, Cortes, with only four hundred troops was able to overturn an empire, which, compared with the scattered and disunited tribes of New Zealand may truly be called civilized, so careful was he not to destroy this prestige that he buried his killed by night, that the Mexicans might believe them to be immortal, and every symptom of weakness and vacillation was carefully concealed from them. With far greater resources, and with the advantages of 300 years of progress in civilization, the English have been unable to effect that in New Zealand which the Spaniards effected in Mexico. The reason of this we explained in a former number. They have done every thing in their power to make the savages despise them. And they have succeeded. That contempt can now only be washed out in blood. The terrified Governor seems now anxious to persuade his Council that all the meanness, all the humiliation to which he has condescended in his policy towards the natives was the result of fear. That he was only temporizing with them till he could obtain means for their more efficient coercion. We do not believe this for several reasons. It is well known that Captain Fitzroy is full of those delusive theories of a short-sighted and miscalled philanthropy, which under the plausible names of humanity and justice, by investing those with rights who are ignorant of their corresponding duties, and by inculcating a lenity which is sure to be mistaken for fear, lead ultimately to the demoralization and destruction of aboriginal races. His language was, that he did not come to govern ten or twelve thousand whites, but to be the legislator and regenerator of the great Maori nation. It is to this feeling rather than to that of fear that we attribute those actions, such as the approbation of the massacre at Wairau, the conniving at frauds practised on Europeans, and the overlooking the insults offered to women which have had the most fatal effect upon the native mind. If Captain Fitzroy has really flattered himself that he has been taking the measures best calculated to avert a collision with the natives, he is surely most miserably mistaken. Barbarians are to be ruled by fear, and every concession only inspires them with a wish to extort more, besides,

if Captain Fitzroy be really anxious for assistance why did he send it back when it was offered him. He might then have struck a blow which would have resounded from one end of New Zealand to the other. Latterly, no doubt, he has become afraid, but it has been the results of his own measures, not of the state of things which he found, but of the state of things which he has made.

Much blame is doubtless attributable to the Home Government; they never wished to Colonize New Zealand. They foresaw that no export was to be anticipated from it, and that it could not be safely held without a large military force. But they suffered themselves to be forced into adopting the Colony without adopting the measures absolutely necessary for its safety. A child might foresee the result of these half measures. Many lives and much property will be sacrificed for want of this protection, and after all it must be accorded. Protection is sure to come when there is nothing left to protect.

The *Herald* has sought a vent for its new born patriotism in censures on the conduct of the Governor in this matter. Perhaps he is not wholly free from blame. We have little sympathy with his habitual parsimony, and have small respect for pieces of gold when weighed against human life. But he had been deceived once. Those who are always crying wolf! deserve but little attention, and it is not to be wondered at; if Sir George on a second application, were not hasty to send troops which, on a former occasion had been so hastily returned. The principal blame in our opinion, therefore, rests with Captain Fitzroy. He knew, on leaving England, what degree of assistance the Colony might expect from the mother country. If that assistance was adequate—it was his duty to have put down the insolent natives by force of arms. If inadequate, he has lent himself to practice a deceit upon the English settlers, by inducing them to remain in a Colony where not only is there no prospect of pecuniary advantage, but life and property are not safe for a single moment.

QUIT-RENTS.

It is recorded of King James the first, that he more than once laid it down in his speeches, that "as it is atheism and blasphemy in a creature to dispute what the Deity may do, so it is presumption and sedition in a subject to dispute what a king may do in the height of his power; good christians will be content with God's will, revealed in his word; and good subjects will rest in the king's will, revealed in his law." The same king nevertheless, in the twelfth year of his reign, in a document issued to regulate the practice of the Exchequer, and to reform certain abuses that had crept therein, declared that he held "his royal prerogative to be exalted most when it is delivered and freed from all depraved and perverse courses, whereby it should be made an instrument of oppression and grief unto his loving subjects." What the first Stuart was as a Sovereign, Sir George Gipps is as a Viceroy. The one entrenched himself behind his favourite fortification of the Divine Right of Kings, the other relies with equal confidence, upon the Parliamentary right of Secretaries of State and their understrappers. The *sic volo sic jubeo* principle, was not a whit more acceptable in matters of prerogative, to the monarch of the seventeenth century, than it is to the Governor of the nineteenth. There is, however, this most essential difference between the two. The king who held the prerogative *in his own right*, considered it "most exalted" when it was "freed from all depraved and perverse courses," and was not "an instrument of oppression and grief" to his subjects; the Governor, who holds the prerogative as a trustee only, thinks that it shines with purest lustre, when it most effectually tramples on and destroys the people by whom it was originally conceded, and for whose benefit the Sovereign holds it. In the matter of the Quit-rents Sir George Gipps has carried this view out to its widest extent.

We might, for the sake of argument, admit, that as a matter of strict justice the Crown was entitled to demand this money and that its grantees were bound to pay it. This may or may

not be so, but in whatever light it may be viewed, it is a matter of very little consequence. The iniquity of the business consists, not in the illegality of the demand, but in the time and the manner in which it has been made, and in the grasping cruel and unrelenting spirit in which it has been followed up. This it is, that constitutes it a most discreditable perversion of the Royal prerogative—a perversion which we cannot conceive how any honest man can take upon himself to defend. When the Crown granted away the lands of this Colony, it was perhaps justified in reserving a small income from them in the shape of Quit-rent, and if that rent had been demanded annually, we have no doubt it would have been paid without hesitation, and without being considered in the slightest degree oppressive or unconstitutional. But, it was not so demanded. For a series of years no mention was made of such a claim, and as a natural result the very existence of it was forgotten. The Colony had enjoyed various periods of prosperity—periods when such a debt, if asked for, could have been paid without an effort, but in no one of those periods was there the slightest hint given of any intention to enforce it. So soon however as this prosperity has passed away, and at the very moment when we are suffering the most unexampled distress, this long dormant claim is for the first time mentioned. In the midst of the crash, caused by the fall of some of our leading mercantile houses, and the nearly universal insolvency of the most enterprising of our Colonists, Sir George Gipps demands all the arrears of Quit-rents, to complete the full measure of our misfortunes. In vain is he asked to give his victims time—in vain is he told of the impossibility of performing the condition of the bond—in vain is he reminded of the general prostration of the Colony. Like the Jew of Venice he must have his pound of flesh. This branch of Her Majesty's revenue must be paid, whatever the consequences may be. What those consequences have been, is matter of too general notoriety, to need any reference to them by us, for the purpose of increasing the universal indignation which they have already caused. If, instead of accusing Sir George Gipps of perverting his Sovereign's prerogative, we had said, that he had disgraced it and brought it into public odium and contempt, we should have been much more accurate.

THE (H)ARTFUL BANK.

Oh, dear to my warm and passionate youth
Were the banks of the dark flowing Rhine,
With their mantle of green, and their footstool—the wave,
And their crown of the purple vine.

And dear to me, too, were the flowery banks,
Where the fair and silvery Tay,
In murmurs soft as a lover's thanks
Poured its bright waters away.

But dearer still than these—than all—
Dearest of banks to me,
Was the bank where I had placed mine all—
The Bank of Australië

Green seemed that bank, but I quickly found,
That all the greenness was mine, oh!
The greenness has gone—and so has the Bank.
And with it, all my Rhino.

My heart felt grieved at the heavy loss,
And it throbb'd both sad and sore,
But another Hart—a cruel Hart
Vowed it should throb still more.

So, he grasped the Bank in his iron hand,
And applied his Jury Screw,
And gave it a twist—but his mark he missed,
For his engine has split in two.

"Is never a tinker to be found,"
Cries Hart, "who can patch for me
This cursed screw, and get it round
The Bank of Australië

A thousand pounds to the tinker bold,
Who restores to my screw its might."
He cried, but in vain, for no screw can hold,
Against both Law and Right.

PUSEYITE LAY ASSOCIATION.

A branch meeting of the Puseyite Association was held at the "Red Cow," Parramatta, at which the President *did attend*. A number of the clergy were also present, by especial invitation, as we gather from the advertisement. At the time we write, no version of the speeches had appeared, the society having probably thought it necessary to practise their own favourite doctrine of reserve, for which, we gather from the short notice contained in the *Herald*, there may have been extremely good reason. The Association declares in its prospectus, that it belongs to no school or party, and though the *Herald* has, in the practice of the same doctrine of reserve, kept that prospectus from the public, it has obtained circulation sufficiently large to make it dangerous to report speeches at full, which, if we may judge from the fragments afforded us, must have contained little else than matters of sectarian and party interest. The first topic of the chairman was ominous; it was an allusion to the project of the Rev. Mr. Coleridge—a noted Puseyite—for the establishment of a college in England, to inundate the colonies with clergymen professing the same pestilent heresy. The only other topic that he mentioned was a chronological enumeration of the exploits performed by the Bishop during his recent tour. If this were compiled from the newspapers, it was a most laborious task: if it were supplied by his Lordship it points out to us a new use of the Association, similar to that of a sounding-board of a pulpit. The Association is the candlestick on which the Bishop's light is placed, that it may lighten the whole house.

The resolutions proposed were purely of a formal nature, out of compliment, we presume, to the religion of those who proposed them. The speeches were all about the Church, Churchmen, Church-principles, Church-government, and so on, till some one, we are not informed who, mentioned the necessity of resisting the Irish system of education, and then the meeting seemed suddenly to discover that there was such a thing as the Bible. Of course this latter topic had as little

to do with party politics as the former had with a particular school of religion. It seems, however, to have struck some one that there was a slight sectarian character about the meeting. For some allusion having been made to the sin of schism, and a great many to the Church, he very naturally asked, whether the chairman considered that all who were not members of the Church would go to hell. The chairman, with an amiable but a transparent inconsistency, answered in the negative. And here we discover another use of this valuable Association. The settlements of points of faith, which, though denied by our Articles to general councils of Clergy, is vested, it seems, in this assembly of the Laity. Reference was also made to our unworthy selves, an honor for which we are duly grateful, and complaints of our attempt to fix upon the association a nickname, and connect it with a particular party or school in the Church, notwithstanding the denial in the prospectus and the rules and regulations of the society. We proved on a former occasion, that the Church which this society worships, is unknown to the Church of England, and that the explaining the nature of this unknown Church was the visible object of the society. No one, that we are aware of, has attempted to answer our argument. Till they do so we might believe it unanswerable. As to the denial in the prospectus, it is certainly said that the Association *deems it proper to declare* that it can belong to no school or party; we agree with the Association, but we not only deem it proper to declare that it does not belong to any school or party, which it has done, but also to abstain from belonging to any school or party, which it has not. We need no better proof than the words that follow: "It (the Association) strongly disapproves of Popish dissent on the one hand, and Protestant dissent on the other. All dissent implies a dissentient, and a person dissenting from; at the time of the Popish dissent, therefore, there must have been some Church which contained the true belief, and that Church, we apprehend, was no other than the imaginary Church of England, which we are told in the sixth resolution, has existed since the time of the Apostles. We are told in the same document something of the principles of the Reformation, and we leave the sublime casuist who framed it to show, how the Church of Rome can dissent from the Church of England, and the Church of England be at the same time reformed from the Church of Rome. The honest truth is, that we, in common with many other Protestant members of the Church of England—a word which, together with any allusion to the Articles, is carefully excluded from this impartial document—should be most happy to see a Church of England Society, formed on really comprehensive principles. A society which would admit all differences of opinion on political subjects, and at whose meetings, and in whose resolutions, nothing should be found abhorrent to the principles of any member of the Church of England; but as to this Association, it is a living lie, stamped in its very name with a badge of falsehood; and we are convinced that we speak the sentiments of the large, and more intelligent portion of the members of the Church of England, when we deny and disavow it. Professing to be a lay body, it invites the Clergy to its meetings, though it does not admit them as its members. This is a mere paltry subterfuge, to give the movement an appearance of that independence which it does not really possess. The only test to which a lay member of the Church of England is subjected, is the signature of the Thirty-nine Articles, and yet this Lay Association in its lengthy prospectus, never once alludes to the existence of such a document: it is not a Church of England Association, for the true members of the Church of England are they who believe her Articles in their literal and grammatical sense; not they who, holding a totally opposite faith, either, as here, omit all mention of the articles, or, as in the ninetieth Tract for the Times, seek to explain away their meaning by the most revolting sophistries. A Church of England Lay Association, which really was what it professed to be, we should be glad to see established; a Puseyite Clerical Association, which has not the manliness to come forward in its true colors, but veils itself under the name to which it knows it has no title, we despise and disavow.

DR. LANG AND RAILROADS.

It appears that Dr. Lang, when returning overland from his last visit to his constituents, stayed a day or two at Gundagai, to enjoy no doubt the benefit of its waters. That they contributed in some degree to invigorate him after his wearisome journey, is evidenced by the fact, of his having written a long letter from that place to the Port Phillipians, on the advantages of railroad communication. The main point dwelt upon in this letter, is the desirableness of such a project for the province of Port Phillip. After a preparatory flourish about the discoveries of Mr. Hume and Captain Sturt, the Doctor launches out in the following manner:—

The desirableness of such an improvement FOR THE PROVINCE OF PORT PHILLIP especially, will scarcely be denied even by those who may perhaps question its practicability—I mean under the existing circumstances of the province. (1.) It would reduce the period of communication with Melbourne for all persons residing near the extremity of the line to a single day, and to a still shorter period for those residing at intermediate places on or near the line. (2.) It would thus bring the whole extent of country to the northern extremity of the district, within reach of all the appliances of civilization. (3.) It would open up the whole of that country, including the fertile banks of the Hume River, for a hundred miles both above and below the crossing place, for the speedy settlement of an agricultural population, wherever this might be practicable or desirable. (4.) It would enable the Colonists to dispense with the services of a large proportion of the bullock-drivers that are now employed in maintaining the communication with Melbourne under the existing system; allowing a large majority of these persons to be transformed into shepherds, stockmen, or agricultural labourers; dispensing with the horrid oaths and blasphemy that are now so liberally and so profanely expended upon the unfortunate bullocks, as well as with much of the thieving and dissipation that takes place along the line; and thereby removing a fruitful source of moral debasement from the community. (5.) It would render MELBOURNE the shipping port not only of the whole extent of the Hume River, but for that of the Murrumbidgee also, and probably for much of the intervening country between the Murrumbidgee and Yass; for the city or town at the inland extremity of the railroad would immediately become a powerful centre of attraction for the whole produce of the country

for at least a hundred and fifty miles beyond it on the route to Sydney. In short, the advantages likely to result to Port Phillip from such an undertaking as I have suggested, if carried into effect, would be incalculable.

The Doctor then proceeds to show the practicability of carrying out his scheme with English capital. As he has recently been among the drab-coloured men of Pennsylvania, we have no difficulty in seeing from what source he borrowed the idea. His transatlantic experience ought, however, to have shown him something more than the feasibility of borrowing. It ought to have shown him, that it is quite possible for a country to "go a-head" too fast. "The public works," says a recent number of the *Times*, "immortalised by the witty Cannon, the railroads and canals don't even pay for their working, being constructed too far in advance of the wants of the country, at the expense of strangers, who did not know what else to do with their money, and therefore obruder their loans on an improvident borrower." If railroads are "in advance of the wants of the country" in Pennsylvania, surely it must be the height of absurdity to talk about constructing one from Aldbury to Melbourne. But the Doctor probably knows this as well as we do, and was only desirous of "playing a card." Be it so—the Port Phillipians will be pleased with their member's never-ceasing anxiety for their interests, and he will have placed himself higher in their esteem. We, however, who have no electioneering purpose to gratify, must tell our friends in Melbourne that the first pound of British capital, borrowed to construct a railroad through the wilds of Australia, will be the commencement of a new act of national repudiation.

BURNING PHILANTHROPY.

REJOICE! Philanthropy, rejoice!
Pitch to its height thy squeaking voice:
Rejoice, each knave who spouts and lectures,
Ye Aboriginal Protectors,
Ye Ethnological Societies,
Humbugs of all the known varieties,
Thou Hall of Exeter be glad,
Or, if thou please, a little mad—
For savage man his rights is learning,
And Kororarika is burning.

Oh! 'tis a glorious sight to see
The tyrants crushed—the savage free,
To see our standard trod in mud,
And dabbled with our soldiers' blood;
The gallant Robertson go down,
The white retire before the brown—
The rout, the panic, and the flight,
The burning houses' joyous light!
The day was very, very glorious—
The Maories were so victorious;
And promises to make a free-land
Of poor oppressed, enslaved New Zealand.

And now the glowing Muse would dish up
Praises to thee, illustrious Bishop!
For if the *Hazard's* guns had thundered
The town would never have been plundered,
And had your Lordship not been in it,
They would have thundered in a minute,
Therefore let laurels bind thy brow,
The conquerors they, the plunderer thou.

The women cry, the children squall—
As if they'd business there at all,
As if their houseless lords and masters
Did not deserve their late disasters;
As if the distant land they sought
Became their own by being bought,
And had not, when the troops retreated,
Unto its native lords escheated.

Oh! had some bullet from the *Hazard*
Knocked the Lord Bishop on the mazard!
Or had some shot in random strife
Closed Johnny Heki's glorious life,
It might have marr'd our present bliss—
But what's a burning town to this?

THE DISTRICT COUNCILS.

THE District Council of Liverpool has, we perceive, passed a very remarkable series of resolutions. The first of these is to the effect, "That this Council, in common with His Excellency the Governor, deploras the dangerous state of the Southern road running through the Liverpool district." This truly is a resolution worthy only of a district Council, for no other body in New South Wales, could deliberately promulgate so great a falsehood, as that His Excellency deploras any of the evils under which the Colony is now suffering. As well might we expect the wolf to lament the fate of the lamb which he is devouring, as to look for sympathy to the individual to whom we are indebted for all our troubles—this one of dilapidated roads and falling bridges among the rest. But the District Council of Liverpool is a courtly body—and hence the facetious notion, that Sir George weeps in common with it over the state of the roads and bridges.

We thought we had already said enough in the pages of this journal, to satisfy all the district Councils of the propriety of surrendering the pernicious powers which they possess. The Liverpool body seems to be of a different opinion, and if the Governor will act contrary to law, by allowing it to appropriate a certain portion of the tolls, it will immediately place itself in working order. While declaring its readiness to take this step, it is nevertheless distinctly asserted, "That no circumstances whatever will induce this Council to seek to defray, by direct taxation of the local residents, any expenses connected with the making of the high roads and bridges." When this sapient body passed this resolution, we have no doubt it thought it was doing a very clever thing. To have adopted the straightforward and manly course which we pointed out, would have been a too direct flying in the face of the authorities, and this middle line of conduct, we dare say was hit upon as a grand master stroke of policy. The Liverpool diplomats will, if we mistake not, soon find that they have, in this instance, been calculating without their host. If they do not already know it, they will speedily be informed by Sir George Gipps, that so long as it is by law their duty to repair the roads and bridges of their district, so long will they be liable