

Mr. REXFORD resumed, by remarking that Bishop Colenso had stated that this question of polygamy was one with which he had had great difficulty in dealing, and had even been obliged to ignore; but this was surprising, as Mohammedanism was making great progress, though enjoining great restrictions in this matter. Polygamy was always associated with a degraded state of woman, and it was impossible to elevate man where woman was degraded. But Christianity, with all its faults in Europe, was not to be compared with the degradation and vice among Mohammedans. As to the bishop's scheme of educating the negro children, he thought it would be found impracticable. The first Christians did not begin by teaching the children, and leave their parents without instructing them in the principles of Christianity. From what was known of the mechanical teaching, advocated by Dr. Colenso, he considered that it had quite failed to produce the results intended when formerly tried. There was testimony of this in the Report of the Select Committee "On Aborigines (British Settlements)" in 1838; and, for his part, he felt sure that the only way to elevate man was by the elevating influence of religion.

Mr. WALLACE observed that, after so eloquent and amusing a discussion, there was not much for him to say; but as a traveller he had seen something of the missionaries and their works, and his general impression was that the success attained was due rather to personal character than to doctrine. He was delighted with the bishop's view of the subject; for, in his opinion, nothing but simple teaching could be effective among savage peoples. The Zulus, with whom Dr. Colenso had to do, were considerably higher in intellectual status than, for instance, the aborigines of Australia, who can hardly count above three or five, and are incapable of comprehending that two and three make five. To such people it is idle to speak of religion, they cannot understand what it means. The best efforts are produced when the missionary shows that he has no selfish interest—that he seeks only to do good; and this, in the speaker's opinion, would move the people more than aught besides.

Notwithstanding the lateness of the hour, Captain FARRINGTON, Dr. UNDERHILL, and Mr. BRUNNEN OWEN here rose to speak, when

The PRESIDENT took the opinion of the meeting as to whether the discussion should be continued, as the engagements of the Society prevented the possibility of adjournment. It then appeared that there were only thirteen votes for the continuance and an overwhelming majority against it, and the President therefore called upon the Bishop of Natal to reply.

The BISHOP OF NATAL observed that he should only detain the meeting a few moments in replying to one or two of the comments which had been made. He had been told that he had not stated what progress had been really made by the missionaries; but he must remind the meeting under what conditions his paper had been written. When Mr. Hault's paper appeared, he felt he was in duty bound to show what were the unavoidable drawbacks on missionary efforts, which partly accounted for the appearance of failure, and at the same time to