

ministers sitting here, and repeat with fervour our psalm ; “ How good and how pleasant it is for brethren to dwell together in unity.” I give a Maori parable in conclusion. I have seen a solitary piece of water (*manga*, a branch, *i.e.*, of a stream) which sprung up in a swamp ; it was only great in mud, and the end of it was, it disappeared altogether (or was lost) ; it was neither water nor land. No man drank of it, horses could not walk on it, nor could canoes paddle there. It was not ploughed with a plough, nor could vessels sail upon it. It remained alone in its stupid greatness, this branch stream which refused to flow to the river ; it is left for eels to crawl through, and for pigs to wallow in. But a good and pleasant stream newly born from the womb of the heavens ; behold ! with what vigour it leaps the falls and flows down the rapids. It perseveres in doing its work, that is, in increasing the size of the river. By the time that it reaches the confluence its name has ceased ; the Punia is lost in the Waipa, the Waipa in the Waikato, and the Waikato in the ocean. This is the greatness of the branch stream, to be lost in the river, and that of the river to be lost in the sea. So in like manner this is my greatness, that of the one man, to be lost in the Church, that of the Church to be lost in Christ, and the greatness of Christ is, to be lost in God, “ That God may be all in all ”—(Corinth. 15—28.)

No. 6.

REPORT OF THE MEETING AT PERIA IN OCTOBER, 1862, BY BISHOP SELWYN.

Matutaera arrived at 1 p.m. on Thursday, October 23rd.

I did not attend the opening ceremonial, but there were no war dances, or firing of guns.

The afternoon was spent in complimentary speeches, after which the King's procession—40 soldiers in uniform—and the Ngaruawahia Council returned to their house at the top of the hill.

The ground was occupied by about 500 men and women ; with the King's party there may sometimes have been six hundred persons on the ground.

As far as I could gather there were present of men—

Ngatikahungunu	-	-	30 to 40
Ngatiporou	-	-	20 to 30
Ngaiterangi	-	-	20 to 30
Hauraki	-	-	20 to 30
Rotorua	-	-	10 to 15
Taupo	-	-	1 to 2
Waikato Upper, with Ngatihaua	-	-	120 to 150
Kawhia	-	-	5 to 10
			226 to 307

The principal persons present were—

Matutaera and most of his Council
 Karaitiana (Ngatikahungunu)
 Hori Tupara (Tauranga)
 William Thompson (te Waharoa)
 Heta Tauranga (his Secretary)
 Rewi (Ngatimaniapoto)
 Kihirini (Middle Waikato)
 Porokoru (Ngatimaniapoto)
 Hoera (leader of Ngatiporou party)
 Kereopa (ditto, Rotorua)

The first day was ended as usual by evening service, which was well attended.

2nd Day, Friday, October 24th.

Long waiting in the morning ; much private talk with some of the principal men.

W. Thompson asked about the opinion of the Duke of Newcastle. I told him that the Duke had written to say that there was no objection to Matutaera and his Council making laws, and presenting them to the Governor for confirmation, in the same manner as the Superintendents of Provinces. The idea seemed to strike him, and he announced it afterwards to the meeting.

12.30. The hopper of a steel mill, used as a speaking trumpet, sounded for dinner, and we went into a long booth with two rows of low tables, set out with large slices of bread, and pannikins, and containing about 130 persons. The waiters, including W. Thompson, passed in the open space between the two tables, replenishing pannikins with tea, and supplying bread and sugar—all very clean and orderly. Huge fires were at the end of the booth, with cauldrons of boiling water.

Business began at 1 p.m., W. Thompson coming forward and planting two sticks, one for the ayes, and the other for the noes, and announcing the subjects for discussion,—

1. Maungatawhiri.
2. Whaingaroa (Raglan).
3. Native Land Disputes.

The first and second subjects were a good deal mixed up, as being of the same nature, and a number of speakers rose in rapid succession, to deliver their votes on the same side, namely for stopping the roads (Kati), and their votes were registered by a teller, placing smaller sticks by the side of the negative pole.