



# LORD OF THE SOUTHERN ISLES

C. E. FOX

The Melanesian Mission, founded by Bishop George Augustus Selwyn in 1846, is a branch of the Church of the Province of New Zealand. Through the agency of missionaries the Church has been able to bring to the knowledge of Christ a large part of the South Sea Islands, and to bring to the knowledge of the world the history and progress of the Church in these islands.

In the first place, the Melanesian Mission, founded in 1846, is the largest and most successful of the Church's work in the South Sea Islands. It has been able to bring to the knowledge of Christ a large part of the South Sea Islands, and to bring to the knowledge of the world the history and progress of the Church in these islands.

For the first time the Church has been able to bring to the knowledge of Christ a large part of the South Sea Islands, and to bring to the knowledge of the world the history and progress of the Church in these islands.



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# LORD OF THE SOUTHERN ISLES

The Story of the Melanesian Mission

C. E. FOX

# Lord Of The Southern Isles

**DP Hallahan**



## Lord Of The Southern Isles:

*Lord of the Southern Isles* Charles Elliot Fox, 1958      Telling Pacific Lives Vicki Luker, Brij V. Lal, 2008-06-01 This volume of essays is an exploration of the way in which scholars from different disciplines standpoints and theoretical orientations attempt to write life stories in the Pacific It is the product of a conference organised by the Division of Pacific and Asian History at The Australian National University in December 2005 The aim of the conference was to explore ways in which Pacific lives are read and constructed through a variety of media films fiction faction history under four overarching themes The first Framing Lives sought to explore various ways of constructing a life from a classic western perspective of birth formation experiences and death of an individual to other ways for example life as secondary to a longer genealogical entity life as a symbol of collective experience individual lives captured and fragmented in a mosaic of others lives made meaningful by their implication in a particular historical or cultural web the underlying values and world views that inform one or another approach to framing a life The second theme the Stuff of Life looked at materials methods and collaborative arrangements with which the biographer autobiographer and recorder work their objectives constraints inspirations challenges and tricks The third section Story Lines focused on formats and genres such as edited diaries collections of writings voice recordings genres of biography autobiography truth and fiction verse dance novels and the varieties and different advantages of narrative shapes that crystallise the telling of a life The final section Telling Lives Changing Lives focused on biography autobiography and the consciousness of identity history purpose lives as witness and windows telling lives as change for those involved in the tale the telling the listening The overall aim was to bring out both the generic or universal challenges of telling lives as well as to highlight the particular tendencies and trends in the Pacific Yet these four themes which seemed analytically promising at the outset proved in practice difficult to disentangle from the presentations at the workshop Provided by publisher      *God's Gentlemen* David Hilliard, 2013-05-01 David Hilliard's *God's Gentlemen* originally published in 1978 remains the only detached and detailed historical analysis of the work of the Melanesian Mission Starting with its New Zealand beginnings and its Norfolk Island years 1867-1920 the work follows the Mission's shift of headquarters to the Solomon Islands and on until the beginning of the Second World War The Mission which grew out of the personal vision of the first Church of England Bishop of New Zealand George Selwyn formally defined its field of work as the Islands of Melanesia although its activities were confined almost entirely to the island groups that now make up Vanuatu and the Solomon Islands The Diocese of Melanesia was a fully constituent diocese of the Anglican Church of New Zealand from its formation in 1861 until the creation of the autonomous Church of the Province of Melanesia in 1975 Based on a wide range of sources *God's Gentleman* is the inner history of the slow growth of an important and genuinely Melanesian church

History of the Macdonalds and Lords of the Isles Alexander Mackenzie, 1881      **Life in the Southern Isles** William Wyatt Gill, 1876      United Empire, 1910      **Celtic Scotland: Land and people** William Forbes Skene, 1890      *Celtic*

*Scotland* William Forbes Skene, 1880      **Risky Shores** George Behlmer, 2018-07-17 In sparkling seamless prose *Risky Shores* offers fresh insights into the cultural encounters between the British and the Melanesians. Dane Kennedy, author of *Decolonization*, asks why did the so-called Cannibal Isles of the Western Pacific fascinate Europeans for so long. Spanning three centuries from Captain James Cook's death on a Hawaiian beach in 1779 to the end of World War II in 1945, this book considers the category of the savage in the context of British Empire in the Western Pacific, reassessing the conduct of Islanders and the English-speaking strangers who encountered them. Sensationalized depictions of Melanesian savages as cannibals and headhunters created a unifying sense of Britishness during the nineteenth and early twentieth centuries. These exotic people inhabited the edges of empire and precisely because they did, Britons who never had and never would leave the home islands could imagine their nation's imperial reach. George Behlmer argues that Britain's early visitors to the Pacific, mainly cartographers and missionaries, wielded the notion of savagery to justify their own interests. But savage talk was not simply a way to objectify and marginalize native populations; it would later serve also to emphasize the fragility of indigenous cultures. Behlmer, in turn, considers cannibalism, headhunting, missionary activity, the labor trade, and Westerners' preoccupation with the perceived primitiveness of indigenous cultures, arguing that British representations of savagery were not merely straightforward expressions of colonial power but also belied home-grown fears of social disorder. A wonderful book, beautifully researched, compellingly written, and vitally important to debates about race relations and agency in the Pacific world. The result is an intellectual feast. Jane Samson, author of *Race and Redemption*

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**The Secret of Shabaz** Jennifer Macaire, 2004-08-01 Once upon a time there was a brave and noble unicorn whose name was Shabaz. So wondrous was this beast, so loyal and devoted to his mistress, that he gave up his horn to a powerful magic to save her and her infant daughter from the evil and terrible Dark Lord, a necromancer. He travels through time with his precious cargo and Birchspring, a warrior elf, to a place they believe will be safe. Two hundred years have passed. Tania, a servant lass,

toils in the stable of the once mighty Castle Storm An orphan Tania has only her Grandfather Birchspring and the tired old war horse she tends Her life is hard and dull with drudgery Until Tania hears that a new Dark Lord has risen and threatens the centuries of peace the countryside has enjoyed It is not all she learns Grandfather Birchspring can no longer contain the secret of Tania s heritage The tired old war horse can no longer maintain his masquerade Together the three cannot sit idly by while the evil force that destroyed Tania s mother returns to finish what he once started Ill equipped with only great heart and noble purpose they ride to war But it is more than battle they encounter And it is only the force of love that will endure Love and the unicorn s final precious gift

**Origines Parochiales Scotiae: pt. 1. Diocese of Argyle. Diocese of the Isles** Cosmo Innes,1854     Origines Parochiales Scotiae William Anderson,1854     **Family Records of the Bruces and the Cumyns** Mary Elizabeth Cumming Bruce,1870     **Dictionary of National Biography** Leslie Stephen,1886

**Rushen Abbey, Isle of Man** Peter Davey,2023-12-28 Rushen Abbey was a Cistercian monastery founded in 1134 and suppressed in 1540 It was the most important religious institution on the Isle of Man wielding significant secular power as well as ecclesiastical authority This book aims to provide a synthesis of all the available evidence for Rushen Abbey under one cover     *The Dictionary of National Biography* Leslie Stephen,Sir Sidney Lee,1908     *The Dictionary of National Biography, Founded in 1882 by George Smith* ,1922     **Rapport du Comité consultatif** International Financial Conference,1886

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