

# THE CHRISTIAN REGISTER.

"ON EARTH PEACE, GOOD-WILL TOWARD MEN."

VOL. I. MONTREAL, SATURDAY, MARCH 15, 1823. No. 6

## FOREIGN NEWS.

*In No's. 4 and 5, we gave Mr. Hough's report of the Missions in Travancore; a report, which contains considerable information concerning the Syrian Churches in Malabar: we now lay before our readers extracts from a letter written by the Metropolitan of that ancient household of the Faith, addressed to the President and Members of the Church Missionary Society; translated from the Syriac, by Professor Lee.*

### LETTER OF THE SYRIAN METROPOLITAN TO THE SOCIETY.

May this letter come in peace and safety to Lord Gambier, head of the Society which is in the Church of England, from the School of Cotym!

JAH.

In the Name of the Eternal and Necessary Existence, the Almighty.

Mar Dionysius, Metropolitan of the Jacobite-Syrians in Malabar, subject to the authority of our Father, Mar Ignatius, Patriarch, who presides in the Apostolic See of Antioch of Syria, beloved of the Messiah. Love from Christ, and from the people of all the churches, to Lord Gambier, the illustrious, honourable, and renowned President; and to our Brother Mar Henry, the honoured Bishop of the city of Gloucester; and to the Priests and Deacons, and true Christians—great and small, in the Church of England, who are devoted to these things and are mindful of them, who both assist and provide that we should teach and preach the precepts of our Lord Jesus Christ.

Love from God, and Grace from His only begotten Son, and protection from the Holy Ghost, be with you all evermore! Amen.

Beloved, kind, and honoured Brethren in Christ, we would make known to you, in a few words, what has happened to us from the depth of our poverty.

We, who are called Syrian Jacobites, and reside in the land of Malabar, even from the times of Mar Thomas, the holy Apostle, until the wall of Cochin was taken, in the reign of King Purgis, kept the True Faith according to the manner of the Syrian Jacobites, of real glory, without division or confusion. But, by the power of the Franks, our Jacobite-Syrian fathers and leaders were prohibited from coming from Antioch: and, because we had no leader and head, we were like sheep without a Shepherd; or, like orphans and widows, oppressed in spirit, without support or help. By the power and dominion of the Franks, moreover, and by the abundance of their wealth, and the exertions of their leaders, all our Syrian Churches in Malabar were subdued, and turned to the faith of the Pope of Rome.

In the year of our Lord 1653, came our Spiritual Father, Mar Ignatius, the Patriarch, from Antioch to Malabar: but, when the Franks knew this, they brought the Holy Man to the walls of Cochin, imprisoned him in a cell, and gave no small money to the King of Cochin. They then brought out the good man, and he drowned him in the sea, and so put him to death. But when we knew this, all the Jacobite-

Syrians in Malabar assembled in the Church of Mathancherry, which is in Cochin, and we swore a great oath, by the Father, Son, and Holy Ghost, that henceforth we would not adhere to the Franks, nor accept the faith of the Pope of Rome: we accordingly separated from them. A short time after this, some of our people again joined them, and received the faith of the Pope.

Again, in the year of our Lord 1753, came to us some holy Jacobite-Syrian Fathers, from Antioch, who turned us to our true ancient faith, and set up a High Priest for us.

We now have fifty-five Jacobite-Syrian Churches in Malabar: and, as the Franks are more powerful and rich than we are, they are hourly laying the trap of the Pope for us, and endeavouring to take us in it: and, from the power of a kingdom filled with idols, the heathen have subdued us Jacobite-Syrians, just as Pharaoh, King of Egypt, subdued the Children of Israel, and had no pity.

And, as the Lord sent Moses and Aaron, and delivered the Children of Israel from the house of bondage of Pharaoh, King of Egypt, so the Lord beheld our sorrows and afflictions; and there have been sent to us an illustrious leader named Macaulay, and Mar Buchanan the illustrious Priest: and when they came to us, and saw our subjugation, and sorrow, and poverty, they brought us forth from the house of bondage, and consoled us with kind words, and assisted us with money.

After this, another illustrious leader was sent to us, named Monro: and as Joshua, the son of Nun, brought Israel to the Land of Promise, and put them in possession of Canaan, so did this illustrious, discerning, and prudent leader, bring back and save us poor people from the hand of violence: and he built a School and one Church for us, in the place called Cotym; which he did with great trouble, labour, and expense, in order that our eyes, made

dim by the depth of our poverty, may be opened by the knowledge of the declarations of the Holy and Divine Books. All the Deacons, moreover, and children who are taught in the School of our place, are cherished by the assistance of this illustrious leader.

Again, the Priest Benjamin,\* the Priest Joseph,† and the Priest Henry,‡ our spiritual and temporal friends, brothers, and assistants, whom you have sent to us, that they may root out the thorns and tares from among the children of God, are anxiously seeking all the requisites for the redemption of our souls, as well as constantly teaching all the Deacons and children of our place, the English language.

The Books of the New Testament which ye sent us, we divided, and gave to the Churches in Malabar; and, with great joy, does every man present his prayer unto God for you: and we trust in our Lord Jesus Christ, who is merciful to those who show mercy, that He will give you a good reward in the day of Judgment, even thirty, sixty, and a hundred-fold, for your work and labour for us, and that He will make us rejoice with you. But we are unable to recompense you by any earthly riches: the more, however, shall we supplicate God daily that your dominion may be increased, and that he would subdue those that hate you under your feet: and daily may your preaching in Christ Jesus be increased; and may God raise up among you leaders who fear God, and who are kind to the poor, endued also with knowledge and prudence!

We have heard, too, that the people of your land are beseeching God for us, that he would supply and complete that which is defective and imperfect, both in our bodies and souls.

Respecting Samuel the Priest,|| who is held in honour by us, we received the letter which he sent by the hand of

\*Mr. Bailey. †Mr. Fenn, ‡Mr. Baker.  
||Rev. Professor Lee.

Joseph the Priest; and we read and understood what was written in it: and very much did we rejoice, with exceeding great joy, on account of your friendship for us. And may the Lord, who both hears prayer and grants petitions, lengthen your lives and increase your peace!

But we call to mind the adage, "A glance is enough for the intelligent," and avoid prolixity. Besides, James,\* the honoured Priest, will make known to you all that is going on amongst us. And I, the Metropolitan, Mar Dionysius, your friend, very cordially salute you: also Abraham the Priest, our obedient servant, and all the Deacons, and children that are in the School.—All the Priests, moreover, and Deacons, and the whole congregation of Christians who are in all the Churches in Malabar, salute you. May grace be with you all; even so, Amen!

Our Father which art in Heaven, &c.

Remain firm in the power of Jesus!

In the year of our Lord 1821.

On the third of the Month Ranun the first, Friday.

From the School of Cotym.

(Signed) MAR DIONYSIUS,

*Metropolitan of Malabar.*

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\*Rev. James Hough.

The following very interesting intelligence we obtain, through the Boston Recorder, from the London Missionary Chronicle for December, 1822.

#### CHINSURAH.

(A Dutch Settlement, 23 Miles north of Calcutta.—This is a station of the London Missionary Society.—It was made Mission ground in 1813.—The Society have three Missionaries here—Messrs. Townley, J. D. Pearson and G. Mundy.

*Extract of a letter from Rev. George Mundy, dated Chinsurah, 5th April, 1822.*

Since I last wrote, we have taken under our care four Native Schools, containing about 200 children. The Catechism and Scriptures are learnt and

read by them daily. On Sabbath morning they are all assembled in our large Bengalee chapel, (where we every evening exhibit a crucified Saviour to the people) when we catechise and expound to them. This commenced about ten weeks ago, and has hitherto gone on with great success: we are indeed constrained to say, 'what hath God wrought' Five years ago, on B. Pearson's arrival, the name of Christ scarcely dared to be mentioned to a boy, or a printed book put into his hand, though its contents were nothing but a few fables, so great were their prejudices; but now what a door is opening for communication of that knowledge, which shall cause them utterly to forsake the dumb idols of their forefathers.

One evening lately, Mr. Townley took a catechism with him into the street, to read aloud, in order to draw a congregation for preaching; he had no sooner read the first question, "Who created you?" than a little boy among the people, immediately of his own accord, gave the answer, "God created me." Mr. T. went on with the questions, and the child with the answers thro'-out the book, to the great astonishment of the people.

We are still endeavouring, as far as our feeble strength will possibly allow, to fulfil our Saviour's injunction, "Preach the Gospel to every creature; during the late cold season, we have preached a great deal in the open air. Mr. Townley, in company with Mr. Harle, spent a month in preaching and distributing Tracts at all the towns and villages up the river, to the distance of 200 miles. Since their return, Mr. T. and I have generally been companions in labour, visiting, while the cold continued, all the villages for many miles around us, and preaching frequently, the greater part of the day. In one of these excursions, we were accompanied by a native convert from Calcutta. Mr. T. and I having preached at two different villages, on our arrival at the third, our Native Brother ascended the steps of a heathen

temple, and addressed a large congregation of his countrymen on the love of Christ, till the tears streamed from his eyes. It was a most affecting and delightful sight! The people stood in amazement, wondering at the strange and surprising change which must have taken place, to cause a once hardened Hindoo to weep. This same native's preaching has been lately blessed to a young man 22 years of age, formerly a Brahmin and Goroo, (a religious teacher) his disciples (of whom he had many) all forsook him on his becoming a disciple of Christ. He is at present with us, and we have every reason to be much pleased with him; his piety appears real, and his talents, particularly as a preacher, above the ordinary kind. He is going through a regular course of instruction under Mr. Townley, that he may be better qualified for the important work; for this purpose, Brother T. is translating Dr. Bogu's Lectures into Bengalee, and I am attempting a select translation of Keach's Scripture Metaphors.

#### *A Suttie Discribed.*

The horrid practice of burning widows is still carried on without any abatement, in those places under our government. The Dutch will not allow it in their districts. During last year, in the small district of Hooghly alone, 195 poor unhappy females have been sacrificed!!! A few days ago, hearing of one about to take place, and our brethren, Trawin and Bankhead being with us, we all resolved to go, that we might if possible, be able by argument to prevent it. On arriving at the place, we found the woman sitting by the body of the deceased; we did all we could to endeavour to persuade her not to burn; but all we could get from her were intreaties to leave her; we then appealed to the feelings of her daughter, whose office it was to set fire to the pile, but could make no impression on her, after which, the Brahmins were addressed respecting the injustice, cruelty, and sin of such an act; but finding all fruit-

less, silence being obtained, Mr. Townley, in the presence of the people, offered up a fervent prayer, that God would graciously show mercy, and soften their hard hearts—all, however failed of the desired effect, and we were obliged to be silent spectators of the awful scene. The poor creature, after being bathed in the Ganges, was carried, *almost senseless with intoxicating drugs*, to the pile, tied to the dead body, large pieces of wood laid on her, and the whole bound down that she might not possibly escape. The pile was then set on fire amid the shouts and yells of the people. To us, indeed it appeared hell in miniature. Our feelings were deeply impressed, and I trust we were constrained to cry with more fervent spirit, "have respect unto the covenant, O God, for the dark places of the earth are full of the habitations of cruelty."

#### —>>><<<— PENANG.

##### THE STUPIDITY, AND CRUELTY OF IDOLATORS.

Exemplified in the conduct of the Chinese; extracted from the Journal of Mr. Medhurst, when he resided in Penang.

Jan. 7th, 1821.—Walking out, I called at the house of a man who was engraving an idol; and, on looking round, I perceived his house to be full of the works of his own hands. I could not help feeling a holy indignation at such affronts on the Divine Majesty, to suppose him to be like unto wood and stone, graven by art and man's device. I spoke to him on the folly of trusting to the works of his own hands, but I found him to be nearly as ignorant as the idols he was making. "They that make them are like unto them." He was unable to give any consistent excuse for his folly, acknowledged that he was a mere imitator of others, and was making the idols for his own gain.

On my return, I visited a temple in ruins—the altar neglected and the God removed. I longed for the time when the shrines of idolatry shall meet a similar fate. When I inquired, why the

temple was deserted, I was told very eagerly that the god had selected another spot for his residence in preference to this. I doubted how it was possible for a log of wood to be capable of choice, or to express his desire to others; they said there was no difficulty in either; for when they were carrying the god round the village, in his chair of state, (borne generally by four men only,) on its arrival at the particular spot which the god preferred, the chair suddenly became heavy, and twenty men could not move it thence. My informant said he was not an eye-witness of this circumstance, but he firmly believed it. What a pity it is that they do not trouble themselves to inquire into the truth or falsehood of such things, before they give an implicit credence to them.

#### *Murder of Female Infants by the Chinese.*

JAN. 18.—A man came for medicine to-day, with whom I conversed a while privately. I asked him how long he had left China, and whether he ever thought upon his family there. He said he frequently thought on them, and intended next year to return and visit them, for he had three sons, and one daughter, who was married. "I had another daughter," he added, "but I did not bring her up." "Not bring her up, (said I,) what did you then do with her?" "I smothered her (said he): this year also I heard by letter, that another daughter was born; I sent word to have that smothered also, but the mother has preserved it alive." I was shocked at this speech, and still more at the horrid indifference with which he uttered it. "What, (said I,) murder your own children? Do you not shudder at such an act?" "Oh! no, (said he,) it is a very common thing in China: we put the female children out of the way, to save the trouble of bringing them up; some people have smothered five or six daughters. My horror was increased by his continued indifference, and the lightness with which such

crimes are perpetrated in China, with impunity, which must be the case, when they are related without fear of detection, as the common occurrences of life. I felt I had a murderer by my side, who must, without repentance, inevitably perish. I told him plainly that he had committed a most dreadful sin, and that he was in danger of eternal wrath. Though I said this with the greatest seriousness and earnestness, at first he only laughed, and it was some time before he would acknowledge that he had done wrong: however, afterwards he seemed to feel a little concerned, and I hope affected. What an awful view does this present of the "Celestial Empire," loaded with crime, deluged with blood, and ripe for destruction!

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Through the kindness of a Subscriber, we are favoured with the loan of *MISSIONARY NOTICES*, for Nov. 1822, containing much interesting information. The following extract of the *Superstitions of Africa*, should serve to stimulate those, who are blessed with the light and revelation of the Gospel, to lend the means with which providence has liberally blessed them, to remove the veil of "midnight darkness" which has overspread so considerable a portion of the earth.

#### AFRICAN SUPERSTITIONS.

At Grand Bassa, in Western Africa, says Mr. EPHRAIM BACON,

The people all live in little villages, or clusters of cottages; in each of which is a Headman, who has a plurality of wives. If a native have but one wife, it is because he is very poor. The Headman owns all the people in his town. The inhabitants of each town cultivate in common. The men seldom labour, except fishing a little, and hunting: the females and small boys cultivate the land: and men trade, and direct those who are under them.

The King, when in General Palaver, was clad in his robes, which covered his whole body; he had on, also an elegant cap; at other times, he wore a drab-coloured broad cloth great coat, with a number of capes. His Headmen were partially clad; some with blue cloth

round-about, with military or naval buttons: they wore no shirts: many of them had belts of beads, which contained one or more pounds each.

These people are very kind, but are in a dreadful state of Heathenish darkness, depending upon their Greegrees and Devil-worship.

A town is not complete which has not a palaver house and a Devil house. The Devil house has a small post standing near it, six or eight feet high, with a strip of white muslin, about three-fourths of a yard in length, and two or three inches wide, tied round the top. There they daily offer sacrifice, and dedicate a part of their food to the Devil. They profess to believe that there is a good and merciful Deity, who can and will do them good and not evil; but that the Devil is all powerful, and that it is necessary to appease his wrath. Every town has its peculiar Devil.

In one of the towns, while W. DAVIS read the twentieth chapter of Exodus, and spoke to the people on the state of their souls, they were very attentive; their reply to him, after he had ceased speaking, was,—"Very well. We hear you. All very good what you say. We think 'bout it. We no sabby White Man fash,—we sabby greegree."

All the people wear greegrees, or charms. Some of these are brass rings, which they wear round their ankles and wrists. One is a feather, tied with a string round the neck. What they consider most valuable, is the horn of a goat or a sheep, which the "Dibbleman," as they call him, prepares by filling it with a kind of glutinous substance, intermixed with pulverized charcoal or black sand. Some wear a little ball of clay, tied up in a piece of white muslin.

The body of KING JOHN, who has been dead four moons, is not yet buried. He is laid in state in a palaver house, dressed in a fine robe, with a pair of new English boots on the feet: a brisk fire is kept burning in the room. His grave is dug: it is about eight feet square

for the purpose of admitting the body and the form on which it lies; together with bullocks, goats, sheep, tobacco, and pipes, as sacrifices! O LORD, when shall these superstitions cease!

## NEW ZEALAND.

(Two large Islands east of New-Holland—the northern, about 600 miles by an average breadth of 150; and the southern, nearly as large.)

This is important ground for Missionary exertion; and as such it has been looked upon for a length of time, by the Church Missionary Society.—Perhaps there is no nation in existence, that exhibits such soul-revolting customs, or more impious idolatry. Here is almost the only spot upon the face of the Globe, where Cannibalism is openly practised. In 1814, the Revd. Samuel Marsden, who is emphatically styled the "unwearied and undaunted friend of Missions in the South Seas," accompanied the first settlers to New Zealand, where he effected their establishment.—He made a purchase of 13,000 acres of land, of the natives, for the benefit of poor settlers, who might go out under the auspices of the Society. A number of large and navigable streams were discovered, whose borders exhibit great inducements to the enterprising settler—one has been named GAMBIE, after the President of the Society,—another is called the THAMES, which has been entered by one of His Majesty's store ships, and freighted with timber, cut from its banks. The only settlement which has yet been made, is called GLOUCESTER. The London Missionary Register for February, 1822, states the number of Missionaries to be two, with six Teachers and Settlers. The Wesleyan Missionary Society had it in contemplation to send Missionaries to these and the friendly Islands; and we doubt not, but they are already arrived, and in active co-operation with those of the Church Missionary Society. The introduction of agriculture among the na-

tives, has given them a most favorable impression of their new comers; the Chiefs from every quarter, are extremely solicitous to have the Missionaries with them: the most favourable interpretation, however, which can be given of this great anxiety, on the part of the Rulers of the Island, for the presence of the Missionaries, is, that they may be the means of improving their temporal concerns. The natives are likewise particularly anxious, that their children should be instructed, although numbers which were sent to the School, established by Mr. Marsden, at New South Wales, for their education, have died. "Twenty-four young New-Zealanders have been under his (Mr. M's.) care, for different periods of time, from August 1817 to March 1819." By late accounts we are informed, that ground has been marked out for a Church and a School at GLOUCESTER—The warlike spirit of the natives has proved a serious obstacle to the efforts of the Missionaries. Their present mode of living, subject them, at times, to great distress—famine has swept away its numbers from among them; and it is confidently anticipated, that when they come to realize the importance of agriculture, their instruments of warfare will, in a measure, be laid aside for those of husbandry. This will be the favourable moment for the Missionaries to employ, in enforcing upon the natives, the great and leading truths of the Gospel. In the report of the Church Missionary Society for 1819 and 1820, it was stated, that no converts had then been made to christianity—numbers of these Islanders have visited England; have been taught to read, and to know the only true and living God, and have exhibited some signs of a change; but a return to their countrymen has proved, in most instances, a return to their former habits and modes of living. A regular intercourse is kept up between New-Zealand and New South Wales, and every possible facility afforded to Missionaries, in accomplishing the ob-

ject of their Mission. The reports of the Rev. Mr. Marsden are full of interest, and convey to us the most important information relative to the character, habits, and customs of the natives. They are said to be an "athletic and noble race of men, of very lively dispositions, quick in perception, and possessed of great natural powers of understanding; and, generally speaking, they are a kind and affectionate people." A Grammar and Vocabulary of the New Zealand language has been compiled, and the Bible is in the hands of a translator. We have good reason to believe, when a general system of instruction is introduced among them, and their minds become in a measure freed from the thralldom of their horrid superstition and idolatry, the knowledge of Christ will be introduced among them with some effect. The education of the children of the Chiefs, under the same roof, will have a powerful tendency to unite the various and conflicting interests of the Rulers of the Island, and put a stop to those sanguinary contests, which have been the greatest scourge to the natives.—The following extract of Mr. Marsden's Journal, (Mr. M. had travelled extensively over New-Zealand) shows the effects of their continued warfare:—"I have met with no family, but some branches of it have been killed in battle, and eaten by the enemy." The custom of eating their enemies is general; and "custom is the only authority they plead in its behalf. They have no idea of a God of mercy; but are constantly under the most painful fears of an invisible being, who, according to their belief, is at all times ready to kill and devour them, and who *will* kill them, if they neglect the smallest iota in any of their superstitious ceremonies." The following account of the deification of a dead Chief, is likewise from the Journal of Mr. Marsden:

"We now took our leave of Shunghee's family, and went to see the Atua, the lamentations still continuing. On our

arrival, we found a dead Chief seated in great state. His hair was dressed according to their custom, and ornamented with feathers, and a garland of green leaves. His countenance was bright and clear, having been recently anointed with oil; and retained its natural colour. Whether there was a body or not, we could not tell; for the mats covered the whole up to the chin. He had the appearance of a living man, sitting upright in his chair. I had seen one, some time before, whose head was dressed in a similar way; and the body had been preserved and dried as the head. This Chief was a young man when he died, apparently about thirty years old. His mother, wife, and children, were seated before him; and the skulls and bones of his family and ancestors were placed in a row on his left hand. I enquired where he died, and was told that he was killed in battle beyond the river Thames, some months ago.

This Chief was called the Atua, of whom we heard so much the preceding day. The New Zealanders appear to entertain an idea that the Deity resides in the head of a Chief; as they always pay the most sacred veneration to the head. If they worship any idol, it is, the head of their Chief, so far as I am able to form an opinion of their worship.

On the present mournful occasion, a number of persons had assembled together from a great distance, to comfort the mourners, and to pay their respects to the remains of the departed Chief. His relatives cut themselves, according to their custom, till the blood streamed from their faces, arms, and breasts. The more they wound their bodies, the more they believe that they show their love for their departed friends. When I told them that the Europeans did not cut themselves, in such a manner for their dead, but only wept, they replied that the Europeans did not love their friends as the New Zealanders did, or they would do so too. Their loud lamentations, night and day, for the loss

of a relative, show what a state of darkness and ignorance they are in. They sorrow as those without hope. Reason can find no sufficient remedy to relieve the human mind in the day of trouble; it wants a more solid consolation than reason can give; it is a Divine Revelation which must enable the surviving husband, wife, or father, to say with David, "I shall go to him, but he shall not return to me."

#### *Sanguinary superstitions of the New Zealanders.*

From the London Missionary Register.

The account which Mr. Marsden gives of the sanguinary superstitions of this people, is painfully interesting:

In time of war, great honour is paid to the head of a warrior, when killed in battle, if he is properly tattooed. His head is taken to the conqueror, and preserved, as the spoils of war, with respect—as a standard, when taken from a regiment, is respected by the victor.

It is gratifying to the vanquished, to know that the heads of their chiefs are preserved by the enemy; for, when the conqueror wishes to make peace, he takes the heads of the chiefs along with him, and exhibits them to their tribe. If the tribe are desirous of putting an end to the contest, they cry aloud at the sight of the heads of their chiefs and all hostilities terminate: this is the signal that the conqueror will grant them any terms which they may require. But if the tribe are determined to renew the contest and risk the issue of another battle, they do not cry.

Thus the head of a chief may be considered as the standard of the tribe to which he belongs, and the signal of peace or war.

If the conqueror never intends to make peace, he will dispose of

the heads of those chiefs whom he kills in battle, to ships, or to any persons who will buy them. Sometimes they are purchased by the friends of the vanquished, and returned to their surviving relations who hold them in the highest veneration, and indulge their natural feelings, by reviewing them, and weeping over them.

When a chief is killed in a regular battle, the victors cry aloud, as soon as he falls, "Throw us the man," if he falls within the lines of his own party. If the party, whose chief is dead, are intimidated, they immediately comply with the command. As soon as the victim is received, his head is immediately cut off, and a proclamation issued for all the chiefs to attend, who belong to the victorious party, to assist in performing the accustomed religious ceremony, in order to ascertain, by augury, whether their god will prosper them in the present battle. If the priest, after the performance of the ceremony, says that their god is propitious, they are inspired with fresh courage to attack the enemy; but if the priest returns answer, that their god will not be propitious, they quit the field of battle in sullen silence. The head already in possession is preserved for the chief on whose account the war was undertaken, as a satisfaction for the injury which he, or some one of his tribe, had received from the enemy.

When the war is over, the head, properly cured, is sent round to all the chiefs' friends, as a gratification to them, and to show them that justice had been obtained from the offending party.

With respect to the body of the chief, it is cut up in small portions, and dressed for those who were in

the battle, under the immediate direction of the chief who retains the head, and if he wishes to gratify any of his friends who are not present small portions are reserved for them on the receipt of which, they give thanks to their god, for the victory obtained over the enemy. If the flesh should be so putrid, from the length of time before it is received, that it cannot be eaten, a substitute is eaten instead.

They not only eat the flesh of the chiefs, but are wont to take their bones, and distribute them among their friends, who make whistles of some of them, and fish-hooks of others. These they value and preserve with care, as memorials of the death of their enemies.

It is also customary with them, for a man, when he kills another in battle, to taste the blood of the slain. He imagines that he shall then be safe from the wrath of the god of him that is fallen; believing, that, from the moment he tastes the blood of the man whom he has killed, the dead man becomes a part of himself, and places him under the protection of the Atua, or god, of the departed spirit.

Mr. Kendall informed me, that, on one occasion, Shunghee ate the left eye of a great chief, whom he killed in battle at Shukeangha. The New-Zealanders believe, that the left eye, some time after death, ascends to the Heavens, and becomes a star in the firmament. Shunghee ate the chief's left eye, from present revenge; and under the idea of increasing his own future glory and brightness, when his own left eye should become a star.

When a chief of the enemy's

party is killed, his body is immediately demanded by the assailants, and, as before stated, if the party attacked are intimidated, is directly delivered up. If the chief was a married man, his wife is then called for; and she is also delivered into the hands of the enemy. She is taken away with the body of her husband, and is killed. If she loved her husband, she voluntarily resigns herself and her children; and desires the victors to do to her and her children as they had done to her husband. If the party refuse to give up the chief's wife, they are immediately attacked by the enemy; who will not give up the contest, till they obtain her, or are overpowered.

When they have got possession of a chief and his wife, after the woman is killed, their bodies are placed in order before the chiefs. The Areekee, or high priest, then calls out to the chiefs to dress the body of the man for his god; and the priestess, who is also an Areekee, gives the command to the wives of the chiefs to dress the woman for her god. The bodies are then placed on the fires, and roasted by the chiefs and their wives; none of the common people being allowed to touch them, as they are tabooed.

When the bodies are dressed, the Areekees take each a piece of flesh in a small basket, which they hang on two sticks stuck into the ground, as food for their gods, (to whom they are going to offer up their prayers, and whom they are about to consult relative to the present contest,) in order that their gods may partake first of the sacrifices.

While these services are performing, all the chiefs sit, in pro-

found silence, in a circle, round the bodies, with their faces covered with their hands or mats, as they are not permitted to look on these mysteries; while the Areekees are praying, and picking small pieces of the flesh from their sacrifices, which they eat at the same time. These consecrated bodies are only to be eaten by the Areekees.

When all the sacred services are completed, the Areekees return the answer of their gods to their prayers and offerings. If their prayers and offerings are accepted, the battle is immediately renewed, (as before mentioned,) and all in common feed upon the after-slain.— They eat the slain, not so much for food, as for mental gratification; and to display publicly, to the enemy, their bitter revenge.

In the village of Tipponah, I observed the heads of eleven chiefs stuck up on poles, as trophies of victory. I learned that they were part of those whom Shunghee brought with him from his last expedition to the southward. He had cured them all. Their countenances were very natural, excepting their lips and teeth, which had all a ghastly grin, as if they had all been fixed by the last agonies of death.

How painful must these exhibitions be to the wives, children and subjects of these departed chiefs, who are prisoners of war, and labouring on the very spot, with these heads in full view! My mind was filled with horror and disgust at the sight of this Golgotha: at the same time, I anticipated, with pleasing sensations, that glorious period, when, through the influence of the Gospel, the voice of joy and melody would be heard

in these habitations of darkness and cruelty, where nothing now reigns but savage joy on one hand, and weeping and mourning on the other.

*Alledged origin of eating human flesh.*

Conversing with the chiefs of Tiarni on this subject, Mr. Marsden says—

They first alledged, that it originated from the largest fishes of the sea eating other fishes, and of some even eating their own kind—that large fishes eat small ones—small fishes eat insects—dogs will eat men, and men will eat dogs, and dogs will devour one another—the birds of the air, also, will devour one another—and one god will devour another god. I should not have understood how the gods could eat one another, if Shunghee had not before informed me, that, when he was to the southward, and had killed a number of the people, he was afraid that their god would kill him in retaliation, esteeming himself a god; but he caught their god, being a reptile, and eat part of it, and reserved the other part for his friends, as it was sacred food; and, by this means, he rested satisfied that they were all secure from his resentment.

Rev. S. Leigh writes:—

“After my arrival in New Zealand, I learned that Shunghee and his party slew one thousand men, three hundred of whom they roasted and eat, before they left the field of battle! Shunghee killed a chief; after which he cut off his head, poured the blood into his hands, and drank it! This account I had from Shunghee and whykato, who related it with the greatest satisfaction.

“Shunghee and his party have killed more than twenty slaves since their return from war, most of whom they have roasted and eaten.”

It is with peculiar pleasure we notice the great and increasing exertions made for the religious improvement of Seamen. They were for a great period of time looked upon as beyond the scope of benevolent exertion—thus left to their own guidance in spiritual things, they exhibited a career of profligacy and vice, at once repulsive and alarming—when ashore upon the Lord's day, they kept up a continued scene of carousal and debauchery—This was the general case of this class of people every where; but thanks to God that his redeeming spirit is finally shedding its influence around the Mariner. The benevolent Societies which are established for the circulation of the Bible and Tracts are most active in their exertions to supply Vessels with the rich treasures of their Depositories. The faithful servants of Christ are following up these spirited measures, by hoisting the **BETHEL FLAG**—**BETHEL UNIONS** are forming wherever an opportunity offers to convey religious instruction to Seamen— but where is the **BETHEL FLAG** of Canada hoisted? Is it necessary to do more than ask the question, to arouse a corresponding spirit of exertion, with the Mother Country? Are not the Seamen who arrive at our ports, as much in need of our prayers and of religious instruction, as our land-men, who enjoy the important privilege of Sabatical worship? We hope ere long, to be blessed with a sight of this Flag waving in our own ports upon the Sabbath—to see the hardy Mariners congregating under so proud a banner, streaming in the heavens, as it were, to supplicate for the redeeming spirit to be poured upon them—The following extract of the New York Bethel Union Report, will give our readers some idea of what is now doing for this too long neglected people.

“During the past year *new societies* have been formed in the following ports:

The *English coast east of London*:—Colchester, Wivenhoe, Harwich, Ipswich, and a Bethel Flag ordered for Lowestoff.

*North of London*:—Lynn, Boston, Gainesborough, Bridlington, Scarborough, Whiteby, Stockton on Tees, Sunderland, Newcastle, South and North Shields, Blythe.

*On the Cumberland coast* :—Mary Port, Workington, and White Haven.

*The British Channel* :—Watchel and Bridge Water.

*West of London* :—Dartmouth, Brixham, and a Bethel Flag hoisted at Poole.

*South of London* :—Isle of Wight, where the duchess of Beaufort has formed a sailor's library, Lymington, Southampton, and New-Haven, also at Deal, Greenwich, and Deptford—making between 30 and 40 new societies in England.

*Ireland* :—Societies are formed in Dublin, Cork, and Waterford.

*Wales* :—Newport, Swansea, Milford, Carnavon and Bangor.

*Scotland* :—Aberdeen, Glasgow, Greenock, and a foundation laid for one at Leeth.—With Greenock we have had an interesting correspondence. Nor are accounts less gratifying from other parts of the world.

At *St. John's, New Brunswick*, meetings have been supported for three years.

*Berbice*, on the east coast of South America, has a Bethel Flag established in its harbour,

*Rio de Janeiro* :—In this important station is established the Bethel flag ; a pious merchant has it hoisted every sabbath, on board some ship, where he reads sermons, gives exhortations, and holds prayer meetings.

*Asia* has had a Bethel Flag occasionally hoisted in some of her ports—a missionary is just going out from England, who promises to raise it on the Ganges, and invite sailors to the kingdom of Christ.

*Europe* every where presents a most interesting field for the efforts of the society, and every opportunity will be embraced of cultivating it.

A very gratifying letter has lately been received from a missionary at *Leghorn*. He had preached to Italian sailors on board a vessel called the *Sacred Family*.

At *Gibraltar* a new and efficient society for seamen and soldiers has been

formed. The Bethel flag has been hoisted on board a *Buenos Ayres* frigate, and the Lord has signally blessed the labours and zeal of the officers and gentlemen of this garrison.

In *Oporto* some pious captains have hoisted the Bethel flag, and held religious meetings on board different ships, to the great advantage of many seamen.

*Cronstadt* :—A Bethel flag was presented to the Revd. Mr. Knill, when he went out as a missionary to Russia ; and some captains have since hoisted flags of their own at Cronstadt. Hundreds have flocked on board. The greatest interest is excited. Dr. Henderson goes from *St. Petersburg* to preach to sailors at Cronstadt. An application will be made by the Russians to the Emperor Alexander, that a man of war may be granted as a floating chapel for that place.

The Board might continue for hours in the detail of the most interesting occurrences ; they will, however, only add that, in the course of Divine Providence, a *sea missionary* has been raised up and thrust into this new field of christian enterprise.

On the 1st May, 1822, Captain Angas, of *New-Castle*, a fine young man in the prime of life—a man of property—who had retired from the sea, studied for the ministry, resided in Germany, Holland, and France to acquire the language fluently, was set apart as a *missionary to seamen*. His whole soul is devoted to the work. He is admirably fitted for it, and his circumstances allow him to surrender himself up to this office, and to travel by land and by sea to perform its various duties without expense to the society.

This is certainly a most wonderful proof of the divine care and concern for seamen. His travels through various parts of England have been very successful in bringing forward ministers of all denominations to form one grand bond of union, and has left them in the amiable spirit of peace, love and harmony. He is now on the continent of Eu-

rope, and we wait with the most pleasing hopes to hear of his labours in foreign seaports."

"The London Philanthropic Gazette, in reporting the proceedings of the third anniversary of the British and Foreign Seaman's Friend Society and Bethel Union, remarks, that the deep interest the institution possesses in the minds of many valuable persons is still manifest, by the circumstances connected with the third anniversary,

The religious services began on Monday evening, 30th September, when a sermon was preached to a most numerous and respectable auditory at Zion chapel, by the Rev. G. C. Smith of Penzance. On Tuesday, a sermon was preached by the Rev. T. Mortimer in the Strand—and in the evening, the third sermon was preached at the Poultry chapel, by the Rev. Alexander Fletcher, who kindly undertook to supply the place of the Rev. Dr. Spring, of New-York, who was prevented by ill health. On Wednesday evening, the general meeting was held at the city of London tavern, when the right hon. admiral Lord Gambier, G. C. B. president of the society, took the chair. The great room was crowded to excess, and numbers of the most respectable friends were compelled to retire.

The noble admiral opened the business of the meeting with many lively, serious and appropriate remarks, after which, among others, the following resolution was unanimously adopted.

"That this meeting bails with real satisfaction; the noble order and efficient co-operation of christian brethren, on the shores of the United States, and is happy to perceive that while the vast Atlantic rolls between us, England and America are one in zeal for the Redeemer's kingdom, and are now once more united under the same flag, as a signal for British and American Seamen to serve God."

In return, we can assure our English brethren, that British sailors are dear to our hearts—objects of deep solicitude,

and we trust, of fervent prayer. We most cordially reciprocate these feelings of christian fellowship, and hail with delight this happy period, which witnesses America and Britain united under the same banner; and indulge the hope of progressing harmoniously in this pleasing work, until *He* shall reign, whose right it is, from the rivers to the ends of the earth.

The Board feel peculiar satisfaction in being able to state, that the Rev. Messrs. Goodell and Bird, missionaries to Palestine, who lately embarked from this port, expressed a deep interest for seamen. They have assured the friends of the seamen's cause here, that they will endeavour to promote the objects of this institution, as far as they shall be able, consistently with their other important duties.

We hope soon to see the Bethel flag hoisted along the extensive shores of the Mediterranean; and, ere long, on the borders of the Red, the Euxine, and the Caspian seas. It was by the sea of Galilee the blessed Redeemer saw Simon Peter, and Andrew his brother, casting their nets into the sea, and he straightway made them fishers of men; and have we not abundant cause to indulge the hope, that similar scenes will be acted over again in the same places, consecrated by the Saviour's footsteps and crucifixion.



*The following "lessons of Christian prudence," we copy from the Family Visitor.—They are extracted from the LIFE of the late Dr. Thomas Scott, the well known Commentator on the Bible.*

"In the former part of my Life I had been exceedingly fond of cards. Indeed I shewed a propensity to gaming, from which many bad consequences had been foreboded: but ill success on one occasion, long before I attended to religion, had rescued me from this; and, at the time of which I am now writing, I had lost all my relish for the diversion of cards, and every other of a similar nature. I,

however, occasionally joined in a game, from an idea that too great preciseness might prejudice my neighbours; and I was then of opinion, that there was no harm in the practice, though it seemed a frivolous way of spending time. I felt it also a very awkward transition to remove the card table, and introduce the Bible and family worship; though I never omitted this service at home, and commonly proposed it in my visits. My fetters were, however, broken effectually, and at once, about January 1778, in the following manner. Being on a visit to one of my parishioners at Ravenstone, I walked out after dinner, as was my common practice on such occasions, to visit some of my poor people; when one of them (the first person, as far as I know, to whom my ministry had been made decidedly useful,) said to me, 'I have something which I wish to say to you, but I am afraid you may be offended.' I answered, that I could not promise, but I hoped I should not. She then said, 'you know A. B.; he has lately appeared attentive to religion, and has spoken to me concerning the Sacrament; but last night, he, with C. D. and some others, prett to keep Christmas; and they played at cards, drank too much, and in the end quarrelled, and raised a sort of riot. And when I remonstrated with him on his conduct, as inconsistent with his professed attention to religion, his answer was, there is no harm in cards: Mr. Scott plays at cards!'—This smote me to the heart, I saw that, if I played at cards, however soberly and quietly, the people would be encouraged by my example to go further; and, if St. Paul would *eat no flesh while the world stood, rather than cause his weak brother to offend*, it would be inexcusable in me to throw such a stumbling-block in the way of my parishioners, in a matter certainly neither needful nor expedient. So far from being offended at the hint thus given me, I felt very thankful to my faithful monitor, and promised her that she should never have occasion to repeat the admo-

dition. That very evening I related the whole matter to the company, and declared my fixed resolution never to play at cards again. I expected that I should be harassed with solicitations; but I was never asked to play afterwards. *Let me therefore from my own experience, as well as from the reason of the case, urge persons from their first entrance upon a religious course, when asked to do any thing which they disapprove, fairly to state their disapprobation as a point of conscience. For not only is this most becoming those in whom there is no guile, but it is also by far the most prudent proceeding. If they assign reasons drawn only from local and temporary circumstances, when those circumstances, are changed, they will be pressed again and again with redoubled earnestness; whereas, if they once fairly declare their refusal to be the result of deliberate consideration, and the dictate of conscience, the hope of prevailing upon them will be given up, and they will save themselves great trouble and danger.*

"Let me also observe, that the minister, who would not have his people give into such wordly conformity as he disapproves, must keep at a considerable distance from it him self. If he walk near the brink, others will fall down the precipice.—When I first attended seriously to religion, I used sometimes, when I had a journey to perform on the next day, to ride a stage in the evening, after the services of the Sabbath; and I trust my time on horseback was not spent unprofitably. But I soon found that this furnished an excuse to some of my parishioners, for employing a considerable part of the Lord's day in journies of business or convenience. I need scarcely add, that I immediately abandoned the practice, on the same ground on which I resolved never more to play at cards, even before I thought so unfavourably of them as I now do."

#### THE TABLES TURNED.

The following singular facts were

stated at a meeting of a public society in Sheffield, England:—Gibbon, who in his celebrated History of the Decline and fall of the Roman Empire, has left an imperishable memorial of his enmity to the gospel, resided many years in Switzerland, where, with the profits of his works, he purchased a considerable estate. This property has descended to a gentleman who, out of its rents, expends a large sum annually in the promulgation of that very gospel which his predecessor insidiously endeavoured to undermine. Voltaire boasted that with one hand he would overthrow that edifice of Christianity, which required the hands of twelve Apostles to build up. At this day, the press which he employed at Ferney to print his blasphemies is actually employed at Geneva in printing the Holy Scriptures. It is a remarkable circumstance, also, that the 1st. provisional meeting for the formation of an Auxiliary Bible Society at Edinburgh, was held in the very room in which Hume died.

N. Y. Amer.

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MONTREAL, MARCH 15.

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### ORDINATION.

On the 4th inst. the Revd. Edward Black, a licentiate of the Presbytery of Wigton, was set a part to the Ministry, as pastor of the Scotch Presbyterian Church in this City: the Revd. Dr. Harkness, of Quebec, presided, and sustained the whole Service. The Sermon (from Heb. XIII, chap. and 17th verse,) commenced by stating that, on the Lord's day preceding, the duties of Ministers towards their hearers, and of hearers towards their pastors, had been explained to the congregation, in a discourse on the above mentioned portion of scripture; it then proceeded to shew that the injunctions of obedience to those who

watch for our souls, are binding on Christians of the present time, as strictly as on those of the Apostolic age, and exhorted us to obedience, from the awful considerations of Judgment to come, and of a future state of rewards and punishments. What is implied in watching for our souls, was then delineated;—1, from the consideration of the value of the soul;—2, from the dangers to which it is exposed by the attacks of sin;—3, from the possibility of its salvation;—and lastly, from the consideration that the salvation of souls ought to be the chief concern of Christian Ministers. In the second place, the reasons why we should submit ourselves to our spiritual guides, in matters of religion, were deduced;—1, from the authority derived from Christ to his Ministers;—2, from the gratitude due to our pastors for their watchfulness over our souls;—3, from the responsibility of Ministers to their divine Master, "as they that must give an account;"—and lastly, from the interest which Christians must feel in this responsibility of their Ministers.

We were highly satisfied with this discourse; and the profound attention with which it was received by a crowded audience, affords a strong presumption that our feelings were in unison with those of every person present: the style was perspicuous and elegant, the reasoning clear and concise; and it was delivered with elegance and precision.—The ordination prayer was as solemn an address to the Throne of Grace, as we have ever heard offered in public; in this part of the service all seemed to participate with silent devotion, not a breath, not a movement, to disturb the solemnity of the moment; the statue-still audience seemed to have forgotten all things terrestrial, and to have lifted their hearts with one accord to Him that reigneth in the Heavens, that poureth out his spirit without measure, and sendeth labourers into his vineyard to gather his fruit unto life eternal. The same degree of graceful diction and powerful eloquence which distinguished

the sermon, was displayed in the charge to the new pastor, and his flock, and the attentive hearing given to it by both parties, warrants the hope, that it will make a lasting impression on their future conduct.

After the service had been concluded the members of the congregation crowded round their new minister, to welcome him to the care of their spiritual concerns: this, though not the most solemn, was certainly an interesting ceremony; all ages and ranks extended him the hand of congratulation, and it must have been no small enhancement of these heart-felt greetings, for Mr. Black to perceive, with what solicitude the fair hands of the Ladies remained extended in anxious expectation of the moment when they should be favoured with his salutation.

The Rev. Mr. Somerville, Rev. Mr. Esson, Rev. Mr. Urquhart, of Montreal, the Rev. Mr. McLaurin of Lochiel, Rev. Mr. Barclay of Kingston, and Rev. Mr. Leith of Cornwall, assisted in the laying on of hands. Dr. Harkness gave the right hand of fellowship. We noticed 15 Protestant Clergymen in the Church, a circumstance which, we believe, was never before witnessed in any house of worship in Lower-Canada.

### RELIGIOUS SUMMARY.

From the last Report of the Society for Promoting Christian Knowledge, we learn that the number of its subscribing members amounts to 14,650; 635 of whom have been elected since the

audit in April, 1821. Within the same period, an accession of 20 DIOCESAN and DISTRICT COMMITTEES has been made. "The circulation of BIBLES, PRAYER BOOKS and RELIGIOUS TRACTS has continued without abatement; and the general operations of the Society have been progressively enlarged." The labours of the DIOCESAN COMMITTEE of Calcutta, have been extensive and important. "The formation of an ECCLIASTICAL ESTABLISHMENT in India, has not only restored to religion her legitimate honours, where she had long been disregarded, forgotten or despised; but has opened also, a sublime and animating prospect to the mind of every sober Christian." The report of the Schools in Bengal is highly encouraging.—In Holland, the schools which assemble for instruction on the Sabbath, receive the patronage of the King, Nobles, and principal citizens.—The report of the Paris Education Society states that there are 15 or 18 millions of persons in France, who cannot read or write. Mr. Allen, the Philanthropist, attended the Congress at Verona, and urged the cause of Africa with all his might. A strict Quaker in principle as well as in profession, he regularly appeared before the sovereigns with his hat on, and they as regularly admitted him, in the character of a privileged friend:—

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