

moniously from the same dish, and drink with cordiality from the same fountain, thereby affording in the way of profane and unallowed caricature, an illustration of the prophetic famous picture, when the wolf shall dwell with the Lamb, and the cow and the bear shall feed.

THE AUSTRALIAN ABORIGINES.—The aboriginals of Australia entertain a belief that the souls of their deceased relatives pass into the bodies of other human beings—the white population, according to their ideas, being no other than the regenerated tribes of their own race, which have passed away during the course of by-gone ages. Their belief in the transmigration of souls, however, goes much further than this; in the consideration of this point, we will find a still further proof in support of the hypothesis of the Oriental origin of the race. Like the followers of the Brahmins, they believe that the soul passes into the inferior animals—birds, beasts, and fishes. The existence of this belief is fully borne out by several circumstances which have come under the observation of Europeans at different times. A traveller, being once about to shoot at an animal of a small species, was deterred from his purpose by a black, who called out that he must not shoot, because, as he said, the intended victim was 'him brother.' Another anecdote, which illustrates the prevalence of this belief in transmigration, partakes in the highest degree of a romantic character. A person, being on one occasion cruising along the coast, in a boat, the crew of which consisted of aboriginal natives, fired on a shoal of porpoises which made their appearance, and wounded one of them. The blacks had in vain used their utmost persuasion to dissuade him from his purpose of firing, and when they saw the result, were in the highest degree concerned. On coming on shore, they informed the tribe of what had happened, who immediately gave vent to their sorrow for what they seemed to regard as a great calamity, in loud outcries, the women weeping and uttering their grief in loud lamentations. Subsequently, the individual who was the prime cause of all the commotion, learned that the blacks regarded the porpoises as the former chiefs of their own and the neighbouring tribes, who, in their metamorphosed condition, still exercise a watchful care over the interests of their people, by driving the fish on shore in time of scarcity—sometimes, during periods of more than ordinary want, sending the carcasses of whales to the relief of their hungry friends.

NEW HEBRIDES—ANEITEUM.

Extract from the Annual Report of the British and Foreign Bible Society.

The gratifying intelligence has reached your Committee of an Auxiliary having been formed in these far distant islands. A small remittance has been already received as a Free Contribution, and a supply of 200 Bibles and Testaments in several languages, has been sent out, in compliance with the intimation given at the close of the following interesting communication from the Secretary, the Rev. John Inglis:—

"This Auxiliary has been formed with a view of furnishing the Scriptures, as speedily as our limited means and agency will permit, to the Aborigines of this group; and of supplying the word of God to transient foreigners.

"Viewing your Society as the grand Auxiliary of all Missionary Societies, permit us to call your attention to one or two of the features of this group. It is extensive, comprising not fewer than thirty or forty islands, and containing a population greatly more numerous than the whole native population of New Zealand, and amounting probably to from 100,000 to 200,000. The natives are nearly all of the Papuan race, and speak languages entirely distinct from those spoken by the Malay races in Eastern Polynesia. In every principal island a totally distinct dialect or language is spoken, which will greatly increase the labour of both Missionary and Bible Societies. But the natives appear susceptible of rapid improvement.

"Interesting historical associations are connected with this group. In 1507 it was discovered by Quiros, who supposed it to be the great southern continent, the dream of the early geographers. At the bay of St. Iago, in Espiritu Sancto, the largest island in the group, he founded a settlement called the New Jerusalem. In 1768, Bougainville discovered that it was not a continent, but a group of islands, and called them the Cyclades. In 1773, they were fully explored by Cook, who called them the New Hebrides, supposing them to be the most western group in these seas.

"Martyr blood has been shed on these islands. In 1839, the murder of John Williams on Erarango has rendered the name of that island familiar to the whole Christian world. Not a few of the native teachers located on these islands have lost their lives, either by violence, or from the effects of the climate. A few months ago, a native Christian fell a victim to the malignant treachery of his heathen countrymen.

"The missionaries on this group are only commencing. Native teachers from Samoa and Barotonga have been laboring on these islands for about twelve years. In 1843, two of the London Society's Missionaries were settled on Tana; but in less than a year they were obliged to leave the island, in consequence of the conduct of the natives. The Presbyterian Mission on this island, under the auspices of London Missionary Society, has been in operation about four years. At present there are two Missionaries on this island: one from Nova Scotia, the other from Scotland newly removed hither from New Zealand. There are no other Missionaries at present in this group.

"Three elementary books have been printed in the language of this island. The gospel of Matthew is nearly ready for the press: to be followed by other portions of the Scripture as fast as possible. The natives are now evincing a great desire for Scripture knowledge; and we hope before long, by the blessing of God, to be in circumstances for availing ourselves of the aid which your Society is ready to afford to all missions to the heathen.

"There are few foreign residents in these islands; but a good many vessels, in the sandal-wood and whaling trade, visit this harbor, having on board British and American seamen; also Portuguese, Chinese, Malays, Tahitians, and Sandwich Islanders; and copies of the New Testament could often be advantageously distributed among them. At present there is a vessel lying in the harbor with six Chinese and as many Portuguese on board. We have little prospect of selling many, and hence we do not order any for sale; but if you can furnish us with a small grant, we shall endeavor to embrace every favorable opportunity for putting them into profitable circulation.

THE CZAR AND THE SULTAN.

From the Speech of the Earl of Shaftesbury in the House of Lords, on March 17th

The most useful of all the debates upon matters connected with the war was that which took place in the House of Lords on Friday night, when the Earl of Shaftesbury moved for certain papers connected with the amount of religious liberty enjoyed by Christians in Turkey. This motion was founded upon that passage in the recent manifesto of the Emperor of Russia, which accused England and France of siding with enemies of Christianity and the orthodox faith. The noble Earl, although a thorough-going Tory and State-churchman, delivered himself of a very enlightened and liberal speech, in which he proved to a demonstration that Turkey and not Russia, is the best friend of religious liberty. He stated that there were in Turkey sixty-five regular Protestant teachers, and fourteen schools in Constantinople alone. The consequences of this was that there had been a great increase in wealth and intelligence among the Greek Christians; and the desire among the laity to emancipate themselves from the thralldom of the priesthood, though of course much opposed, continued to be successful. This great movement he considered to be ascribable to the unprecedented liberality of the Turkish system. Throughout Turkey associations for religious purposes were openly recognized and permitted. Printing presses existed in Constantinople, Bucharest and other large towns, where the scriptures were printed in every original tongue, including the Turkish. There were forty depots for the sale of the Bible in Turkey and at this moment there were *colporteurs* and native agents in great numbers engaged in preaching and circulating the scriptures in every province without opposition. The Noble Earl then contrasted with this, the state of things in Russia. No associations, he said, were allowed in Russia for religious purposes; no printing presses were permitted for printing the Bible in modern Russia; and no versions of the scriptures were allowed to be imported into Russia, except those that were in English, French, Italian and German. Not a single copy of the Bible in the only language which the people understood, was allowed to be in circulation. This was forbidden under the severest penalties, and it was believed that not a copy of the scriptures had been printed in Russia, in the language of the people since 1823. The Emperor of Russia had within his dominions a population of 2,000,000 Hebrews, but he did not permit to pass his frontiers for the use of these people a single copy of the Hebrew scriptures. The present Emperor, moreover, had expelled the only few Protestant Missionaries who for a brief period were allowed to exercise their functions in certain outlying portions of the Empire. The Emperor Alexander, formed the Moscow Bible Society and gave to it, in connection with similar institutions in other parts of the Empire the sum of 15,000 roubles; but in 1826 the Emperor Nicholas ascended the throne and immediately suppressed by ukase, the Russian Bible Society with all its branches. One thing was evident that if the Sultan had been less liberal towards freedom of religion and the rights of conscience there would have been no Menschikoff note, and no invasion. But, these were not the matters for which England and France undertook the war, they might rejoice that they were not engaged in upholding a state of things adverse to all amelioration, and subversive of all liberty and truth. He trusted that out of their present policy they might extract some good to be felt to the latest generations. He trusted nay, he was sure—that his noble friend the Secretary of State for Foreign Affairs would complete what, in his despatches, he had so admirably begun, and support Lord Stratford in the largest demands for the civil and religious rights of the Christians in the Ottoman empire. Seeing that they had not entered on this war in any spirit of ambition, covetousness, or pride, but for the maintenance of great principles which concerned alike the nations of mankind, and for their own defence, let them not fear the issue, but, offering a humble and hearty prayer to Almighty God, implore Him to bless their arms with success and a speedy peace in this just and inevitable quarrel. It was evident, he thought, that instead of desiring to promote the "orthodox faith," the Emperor of Russia was anxious by every possible means to suppress it. The Earl of Clarendon, who followed the Earl of Shaftesbury, confirmed the statements of his noble friend, and further announced that the Sultan had issued a firman for placing the religious rights of his christian, on an equality with that of his Mussulman subjects.