

(From Southey's History of Brazil, quoted in the Magazine
for the Young.)

A second night was spent like the first, and on the third evening they came to the town where these Indians lived. It consisted of seven houses; but each house there were twenty or thirty families, with whom they were related to each other. When they arrived the messages made Hans cry out, in Brazilian, "Here I am come to be your meat." The old men, and women, and children, all came out; and Hans was delivered to the women, who were, if possible, more cruel than the men. They beat him with their fists; and the children, too, tormented him as they pleased. This lasted about half an hour; and then he was led into the area or open space in the middle of the town where prisoners were killed. The ropes with which he was bound were pulled till he was nearly strangled. Then he says, he thought of what our Lord had suffered, and this gave him strength and resignation. He looked round to see if the club was ready, and asked if he was to die now; but they told him not yet. And then they put a kind of rattles round his legs, and a crown of feathers on his head, and made him dance for some time, though he could hardly stand. And then this he was given up by the two brothers to an use of theirs, and from him Hans learned that he had some time to live. After some days had passed Hans was sent for by the chief of the whole tribe who lived at some distance. He was a famed warrior and a cruel cannibal. At the entrance of the place where he lived fifteen heads of men, who had been lately eaten, were fixed upon stakes, and these were pointed out to Hans. There he made his dance as proud as well as he could, after they had been joined together; and then he made his singing. More than once before he had been heard singing, and he thought that he used to console himself, and now sang a hymn, and was told to interpret it. He then was in praise of God; and in his heart he thought how great was the long-suffering of God towards the savages. The next day he was dismissed, and he begged to visit his master, and settle every thing for his feast. But his master was less cruel to him, and he thought that he was not yet near. Soon after

On the third day the prisoners were divided, and the Tupinambas separated to their homes. The two brothers and another Portuguese fell to the share of the party to which Hans belonged. About this time Hans was again disappointed in his hopes of escape by means of the same French vessel which had come to the coast before. It had sailed again before the masters would consent to take him to it; and now his only consolation was in thinking that ships came every day. However there came a time when he was grateful for this disappointment; for the vessel and all on board were lost at sea.

Hans was now given to another master, the chief of another settlement. Before he left the place where he had been so long, he gave the Portuguese prisoners the best directions he could which way to go, if they could find means to fly. And afterwards he heard that the two brothers did indeed make their escape, though what became of them afterwards he never knew. How he would rejoice to remember the night when he would not seek his own safety at the cost of their lives! The time for his deliverance was not, however, drawing near. His new master seemed to have treated him kindly, and even to have been attached to him; and he was looked upon with respect by all. In the course of a fortnight after he had changed a gun was heard from a harbour which was near, and Hans entreated them to take him on board ship. His master would not consent at first; but the captain of the vessel, having heard that he was a true son of his men to see if it were possible to deliver him. They said that they had brought good news for Hans, and they succeeded in getting leave for him to go on board to receive them. Hans and his two brothers went to the ship accordingly, and remained on board for several days. They persuaded the savage to stay till the vessel was on the point of sailing, teased him, and gave him the goods he expected. And then the captain thanked him for having treated their countrymen kindly, but said that they could not part with him now, and that he must return to his own country.

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born. Dubois was, from his youth up, a professed carrier of the most abandoned profligate, and an avowed atheist. Whilst he was in the height of his power as minister and favourite of the Regent Orleans, and still a layman, Archbishop of Cambrai fell victim by the death of Cardinal de La Rochefoucauld to the predilection of the Regent, having been the great Fénélon. The elements of Fénélon and De la Tremouille contrasted strongly with that of Dubois, the Regent long hesitated before he could make up his mind to grant the request of his favourite, and nominate him to the vacant see, yielding however, at length, to the entreaties or importunities of the minister,—who is said to have procured the intersection of George I. of England in his favour,—named him to the Archbishopric.

Of all the disqualifications of Dubois for the Episcopate that which legally was the most formidable, was the fact of his being married.

"He had no trouble, however," says the historian,¹ finding a magistrate (an magistrat) to take on him the duty of clearing him from all legal injury, the person of Breteuil, may be named. Dubois was a married man, and he wanted to seduce a peasant girl, who, as everybody had at length been obliged to overcome her clandestine marriage. On his elevation he had prevailed on his wife to take another name, and, on receiving the nomination, to remove to a distant town. Breteuil, however, refused to give him the certificate of the dissolution of the marriage was celebrated, procured the register and tore out the evidence of the marriage. This obstacle was disposed of.

¹ Lacretelle's Hist. de France, pendant le Règne, Siècle, Vol. 342, where above is taken.

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