

At the age of thirteen, the young man has two of his front teeth knocked out. The two fore teeth of the upper jaw are accordingly found wanting in all adult males. It was in order to make a man of him that his friends had inflicted this cruel punishment; which is, however, immediately followed by one great consolation, namely, that he is thenceforward at liberty to *take a wife*, wherever he can find one to his taste; whether he is to her taste or not is a matter of very little consequence.

REVOLTING CUSTOMS OF THE FEEJEE ISLANDERS.

Not only do the natives desire their friends to put them to death to escape decrepitude, or immolate themselves with a similar view, but families have such a repugnance to having deformed or maimed persons among them, that those who have met with such misfortunes are almost always destroyed. An instance of this sort was related to me, when a boy, whose leg had been bitten off by a shark, was strangled, although he had been taken care of by one of the white residents, and there was every prospect of his recovery. No other reason was assigned by the perpetrators of the deed, than that, if he had lived he would have been a disgrace to his family in consequence of his having only one leg. When a native—whether man, woman, or child—is sick of a lingering disease, their relatives will either wring their heads off or strangle them. Mr. Hunt stated that this was a frequent custom, and cited a case where he had with difficulty saved a servant of his own from such a fate, who afterwards recovered his health. Formal human sacrifices are frequent. The victims are usually taken from a distant tribe, and when not supplied by war or violence, they are at times obtained by negotiations. After being selected for this purpose, they are often kept for a time to be fattened. When about to be sacrificed, they are compelled to sit on the ground, with their feet drawn under their thighs, and their arms placed close before them. In this posture they are bound so tightly that they cannot stir or move a joint. They are then placed in the usual oven, upon hotstones, and covered with leaves and earth, where they are roasted alive. When the body is cooked, it is taken from the oven, and the face painted black, as is done by the natives on festal occasions. It is then carried to the umbure, where it is offered to the gods, and is afterwards removed to be cut up and distributed, to be eaten by the people. Women are not allowed to enter the umbure, or to eat human flesh. Human sacrifices are a preliminary to almost all their undertakings. When a new umbure is built, a party go out and seize the first person they meet, whom they sacrifice to their gods; when a large canoe is launched, the first person, man or woman, whom they encounter, is laid hold of and carried home for a feast. When Tanoa launches a canoe, ten or more men are slaughtered on the deck, in order that it might be washed with human blood. Human sacrifices are also among the rites performed at the funerals of chiefs, when slaves are, in some instances, put to death. Their bodies are first placed in the graves, and upon them those of the chief and his wives are laid.

[The dark places of the earth are full of the habitations of cruelty, Ps. lxxiv. 20; and such were many places that are now in consequence of missionary enterprise rejoicing in the light of the Gospel.—ED. PEO. MAG.]

GREAT WORKERS.—Are always tranquil and orderly, and being possessed of incessant activity, they never lose a moment. They apply their whole mind to what they are about; and like the hand of a watch, they never stop, although their equal movements in the same way almost escape observation.

THE NEWSPAPER AND THE TAVERN.—Sir John Herchel expresses the opinion that the most effectual preventive from vice, by keeping men away from ale-houses and taverns, is an interesting newspaper to read at home.

Great efforts from great motives, is the best definition of a happy life. The easiest labour is a burden to him who has no motive for performing it.

Diogenes being asked of what beast the bite was most dangerous, answered:—"Of wild beasts, that of a slanderer; of tame, that of a flatterer."

SCRIPTURE ILLUSTRATIONS.

"They love to pray standing in the corners of the streets." Matt. vi. 5. The practical regulation was, that persons ought to go to the synagogues to pray at the appointed hours: for prayers offered there were thought more proper and prevailing than in any other place. However, it was provided that if the appointed time overtook a man unexpectedly, he should pray where he was at the time. If in the street, there; or a workman, or one upon a tree, or one mounted on an ass, was to descend and pray. Therefore we see that the practice of the hypocrites, to whom our Saviour alludes, was to take care to be surprised by the hour of prayer when in the street or some public place, and, preferably, "at the corners of the streets," or where two or more streets met, for the sake of greater publicity. Sometimes, to convey the stronger impression of their devout character, they made such long pauses, both before they began, and after they had finished their prayers, that very frequently they might be seen in a praying habit and posture for three hours together. Things are exactly the same still in the same country, and in the other countries of Mohammedan Asia. This seems to be one of the many things which the Mohammedans have borrowed from the Jews. Their regulations are essentially the same, and the practice different only in form. Properly, the people should go to their mosques at the hours of prayer: but they may pray wherever they happen to be when the hour overtakes them. Many, therefore, rarely visit the mosques at all except on Fridays. Some neglect them altogether, but are supposed to pray in their own houses: but those who wish to appear devout before men take care to be seen to pray in the streets and public places. The most public places are usually chosen for this purpose. The appearance, which is thus presented to the passers by, of many persons going through, with so much parade of devotion, the varied postures of Mohammedan prayer, in the broad eye of the world, is most distressing to a serious Christian, who has learnt from the Author and Finisher of his faith, how to pray to his Father in secret.—*Pictorial Bible.*

SINGULAR SEA FIGHT.—On board the *Peacock*, they witnessed a sea-fight between a whale and one of its many enemies. The sea was quite smooth, and offered the best possible view of the whole combat. First, at a distance from the ship, a whale was seen floundering in a most extraordinary way, lashing the smooth sea into a perfect foam, and endeavouring apparently to extricate himself from some annoyance. As he approached the ship, the struggling continuing and becoming more violent, it was perceived that a fish, apparently about twenty feet long, held him by the jaw, his contortions, spouting, and throes all betokening the agony of the huge monster. The whale now threw himself at full length from the water, with open mouth, his pursuer still hanging to the jaw,—the blood issuing from the wound, and dyeing the sea to a distance round; but all his flounderings were of no avail; his pertinacious enemy still maintained his hold, and was evidently getting the advantage of him. Much alarm seemed to be felt by the many other whales around. These 'killers,' as they are called, are of a brownish color on the back, and white on the belly, with a long dorsal fin. Such was the turbulence with which they passed, that a good view could not be had of them to make out more nearly the description. These fish attack a whale in the same way as dogs bait a bull, and worry him to death. They are armed with strong sharp teeth, and generally seize the whale by the lower jaw. It is said that the only part of them they eat is the tongue. The whalers give some marvellous accounts of these killers and their immense strength; among them they have been known to drag a whale away from several boats which were towing it to the ship.

SANATORY CONDITION OF TAILORS.—I have told you that the master tailors, from sheer ignorance, often treat their men ten times worse than the proprietors of the Zoological Gardens did their monkeys. The evidence before the Health of Towns' Commission contains a graphic description of a tailor's workshop, of which this is a condensation:—Eighty men working together in a room sixteen or eighteen yards long, and seven or eight yards wide, close together, knee to knee—the room, in summer time, what with the heat of the men, the heat of the irons, and the heat of the candles together, twenty or thirty degrees higher than the heat outside—the heat and closeness such, that tailors from the country faint away in the shop, and visitors complain of the heat and smell as intolerable—the men sitting as loose as possible, the perspiration streaming from them. In winter these foul places are still more unhealthy, as the heat from the stoves and candles, and the closeness, is much greater. Cold currents of air streaming in at every crevice—perpetual squabbling—opening windows—the old hands, from long habit inured to the heat, conspiring to stifle the new-comers—in the very coldest nights, the room so hot, that large thick tallow candles (quarter-of-a-pound candles) have melted and fallen over from the heat—the young hands unable to work full time—the old hands losing appetite—thirst taking the place of hunger, and gin of food. Intemperance in this, as in many other instances, a sort of necessity, and not merely a depraved appetite for a destructive poison.—*Lecture by W. A. Guy, Esq., M.D.*