

death warrant is signed at a tender age. Infanticide, indeed, is not so prevalent here as on many of the neighboring islands, yet it is by no means uncommon. I know a man who killed and ate his own child! Should the female child be spared, she has no voice in the article of marriage, an event in which he is deeply concerned. All the arrangements connected with this relation are made by her parents, and by her childhood, when of course her inclination cannot be consulted. It will not excite surprise, therefore, if in after life there is forever to be no correspondence of taste, feeling and sentiment between husbands and wives, so essential to domestic bliss. The wife is to all intents and purposes the slave of her husband. She is not regarded as his companion, nor treated as such. From certain kinds of food the woman is excluded, and it is usual for her and her tyrannical master to occupy different houses, while man, as the lord of creation indulges himself in indolence; the drudgery and hard labor falls to the lot of his wife. It is not surprising if the marriage bond is but slightly observed by the female sex, who are thus treated. Wives are constantly deserting their husbands, and taking up their abode with other men. After this view of domestic life, it would be vain to look for domestic happiness.

To see a father and mother with their children, as one social, happy band, is a spectacle which I have never yet beheld in this dark region. The misery of woman does not end here. When a man dies, his wife is immediately strangled, that her spirit may accompany that of her husband to the land of darkness, and all children in the family unable to provide for themselves share the same fate. If there is a son of competent age, he is expected to perform the murderous ceremony of strangling his mother. Many instances of this horrid practice have occurred since our arrival here, but we can record some instances in which we have reason to believe our influence has saved lives, which otherwise would have been sacrificed. It is the gospel alone that will elevate woman to her proper rank. It is no wonder then that the Caffres call a missionary "the shield of woman." Under what obligations are christian women to lend their influence to elevate the less favored portion of their race.

War-Passion.—Another practice of these islanders is war. Among all uncivilized nations the propensity to war is great. It is the direct road to savage distinction, while at the same time it seems to yield the most ardent delight. On the islands of this group, war seems to be the rule and peace the exception. The missionaries who were settled on Tanna state, that on that island there was fighting ten months out of the twelve, which compose the year. Erromanga exhibits a constant scene of intestine warfare. The Samoan teachers who have been resident on Fate for some years, give most unfavorable accounts of the belligerent dispositions of the people there. On the little island of Fortune we were told by the natives themselves, that there are the *maunga* and *matangi* parties, who thirst for each other's blood. And for a succession of years many a bloody tragedy has been enacted on Aneiteum. If we ask a boy if his parents are alive, we can almost anticipate the answer that the father has been killed in war and the mother strangled. The natives of this island have their war-god, or nat-niase, whose countenance and aid they implore against their enemies. To this deity they carry an offering of *kava*, and pray that they may kill many of their foes. For their success in battle, they depend much on this sanguinary spirit. In their modes of warfare, there is neither a display of science nor system among these natives. The opposing parties, when they come within sight of each other, begin to throw their bodies into all the attitudes of defence, and challenge and endeavor to make the most intimidating menaces, the whole is accompanied with a most savage din and clamour. The bravest men then advance from each party, and engage in combat, and the conflict soon becomes general. But the natives, if the locality will answer, prefer bush fighting to general attacks. The weapons of war are spears and clubs; happily they do not possess fire-arms, otherwise the island would soon be left without inhabitants. As for the reign of the Prince of Peace, I long for the day when the trumpet shall sound war no more. This will be a lovely spot when men shall beat their swords into plough shares and their spears into pruning-hooks.

Cannibalism.—The revolting practice of cannibalism is also common. The extent to which it has prevailed is enough to appal the heart. There is not an island of the group, so far as we know, exempt from this horrid practice. The natives do not hesitate to confess, that of all kinds of animal food human flesh is the most savory. One of the teachers at Tanna writes that he lately visited an adjacent village. There he said he saw a human body hung up ready for the fire, and persons collected to eat it. He remonstrated with them, and told them to inter it. They at once became enraged and ordered him away, telling him they did not wish a religion that would deprive them of their good things. The accounts of cannibalism on Erromanga are dark indeed. It is said that the natives of that island will kill each other merely for the sake of food. In the estimation of an Erromangan, a man is equal to about three pigs. The island of Fate is behind none of the others. It is well known that the crew of the *British Sovereign*, which was wrecked on that island in 1847, consisting of more than thirty persons, were massacred chiefly for the sake of their flesh. The bloody act was committed by Melu, a native chief, who after reserving ten bodies for himself, distributed the rest to surrounding villages. According to the custom of the land, each village will present to the donor a body in return.—Cannibalism has been much practised on Aneiteum. All victims killed, or taken in war, are considered the lawful food of the victors. It has also been common for chiefs to kill men merely for the sake of eating them; many natives have been sacrificed in this way. Whether cannibalism has taken its rise in the scarcity of animal food, or

whether hunger originally compelled the native to feast on the body of his fellow man, are problems which it is not easy nor important to solve. Certain it is, that it is awfully depraving in its influence, and leads to the most serious evils. By whatever people it is practised, it tends to deaden every human feeling, and to eradicate a principle which is the chief glory of human life. Mortality must lose all its horrors in the eyes of a people who are accustomed to feed on the bodies of their fellow men, and when there is no horror of death, there will be little repugnance to kill. The individual who can so far surmount the feelings of nature as deliberately to feast on a fellow creature, will no longer retain his horror of bloodshed. Oh, what a monster does man become when left to the influence of his unrestrained propensities!

Made of Burial.—The bodies of the dead, if we except the principal chiefs, are not interred but thrown into the sea. As soon as life is extinct, the face is painted to conceal its ghastly appearance, the body wrapped tightly round with a bandage and weights attached to the feet. It is then carried out a short distance from the shore and committed to the deep. A fire is kindled on land opposite to the spot where the body has been sunk; the spirit is then supposed to leave the body, and after warming itself at the fire which has been made, takes its departure to the *opaga natipath* (land of darkness), while *Nengerain*, the chief *Natmaas* of Aneiteum devours the body.—*N. S. Mis. Reg.*

CHEROKEES.

Revival in the Female Seminary.—The Cherokee government has exhibited a wise and liberal spirit in respect to education. This in part has been manifest in the establishment of two seminaries, one for males and the other for females. In accordance with the wishes of the government, and by the advice of the mission, Rev. Mr. Butler took charge of the female seminary as steward. It was opened in May last with twenty-six pupils. Almost immediately two or three of them showed some religious interest. This extended till, at the first of August, there was not an impenitent member of the school who was not feeling more or less anxiety, and two or three were indulging hope. A vacation of more than two months was just at hand, and the scholars were to be dismissed for this period to their homes. No little anxiety was felt in respect to them. Would they in the new scenes in which they were to mingle, and under the new influences to which they would be exposed, lose their anxiety? There was one who could keep them, and they were committed to the care of the Holy Spirit, and were remembered in their absence with deep solicitude.

On their coming back at the close of vacation it was soon apparent that their interest had not subsided, and it was soon found to be on the increase. One and another visited Mr. Butler's room and the rooms of the teachers for religious conversation; one and another was rejoicing in hope. A little before the commencement of the monthly concert in December, several of the scholars came to Mr. Butler and asked him if there would be a contribution. He replied that he thought they would take no contribution till some of the scholars were better informed on the subject. But, said one of them, "We have some money now, and at another time we may have none." The contribution was permitted; who could have 'forbidden' it! Some of the neighbors came in, and the meeting was a good one. Eight dollars and a half were taken up, and another half dollar was added the next day. The next Sabbath, sixteen remained at the close of a family conference, for conversation, and four others were afterwards found to be an interesting state of mind. A day or two later those who were indulging hope were invited to Mr. Butler's room before the evening hour of study. More than half of the school came, and after the hour for study was over, five anxious, weeping ones resorted to him for instruction, and still two others the next evening.

There have been some cases of very pungent conviction. "One day," says Mr. Butler, "I conversed with an agonized individual who was led to my room. She said, *I am miserable! I am miserable!* What shall I do? And the next day again exclaimed, *I cannot pray; I have grieved the Spirit, and he has left me. My heart is so hard! I know what I ought to do, but I cannot do it.*

"The place," continue Mr. Butler, "has been for months, and still is a Bochim; a place of joy and trembling, a place of hope and fear. Gradually and almost imperceptibly the work has been growing until it has arrived to its present state. It has proceeded in such a manner and by such secret influences, that we rejoice it must be all ascribed to Christ and his Spirit."

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