

become affiliated with that in Nova Scotia, in supporting and extending that mission?

#### PHYSICAL APPEARANCE AND CHARACTER.

The inhabitants of Annetum are evidently a mixed race, and it would be hard to enumerate many characteristics, that would admit of general application. Countenances of almost every cast may be recognised among this people. In appearance there is little that is either dignified or prepossessing about them. They are of moderate stature, being rather under than above the middle size. I have seen athletic men among them, but such instances are rare.

The skin is a very dark brown, something of the color of old copper coin and in some cases approaches to a black. At birth, the skin is of a light brown color, but constant exposure to the rays of a tropical sun adds to the darkness of its hue; and I am not sure that dye is not used for the same purpose. The skin, unlike that of the more eastern islanders, is thick and tough, caused by exposure to the weather without the protection of clothing.

In some cases the hair is short and crisped, but in general it grows coarse and long, and is of a brownish color. It contrasts unfavorably with the black and glossy hair of their eastern neighbors. Contrary to the order of nature as well as the letter of Scripture, the men wear their hair long, while that of the women is cropped short. The hair of an Annetum man is his chief pride, and the pains that he takes with it often excites wonder. \* \* \* Since we have told the natives that it is wrong to labor on the Sabbath day, the dressing of each others' hair has become a very common Sabbath occupation.

Another singular custom is the cutting of an enormous hole in the ear. Men of rank have these holes filled with tortoise-shell rings, many of them an inch and a half in width and 10 inches in circumference, others again fill up the space with a round piece of wood 3 or 4 inches in diameter; nor is it uncommon to meet a native with a fig of tobacco protruded through one ear and a pipe with something to fill up the vacant space through the other.

The practice of boring the cartilaginous division of the nose, also prevails. A piece of wood is placed horizontally through the opening formed in order to distend the nose, which of course gives it a broad and flattened appearance. I observed a somewhat analogous custom among the inhabitants of Fate. Instead of the horizontal wood they insert a round polished stone or piece of pearl about three quarters of an inch in diameter, which gave a most awkward projection to the nose.

Painting the face prevails among all classes. The colors most in use are black and red. Each one paints according to his fancy. One native paints one cheek black and the other red; a second paints the upper part of the face of one color and the lower of another; a third draws a line across his forehead, down the ridge of the nose, around the eyes, &c. It is almost needless to say that the painting gives to the face a ludicrous and sometimes a ludicrous appearance.

#### DRESS.

The men go naked, at least they wear nothing that admits of description. In their estimation it is effeminate for a man to wear clothes, and we find it difficult to keep a wrapper of cloth around those whom we find it needful to employ. It is only in cool weather that they can be induced to wear covering, and then a shirt is all they wish. They place little or no value on anything in the shape of clothing. The women are far in advance of the men, as regards covering. Their dress is a girdle made of the Pandanus leaf, which reaches from the waist to the knee. This girdle when new and clean looks well, but is not inferior to any covering worn by females in the Polynesian islands, in the days of heathenism. Their desire for clothing is very great. I am sure it would pain the heart of our ladies at home, could they but witness the attempts which they sometimes make to cover themselves. It is no uncommon thing to see a native female going about with a tattered shirt on her back, or the fragments of an old jacket. I greatly wish that it was in our power to furnish them with decent clothing.

#### INTELLECTUAL CHARACTER.

Of the intellectual capacity of these islanders, I shall be able to speak with more confidence at some future day, than at the present time. But even were I inclined to enlarge on this subject, by what standard are we to measure them. While one nation is distinguished by a heavy and massive temperament of mind, capable of deep and profound research, another is remarkable for its quickness, vivacity, and slightness. I dare say, as Britons we consider ourselves the most intellectual people on earth, but a South Sea islander will often smile at our stupidity about many things in which we are evidently inferior to them. It should ever be borne in mind that the most High "hath of one blood made all nations of men for to dwell on the face of the earth," so that in the whole human family there must be a radical identity of nature, and whatever difference exists between one class of men and another, rises from adventitious circumstances. The peculiar condition of these islanders has been most unfavourable to the development of their mental energies; nevertheless indications of a moderate degree of intellect are traceable among them. They have a mythology, which, though absurd and false, is at least ingenious; they have their historical traditions, which are transmitted from generation to generation; they can express their thoughts in a humorous manner, and often in figures of speech, forcible and appropriate,—their language too, is copious; and promises to become a good vehicle for imparting instruction. If we could but secure the attendance of the natives at our schools, I do not think that it would be difficult to teach them. Some have already learned

their letters and been able to form small words but by the time they have advanced thus far their curiosity is satisfied and they leave us. The great barriers to their progress in learning, at present, are their indolence, volatile disposition, and fugitive habits. Let us but persevere and there is no peradventure as to the issue,—we must and will succeed.

It is neither generous nor just to pronounce an unfavourable judgment on the intellectual capacity of a people until they have been fairly tried. Missionaries who labour among the more degraded portion of the human race, have often been ridiculed by the wise men of this world, because of their efforts to elevate their fellow-men. But the past history of missions proves the opinions of such cold-hearted speculators to be unfounded. The man who would oppose the offer of salvation to any portion of the human race on the ground of mental imbecility, proves that he knows little of man, and less of the Gospel's elevating influence.

But why talk of mental capacity? If all races of men are not in circumstances equally to ascend into the loftier regions of literature and science, it is most certain that they are all capable of comprehending the way of salvation. This momentous theme, so simple and yet so sublime, may be understood by the poorest child. To question the capacity of these islanders to receive the truth as it is in Jesus, is to obliterate from our view the achievements of the Gospel among the most degraded tribes of men. Already the message of mercy has been received, believed and embraced by the stupid Greenlander, the debased Hottentot, and the roving Indian of the American forest, and what it has done for them it will accomplish for the islanders of this great ocean.

#### DISSENT IN ENGLAND.

Some of our readers will remember that a committee of the House of Commons was appointed last session, "to consider the law of Church-rates, and the difference of practice which exists in various parts of the country in the assessment and levy of Church-rates" in England. The committee has separated without coming to any report. The evidence has, however, been published in a large blue book, containing about 800 pages. Independently of the immediate question for which the committee was appointed,—the propriety, or impropriety, of levying church-rates, and on which they could not agree as to the formation of a report, there are some interesting facts on the extent of English Dissent. For these we are indebted principally, if not exclusively, to the evidence of Mr. Edward Baines of Leeds. In a document which he laid upon the table, there is the following estimate of the Nonconformist churches in England and Wales, drawn up, as he says, with great pains to obtain accuracy:—

Denominations.	Number of Chapels.
Wesleyan.....	4450
Independent.....	2572
Baptist.....	1943
Primitive Methodist.....	1662
Roman Catholic.....	597
Calvinistic Methodist.....	778
Bible Christian.....	415
Society of Friends.....	330
Wesleyan Methodist Association.....	322
Methodist New Connection.....	281
Unitarian.....	260
Free Church of Scotland.....	77
United Presbyterian Church.....	61
Church of Scotland.....	12
Lady Huntingdon's Connection.....	30
New Jerusalem Church, Jews and minor sects, four per cent on the ascertained chapels of larger sects.....	530
	14,340

Mr. Baines added that he supposed the Churches of the Establishment about the same, or rather, indeed, fewer than Dissenting chapels.

In addition to churches or chapels, by which he means buildings appropriated exclusively for public worship, he puts down the number of preaching stations in villages, having either school rooms, or hired rooms. These amount to 7472. According to this calculation, the number of churches and preaching stations is 19,812. That this statement is beneath the truth, is ascertained from the authority of the Registrar-General, who furnished Mr. Baines with the number of dissenting congregations in England and Wales, from which returns were received last census. The total amount returned to Mr. Horace Mann, is 20,133, which he acknowledges to be an under statement, as some might yet come in. This, of course, includes congregations which meet in school-rooms and other places, as well as those who meet in churches, strictly so called. The number of churches connected with the Establishment, is nearly 14,000. It thus follows that dissent has supplied England and Wales with a larger number of buildings erected exclusively for public worship (not including preaching stations), than the Establishment has done.

A very instructive fact came out in the course of examination, serving to show the manner in which statistics have been too often manufactured to subserve the purposes of an Establishment. About twenty