

## Missionary Intelligence.

## MORAVIAN MISSIONARIES AND THE ESQUIMAUX.

Those who, in reading Dr. Kane's book, have become interested in the condition of the Esquimaux, will find the following extracts from a recent report of the Moravian missionaries not unworthy of their attention.

## AN ATTEMPT TO MURDER A MISSIONARY.

We are sorry to state that on the 17th of July, an evil-disposed Esquimaux, named Jacob, fired twice at brother Elson, each time with two bullets, because the latter had called him to account for stealing. "Through the Lords' gracious care no injury was done. We could not possibly allow this dangerous character to remain in our land; and as he behaved like a madman, we had him tied, and carried southwards in a boat, with all that belonged to him here. As we have neither magistrate nor police regulations, we scarcely know how to act in such a distressing case as the above, fearing to be either too forbearing on the one hand, or too severe on the other.

## SCARCITY OF PROVISIONS AGAIN.

To the Esquimaux the year past has been a season of much suffering. Their well-known thoughtlessness and indolence in fishing were partly to blame for this. Yet the fact that most of their sources of supply were very unproductive, led us to excuse and pity them. Our congregation was obliged to disperse early in the year. Their distressed circumstances, at the time of their departure from this place, excited deep compassion, some having only one or two dogs left, and some none at all—many of these useful creatures having perished of hunger. The people were, therefore, themselves obliged to draw the sledges, loaded with their children, tents, and simple articles of furniture. Some went to the trout-pools, others along the sea-coast, or to hunt reindeer; but most of them obtained very little provision. The result was, that nearly every day some returned and begged for dried fish from our store. With this article of food we were glad to be able to supply them, until the most trying period was over. We are thankful to say that no one belonging to our congregation has died of hunger, though many have suffered much.

## HARDSHIPS AND DANGERS OF ESQUIMAUX LIFE.

That the manner of life of the Esquimaux is one of great hardship and danger, we have had several striking proofs during the year. One man, while engaged in the seal-hunt, in his kayak, near the edge of an ice field, suddenly saw a walrus close to him, displaying its enormous tusks. He was too near the animal to fire, and it seems almost a miracle that he was able to beat it off with the feeble weapons at his disposal, as these animals are exceedingly fearless, as well as savage.

On another occasion, several men who had drawn their kayaks on sledges upon an ice field, in quest of seals, suddenly perceived that the field of ice on which they were had broken loose and was driving out to sea. The waves, which already rose to an alarming height, would soon have swallowed them up, had not the ice-field, guided by the wondrous hand of God, reached an iceberg, upon which, with great difficulty and still dragging their sledges after them, they succeeded in escaping. When the heavy sea had somewhat subsided, they reached the shore in their kayaks in safety, thanking our Saviour for the gracious protection they had experienced in so striking a manner.

## THE SCHOOLS.

The schools were well attended, though but for a short period, as the people were obliged to disperse soon after Easter, on account of the scarcity of provisions! Most of the children had been diligent; so that, at the examination before Easter, we could feel satisfied with their improve-

ment. In the learning of hymns and passages of Scripture by heart, the Esquimaux children manifest greater readiness than European children of the same age. Even little children who do not know their letters, learned from their mothers to repeat verses of hymns very nicely.—It is to be wished, however, that they would reflect a little more on what they learn, as their answers to questions, however simple, too often manifest how little their thoughts are engaged. Many of them write very well, but they have little talents or arithmetic, especially the boys.

The schools at Hopedale and Okak were very well attended.

## MANIFESTATIONS OF THE GRACE OF GOD IN INDIVIDUALS.

Though the last year has been marked by no peculiar manifestations of spiritual life, we may say, to the glory of the grace of God that there are yet individuals amongst the Esquimaux, who know in whom they have believed, and have good hope through Jesus Christ. A married sister, on her return from their autumn fishing station, expressed herself as follows: "I have been happy because I have peace in my heart; and when that is the case, one may be happy any where." Another female observed that her circumstances in life were often very trying, as she had very heavy burdens to carry over the mountains, when engaged in the chase with her husband. On one occasion her distress impelled her to pour out her heart's sorrow before our Saviour, on which occasion she felt much strengthened by the thought that her Saviour had, for her sake, endured sorrow in this world, and had borne his cross till he sank under the load. "Yes, yes," she exclaimed "He was, indeed, very near me then!" Thank the Lord, we often hear such encouraging expressions. And we are glad to say, that the services of the church are well attended. We have also, alas! had to experience much of a distressing character, from outbreaks of passion. Shocking instances have occurred of lying, slander and hypocrisy; and even of those who were admitted only last year to the enjoyment of holy communion, we have had to exclude three, on account of indulgence in the lusts of the flesh.—*Ec. Paper.*

## Miscellaneous Extracts.

## MAYNOOTH, OR THE PLOT UNRAVELLED.

II.—DOINGS IN THE COLLEGE—ITS RIFER YEARS.  
(Continued.)

In last month's article, we proposed to inquire whether the same anxiety to enlarge the *Maynooth Establishment*, to intensify its teaching, and meantime to study secrecy, which had marked its earlier days, were characteristic also of its riper years; and in so far as the two former indications were concerned, we found our worst fears realized. We proceed now to inquire as to the latter.—Whether the same suspicious air of mystery and concealment continues still to envelop it.

*The test proposed.*—Turning to the reports of the two Committees of Inquiry for 1826 and 1834, with their voluminous munies of evidence, let us take up the Professors' own testimony contained in these ponderous tomes. And let us, as we examine it, keep in mind the usual marks which distinguish false witnesses with a bad cause, from honest men with a good one; the hesitancy, confusion, and contradiction of the one class, and the short, straight, lucid story of the other, all whose parts hang together like links in a chain, and the several testimonies support and strengthen each other like the stones of a building. In the present case it is particularly fair, for here the witnesses are learned men, well practised in evidence, especially on the subject of inquiry, for it had been the business of their lives. Ample time, too, have they had to prepare and even compare their answers. They

have had the greatest if not the simplest of Examinators, and hence scarce such a thing as cross-examination. "They are clergymen too, and of 'the only true church,'" say, Professors of Divinity, entrusted with the training of Rome's future priesthood. Can anything be conceived more fair, nay laudable, than to let them speak for themselves, and try them by their own evidence, given under circumstances so singularly favourable? Now, if it be found that they cannot stand even this test—and, on the contrary in the few samples of their testimony, for which alone we have room, we shall find the most deplorable exhibition of human frailty and perverseness—then must charity itself give up the case, and confess that the worst suspicions against Maynooth are confirmed.

*The Gallican Doctrines.*—One chief subject of inquiry in 1826 was, whether the Gallican doctrines were faithfully taught in Maynooth? Yes, certainly was the prompt reply of the President and several professors. Loud were their declarations also as to the loyalty of all their teaching; while the Pope's dispensing power, they utterly denied. Just the same was the state of things in 1834. On both occasions, every thing within the college was in the most delightful condition imaginable! And thus, after all we have discovered about Aquinas, Duns, Liguori, and Devoti. Very strange, you will say, that the class books should be so bad, yet the teaching so good; the appearances so suspicious, and the real state so angelic. Let us see if any light can be thrown on the mystery. In 1826, the present notorious John McHale of Tuam happened to be a professor. He has always been pretty blunt and outspoken: let us call him then, and what does he say? "At the same time that I state that the ultramontane opinions were not taught in the College of Maynooth, I wish distinctly to declare, that we did not adopt what are generally called the opinions of the Gallican Church," with other language to the same effect.

*Case of Perrone.*—Again, one of the most thoroughly ultramontane authorities in the Popish Church, is the Joint Professor Perrone of the Roman College at Rome. This authority Professor Croll quotes at length in 1834, in proof that the Gallican doctrine—that the Pope's decrees are never held to be infallible until they have received the consent of all the Bishops—is now generally held throughout the entire popedom. He professes to know the Work he quotes from well—he writes and translates the quotation deliberately in his study—and he presents it to the Commission as containing Perrone's exact opinions. And how does he do so? By an extract taken from the very same book and distant but ten lines from the passage quoted by Croll, part of which is a proposition, standing out in italics, in the centre of the page, thus:—

"*Prior 1.—The Roman Pontiff defining ex cathedra in matters of faith and morals, is infallible; and his dogmatic decrees even before the consent of the Church is added to them, are altogether immutable as in the first place the sacred Scriptures show.*"

And thus a Maynooth Professor of Divinity is publicly convicted of "falsifying the documents he has deliberately transcribed!"

*Profession of Loyalty.*—Now as to the loyalty of Maynooth's teaching. At the Commission of 1826, the Rev. John Dixon, a quondam student, who had abjured the errors of Popery, and become a Protestant clergyman, was examined—just the man likely to know the secrets of this "prison house," if there were any. What then does he testify? Precisely what in the circumstances might have been expected—that while in the professor's public lectures there was nothing exactly to lay hold on, while the students were "officially" taught that "it is not lawful to break an oath, it is not lawful to break faith with heretics"—"the reverse was taught in perhaps a more effectual way," and that this double dealing was