

they must stay at home to preserve. Many of them are far too right-minded even to attempt any violence. A rising is quite hopeless. Our function is therefore to be a haven of refuge from the seat of war. At present we have 400 sojourning with us from Taranaki, and more expected. It will be thankworthy if this is the only fruit arising to us out of this unhappy outbreak. Before posting the letter, May 5, he adds—No decided news from Taranaki. More troops come from Sydney.

THE MAORI RACE.

The "Missionary Record" says, in regard to the natives of New Zealand;

"The welfare of the Maori race, temporal and spiritual, still continues to cause the Committee much anxiety. The want of any adequate provision for the administration of justice among the natives, keeps them in an unsettled state. They have ceased, save in a few exceptional cases, to appeal to arms; but there is no tribunal suited to their feelings and habits, to which they can have recourse in their differences. Happily, the interposition of a Missionary, sometimes between contending tribes, and sometimes between natives and settlers, or government, often supplies the lack of service on the part of recognized secular authorities. But the want of some established authority adapted to their circumstances is deeply felt among them, and has led (on the part of some of themselves) to the proposal to elect a king; not from any disposition to throw off the authority of Great Britain, but simply with a view to secure a chief magistrate, under the Queen of England, to whom they may look up as their head. Others have thought that the admission of natives as members of the Legislative Assembly, the formation of a council of natives, or similar measures, might meet the difficulties of the case; while, on the other hand, there are those among the settlers, who, if permitted, would crush the rising independence of the natives, gradually deprive them of their rights in the soil, and occupy their places; who, in short, would bring about what they maintain to be a necessity—that the native races must melt away before the advances of civilized white men. Measures are in progress tending to mitigate these evils. Meanwhile, the belief is prevalent that the aborigines are diminishing in numbers, though different opinions have been expressed by those competent to judge."

"A recent census makes the number of the Maori race to be only about 56,000; but a Missionary, Rev. R. Burrows, gives reasons for supposing the census unreliable, and thinks 70,000 would be nearer the mark."

Respecting the results and prospects of Missionary effort, the *Record* says:

"The crying want of the New Zealand Church has been that of a native ministry. Education in general, too, has been much neglected; and now, in the eleventh hour, it has to battle with difficulties which, in other Missions, have been successfully combated at a much earlier period of the Church's growth. The deficiency has been specially felt in the matter of duly qualified agents for high spiritual offices, while other difficulties, which have been frequently pointed out in the Society's publications, have kept back those few who, though comparatively uneducated, were possessed of other qualifications which might have won for them a good degree in the ministry of the gospel. We trust that, in every respect, the barriers we have referred to are yielding before the advancing tide. The provision for the instruction of the young is year by year becoming more efficient; and in this point of view, it is a

matter of sincere congratulation to the committee, that they have been privileged to nominate to Archdeacon Hadfield's station a graduate of Cambridge, of high standing, who has devoted himself to the work of education in its higher branches. The consecration of Bishop Williams, also, with the sentiments he is known to entertain, both of the need, the efficiency, and the existence of materials for a native ministry, give solid ground to hope that a further remedy has been at length found for many of the embarrassments by which the Mission has so long been held back. The Mission was, at one period, a 'crown of rejoicing.' Perhaps our boasting of it was too great, and our God has in mercy seen fit to humble us. The southern crown has become a southern cross. 'I am afraid of you,' said Paul to the Galatians, 'lest I have bestowed upon you labour in vain.' There have not been wanting grounds of similar fear in reference to New Zealand. In former years we have reported the dangers from ardent spirits too freely indulged in; we have heard, also, of perils from the inroads of Popery. Happily, both these evils are abating sensibly; but others still remain, and the Church of Christ in this land is called on earnestly to supplicate for its off-shoot in the far-away Pacific, that it may 'stand fast in the liberty wherewith Christ has made it free;' that it may justify in us the hope Paul felt, even while he rebuked the Galatians: 'I have confidence in you through the Lord, that ye will be none otherwise minded, but he that troubleth you'—if there continue to be obdurate perverters of truth or morals—'shall bear his judgment, whosoever he be.'"

HISTORY AND RELIGION OF THE DRUSES.

The Druses are principally a sect of the Mohammedans, existing only in Syria. Their name is derived from Darazi, or Durzi, who as early as 1019 came as a missionary to them from an off-shoot of the Moslem stock. Singularly enough, the Druses disavow any belief in the peculiar doctrines of the man whose name they bear, and do not hesitate to look upon the title of "Druse" as a stigma. They themselves trace their origin as a religious sect to Hamsa, a wandering fanatic, who, in 1020 persuaded Hakem, a Caliph of Egypt, to declare himself a manifestation of God. Although the Caliph was soon assassinated, Hamsa continued to propagate his theory in Syria, and with one of his followers, Muktana Bohr-eddin, wrote a sacred book embodying his teachings. According to his intention, only the Druse priesthood were to see this volume, and no revelation was to be made until the second advent of Hakem, who was to appear on the earth again with his master Hamsa, this being, probably, an idea suggested by Christian dogmas. The secrecy about the sacred writings of Hamsa, was not, however observed, and copies of the works are now in the great libraries at Paris, Vienna, the Vatican, Leyden and the Bodleian Library at Oxford. It has been translated into French, from which it appears that the characteristic dogma of the sect is in the unity of God's being. Indeed, the Druses call themselves Unitarians. They maintain that God is incomprehensible, inexorable, pure, the essence of true life, and can be known to his accepted children through human manifestations only. Ten times has the Deity thus appeared in Africa and Asia, the last manifestation having been that in the person of Hakem, in Egypt. Hakem left the care of the faithful to five principal ministers, who are to direct them till his return. Chief of these ministers is Hamsa, who enjoys the high title of "Universal Intelligence."

And here is inserted in the Druse faith—to

give it the popular name—a doctrine so much like that held by Christians that it can be no mere coincidence, but rather proves the imitative power of the founders of the Druse theology. They declare the first born of the Deity was a spirit of Intelligence, which was first incarcerated in Hamsa, who is the same as the Christ of the Arabian theory. To Hamsa was confided the creation of the world, and from him comes all wisdom and truth, while through him only does the Lord communicate with the human family. This is simply the corrupted version of the great Christian doctrines of incarnation and mediation. There is a complicated system of priesthood maintained by the Druses, who, like the followers of Mohammed, embody in their religion many of the traditions and personages of the Old Testament. There is a Satan, or Ismail, as he is called, who first introduced sin into the world.

In regard to free will the Druse theology maintains that the length of every man's life is fore-ordained, but not his individual acts. They believe in the transmigration of souls, and say that the soul of Ismail was once in John the Baptist, and still earlier in Elijah, while that of Hamsa once dwelt in the body of Jesus. Yet while acknowledging that Jesus once existed, they do not think that he was in any way divine, as the individual soul which lived in him and in many others, did not receive divine power till it reached the body of Hamsa. The Druses do not extend their transmigration doctrines so far as to allow that human souls ever exist in the forms of animals. They think that the souls of men go on, inhabiting different bodies—with the exception of a very few, whose excellence permits them to exert a pure spirit—until the resurrection day, when the faithful will be resolved for eternity into spiritual beings, but by far the greater portion of mankind will be annihilated.

It does not appear, however, that the Druses are the only tribes engaged in the massacre. Arab Musselmen are equally guilty. The principal cause of the present troubles most probably arises from the old feuds which for centuries have been waged between the Druses and the Maronites. The latter people are native Christians, followers of a monk called Maron, who lived in the sixth century. In 1215 they effected a union with the Church of Rome, from which they have never widely differed, though their spiritual head is called the Patriarch of Antioch instead of Bishop. It is no new thing for the Druses to make war against the Maronites, and the attacks renewed upon these native Christians were but the commencement of a general movement to extirpate all Christians in Syria. Already others beside the Maronites have been involved in the terrible effects of this fanaticism, and unless it is soon stopped, the aim of the murderers will be achieved.—*Evening Post.*

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