

rapidly supplanting the spear. Their only native agricultural implement is a sharp pointed stick.

As to religion, they have the idea of a Supreme Being, whom they term Dupe, the Jamaica negro word for ghost, but they appear to pay no worship to him; their acts of worship, if they have any such, being paid to Mo, which is generally translated Devil. Mo is, however, not the Satan of Scripture. They say he is related to Dupe, having married his sister, and that therefore they worship Dupe's sister in worshipping Mo. They have no temple nor priesthood. The Mo-men are those cunning enough to impose upon the others, like the Abiaidiong of Calabar.

One of the worst features of their character appears in their treatment of the sick. When they suspect an individual will not recover, all are afraid to do anything for him, lest, as they say, he should get too much attached to them, and on his departure to the other world, call them to follow him for sake of their company. They accordingly place the food prepared for such a one near him, so that he can help himself by stretching out his hand, or, if unable to do so, by turning his head and seizing it in his mouth. Many thus perish of neglect. When a man dies, a pointed stake, the common instrument for tilling the ground, is given to the wife, whose duty it is to dig the grave, and bury the body. The poor woman thus left unaided in her sad duties, scoops a shallow grave, drags the dead body to it, and places it in a sitting or kneeling posture, and then fills in the earth. By this mode of sepulture, the body is but slightly covered with earth, and when many deaths take place about the same time in a village, sickness is pretty sure to break out. The people then take down their houses, and removing to another spot, locate themselves there, saying that the spirits of their fathers trouble them.

It is a curious custom amongst them, that after they are a certain age, the mother does not bring up her own children, but sends them to her relatives, whose children she receives in return. This she does lest the other wives of her husband should cast an evil eye on them. Hence, probably, has arisen the curious mode of succession, which I have noticed. In general the poor people have no property to leave, except the broken shells and vertebrae of the snake, with which they adorn themselves, but strange to say, the articles most valued as heir-looms, are the old straw hats of father or grandfather. It would be deemed quite a justifiable cause of war, the relatives of any young men or family to deny them the possession of these relics on their attaining the rights of manhood.

Ecclesiastical Notices.

UNIVERSITY OF TRINITY COLLEGE, TORONTO.

The annual ordination of the Lord Bishop of Toronto (whose diocese comprehends the whole of Canada West), has passed over, without Trinity College sending a single new labourer to work in the vineyard of the Lord. In years gone by, as many as twelve have been admitted at one time into the sacred ministry, but of late the number of men offering themselves has very sensibly diminished; and this Fall but three, not one of whom was connected with Trinity College, presented themselves as candidates for the high and responsible office of ambassadors for Christ.—*Echo* (Diocesan).

TORONTO PRESBYTERY.

This Presbytery met on the 2nd ult. The Rev. Mr. Kennedy, Moderator, P.T. The Rev. Mr. Pringle reported his proceedings in moderating, in a call, in Caledon congregation and Orangeville station: Messrs. G. Bell and Davidson were present as commissioners from the congregation, and were heard in support of the call. The call was very cordial, and was addressed to Jno. M. King, M.A., Probationer. The Presbytery sustained the call.—The Committee appointed at the last meeting of Presbytery, to visit Essa and West Gwillimbury congregations, reported,—That they had effected the object of their appointment, and that the Rev. Mr. Frazer now withdrew the