

Missionary Intelligence.

The following from brother Crawley is of about the same date as that in our last, direct from Burmah. This we find in the Missionary Magazine for December.

Henthada Mission.

LETTER FROM MR. CRAWLEY.

Henthada, July 8, 1863.—The following letter from a member of the Karen church in Henthada city will, I think, be useful, as it shows just how Karen converts are tempted, and also how most of them remain firm. The writer, Shway Mo, is an intelligent young man, the only convert from a large and respectable family, living about two miles from the mission house.

Letter from a Karen Christian.—"Dear Teacher,—I write to tell you a few words about myself. I have been very ill with the measles. All the members of our family and relatives have also been ill with the same disease. My elder sister was very sick. She had a pain in her side, and for days seemed wavering between life and death.

"My father, when scarcely able to stand, went to Shway Kau's (a man skilled in divination), and after divining, came to the conclusion that our family must all be bap-tized (eat to the embodiment of disease.) When my father returned and made known the results of the divinations, I remained silent. As the preparations were being made (killing a pig), all the members of the family were called together.

"But when all was ready, I said, 'Father, I cannot join with you in this feast. But if you demand it, I will leave the house while you are eating.'

"Upon this my father was very angry, and said, 'You are acting very wrongly. You are without a wife, and have not listened to our proposals to take one. Hence you are a member of my family. You must eat with us. Should you refuse to eat with us, and hence your sister should die, how could you endure the reflection that you killed her?' All those about us would forever revile you. You must eat this feast.

"I said, 'Father, do men by any ceremonies escape death? Have not our ancestors, who have observed these customs, died? There is no reason for your reviling me and saying that I killed my sister. If those who eat to evil spirits do not die, then I should consider what you say. But you know we must all die. As for me, I have died to these heathen customs which my old heart loved. How can I live in them again?' At this reply my father turned away, cursing me.

"While the family were eating this feast, I took my clothes and went to the house of a neighbor and remained there four days, until all was over. I there prayed earnestly every day that God would be merciful and raise up my sister, and hence that I might escape the anger of my parents, and that God would save them.

"After the ceremony of eating was over, I returned home. My father and sister said nothing; but my mother was very angry, and said, 'You ran away to the risk of our lives; go again, and die there, with a curse. Why return here?' I did not feel angry, but simply told her, 'This is our house, and hence I returned.' But as my mother seemed very angry, I again said, 'Mother, as for me, I earnestly prayed for you from morning till evening, that God would restore you to health. I hope He heard my prayer. But as for you, you only prayed that I might die.' At this my sister laughed heartily; and even my mother's anger seemed instantly to subside.

My dear teacher, pray for me; I am still unwell. But pray especially that God will enlighten the hearts of my dear parents.

SHWAY MO."

LETTER FROM REV. DR. MASON.

Churches among a New Tribe.—Toungoo, July 16, 1863.—The Lord still works with us, notwithstanding all the hindrances that are in the way.

I reported the ordination of a young man at our Bghai Association, and he has recently made a baptizing tour in the northern part of the province, the district especially allotted to him. He reports to me the baptism of one hundred and sixty-three persons in sixteen different villages. Two churches have been founded among the Gay-khos, or Kay, a Ka tribe. We have had assistants among them for two years, but none have been admitted to baptism till last month; and it is always a matter for rejoicing when the first fruits of a new people are gathered into

It seems to be an important matter, in making this heathen feast, that all the members of the family be present, and that no other person enter the house while the ceremonies are being performed. The absence of one member might vitiate the whole rite. I have frequently been firmly refused admittance to houses where this feast was being kept.

I translate evil spirits "embodiment of disease." But there is something very obscure about this rite. All the heathen Karens suppose that every household has a Bap-ta. Some regard this word as containing an idea similar to that of the ancient Romans—manes, or spirits of departed ancestors. But usually the Karens, ideas about the word and the whole custom, is very confused. There is something angry with the sick member of the family; and to that something all the members must eat a pig or hen, with certain silly observances. An old man once said to me, "Teacher, come to my house and drive out all the Bap-ta heathens, and I will worship God." I replied, "Uncle, show me the Bap-ta and I will drive them out." He replied only with a smile. However weak and childish this rite may appear it has an unbounded power over all heathen Karens, and when they have become Christians, to all bap-ta is their besetting sin.

the church. I send some extracts of Thappau's journal.

Journal of a Native Preacher.—"I left On Ghaukhe, and I arrived at Han-man-lau-khie. The people here also are doing very well, and many asked for baptism. Fifteen were received:—"Again, I reached Kay-den-phi, and here the people came forward for baptism, and seven were added to the church.

"I departed and came to Thayden.—The teacher of this village having left them, the people are scattered. Still, some remain to worship God.

"I came to Thalapway-den, and while there I purposed to go to Tha-klay-to, but the people at Ayayieden called me, and I went to visit them first. The inhabitants of this village are doing very well. I did not go to Yamaden because they have no teacher, and I had sent them to call one.

"On the third of June, I reached Thaklay-to. Many have asked for baptism, and I baptized twenty and administered the communion, but we had to suspend one.

"I returned again to Gha-ba-den, where the people came forward and asked for baptism, and I baptized six of them as the foundation of a new church.

"Then I came to Miethalekan, where teacher Mahtway is located, and there I baptized twenty-three.

"I proceeded to Maykayden, where I baptized sixteen from the applicants that came forward.

"But at Yusanden I did nothing, for the people are not in harmony with their teacher. I slept there only one night.

"On arriving at A-to-pen-lie, I baptized thirteen, and then went to the Gaykho villages.

"There are two villages called Khan-ba-pen, the upper and the lower, and the inhabitants belong to the Gaykho tribe. I laid the foundation of two churches among them, by baptizing seven at the upper village and four at the lower.

"After leaving the Gaykhos, I came to Pay-bauden, where I baptized thirteen.

"My next station was Rie-khakhe, and there I baptized eleven, and administered the communion.

"At Kaysa-den, I found the people suffering from some fatal sickness. The chief and his son had both died, but their zeal for God was in no wise diminished; on the contrary, they were the more anxious to have me administer the ordinance to them.—I said, 'You have so much sickness. I cannot do anything among you.' They would not, however, be refused, but replied, 'Till we have observed all the commandments of the Lord Jesus Christ, living or dying, we will not let thee go.' When I saw their strength in God, I consulted with their teacher and baptized ten persons.

"Dear father teacher, I have done among the disciples as I have told thee. If I have done anything wrong, tell me. Pray for me. May God bless thee with peace and happiness."

Baptisms at Toungoo.—Eleven persons were baptized here in the Institute village a few weeks ago, and Shappau has baptized in several of the eastern Bghai villages since the Association closed. He is now absent on a tour among the Maunieppha and Paku villages. In his first letter he reported having baptized in two villages, and in his last received within a few days, he writes:

"On the first of July, I reached Lenkladen, and slept there three nights. The people of Lenkladen received me very cordially, and every one was glad. Two persons asked for baptism, and after examination before the church, they were received and I baptized them. In the evening we had the communion, when four persons were restored.

"I arrived at Klamieden on the fifth of July. The people received me and those with me very pleasantly, every one of them. Four persons asked for baptism, and on examination three were received and baptized. In the evening we had the communion again. The church here gave me ten rupees and thirteen annas, and I gave five rupees of it to the village teacher, Manká.

"On the seventh of July, I arrived at Hocmudau, and found the people rather weak; still, a majority of them are strong. Two persons asked for baptism, and after examination they were received and baptized. I administered the communion in the evening, when two persons were suspended. The people gave me six rupees six annas, and I gave the village teacher one rupee, fifteen annas."

The preceding are the principal villages of the Mauniepphas, and contain the oldest churches in the province.—When Quala first went into the jungles, he took up his abode in these villages, itinerating among the three. The first persons baptized in Toungoo, after those in the city, were baptized here.

"I passed through Kholu on the ninth of July. The people here are in great doubt, and the village teacher is in great doubt. I exhorted them, but they did not listen. So I did not sleep there, but passed on to Ghotheden.

"The teacher at Ghotheden is Sau Mau. It is a small village, and the people are weak, and have no school, for they have not enough to eat. I administered the communion, but there were no baptisms.

"All the churches I have visited among the Pakus have received me and the people with me very happily.

"On the 11th of July, I came to Motheden, and here I found the teacher and chief, and all the church, of one heart. As I am weary, I am resting here at Motheden, where Walenhu lives. He is one that is happy with me, and I wish him, like real brothers.

"May God lay his hand on both the teacher and mamma, and bless you, that the kingdom of

God may increase and be established in Toungoo."

Students at Toungoo.—I have fifty young men under instruction in the young men's normal school, and Mrs. Mason as many young women in the Female Institute. She has also an interesting corps of Bible readers under her superintendence. The schools will close next month as usual, at the commencement of the Karen harvest; and open again in December, for a short term before the Association meets.

"And it came to pass that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that this work was wrought of our God.

Correspondence.

For the Christian Messenger.

A grand Black-fish chase.

The Black fish is of the Cetacea or Whale tribe. The largest are about twenty feet long, and twelve feet round; sometimes they go as high as twenty-six feet long. As the popular name implies, they are quite black—the black being scarcely relieved, according to the general rule, by white underneath. It has a large pot head and all the appearance of the whale, except the dorsal fin. I suppose it is the Finner or Fin-backed Whale, (Balaena Physalus) mentioned by Dawson: Geography and Natural History of Nova Scotia. They go in shoals, and are not uncommon on our coasts. The best yield sixty gallons of whale oil, although they are known about these shores by no other name, than Black fish; as the Enniskillen wells are drying up they are by no means a nuisance. The mode of capture is not commonly by harpooning, which is not expeditious, nor usually successful, even in the long run, though not dangerous. They are driven ashore by boats, and thus really cheated out of one of their elements. One of these exploits occurred here on the 16th inst., which was a beautiful Indian summer's day. About a hundred men, and twenty-five boats were engaged, and about fifty of the monsters were taken. Such occasions are quite interesting, both to the lovers of gain, and of sport. The day was a general Black fish day. Shops are closed; all other business is laid aside; school is dismissed, with thanks to the Black fish. Weapons of various kinds, as axes, lances, swords, scythes, harpoons, muskets, picks, gaffs, &c., are in requisition. Every available boat from shore, and vessel in harbour, with from three to five men, is off, not without first taking a supply of stones; non-combatants observe from story windows, or seek some other point of observation. As the boats follow the fish, the mer scream wildly, like birds of prey, and hammer against the sides of the boats; if the fish turn they throw stones, which by analogy from musket balls, the fish may take for cannon balls; they also shove down their oars which may be again mistaken for lances; so on the monsters roll puffing away like a troop of horses; when one goes all follow with great pertinacity whether on or back. As the fish are pressed to the shore, and appear unwilling to strand, but turn and turn again upon the boats, the excitement becomes intense. From the blowing of the fish—supposed three hundred—the agitation of the waters, the hammering and screaming, the sea, or at least this part of it, seemed, as it were, a great seething pot, with all the monsters of the deep cast into it, and all the savage men and beasts gathered together to a grand supper. The next scene is on the shore; about forty fish beach; then comes the din of arms and strife; the sea soon becomes as it were blood, which is fearfully lashed by the wounded monsters; they are quiet until wounded; some spout out blood like a fountain playing.

The school of fish remained a considerable time near the scene of carnage, as if to ascertain the fate of their companions before they made off out of the harbour, to the Strait about a mile distant, when they halt as if they had not suffered a defeat, but had only retreated or performed some strategic operation, by which the enemy would certainly be taken.

After the first batch are secured, the boats make off for another chase. It was believed that when got within smell of the blood, they would run straight to it and run ashore—all this they did, like a band of volunteers—except running ashore. A second, third, and a fourth attempt are made with but little success. This was not so much the fault of the fish, as the want of proper regulations, for an equitable division of the booty; it is a regular grab game; he who runs to the shore with a weapon, may get a fish, while the boat's crew who have chased them for miles, may go without—this is barbarous. Consequently the boats often get ashore before the fish, and going through them,

turn them off; or a fish is harpooned which makes off, and the rest follow and become wild. Had there been proper regulations several hundreds might have been secured as well as fifty. It was probably therefore more from a sense of the need of law, that of a disregard of right, that the squire who went home for a change of garment, on his return found the fish that he had killed, and which others had driven ashore, beheaded and having the fatty coat partly stripped off. There are Black fish laws on some other parts of the coast, if not on the statute books; and I have to do this place the justice of saying, that every body admits there ought to be such here.

Several of the fish were killed by shooting. After several shots they make a sort of a reeling jump, and a plunge, instead of the graceful roll, and then seem to struggle to reach the surface like a drowning man. The harmlessness of the animal is remarkable, men sometimes go into the water up to their armpits, and lead them ashore by the fin, like an ox by the horns.

No casualties of any account occurred except that a boat was upset by a fish jumping partly into it, a man was laid low by a sweep from a tail, a too adventurous lady met with a similar catastrophe, so we have women not only skating and angling but also harpooning—this shows progress, and woman's rights duly appreciated.

Casualties however of a moral or rather immoral kind, were not wanting; as drinking, swearing, and some quarrelling. Thus we are painfully reminded of the hard-hearted Israelites, who sat down to eat and rose up to play, and of the blind heathen, who when they knew God glorified him not as God neither were thankful. These Black-fish days are fully up to your dusty and lined-out performances in the city on anniversary days, and it is a pity the military and naval men could not have something of the kind instead of horse-racing. The scene of the day would do well I am sure for the great illustrated papers; the capture of a single fish in the Pacific ocean must be a tame affair in comparison to the exploits of the day known as the great Black-fish day of Hawksbury. SMALL FRY.

Hawksbury, Strait of Canso, Oct. 28th.

P. S.—A few years ago seven hundred Black fish were captured in River Inhabitants; and just now they have another harvest of several hundred.

For the Christian Messenger.

What will become of the College?

Dear Brother,

The Editorial writer of the Presbyterian Witness makes progress. He first denounced me as a liar; in his last number he accuses me of swearing and profanity. Poor fellow! I hope his friends will give him good advice, and that he will learn to behave decorously in future. There is great need of it.

There is a very laboured but unavailing effort in the Witness to parry the blows of the Provincial Wesleyan. The worthy Editor of that Journal will know how to deal with it. Without interfering with his work, I may be allowed to offer a remark or two.

The secret is out. At first, all was bland and gentle. There was to be no opposition—no rivalry—nothing of the kind! But now—a so-called Provincial University being started—and the question being asked, what is to become of the Colleges already in existence?—the Presbyterian advocate very coolly answers, "Let them cease to be, by being absorbed in Dalhousie;—let each Denomination have its Theological Institution, with three or more Professors;—and then, let the Methodists send one Professor to Dalhousie—and the Episcopals, another—and the Baptists, another—to join the five Presbyterians already there, and in possession of the principal Chairs!" Marvellously kind!

Such is the scheme. Acadia College, and King's College, and Sackville College, are to be annihilated, as Colleges—that is, sacrificed to the honour and glory of Presbyterianised Dalhousie. And we are expected, I suppose, to submit to fate, very meekly, and uncomplainingly.

Will the Baptists agree to this? I speak not for the other Denominations; but will the Baptists agree to it? Will they send their sons to Halifax? Will they surrender the position which they took twenty-five years ago—and after so many toils and prayers and self-denying endeavours, followed by such remarkable blessing, consent that their beloved Institution shall be extinguished? Will they be parties to a movement which would crush the hopes of their young men, a large majority of whom would be unable to meet the expenses of a residence in the city, or would fail to procure the consent of their friends to send them there?

No! Acadia is not to be sacrificed to Dalhousie. The Baptist Denomination will say no!

Yours truly, J. M. CRAMP.

Nov. 29, 1863.